

The Moderation Of Islam In Multicultural Society : INDONESIAN Society Model

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Abstract: *Multiculturalism is the cultural diversity of communities within a given society and the policies that promote this diversity. As a descriptive term, multiculturalism is the simple fact of cultural diversity and the demographic make-up of a specific place, sometimes at the organizational level. As a prescriptive term, multiculturalism encourages ideologies and policies that promote this diversity or its institutionalization. In this sense, multiculturalism is a society "at ease with the rich tapestry of human life and the desire amongst people to express their own identity in the manner they see fit. This paper discusses multicultural ideologies or policies vary widely, ranging from the advocacy of equal respect to the various cultures in a society, to a policy of promoting the maintenance of cultural diversity, to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group they belong to. Pluralism, diversity and multiculturalism is a daily fact of life in Indonesia. There are over 300 ethnic groups in Indonesia. The Javanese is the largest ethnic group in Indonesia who make up nearly 42% of the total population. The Sundanese, Malay, and Madurese are the next largest groups in the country. There are also more than 700 living languages spoken in Indonesia and although predominantly Muslim the country also has large Christian and Hindu populations. This paper also uncovers the model of Islamic Moderation in Indonesia societies in the light of Various Cultures and Religion.*

Keywords: *Multiculturalism, Pluralism, Indonesian Society*



A. About The Speaker

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B. Preface

The aim of this paper is to present the parameters of Islamic moderation on the subject of multiculturalism in a single society as a general and fundamental principle of the Islamic call to Islam by drawing some images of its manifestations that demonstrate and affirm that they are necessary for human meeting and peaceful coexistence. We rely on some of the Qur'anic and Sunnah texts to present and analyze this idea. The focus here is primarily on religious and cultural diversity, since their absence or absence is one of the most important reasons for the growth of religious extremism and civilizational conflict in the present world. In other words, this article seeks to shed light on the nature of civilizational and cultural interaction that should prevail among peoples, societies and nations from the point of view of Islamic centrism. Islam has laid foundations, principles and principles for peaceful coexistence among all people. We invite Muslims to address people with the best of Allah Al-Baqarah:183 But the call is not just public meetings intended to deceive Muslims and empty discussions useless behind them and statements resonant living in the minds of the masses.

It is necessary to establish rules committed by the preacher and declare his faith to the masses, and these rules: First, the recognition of the origin of the entire creation An-nisa :1 No race is superior to another, nor thanks to the people of a people because of color, gender, creed or because of its military, economic, scientific and cultural capabilities. Secondly, the belief that God honored man, Al-Isra :70 No one should be humiliated or humiliated regardless of their country. The media must refrain from making fun of the culture of any people, and politicians and thinkers should refrain from hinting at the inferiority of the culture of others or by increasing their

culture to other cultures of nations. Thirdly, respect for the privacy of each people, (Al-Hujurat:13) Cultural communication must be based on the exchange of information and experience, not with the intention of dominating one culture or imposing the traditions of another. Fourth, recognition of the other, (Al-Kafirun:2-5) As Islam recognizes other beliefs as a religion, though not celestial and differs radically with Islam, in doctrines and judgments, others must recognize Islam as a religion, but not as a day of remembrance, because acknowledging the other feels equal in dialogue with those who converse. Fifth, the bayonet of faith, (Al-Baqarah :256) It is not permissible for anyone to impose his faith on others by force, but leave it to people to embrace what they believe is true without pressure of any kind. Sixth, justice, says God Almighty, an-nisa:36 One of the requirements of justice is the right of every people to live in their homeland without aggression of any kind or an attempt to control their own affairs. Seventh, the freedom of expression because the restriction in this area increases the ambiguity of things do not know what some of the other, and thus grow intrigues and sedition. Eighty, equality, no one is preferred to another, and this requires the recognition of the right of every people to the natural resources in its land, no exploitation, no monopoly, but cooperation between people to develop resources so that everything is guaranteed a decent life worthy of the person whom God honored. The difference is natural in the eyes of Islam is the Sunan God in the universe and creatures Falcon all based on the diversity and diversity in the types, images and colors, (Fathir :27) . Thus, this difference is a difference of diversity and pluralism, which is also one of the signs of God, which indicates His greatness and wisdom. Islam has recognized the difference in logical and reasonable limits. Perhaps the position of the Prophet (peace and blessings of Allaah be upon him) in the issue of 'Asr prayer in Bani Quraizah is evidence of the recognition of the legitimacy of the difference in the Sunnah. There are also various facts and issues that have occurred throughout the ages and even during the era of the Prophet. Human in the Islamic perception The highest living organisms that live on the face of the earth and the best and most generous of what God has deposited in it the advantages and characteristic of characteristics and characteristics. It must be recognized that global cultures are beginning to converge as a result of the revolution of means of communication and transition. The mutual ignorance of the world is no longer present. The barriers between peoples and cultures



have fallen and people in different parts of the world have come to know each other and discover differences and agreement.

There is also a mutual feeling among human societies that there are common dangers to the whole world that go beyond the borders of religious and national cultures and beliefs such as violence in the world and the depletion of resources, especially water and the destruction of the environment as a result of wasteful industrialization.¹

As is known to many people that the difference is one of the most prominent characteristics of human existence and the most necessary necessities of human meeting, the difference year of the global Sunan, this broad universe of this difference leads to diversity and harmony and harmony, and go monotony and vapors. This will make life a special taste and taste. Diversity and diversity enrich life and give one experience where it has been resolved and where it has traveled. If all people were created and clogged in one image, and all places were in one picture in terms of nature, climate, etc., To move from the place where he was born, and tired of living from the first years of his sense of the meaning of life because he does not find new. Some believe that the importance of difference is not only due to the fact that diversity is the origin of human society, but also because it is instinctive and natural. What is the difference in reality is only a phenomenon of the phenomena of existence deposited in the organisms in general and in the human in particular. From the point of view of Islam, had it not been for the year of difference which is one of the causes of creation, for the extinction of life. In the absence of difference, from the Islamic point of view, man can not be the creature that the Lord likened and breathed in his soul, and then gave him the mind, and his knowledge of the statement, and his preference for many creatures, and he used him in the earth. The principles of lofty ties that enable him to rise above all evil, and invite him to cooperate with his counterpart in creation, in the building of the universe and the management of interests and the exchange of benefits. God has been grateful to His slaves through his dear book to make His Signs punish the night and the day so that man does not feel bored, and he can make for every time what works for him, (Al-Qashas :71-73)

¹ The trend towards a Western Islamic dialogue, Dr. Ahmed Kamal Abul-Magd Al-Hayat London 21 March 1997

Based on the Qur'anic texts that were filled with the verses in which the word "difference" is mentioned, we can deduce that the Islamic perception of existence is based on two basic ideas: the idea of the unity of the Creator and the idea of pluralism and creation. And on these two axes Dar al-Islam in his perception and doctrine and thought about this existence. For Muslims, God alone is the one, and all that follows is multi: one is in Himself, one in His attributes and one in His actions, He is the Creator alone, living and mortal alone. He is the idol alone, (Al-Fatihah :5), (Al-Ikhlâs:1-5). Thus, monotheism in Islam was the essence of this religion and its strong foundation. So unification is the spirit of Islamic existence, Ali Imron:64. And this was the call of the prophets and messengers all, all the Apostles called their people as stated in the exhibition verses of the Koran to Tawheed (An-Nahl :36).

The liberation of humans from slavery to non-God was the message of all prophets, which were centered and embodied in the religion of the ring sent by Muhammad peace be upon him to free people from the worship of tyrants to live free and equal people can not enjoy the shades of freedom and souls if some of them worship some or humiliate each other . This is what can be deduced from the Islamic texts regarding the difference. As for pluralism in creation, pluralism in race, language, religion and culture, all these pluralities have been recognized by Islam. The Muslim is not alone in this existence, there are others who share him in life. So there is a multiplicity in creation.

C. Multiculturalism in society

Diversity is a global phenomenon, encompassing various aspects of life: human, animal and natural. It is clear through this Quranic verse that the more one is aware of the truth of difference, the more the researcher in the universe is exposed to his secrets, the greater the circle of his knowledge and knowledge. The scientists are the most qualified, not only for fear of God, but also to know and discover the realities and diversity of the universe. They know their research, previews, experiences, discoveries and fears for their Creator also different colors. Diversity is expressed by the Qur'an in different colors, ie, different species and varieties.

This natural, geographical, animal and human diversity will enrich human life at all levels of society, economy, politics and culture. Thus, while acknowledging ethnic, linguistic and linguistic pluralism, the Islamic perspective also recognizes multiculturalism. As long as people are different



in their ethnicities, languages and tongues, and interact and interact in different ways with multicolored objects, they must multiply in their cultures, and the cultural aspect is related to life and its concepts, systems, traditions, knowledge, techniques and habits. People differ in various things: in their clothes, their food, their clothes and their dwellings.

Islam therefore values these differences in people's cultures, and expands them all. People are free in their cultures, traditions, customs and customs. Some believe that the Islamic civilization, for example, participated in many types of different elements, races and religions, and contributed to the enrichment of multiple cultures, each culture participated in the construction and prosperity and every left footprint in one aspect of life. This diversity of cultural contributions will enrich, promote and develop a civilization. On the contrary, a civilization based on one color, one form or one image is a poor civilization. A rich civilization is the one that takes and benefits from all, . This is expressed in rich diversity or multiculturalism.

D. Religious Pluralism:

With this pluralism we find that in Islam there is religious pluralism. This religious pluralism is linked to multiculturalism. Multiculturalism results in religious pluralism. As long as people are multicultural, they must be religiously plural. God created different people, created for each of them a thinking mind, and gave him a will likely, and grant him queens and powers and different talents on the basis of which people choose for themselves what they want. If God wanted to make all people believe in their Fthrh on Monotheism and faith as the Mushrooms of the angels, but God created from creation created a breakthrough on his worship.

God did not want to force him to one religion and not to believe in him, but left him freedom in this case, and gave him the tools that he thinks and sent him messengers and sent down the books for his cooperation and help him to choose the way he wants to go, but left him good. Thus God created.

E. Diversity in religion

Some people may think that there is no religion other than Islam, no, but there are other religions, and reality confirms this meaning, the people of the book for example their religion, These other religions extended Islam, and lived in its shadow for centuries, and the Muslims at the time with their conquests and expansions were at a stage of strength and they were the leaders of the world and they had the first power in this world. They could

impose their religion on people and impose their hatred on Islam as hate. This never happened. Because Islam does not accept the belief of coercion, faith must be a purely choice, and therefore non-Muslims were forced at one time to enter this religion, and this is what some Western Orientalists themselves, such as Thomas Arnold,² said: "Never in history The Muslims that the group was forced to To enter Islam in compulsion, "left these and lived in the Muslim countries who have a duty to them and what Muslims have to Muslims, they have their churches and they sell them and their nightmares and their evils ..., forcing someone to change his costume to be like Muslims, but vice versa, what Islam has left him to his religion and guaranteed his freedom to believe. He has the right to live in his religion, to perform his rituals, to perform his duties and to protect his rights. This is a sign of pluralism and respect for the principle of tolerance.

Religious pluralism needs to be tolerated. Some may wonder: How can one tolerate a person who believes that his religion is the right and that the religion of others is falsehood? And if he thinks how to tolerate others? Perhaps the answer is that this is one of the masterpieces of the true religion, that despite the pride of adhering to Islam, Despite his pride in Islam and its devotion to Islam and its pride in this religion, it has instilled in it beliefs, concepts and ideas, which makes it coexist with unparalleled tolerance with those who violate it.

One of these basic concepts and ideas is that between the difference of people and the reality of the will and the will of God Creator, God is what people wanted as well, God created people and that this is reality by His will, even if he wants to make people one nation, and as long as this is the will of God, which is inseparable from His wisdom – from the names of God and His attributes mentioned in the Koran: the name of the wise – it is futile to resist the will of God because the will of His Creator and his She is the window and she is dominant and what God wills and what he did not want was not. Islam honors man in terms of man, man in terms of human dignity in the Islamic religion.

God created man and ridiculed him what is in the heavens and all the earth, and gave him a hidden and visible grace and made him a successor in the earth, so that man becomes the axis of this existence, God honored

² Thomas Arnold, *The Call to Islam: Research in the History of the Spread of the Islamic Doctrine*, Transfer to Arabic d. Hassan Ibrahim Hassan and his colleagues, Cairo edition.



regardless of the color of his skin or hair or eyes, He embraces. The Prophet (peace and blessings of Allaah be upon him) said to her, "O Messenger of Allaah, it is a funeral for a Jew. Do you respect her?" The Prophet (peace and blessings of Allaah be upon him) said: "Is not he a soul?" . What is the finest position and the most wonderful education, the human soul honors it for the same regardless of religion. Thus, the human soul is honored and infallible.

This is the second thing that Islam treats intolerance and seeks to erase it from the psyche of the individual to instill tolerance and broad horizons. Islam commands justice – from the names of God and His attributes mentioned in the Qur'an: the name of justice – with all people, not with all beings and in every state and body: with the loving or disliked, with the near or distant, with the friend or the enemy, , With a Muslim or non-Muslim, justice for all people without exception, This is correct with the loving or near, and says in another verse about the abominable or distant. Because justice is with everyone and everyone. Thus Islam inculcates the spirit of tolerance with the violators, without injustice or restriction, treats them with justice and treats them with mercy and treats them with the straight line, since the land is for all.

F. Islamic moderation carries the value of tolerance:

God created people in different faiths and the people of religions should be able to help each other. People do not force people to leave their religion to convert to another religion. Islam did not come to this, because there is no compulsion in religion. Whether that religion is his religion or that of another religion. Islam does not allow anyone to oppress his followers to leave their religion or to prevent them from obeying their Lord. This religious pluralism has been decided by Islam since the Mecca era and in the civil covenant as well.

We find that there is a surah in the Qur'an that combines two things that some people may think are contradictory, the most cherishing of religion and the tolerance of the violator to the fullest. This surah is the Surat Al-Kafrun. The only surah in which God addressed non-Muslims in their life in the world is the infidels. It is the custom of the Qur'an to address non-Muslims always with "O people, O sons of Adam, my servants, O people of the Book ..." But it is narrated in this surah (Say, ye disbelievers, I do not worship what you worship) [Surat Al-Kafrun: 1–2]. The reason for its descent into the story of bargaining idolaters of the Prophet Muhammad peace be upon him. They bargained with the Prophet and guided him to worship their

gods for a year and worship his God for a year, and these bargains the Qur'an wanted to cut by a clear and clear decision.

It is no secret to the researcher that the Messenger of God's birth was a historic turning point in the lives of all people and a civilizational transformation in their way of life and dealing with them. The discourse turned from the nationalism of religions and its limited purposes to the universality of Islam, the universality of its vocation, the integrity of its purposes, the isolation of human societies, their struggle and their struggle for the unity of the human family and the cooperation of their societies. Where people heard for the first time in their human history the idea of a single human society as they also heard for the first time the idea of peaceful coexistence among them without distinction between them, their different races, races, races, religions and homelands.³ The Prophet was working to spread the humanitarian brotherhood, which transcends Muslims to non-Muslims, so we find the Prophet to hold with the Jews an alliance based on cooperation on the good and protection of virtue and harm and protect the city from all aggression and the prevention of injustice and deter criminals who undermine the security and confirmed the Prophet charters.

In the Constitution of the State of Prophecy – the first Islamic state that made the Medina after the migration of the Apostles in the year 1 – 622 AD we find the articles of this Constitution, which is famous in the sources of Islamic history in the newspaper and the book. The articles of this Constitution are forty-seven articles. These articles codify the integration of the community groups into the parish of the state and consider them to be a nation with the believers – immigrants and supporters – and to ensure equality between them and the believers in rights and duties. In these constitutional articles, we read the highest standards of recognition for the other, minority equality of the majority and the determination of religious pluralism in the parish of one state.⁴

The text of this Constitution states that Jews are a nation with the believers of the Jews, their religion, their religion, and those who follow us from the Jews, for they have victory, and they are not oppressed nor supported by them, and that the lining of the Jews and their followers is like

³ Elix Juravsky, *Islam and Christianity*, Knowledge World, Kuwait, 1996, p.18

⁴ Muhammad Hamidillah Al-Haydar Abadi, *Collection of Political Documents of the Prophet's Covenant and the Grand Caliphate*, 1956 Cairo edition, p.17–21.



themselves. And that the Jews spend with the believers as long as the warriors, the Jews and the expense of Muslims and the expense of them, including victory over those who fought this newspaper and that the advice and advice and righteousness protected from the people of this newspaper without sin does not earn a gain only on himself and thus embodies the other Jewish fusion in the one nation and parish The State of the State under the Islamic reference and through the capacity provided by this Constitution when he said: And it was the people of this newspaper from an event or a trafficker afraid of corruption, it is due to God and to Muhammad, the Messenger of God.

This duality is also embodied in the other and achieved this equality in the relations that introduced the Christians – Christians Najran – and all religious Christians in the heart of the one nation. The Charter of the Covenant, written by the Prophet Nasri Najran on a set of constitutional principles that laid down the principles and philosophies of the relationship of Islam to the other in practice and application came in this Charter: and Najran and its entourage and its people and all those who impersonate the invitation of the Christian neighborhood of God and the edict of Muhammad, the Messenger of Allah on their money and themselves and accused and absent and watched them and their clan And follow them and all that is under their hands a few or many ... to protect their side and I love them and their churches and sell them and their houses of prayer.

And an interest in Islam in providing the factors of cohesion of the one nation, which made Islam and its unity a duty stipulated by the Koran. Islamic applications in social reality have achieved a number of achievements that have taken place in the one nation. The loyalists, who were slaves and then liberated by Islam, were integrated into the Islamic system in their tribes, where they were slaves and their flesh in the loyalty. The Islamic applications went through the door of marriage and marriage between Muslims and the protected scriptures to achieve the highest degree of cohesion between non-Muslims and Muslims in building a single nation.

Islam does not merely erase the causes of dissension and conflict between people, but rather calls for general tolerance because tolerance treats the hearts of the bereaved and attracts the innocent souls. Islam is the approach of all people and their purposes for their good and their peasant and his speech to them of different races, races and religions. It is a comprehensive cultural transformation that moves people from the

narrowness of nationalities, races and races to the capacity of the human family and to support their communities within the framework of the methodology of the single human society and within the framework of cooperation among all people on the basis of the values of their Lord. It is no secret that Islam gave a comprehensive view and an integrated vision of the universe, life and human being and that this view remains essential and valid for mankind at all times and places. This vision includes ethics, politics, economy and society, and from these points of view, Islamic civilization has two important principles, change and outlook. This is evidenced by what was mentioned in the books of the Apostle to the Roman emperor and the priest. The Prophet (peace and blessings of Allaah be upon him) said: "Say, O people of the Book, come to a common word between us and you, not to worship except Allah, and we will not associate anything with Him, In Muslim relations with all people. The principle of recognition of others, the principle of dialogue and its importance, the principle of respect for one's own self-will, the principle of looking ahead to the future of human relations.

The Quranic verse clearly indicates that humanity consists of tribal societies, peoples, or communities. The word "people" is an expression of the general sex that is all encompassed. The verse also refers to the direction of development of humanity, families, tribes and peoples in the direction of acquaintance, which is the mutual knowledge of all parties. Islam came as understood from the Quranic verses to establish among all human beings the bond of humanity based on the connection of all human beings to the Creator God, all of whom are the worshipers of God.

God has made people different people and tribes for acquaintance and cooperation not for conflict and conflict. The difference of peoples has an end desired by God Almighty, which is acquaintance and this acquaintance has phenomena such as meeting the affection and mercy in security and peace, cooperation that the benefit of all the good of the earth,⁵ understanding the human in this land that acquaintance leads to continuous constructive cooperation that benefits all humanity. The approach of the Koran teaches Muslims that mankind is invited by the Lord's order for acquaintance and coexistence according to Islamic values and standards of different races, races, religions and colors. And that bringing truth and

⁵ Sheikh Abu Zahra , *Social Orientation in Islam*, Islamic Research Institute. Cairo 1391, p.12 Vol.2



falsehood is the basis of competition between them is the basis of the criterion of proximity and distance from God's piety and his pleasures.

And the tolerance of Islam and its flexibility in dealing with pluralism in society to ensure the security of the individual non-Muslim, even if he was a polytheist. In the Prophet's Hadith, we find that reveals that the tolerance of Islam with its opponents and enemies in dealing with them reached a level that challenges the whole of humanity to find a counterpart in non-Islam. This talk has shown the ugliness of treachery by giving him the safety of the most telling statement and a statement. Al-Bukhaari narrated in history that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever believes in a man on his blood, I am innocent of the murderer, even if the person who is killed is a kaafir. The innocence of the Prophet from a Muslim means his loss of the world and the Hereafter.

One of the greatest examples of tolerance and recognition of pluralism in Islamic civilization is what we read in the age document in the opening of Jerusalem in the year 15 AH, five years after the death of the Prophet. This document has a great place in the Islamic civilization and it is indicative of the tolerance of Islamic conquests and Muslim adventurers. This is the text of the document, which almost brings together historical sources:

"In the name of Allah, the Most Gracious the Most Merciful, this is what gave Abdullah Omthe Commander of the Believers the people of Elias of safety. He gave them safety for themselves, their money, their churches, their crosses, their blood, their freedom, and all that they have said is that they do not live in their churches and do not destroy them or harm them or their property or their money. And no one of them will be harmed, nor shall any of the Jews live in Elia with them, nor should the people of Elijah give the tribute as the people of the cities give. The tribute is loved by the people of Elias He will walk with himself and his money with the Romans and give up their sale and crucifixion, they are safe for themselves and their sale and crucifixion until they reach their safe and those who were by the people of the land before the killing of some of those who wanted them to sit on it and like the people of Elijah of the tribute, It is not permissible to take anything from them until they have harvested their harvest. What is in this book is the covenant of Allah and the edema of His Messenger, and the Edema of the Caliphs and the Edema of the Believers.

G. Multiculturalism in Indonesian society:

The majority of the Indonesian Muslim population represents the largest number of Muslims in any country in the world, with 205 million of the country's 230 million people being Indonesia's population, but they are a respected example of respect for each other, with a unique and noble slogan: unity in diversity. And here lies the strength of this society. The country, which has the largest Muslim population in the world, lives on 17,000 islands that embody the geography of the place. Only 6,000 of them are inhabited, speak 262 local languages, vary in 240 ethnic groups, and make up 230 million spread east and west in a country that cuts the plane from east to west in eight hours.

Each country of Indonesia offers diverse cultures in Indonesia, where wooden houses are built throughout Indonesia, in addition to the mosques, Buddhist temples and Confucianism that were prohibited from building under the Suharto era. The present Indonesian President Su Siro Bambang Yudhoyono allowed the reconstruction of these temples, Freedom of worship available to all Indonesians regardless of their religion. And all express the culture and traditions that belong to the population and to show the vast diversity in the cultures of this country can be held to compare one representation only on the diversity, and the difference between the people of Jakarta itself as a civilian capital, citizens look at them in the globalization of modern uniforms, and ride cars or motorcycles, while the people The island of Papua in northeastern Indonesia has brown skin and faces and naked bodies, in many colors and drawings, wearing bird feathers, and using bayonets in a way reminiscent of the ancient islanders, Native Americans, and primitive who had been a pattern of life for many Of peoples thousands of years ago. They are still living this primitive fishing-based life to this day. Here, Indonesia offers a unique model, symbolized by both a national slogan and a practical exercise among the people of the country: "unity in diversity", a slogan similar to that of many Asian people who tend to co-exist With each other and respect for whatever religion, culture or belief.

Unity in diversity does not seem to be just a slogan as much as a culture of life. It is true that there are hundreds of mosques around the Indonesian capital and many veiled women, but it does not appear to be formal form Islam, as it seems as a culture that draws the spirit of Islamic faith without any formalities. Because of this great diversity of races, the people of Indonesia are very tolerant and their features have a sense of calm. In other words, Indonesia offers a model of coexistence, which is not dominated by a culture of hustle, which we see in



some capitals caused by the hustle represented by the noise and noise and random.

Despite the entry of Islam to Indonesia several centuries ago, they still maintain their own ceremonial rituals. For instance, we saw a carnival march where a number of young people wearing masks from their ancient cultures play loud music while carrying a small wooden throne with a small boy. We are aware that this popular celebration takes place, especially in the past, for boys to celebrate their circumcision. The strangest ethnic groups, in addition to the people of Papua who are still living a primitive life similar to their lives before the arrival of the colonist, Clammy to the islands of Indonesia are still fighting, and live naked fighting and hunting spears, a large part of them at least. In addition to these, I can say that in some rituals and form of life, only the tribes of the island of Sowelisi are different. They are divided into three groups: Bogeniz, Makassaris, and Torraga. They have different rituals in burying their dead: burying them in rooms dug in the mountains, They do not leave the corpse of the dead until they have sacrificed an expensive sacrifice of not less than 100 heads of strong bulls. It may take time to obtain a fortune that guarantees the dead people to purchase this number of bulls for nearly a year. If the family was poor, he would keep the dead in his house, even if it turned His body is buried in the remains.

H. The fusion of culture and religion:

The entry of Islam into Indonesia, the conversion of the majority of the country's population to the Islamic religion, the spread of Islamic culture, mosques, Islamic centers, Islamic universities, and the spread of religious lessons in mosques for men and women did not prevent the people of Indonesia from preserving their ancient cultures and customs and even many ceremonies for social and educational events. Many, and even combine some of their old rituals with their religious celebrations. Even in all the mosques we entered, whether the Istiqlal Mosque, the Islamic Center Mosque, the Golden Dome Mosque, the Mosque of the Ulama Complex and others, there was always a huge drum resting in one of the corners of the mosque. These drums were used to call for prayer before the invention of loudspeakers, because of the vastness of the city and the large population increase, where the voice of the muezzin was not enough at that time, the mosques still keep those drums confirmation of this attribute to the people of Indonesia, which combines the past and present on the one hand, By their pride in them together values, traditions and moral and religious teachings, without affecting the worship of course. These drums,

known as Bedug, express the environment, on the other hand, because their wooden body is made from one of the giant trees that spread in Indonesia, a tree whose diameter may reach 1.5 meters or more. It is known as the Moranti Nuweisal, one of which is more than 300 years old. There are many evidences that represent the idea of Indonesia's unity and diversity, most of which were initiated by the late President Ahmad Sukarno, such as the Independence Monument and other monuments, as well as the tolerance and the culture of neighborliness that prevail among the people of Indonesia.

The sources indicate that the name of Indonesia was derived from the Latin words Indus and the Greek "Nesos", meaning the Indus. Studies indicate that the communities that lived in this area dating back about 2000 BC, after the discovery of skeletal remains of a primitive man known as Java Man, and the presence of modern man, which began with migrations from South-East Asia, especially Taiwan, and spread in This region and Malaysia have worked in rice cultivation because of soil fertility. The entry of Islam to Indonesia dates back to the thirteenth century, through the Arab merchants, who have known the way to Indonesia since the eighth century AD, and settled many of them in Indonesia, especially the people of Yemen, and known as Hadharma, and today find many people of Indonesia have Arab features, The spread of Islam did not begin before the thirteenth century, and spread on the islands of Sumatra and Java first and then moved to the rest of Indonesia later, except for Bali, which has been a province On her religion Until the sixteenth century. Islam spread throughout Indonesia in peace and tranquility, perhaps because of the nature of the people of the place, in addition to the imposition of force, and because of the arrival of some mystical groups from the Levant and Yemen and others who were calling for Islam in Lin and Mercy, Despite the fact that the vast majority of Indonesia's population is Muslim, which was founded by President Ahmad Sukarno when he established the country's first constitution after its independence in 1945, and is still a major obstacle to Islam. It is still practiced today, what makes it tempting Indonesian Islamic experience deserves reflection.

Indonesia's vast wealth of spices and agricultural products quickly became the focus of the colonial powers, beginning with the Portuguese, who first arrived in 1512 when a ship carrying a number of merchants arrived to monopolize nutmeg, cinnamon and other spices and spices that Indonesia The name of «spice island». This led to the occupation of Indonesia by the Portuguese for 31 years, and then a large Dutch company to penetrate the Portuguese monopoly of



spice in Indonesia and paved the way for the Dutch occupation, which began in the fifteenth century and Over a period of 350 years. In Indonesia, Indonesia responded to the religious reform movement led by Sheikh Muhammad Abdo in Egypt. Islam considered the way to oppose the Dutch occupation. The influence of the reformist movement was expressed through its symbols in Indonesia. Manan Kabu Alamah, who played a leading role Tahir Jalaluddin published his book "Faith in Singapore" in 1906, followed by the emergence of a number of modern Islamic schools such as the Literary School in West Sumatra, the religious school and others. Despite the generally tolerant nature of Indonesian society , V There are some disagreements among some religious groups, most notably the difference between the Santri and Abangan communities. The first believes that religious rituals should be purified from all other cultures in Indonesia, while the second considers that the islanders have entered Islam because of flexibility in accepting certain formalities in ritual Religious ceremonies, but they are not exposed to the essence of religion. The second dispute is between hardline Muslims and some other religions in society, while the third is between moderate Muslims and radical radical Muslims, as well as some who have tried to promote new doctrines that are alien to the true religion, such as Ahmadiyya, Or some extremists who carried out bombings and violence in the early 1990s.

I. Islamic moderation through an Islamic university:

There are government universities specializing in Islamic studies. The establishment of Islamic public universities in general was the embodiment of the idea of the majority of the Muslims of Indonesia, and to achieve their long and continuous efforts since the university was known as the Academy of Religious Sciences (ADIA) in 1957–1960, which was a college affiliated to the Islamic University, In Jakarta (1960–1963), and then began to be considered a governmental Islamic University Sharif Hidayat Allah in Jakarta (IAIN) from 1963 until it became a university and its official name is «Sharif Hidayat Allah Islamic Governmental Jakarta» (UIN) Republic of Indonesia issued under No. 31 of 2002 on 20 May 2002. The university runs religious and scientific colleges for the first university stage, such as the Faculty of Education and Arts, the Faculty of Arts and Humanities, the Faculty of Fundamentals of Religion and Philosophy, the Faculty of Sharia and Law, the Faculty of Advocacy and Communication, the Faculty of Islamic and Arab Studies. Graduates from Islamic colleges work in the Ministry of Religious Affairs and Endowments. Some work as teachers of Islamic

education in schools. Some work as advocates, and some may work in different fields.

The University's philosophy is based on the emphasis on linking the scientific renaissance to religion, so that the students graduate with scientific and religious knowledge. The University is interested in spreading the concept of tolerance and philosophy of respect for others as a basic concept in the Islamic religion, as well as a general concept of a multi-ethnic society and religions such as Indonesia. Therefore, all students study all the Islamic schools and recognize the differences between them, in addition to the need to learn Arabic as the language of the Holy Quran. He emphasizes on the other hand that the university and philosophy does not deviate from the general philosophy of the community that emphasizes that the power of diversity, Between the doctrine of people and their social traditions, because Islam entered the country and mixed with their customs as a religion of peace, so the people of Indonesia accepted Islam.

We note this cultural cross-fertilization between Islam and the culture of indigenous peoples, even in the styles of mosque architecture throughout Jakarta Indonesia. This cross-fertilization has led to greater diversity and cultural fertility throughout the country. With regard to the educational and social part, the doctor explains to us that the university plays a key role in this regard, whether by publishing books on restoring the moral values that many young people lost in order to obtain opportunities or because of poverty. Many service and Islamic institutions have taken notice of this issue and have begun to plan social and awareness programs that will play a role in the development of the society and free it from poverty and encourage them to volunteer to serve the poor to improve the level of society in general.

J. Islamic moderation through the Islamic Center

The Islamic Center in Jakarta was chosen in an area where there were illegal activities and prostitution. The project's organizers decided to turn the area into an Islamic center to prevent negative behaviors and to serve the people of the region in increasing their awareness, memorizing the Quran and providing services to them. To a better life for themselves and society. The Center was established in 2004, following the completion of the construction of the adjacent mosque, in 2001. The activities started with Quran memorization for children and young people, and the services were developed by creating classes for girls to teach their occupations such as embroidery, knitting, cosmetics, hair cutting for women, etc. Of similar professions. Abdul Rashid said



that the lecturers in the religious lessons provided by the Center for the people of the region, mostly from the Council of Ulema and Islamic government universities. The presence of the center has made a big difference, as the manifestations of corruption in the region ended, and now the center is frequented daily by 1000 people who pray on Friday to 6000 people, and doubles the number of holidays and religious celebrations that the center is active to entertain the people of the region, The Center offers programs in mosque administration, training of trainers, planning management, Islamic economics, English, finance and Islamic banking, computer programming, and other programs that benefit a large number of those who are interested in it. In fact, the center is a huge service project that includes many other cultural, artistic and religious development activities in Indonesia. The large mosque with modern architecture is home to about 20,000 worshipers and has a huge area with a model of the Kaaba. Hajj and Umrah are practical training on rituals so as not to be surprised at anything when they arrive in Mecca. The center also houses a huge library of thousands of books in the branches of public knowledge, in addition to the large part of it which is related to Islamic religious teachings frequented by young people and children. Attention in the mosques here is that great interest in its interior design and the use of fine decoration in the walls and ceilings, especially in the domes. The exterior architecture is designed to look like a mixture of Islamic and Arabic architecture and local culture. This is what we saw in the Istiklal Mosque, Indonesia's largest mosque, located in the heart of the capital, with more than one floor, with a total capacity of 200,000 people. It happens in the holidays, while the internal dish is only for fifty thousand worshipers, fill it in the days of collection.

K. Islamic moderation through the Council of Ulema

There is a council of Indonesian scholars playing an important role in the conduct of Muslim affairs. Where they meet in the meeting of the Fatwa Committee, which was holding an emergency session to discuss a new topic raised in the Indonesian press, the content is that the Qibla in Indonesia has changed direction, according to some who said that the Earth has been subjected to some changes because of earthquakes. It was noticed that quite a number of attendance was from Ladies, I later found out that they are all members of the Fatwa Committee and in the Council of Ulema, which will raise questions about the role of women in Indonesia, which seems to us to play a major role. They have their status, and often the girl takes care of the expenses of some of her brothers if the number is large. Of the Indonesian ethnicities is

still the mother is playing in Here is the central role and not the man. The Council embodies a large umbrella of Indonesia's 36 major Islamic centers and institutions. His main mission is to scrutinize transactions and ensure that Muslims are guided according to the message of the Prophet Muhammad and the prohibition of vice. In addition to the role of reference in the control and supervision of various Islamic institutions, and to play the role of the fatwa in what is different, especially in the statement of inviolability of some food or cosmetics or medicines according to the components and on the basis of special examinations issued pursuant to the fatwa, in addition to the transactions of banks and financial affairs in the State.

The Council plays a role in the evaluation of some religious groups that follow the heresies and deviate from the true Islam. The most famous of these teams is the Ahmadiyya sect, which claimed to have a prophet. It has a special book and its followers perform some special rituals which made the Council issue a statement rejecting this group and forbidding its dependence. Haj Sabra says that the reason for the spread of such groups is that their founders target uneducated people or those who do not know very well about the Islamic religion because of their knowledge of reading and the Arabic language. The Council of Ulema offers religious awareness programs that offer interpretation of the Quran and Hadith, And through the promotion of the establishment of Islamic schools that include Islamic studies in their curricula, which to date amount to 14,000 schools. The Council is also responsible for organizing the construction of 700,000 mosques throughout Indonesia and organizing pilgrimage affairs. It is considered the largest pilgrimage mission in the world, where the Hajj performs an annual pilgrimage of 210 thousand pilgrims. The Council adopts the formula of an international institution that has relations with similar councils in Malaysia, Singapore and other Asian countries. The Fatwas are based on the jurisprudence of the members of the Council after discussing any issue with representatives of the 36 Islamic bodies. This means that the decision in Fatwas is collective rather than individual. The Indonesian society is a model that offers a positive image of Muslims, tolerance and acceptance of the other, production, work and development, and we need to learn from them, and from every positive, good and human experience. The Indonesian experience is not excluded. Only a picture of the beautiful greenery, order, calm and shy smiles that flood the faces.

L. Conclusion:



We have discussed in this paper some of the manifestations of pluralism in the light of Islamic mediocrity as highlighted through the Koranic and modern texts, and we do not think that we have come to them all, but we focused on the most important from our point of view, the subject is very long and needs many writings and deep and careful approach to identify the issue Pluralism and the availability of an essential element, namely the need to read all the Quranic and modern texts that have a direct and indirect relationship to the issue of difference and its manifestations.

It can be said that Islam recognizes pluralism in all its forms and colors and shows Muslims and non-Muslims that life expands to the right and wrong. We can conclude that the difference is a cosmic fact and a legitimate duty approved by Islam. If we reach this conclusion, we have realized that those who talk about the disappearance of this difference or deny its existence originally and the meeting of the people on one opinion is not provided for in the text of the categorical assertion of absolute significance, which represents the constants of Islam and its pillars, their words need to be considered where it is difficult to prove or apply, What did not happen even in the era of the companions of the Prophet who disagreed with the Prophet among them descends upon him revelation. Man is not tired of this difference, whether in matters of legitimacy or matters of life purely, as long as it is away from the conflict leading to division and division and hatred and humiliation. It is important that this difference be a life curriculum applied by the husband and wife in their home with their children and applied by different institutions and their diversity from the family, the first nucleus of building the community, to the institution of the state or the group of countries or the world as a whole to consolidate the values of dialogue and tolerance, the high links of the human meeting and human relations.

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