

**BUILDING THE HOUSE OF THE NATION'S CIVILIZATION
WITH PEACE AS THE FOUNDATION**

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Abstract

Resistance to Indonesia's diversity can still be seen in the various incidents of intolerance and discrimination that occurred with political and religious backgrounds. There have been a number of issued government regulations that led to various interpretations and resulted in unjust public services, especially for some minority groups. It is not necessary for the government to impose restrictions on a person's basic religious practices or beliefs and regulate what kind of clothing a woman should wear, nor do they need to regulate what the physical form of a place of worship should be. Likewise, fellow citizens who interpret these regulations by themselves have the potential to decrease the public order. Hence the role of the state officials in enforcing the law is very important to achieve a peaceful society. Culturally, the reconciliation mechanisms in society can be developed when there is a desire to carry out a healthy dialogue. People are used to talking about different basic matters and they are respecting these differences so that they can work together for the benefit of the society. Dialogue is a communication process that considers semantic and pragmatic principles, where conversations with mutual understanding, acceptance, peaceful life and cooperation for mutual prosperity will arise. The atmosphere of a peaceful life is an important foundation for constructing a "house" of the nation's civilization. An important question that needs to be answered in this research is "what is the attitude of Islam in building peace to achieve the nation's civilization?" This study seeks to explore the practical experiences of community life carried out by religious minority groups in responding to generally unfavorable situations. The research sources involved personal experiences and the spiritual leader's statements that is implemented by the community members. It is hoped that the conclusion of this study will provide a positive and inspirational picture for the joint efforts of building the civilization of the society.

Keywords: *Peace, Loyalty, Freedom, Equality, Respect*

A. Introduction

It is not a wise for a government to impose restrictions on a person's basic religious practices or beliefs. The government does not need to regulate what kind of clothes a woman should wear, nor do they need to issue regulations on what the physical form of a place of worship should be. This issue has the potential to create anxiety and an increase of dissatisfaction between their citizens. This disappointment will get worse if the problem is not resolved and eventually threatening the peace of society.

On the other hand, everywhere and every time there have been a group of people who use their religion as a justification to conduct cruelty and injustice, seize the rights of others, act against the state, and damage the security of the nation. It is certainly the responsibility of the government and the authority to decisively stop such evil practices. In such circumstances, it is perfectly justified and appropriate for the government or state officials to ensure that people are arrested and punished according to the law.

These two problems reflect the need for the fair attitude of the government in upholding the law and encouraging the growth of the tolerant attitude in society through various means, including through dialogue because dialogue is a communication process that considers semantic and pragmatic principles. Through dialogue, it is hoped that mutual understanding, acceptance, peaceful life and cooperation for mutual prosperity will arise. The atmosphere of a peaceful life is an important foundation for the construction of a "house" of the nation's civilization. An important question that needs to be answered is "what is the attitude of Islam in building peace to achieve the nation's civilization?"

This study on the foundation of peace to build the nation's civilization explores the views of the Ahmadiyya Muslim community through the statements of their spiritual leaders conveyed in various opportunities. The spirit of "love for all, no hatred for anyone" is very dominantly conveyed as an effort of call for peaceful life individually, in groups and in a multilateral global scale.

B. The Foundation of Peace

Peace is a long, multidimensional process of struggle to change a situation that contains violence and rare occurrence of a stable peace. There are various backgrounds that a number of groups cannot enjoy peace due to economic, political and social factors. From the perspective of the majority, peace is a state where there is no war. No war is very important for society in maintaining the surroundings, but this fact is a perpetual process that is pursued to maintain the relationships of individuals, groups and institutions that value the diversity of values and encourage human potential as a whole¹.

The interpretation of peace in the book *The Introduction to the Sociology of Conflict* (2009) by Novri Susan explains two types of peace according to Johan Galtung, namely: first, positive peace is the fulfillment of a sense of security and economic justice from the prevailing system, and the elimination of racial, ethnical and religious discrimination by social structures. Positive peace can be created when there are democratic and non-coercive conflict resolution tools, social justice and a broad political division. In positive peace, a good and fair relations is present in all aspects of life, be it social, economic, and political. And second, negative peace is a condition of peace characterized by the absence of conflict between two or more parties, the absence of asymmetry of fear, the and absence of violence and conflict of interest. One thing that needs to be considered in negative peace is that social injustice and economic oppression have not been resolved. Once resolved, positive peace will be created².

In his remarks, Hadrat Mirza Masroor Ahmad on 11 May 2013 at Montage Beverly Hills, CA, United States stated that there is something that has caused Islamophobia in the Western and non-Muslim world. It cannot be denied that these fears and worries are triggered by the actions of those who call themselves Muslims or Muslim groups. However, there is no doubt that the acts of terrorism or

¹ Simon Fischer, *Mengelola Konflik: Ketrampilan dan Strategi untuk Bertindak*, SMK Grafika Putra, Jakarta, 2000.

² Cahaya Dicky Pratama, *Perdamaian: Definisi dan Jenisnya*, <https://bit.ly/2ZvQ1Yi> diunduh dari artikel yang tayang di laman Kompas.com pada 20 Februari 2021

extremism they commit have nothing to do with the true teachings of Islam. The essential meaning of "Islam" is peace, security and the provision of a guaranteed protection from all kinds of distress and crime. The Holy Qur'an also states that this is a teaching conveyed by all of the Messengers of Allah the Almighty. Islam wants its people to obey its teachings. One of the most basic teaching is that not only they have to fulfill the rights of Allah, but also it is equally important for them to fulfill the rights of His creation. The Qur'an has shone a bright light on the beauty of the teachings of the prophets by ensuring that all prophets invite people to fulfill the rights of Allah as well as the rights of others³.

Furthermore, he explained, in the perspective of Allah the Almighty, peace is the main and most important goal, so that to build it, even if sometimes you have to sacrifice smaller ideals then there is no harm, because it is for the benefit of a wider human being. When a defensive war permit (self-defense) was first granted in Islam, it was granted in a condition when Muslims really wanted peace while the infidels wanted to destroy that peace. If permission to fight was not granted to Muslims at that time then all religions would be in grave danger. Allah Almighty said in the Holy Quran:

" Permission to fight is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them — Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty — " (Q.S. 22: 40-41)

Thus, it is very clear that Islam has made every possible effort to build peace and to protect all other religions. Even when defensive warfare was allowed for Muslims, the Prophet Muhammad (saw) gave very strict rules of war for Islamic troops that must be obeyed. The Messenger of Allah (saw) taught that during warfare,

³ Cahaya Dicky Pratama, *Perdamaian: Definisi dan Jenisnya*, <https://bit.ly/2ZvQ1Yi> diunduh dari artikel yang tayang di laman Kompas.com pada 20 Februari 2021.

only people who were directly involved in the war that had to be fought. He gave strict instructions that innocent people should be left unharmed. No women, children or the elderly should be attacked. He taught that the islamic troops should not attack religious leaders or imams in their places of worship. The Messenger of Allah (saw) further taught that no one should be forced and pressured to convert to Islam.

On a different occasion when Hadrat Masroor Ahmad was invited by the Canadian government, in front of the parliament in Ottawa on October 17, 2016, humanity values were conveyed as the foundation of the world peace. He explained that the literal meaning of the word "Islam" is peace, compassion and harmony and all of its teachings are based on these noble values. However, unfortunately it cannot be denied that there are several Muslim groups, whose beliefs and actions are completely contrary to the basic teachings of Islam, namely by committing very heinous acts and terrorism in the name of Islam. In the Holy Quran, the chapter Albaqarah clearly states, "There is no compulsion in religion". This is indeed a clear, comprehensive statement that firmly uphold the freedom of thought, freedom of religion and freedom of conscience. So, my belief and teaching are that every person, in every village, city or country has an indisputable right to choose and practice their respective religion⁴.

Furthermore, Not only does Islam teach that the laws of a country must take action against anyone who does something detrimental to their country, but also states that such people will definitely face the judgment of God Almighty and must be responsible to Him for all of their bad deeds and betrayal. There is therefore no need to fear a true Muslim and no need for the government to enact laws that interfere with matters or relatively minor religious traditions that do not endanger or threaten society or the state.

⁴ Abdul Mukhlis Ahmad, *Nilai-nilai Kemanusiaan Pondasi Kedamaian Dunia*, <https://bit.ly/3blU0MJ> diunduh dari artikel yang tayang di laman ahmadiyah.id pada tanggal 20 Februari 2021.

Hence, it can be ascertained that peace is an important foundation in building the civilization of the nation and state. The practice of peaceful living is continuously pursued in society and exemplified by its leaders while the law enforcer ensures the presence of the state in its obligation to protect its citizens. There are at least four important factors that support for the nation's civilization, namely: loyalty of citizens to their country, freedom of belief and religion, mutual respect between citizens and equality of every citizen.

C. Loyalty to the State and Nation

The meaning of a state can be explained by a group people who permanently inhabit a certain area, bound by the laws of togetherness, customs and practices based on one wisdom (Philimore ⁵). The state can also be defined as a community of elements that permanently inhabits certain areas, legally demands an independence from the outside of the community and has a government organization by creating and implementing a comprehensive law within the environment (Gettel ⁶). This definition indicates that the existence of a country is in the people who jointly agree on the existence of certain legal rules and customs as guidelines in society led by government organizations.

According to Mustaqim (2011 ⁷) who conducted research on thematic interpretations related to national issues, specifically, these national issues are translated into the concept of jihad, whose operational data was developed by him from the Qur'an. He explains that whatever the context of the mention of the word *balad* or *baldah* in the Qur'an, it can be concluded that the meaning of the word *balad* or *baldah* is a certain region, place, city, country, country, village or region. In the context of living in the state, it is clear that the existence of a territory or homeland is a necessity for the establishment of a nation and state. Furthermore, he

⁵ Negara menurut Philimore <https://bit.ly/3dDvF7R> diunduh dari artikel yang tayang di laman Pengertian Negara pada tanggal 22 Februari 2021.

⁶ Hendrikus Otniel Nasozaro, *Peranan Hukum Dalam Kehidupan Berdemokrasi di Indonesia*, Jurnal Warta, Edisi: 58, Oktober 2018.

⁷ Abdul Mustaqim, *Bela Negara Dalam Perspektif Al-Quran*, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Analisis, Volume XI, Nomor 1, Juni 2011.

explained that the terms al-balad and al-baldah in the Al-Qur'an seem to contain a message of love for the homeland or the country which demands its inhabitants to defend and defend their rights from anyone who wants to take them away. And, he reminded that this effort of defending rights is included in Jihad fi Sabilillah (defending the country).

On the other hand, in the early history of Islam development, why was there an order in Islam for jihad and what was meant by jihad? In the process of its development since the beginning, Islam has faced various difficulties and is opposed by all nations. It is normal that when a prophet is sent by Allah to convey His message, people would deem his followers as promising, honest, pious and advanced people. Thus, the nations and pre-existing religious groups began to envy and hate the followers of the new prophet. This feeling was mainly expressed by the pre-existing religious leaders, because the existence of this new messenger of Allah affected their loyalty and dignity. Subsequently, their followers and disciples began to escape from the snares of the religious leaders because they had found in the followers of the new prophet the values of faith, morals, and knowledge that has been bestowed by God upon them.

The loss experienced by the religious leaders incited jealousy towards the messenger of Allah. The reasons behind this jealousy is the defects and shortcomings of these religious leaders that is revealed during the period of the prophets (anbiya) and messengers of Allah. Basically, these so-called religious leaders lack spirituality. Hence, their hostility towards the prophets and the truth actually emerges from their own selfishness. Furthermore, because of this selfishness, they made plans to harm the messenger of Allah. They become obsessed with how to remove Islam from the face of the earth. Their greatest fear is that Islam will become very strong and the progress of Islam can in turn be the seeds of destruction for their people and religion. Due to the fear that was deeply rooted in their hearts, they then provoked various very vicious and heinous actions, and began to kill Muslims in terrible ways. The Messenger of Allah (saw) was stoned on various occasions. However, despite covered in blood, he faced the towering mountain of truth patiently with compassion

and an open heart. Due to the gentle and humble attitude of the Messenger of Allah, the crimes of his opponents were increasing every day and considering this holy group as their prey.

From that fact, the order of jihad in maintaining the existence of Islam was ordered. In other words, Allah SWT does not want that cruelty and oppression on the earth to go beyond the limits. He embraces His servants who are oppressed and directs His anger at the oppressors. Through the Holy Quran Allah addressed to the believers who are oppressed: "I witness everything that happens to you and then I allow you to retaliate. I am Allah Almighty and I will not let your oppressors escape without punishment." This commandment, in other words, is known as jihad, where the existence of believers is threatened and endangered. However, this commandment is only intended for a certain time-limited situation and not applicable for any times forever. This order applies when Muslims are in danger because of the persecution and threat of its existence. Our Prophet Muhammad (saw) had never fought anyone except in a state of defense to maintain the continuity of the civilization⁸.

Based on the teachings of Islam, the true definition and meaning of loyalty is the complete fulfillment of one's oaths and promises under any circumstances, including during difficult situations. This is the true standard of loyalty that is referred in Islam. In various places in the Holy Quran, Allah has ordered Muslims to fulfill their oaths and promises, because they will be held accountable for what they have done. Muslims have been ordered to fulfill their promises, including their promises to Allah Almighty, as well as the oaths they have made according to their importance.

The main principle in Islam is that a person's words and deeds must not reflect double standards or hypocrisy. True loyalty requires a relationship that is built on sincerity and integrity. This requires anything that someone is showing on the surface is the same with what is in his/her heart. In the context of nationalism, these

⁸ Jusmansyah, terjemahan *'Penjelasan tentang Jibad'* Hadzrat Mirza Ghulam Ahmad yang ditulis tahun 1900 pada buku berjudul *A Study of Hadrat Mirza Ghulam Ahmad's exposition of Jibad* diunduh dari laman resmi Jemaat Ahmadiyah Indonesia dengan tautan <http://ahmadiyah.id/pustaka/artikel/penjelasan-tentang-jihad> tanggal 23 Februari 2021.

principles are very important. Therefore, it is very important for every citizen to build a relationship with his/her homeland with genuine loyalty and devotion. It doesn't matter whether he/she was born as a citizen of that particular country, obtained citizenship by immigration or by any other means⁹.

The referential analysis above gives an important meaning about the loyalty to the Nation and the State carried out by citizens and leaders to meet the requirements of perfect sincerity (*mukhlisin*), instead of showing a non-human character double standard (*munafikin*). This attitude is a manifestation of perfect obedience to God, following His messengers as their role models and obedient to the leaders and the constitution of their country.

D. The Freedom of Having Faith and Religion

Normatively in the perspective of Human Rights (HAM), the right for freedom of having religion or belief can be summarized into 8 (eight) components, including freedom to adhere to or choose religion or belief of one's own choice, to change religions and beliefs, and to individually or in collectively in the society, privately or publicly manifest the religion or belief in teaching and worship activities. No one can be a subject to coercion which would reduce his freedom to own or adopt a religion or belief of his own choice. The next component is the non-discriminatory state. This condition means that the state has the obligation to respect and guarantee the freedom of religion or belief of all individuals in its territory, regardless of ethnicity, color, sex, language, religion and belief, politics or opinion, population: native or immigrant, and their origins.

The State is obliged to respect the liberty of parents, and legal guardians, if any, to ensure that the religious and moral education of their children is in accordance with their own beliefs. In the institutional context, religious communities have the freedom of having religion or belief which includes the right of independence in

⁹ Mubarik Ahmad, terjemah pidato HM Masroor Ahmad 'Cinta Tanah Air Menurut Ajaran Islam' diunduh dari laman resmi Jemaat Ahmadiyah Indonesia dengan tautan <http://ahmadiyah.id/khilafat/masroor-ahmad/cinta-tanah-air-menurut-ajaran-islam> pada tanggal 23 Februari 2021.

arranging their organization. However, the freedom to practice one's religion or belief can only be limited by law and in the condition of public safety and order, public health or morals or the other human rights and freedoms protection. Finally, the state must not reduce the freedom of having religion or belief under any circumstances¹⁰.

The meaning of the word 'Islam' implies the antidote of cruelty, disharmony and intolerance. Islam is peace, surrender and obedience, which also means creating harmony and peace. The purpose of this explanation of the word Islam given by Allah to this religion is because that all of the teachings and laws brought by the Messenger of Allah (saw) are filled with love, tolerance, patience, freedom of conscience and speech and the right to express opinions. Islam upholds freedom of conscience and thought and teaches respect and tolerance for all religions, because the Holy Quran states that "*There should be no compulsion in religion*" [2: 257] ¹¹. This means that there must be absolutely no compulsion or restrictions in terms of believing or not having faith. Islam recommends its followers to compete in goodness which means that the freedom to carry out their religious practices is progressive for the benefit of mankind.

The intensive broadcasting of the teachings of Islam rahmatan lil'alamiin has been carried out 24 hours a day, seven days a week with zero commercial commercial breaks in various languages (Arabic, English, Indonesian and Urdu) through the Muslim Television Ahmadiyah (MTA). Various activities from different countries were broadcasted. The Friday Khutbah delivered by Khalifatul Masih Al-Khamis is broadcasted in live program to be heard by the community members around the world at the same time. Other activities are also covered, such the construction of mosques in various countries which were inaugurated by the Caliph and attended by the public and local state officials.

¹⁰ Zainuddin, *Kebebasan Beragama dan Melaksanakan Agama/Kepercayaan*, Gema Media Informasi dan Kebijakan Kampus, 11 November 2013 <https://bit.ly/2ZELIKD> diunduh di laman UIN Maulana Malik Ibrahim Malang, pada tanggal 23 Februari 2021.

¹¹ Damayanti Natalia, pidato HM Masroor Ahmad '*Kebebasan Berpendapat dan Toleransi dalam Islam*' diunduh di laman resmi ahmadiyah.id dengan tautan <https://bit.ly/3kc2J8m> pada tanggal 23 Februari 2021.

What is the true intention of Muslims in building a mosque? When people judge wisely on the purpose of a mosque and the reasons why a mosque is considered a holy place for Muslims, they will realize that there is nothing to be afraid of with the presence of mosques. In order to alleviate the people's sense of false concern and give the public a better understanding on the importance of building new mosques, the Caliph conveyed briefly the main purpose of building a mosque. The main purpose of a mosque is of course to worship Allah. Thus, a mosque is a place for Muslims to pray in congregation and kneel before Allah the Almighty. Such prayer is performed five times a day which is known as shalat. Shalat are part of the pillars of Islam that every Muslim are obliged to do. The second purpose of the mosques is to become a gathering place for Muslims to strengthen the relations and unity among Muslims. Through the mosque, Muslims can build closer family relationships, an atmosphere of brotherhood and mutual care. Last but not least, the purpose of a mosque is as a means of introducing the Islamic teachings to non-Muslims and fulfilling the rights of the wider community. Mosques provide the space and place for Muslims to gather and serve their neighbors and communities regardless of faith, caste or skin color¹².

On another previous occasion, in the speech at the inauguration the Mahmood Mosque in Regina, Saskatchewan, Canada, he explained the purpose of the mosque. The main purpose of the mosque is as a place for people to gather and worship Allah in congregation, and as a place to pray and surrender before Him and ask for His mercy and compassion. However, it is not enough to pray for personal peace and prosperity because the duty of a Muslim is to also pray for the peace and well-being of others, regardless of their religion or background. The Prophet Muhammad (saw) had said that it is important for Muslims to wish others something they want for themselves. Thus, if we long for peace, security, love and respect for ourselves then we must expect that for others too. Therefore, mosques are not the places to spread

¹² Pidato HM Masroor Ahmad pada peresmian Masjid Baitus Samad, Baltimore, USA, 20 Oktober 2018 yang diunduh dari laman ahmadiyah.id dengan tautan <https://bit.ly/37FEWZf> pada tanggal 23 Februari 2021.

conflict and hatred, but are the places built with the intention of inviting people to come together and unite in peace, harmony and mutual respect¹³.

From the study above, it is illustrated how the freedom of having faith and religion is a blessing from Allah Almighty, because it contains a life practice that respects others. The building the civilization of the society process can be realized when there is no compulsion in religious practice. A person can determine his own religious beliefs and express them in a peaceful way. The building of the mosque is a tangible manifestation of the spirit of the teachings of Islam rahmatan lil'alamiin because there is an invitation to people to come together and unite in peace, harmony and mutual respect in it.

E. Equality of Gender

The discussion of the equality addresses the gender equality. In various discussions, it is often questioned that in Islam there is gender equality (?). Meanwhile, the teachings of Islam explains that a man is divinely, naturally and historically designed to do three main things: to provide, protect, and lead. This condition is not set for his own sake and to feed his ego but to serve others; family and society, and the country. Humans are not identical units, where in fact there are male and female similarities but they are not exactly the same. Humans are not part of an interchangeable social machine. Equality is not based on political ideology but based on the realities of the real differences and interdependencies between men and women. Humans are designed as men and women to be dependent on each other, not to imitate one another. Because there has been a deviation from the divine plan and will, that is why in today's culture there are conflicts about the equality of men and women.

Gender is the differentiation of roles, attributes, traits, attitudes and behaviors that grow and develop in society. And gender roles are divided into productive roles,

¹³ Pidato HM Masroor Ahmad pada peresmian Masjid Mahmood di Regina, Saskatchewan, Kanada, 4 November 2016 yang diunduh dari laman ahmadiyah.id dengan tautan <https://bit.ly/3dGrnws> pada tanggal 24 Februari 2021.

reproductive roles and social roles. The word gender can be interpreted as the role formed by society and the behavior that is embedded through the socialization process related to the sexes of women and men. There are biological differences between women and men. However, the habit of interpreting this biological difference leads to a set of social demands regarding appropriateness in behavior, which in turn affect the access to rights, resources, and power. Although these demands vary from society to society, there are some striking similarities. For example, almost all community groups assign the responsibility for childcare to women, while military duties are assigned to men. Just like race, ethnicity and class, gender is a social category that largely determines one's way of life and participation in society and the economy. Not all societies experience discrimination based on their race or ethnicity, yet all societies experience discrimination based on gender in the form of gaps and differences at varying degrees. It is often that it takes quite a while to reverse these injustices. This atmosphere of injustice can sometimes change drastically due to policies and socio-economic changes.

Discrimination based on gender still occurs in all aspects of life, throughout the world. This is a fact despite the recent progress in gender equality. The nature and level of discrimination varies widely across countries or regions. There is not a single area in a third world country where women enjoy equal legal, social and economic rights. Gender gaps in opportunity and control over resources, economy, power and political participation are ubiquitous. Women and girls bear the brunt of the resulting inequality, but basically it is detrimental to everyone. Therefore, gender equality is the main issue of a development goal that has its own value, especially in the noble ideals of building civilization and civilization in society¹⁴.

From the perspective of a family, what people perceive as gender inequality in Islam is actually equality at its best. Due to the fact that women are born with the ability to bear children, and are naturally better equipped to meet the needs of

¹⁴ Bappenas, *Mencapai Keteraan Gender dan Memberdayakan Perempuan*, <http://sdgs.bappenas.go.id/tujuan-5> diunduh dari laman Kementerian PPN/Bappenas RI, pada tanggal 24 Februari 2021.

newborns, Islam has placed them in a more central role when it comes to parenting. This condition does not mean that men do not have any role in raising the children. Instead, this condition means that the father has a supporting role while the mother has the main responsibility role in caring for young children. Conversely, Islam gives the role of supporting the family financially to the husband / father, and the husband bears a heavy responsibility to ensure that the family is well taken care of. Hazrat Mirza Tahir Ahmad (rh) wrote, “*And they (women) have the same and equal rights as men over them in equality; (As, for women, they have exactly the same rights as men, because men have rights over women. Thus, there is total equality and there is no difference whatsoever between women's and men's human rights.) But men have a degree of advantage over them. And Allah is Almighty and Most Wise*” [QS. 2: 229]. What is meant by that benefit? The benefit is meant in terms of their responsibility as breadwinners, as the Holy Quran says, “*Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth.*” [QS. 4 : 35]. This teaching does not give privileges or special rights for men because of their greater responsibility. If anything, this teaching may instead seem harsher for men and make life easier and more comfortable for women¹⁵.

The development of the modern world, which is marked by the very rapid development of digital information technology, has a significant influence on issues of gender equality, especially those related to the values of morality and spirituality. This information and communication technology was created to serve the spread of the holy teachings of Islam. Yet others also use it to immerse the world in shameful corruption and immorality. They are exploited to lure mankind into vain pursuits and to waste time on indecent things. This condition has reached to a level where people in deprived and remote parts of the world can easily watch the videos taken in the developed countries via social media that promotes the unholy and hedonistic lifestyle. When these people, living in poverty, or get stuck by the state of their nation, see how people in rich countries live, it may trigger the feeling of frustration within

¹⁵ Farhan Iqbal, *Gender Equality in Islam*, <https://www.alislam.org/articles/gender-equality-in-islam/> diunduh dari laman alislam.org pada tanggal 24 Februari 2021.

them. They want the same level of luxury and take part in the pursuit of this artificial and superficial world. Modern technology has developed according to Allah's will to assist in the spread of Islam, but on the other hand, it is also used to spread vile content which has absolutely no morality and spirituality.

The aforementioned descriptions are just a few examples as there are many other dangerous things prevalent in this society which secular people try to justify in the name of freedom of choice or for the sake of progress but considered as indecent by the Islamic teachings. Although such things are being fought for as an example of a free and modern society, the reality is that such impropriety will only destroy the foundation upon which a truly flourishing and loving society is built. Lowering and degrading the moral value of society, in the name of freedom, is a way to undermine the strength and unity of civilization at the collective level, as well as individually harming the people in that society. There will be a time when people from these developed countries realize that what they consider as freedom is actually their very means of destruction¹⁶. This is the challenge of the modern world with information and communication technology. In order to achieve the peace of mind and mental-spiritual well-being, Islam teaches people to be relinked to Allah Almighty. As it is reminded to those who believe, and if their heart wants to be at peace then “*Aye! it is in the remembrance of Allah that hearts can find comfort.*” [QS. 13:29].

In personal scientific development, Islam requires men and women to be equal. Through the advancement of science, Muslims have experienced the triumph of civilization several centuries in the past. Islam as a religion regulates the human life in order to achieve happiness in the world and the hereafter. In achieving that prosperity, humans are not only equipped with the mind by Allah, but also given the revelations to guide the journey of their life. Intelligence is the highest gift from Allah to humans which distinguishes them from other creatures. It is with this mind that humans occupy the highest place among other creatures whether angels, jinn, animals and so on. Islam gives the highest respect for reasons. There has been a number of

¹⁶ Pidato HM Masroor Ahmad dihadapan konferensi perempuan Ahmadiyah <https://bit.ly/3aNriW5> diunduh dari laman alislam.org pada tanggal 24 Februari 2021.

statements in the Holy Quran and hadith of the Prophet which encourage people to use their intelligence and think a lot in order to develop their intellectual proficiencies. With the use of reasonings, humans can hone their intelligence to create an attitude of brilliance and wisdom both towards themselves, society, the environment, and towards Allah.

In living their life in this world, the Muslims can achieve their glory as mentioned in a well-known hadith which states that if one wants to be victorious in the world, knowledge is the answer, if one wants to be victorious in the hereafter, knowledge is the answer, but if one wants to be successful both of them, then knowledge is again the answer. In one of the verses in the Holy Quran, it is also stated that those who have knowledge will be elevated to several degrees, as He says: "*Allah will raise those who believe from among you, and those to whom knowledge is given, to degrees of rank.*"

This verse applies to everyone, whether he is a Muslim or not, if he has some knowledge, he will get a higher degree of rank. In several verses of the Holy Quran, it is emphasized how far the difference is between someone who is knowledgeable and someone who is not knowledgeable. That is why the Holy Quran emphasizes that even when Muslims are facing conditions of war, the obligation to study the science must not be neglected. In the Holy Quran it is explicitly stated that not all Muslims should go to war; some of them must continue to pursue scientific deepening activities, while some of their siblings may carry out the warfare¹⁷. And women must be able to provide direction and guidance especially in domestic life and especially for their children. With her knowledge, women can provide ideas and thoughts for the happiness of their family, society and religion. There is such a big role for women in their daily lives as women are required to understand the general science and religious knowledge which can lead to the development of ethical behavior. There has been a number of Muslim women who achieve higher education

¹⁷ Habsi Indra, *Pandangan Islam tentang Ilmu Pengetahuan dan Refleksinya terhadap Aktifitas Pendidikan Sains di Dunia Islam*, MIQOT Vol. XXXIII No. 2 Juli-Desember 2009.

at the highest degree, and with their competence they contribute benefits to the Nation and State.

F. Respect for Differences

Through his statement, President Joko Widodo (Jokowi) at the Complete Workers' Council (MPL) Session of the Indonesian Churches Association (PGI), on Monday (25/1/2021) emphasized that Indonesia is a plural country. This is a gift from God Almighty according to him. He again emphasized the importance of tolerance in the various life of nations. According to him, tolerance can arise if there is respect for differences.

Difference is the energy that creates the colors of life. The dynamics of life will be created with the presence of differences. Conversely, life will only run monotonously without any differences. Herein lies the wisdom of difference. Allah Almighty created us differently so that we can get to know each other, learn from each other, and manage these differences in order to bring the good in life together. Differences are the raw material for building tolerance in life that must be used to generate important ideas for building a better life together.

Tolerance (Arabic: *tasamuh*, *as-samahah*) is a modern concept to describe the mutual respect and cooperation among different groups of people ethnically, linguistically, culturally, politically, and religion. Tolerance, therefore, is a great and noble concept that is fully an organic part of the teachings of all religions, including Islam. Tolerance is an integral part of Islam itself, the details of which are then formulated by the scholars in their interpretive works. These formulations were then refined by the scholars with new enrichments so that they eventually became historical practices in Islamic society. According to Islamic teachings, tolerance must be practiced not only towards fellow humans, but also towards the universe, animals and the environment. With such a broad meaning of tolerance, inter-religious tolerance in Islam receives an important and serious attention. Moreover, religious tolerance is a problem concerning the existence of human belief in Allah. This is a very sensitive, primordial problem that can easily ignite conflicts and has drawn great

attention from Islam. Mutual respect in faith and belief is a very comprehensive Islamic concept. The consequence of this principle is the birth of the spirit of taqwa in having religion. Because taqwa to Allah creates a sense of universal brotherhood between mankind. Abu Ju'la very interestingly stated, "*Al-khalqu kullubum 'iyālullābi fa ababbubum ilabi anfa'ubum li'iyālibi*" which means "All beings are the responsibility of Allah, and the one he loves the most is the most beneficial for his fellow dependents"¹⁸.

The awareness of differences and respect are the norms of honor that are difficult to measure but applicable because they are the main conditions for creating a harmonious and peaceful life among human beings. There are several attitudes that become a form of respect for differences, including being friendly. Being friendly can be interpreted as a sociable attitude to build the brotherhood with others. This attitude can be shown through a polite attitude and smiling. This is the most basic attitude as a form of respect for differences. For example, when we meet other people with different ethnicity or beliefs than us, we treat them politely and pleasantly. This will be the beginning of a good introduction and a foundation for building a strong brotherhood in the future. A friendly attitude becomes a kind of "doorway" that can connect us with other people who are different, to further develop acquaintances and harmonious relationships together. On the other hand, being grumpy and harsh will create anxiety and discomfort for others. In Islam, being friendly and gentle is what is ordered, even in preaching, as shown by the Prophet Muhammad in his relationship with his companions. "*And it is by the great mercy of Allah that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee*" (QS, Ali Imran [3]: 159).

The unselfish attitude can be understood as an attitude of not imposing our own will or interests on others who are different from us. It is important to realize that apart from our interests, there are other interests which also share the same right. One of the examples of such attitude is trying not to interfere with, destroy, or

¹⁸ Aslati, *Toleransi Antar Umat Beragama Dalam Perspektif Islam*, <https://bit.ly/3smRrRA> diunduh pada tanggal 24 Februari 2021.

dissolve the activities of other people or groups that have the same rights, but different from us. Selfishness, stubbornness, and coldness of heart in accepting the views or opinions of others who are different will be an obstacle to peace. These people are difficult to be involved in a healthy dialogue and accept different opinions, even though it is for the common interest. In the context of religious attitudes, we recognize fanatical attitudes that often interfere the creation of harmony with others. Yusuf Qardhawi states in his book entitled *The Middle Way of Islam* (Mizan, 2017) that one of the signs of excessive religious attitudes is a fanatical attitude towards one opinion and not admitting other opinions. The sign indicates the freezing of the mind which insists on a very strict understanding so that they may overlook things that are beneficial for the betterment of society or religious purposes, and the fulfillment of common will. This is an attitude that needs to be avoided, especially in the context of the efforts in building a harmonious and peaceful life in the midst of differences. When fanaticism is accompanied by coercion of the will of others to follow the opinions they hold, accusations of disbelief and attacks on other people who follow different opinions, it leads to the counterproductive attitudes which are the very opposite of the respect for differences.

The attitude of helping each other regardless of differences can be said as the deeper level of respect for differences. The form of respect in this level is not only shown in being friendly and not imposing one's will, but has gone further to an attitude of mutual help. This attitude is based on the empathy and a sense of togetherness as fellow human beings which moves people to help others who are in need, regardless of the differences. By helping each other, the barriers of difference seem to melt so that differences do not prevent us from helping each other and benefiting others.

In the Islamic history, a major event that reflects the practice of a peaceful, tolerant and respectful life was when the Prophet Muhammad led Medina as the majority and offered the Medina Charter. The charter is arranged in an atmosphere of love and compassion, freedom of religion and tolerance. In brief, the agreement includes these main points, namely:

- Muslims and Jews will live together with each other in kindness and sincerity and will not commit any excessive deeds or cruelty to one another.
- The Jews will continue to safeguard their own faith and Muslims also their own faith;
- The life and property of all citizens must be respected and protected in the case of a crime by someone
- All disputes will refer to the decision of the Prophet of Allah because he has the determining authority, but all decisions concerning individuals will be based on their respective rules.

The Messenger of Allah (saw) did not call the Jews as the minority, even though it is true that they are subject to the laws that are carried out by Muslims as the majority. This agreement is an example of the principle of religious freedom that was practiced by the Prophet Muhammad in Medina. Among the points that emphasize the religious tolerance, the point about mutual respect among existing religions, not hurting and protecting each member bound by the Medina Charter is also present.

Another excellent example of tolerance is explained in the Holy Quran that clearly states no matter what the circumstances, one must not abandon tolerance. Regardless of the cruelty inflicted on you, it is not permissible to act other than with justice and do not take revenge in an equally cruel way. If you did, then you are heretical, or in other word the title of Islam you bear is seemed to be meaningless. As explained in the Holy Quran, "*and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness.*" (Q.S 5: 9) This is the standard of tolerance and justice in Islam. Islam advises to not respond to low and despicable accusations from opponents, because by doing so will make yourself cruel. If you can forgive, then forgive, that's better. If you must retaliate, then retaliate nothing more than the wounds they have inflicted upon you.

An outstanding example of tolerance and forgiveness is as shown by the Messenger of Allah (saw) who pardoned all of the persecutors at the time of Fattah Mecca. History has recorded this event. Ikrimah is Islam's greatest enemy. Even though a general amnesty was proclaimed by the Prophet Muhammad (saw) on the

day of the victory, Ikrimah chose to fight against the Muslims where he ultimately lost and then fled. When Ikrimah's wife asked for forgiveness, the Messenger of Allah also forgave. Immediately after forgiveness, when Ikrimah appeared before Rasulullah (saw), Ikrimah said to Rasulullah (saw) arrogantly that 'If You think that because of Your forgiveness I will also become a Muslim, then I declare that I am not a Muslim. If you can forgive me while I stick to my faith, then that's fine, but otherwise I'll go '. The Messenger of Allah (saw) said: 'There is no doubt that you can remain firm in your faith. You are free in all things.' The thousands of Meccans at that time also did not accept Islam and even though they have lost, they still have their right to freedom of having religion. Hence, these are the teachings of the Holy Quran and the examples given by the Messenger of Allah regarding tolerance. This story is recounted by the Khalifatul Masih Al-Khamis (V) HM Masroor Ahmad at his speech as the keynote speaker at the Peace Symposium, March 25, 2006 in London. He gave a clear picture of the standards of true tolerance taught by the Prophet Muhammad that the members of the Ahmadiyya Muslim Community practiced in their daily lives.

G. Conclusion

This in-depth study of the good practice of building civilization of the society developed by minority groups and verified with the opinions that reinforce the importance of living in peace, shows the right direction to the efforts in building the foundation of peace. In the context of Indonesia, the state was built on the basis of mutual agreement as its people have diversity and differences in ethnicity, race, religion, language and culture and Indonesia need this peaceful approach. The first basic principle: the loyalty of its citizens to sincerely sacrifice for the interests of the Nation and the State must be maintained on an ongoing basis. The second basic principle: the freedom of belief and having religion is guaranteed by the state as a very important human right. The third basic principle: the gender equality reinforces the principle of family building based on in their respective responsibilities: mother as the guide for her children and the household and father as the breadwinner. And

the fourth basic principle: the respects for differences as something that is inevitable. This is the house of the civilization of Indonesia and the civility of its tolerant citizens with the spirit of "love for all, hatred for none".

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