



Tolerance in Creating Healthy Politics From an Islamic Perspective

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ABSTRACT

In political practice in Islamic countries, disputes often occur between communities due to differences of opinion. The most appropriate solution to overcome this problem is to apply tolerance. Tolerance in politics will create healthy political relations for the prosperity of citizens. This research uses a qualitative descriptive approach to look at the condition of religious tolerance which recently is often directed at Islam, that Islam is an intolerance religion. This approach aims to prove the accusation that Muslims are the most tolerant group. The results of this study indicate that from an Islamic perspective it is emphasized that we as Muslims must have an attitude that upholds tolerance and maintains harmony so that divisions between religions will not occur. The data in this study includes primary data obtained from interviews with three speakers, namely practitioners, teachers, and students who have insight into tolerance in the political sphere from an Islamic perspective, as well as secondary data in the form of Hadith, Qur'anic postulates, and previous research journals. The results of the research conducted resulted in the conclusion that knowledge and understanding of inter-religious tolerance is important. People must explore knowledge about inter-religious tolerance to learn because we Muslims have to be political. The political strategy in Islam is by da'wah. Harmonization between religious communities is by creating a peaceful atmosphere to establish better communication and help each other if there are difficulties in order to create a harmonious atmosphere in the community. Therefore, in the Islamic perspective it is emphasized that we as Muslims must have an attitude that upholds tolerance and maintains harmony so that there will be no divisions between religious communities.

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1. INTRODUCTION

Politics and Islam are two things that are related to each other. Where politics in Islam is a leadership system based on Islamic rules. A qualified leader is a leader with a good personality and in accordance with Islamic values (Paryontri, 2015). One of the behaviors that reflect the quality of the leader is how he applies tolerance in accordance with Islamic law.

Tolerance plays an important role in maintaining harmony and becoming a unifying tool for the nation (Nazmudin, 2017). Without tolerance, this life full of diversity and differences will never be united. Indonesia is one of the countries with a high level of diversity. With a variety of ethnicities, cultures, and regional languages, it is very necessary to have an attitude of tolerance that is realized in the life of the nation and state in order to create harmony and harmony between communities (Widiatmaka et al, 2022). Therefore, everyone must understand each other and understand the meaning of differences and apply tolerance between human beings.

In Islam, political tolerance is highly emphasized as seen from the early history of Islam in Mecca and Medina. The Prophet Muhammad SAW always showed tolerance towards people of different beliefs and cultures. Islam comes as a religion that upholds harmony and peace. Therefore, Islam recommends the concept of tolerance for differences in religion, which is called tasamuh. In the concept of tasamuh, there are values of compassion (rahmat), wisdom (hikmat), universal benefit (maslahat ummat), and justice (adl) (Ghazali, 2016).

"There is no compulsion in religion, for you your religion, and for us our religion" is the hallmark of tolerance in Islam (Aslati, 2012). Tolerance in politics based on an Islamic perspective is a behavior in which everyone involved in politics respects each other's differences in terms of belief, religion, and social. The form of tolerance in religion is by respecting and not interfering with a person's beliefs or religion and not interfering with someone's worship. Meanwhile, the form of tolerance in social is to respect the various tribes and ethnicities of each person and help when needed.

According to Suhadi in his book entitled costly tolerance tolerance comes in kind to Indonesia as an expensive luxury. In addition, tolerance in Islamic politics upholds the value of honesty and benevolence between religious communities. Islam is a system of thought that supports the narrative and ethical understanding of humanity that connects moral duties and actions as social supporters. Based on the above opinion, if it is related to healthy politics, Islam is a complete religion and is very concerned about humanitarian issues, including world peace.

Al-Islam mentions four main factors that cause unique tolerance to always dominate the behavior of Muslims towards non-Muslims, namely the belief that humans are the essence of creation is the noblest of other creatures, the difference that humans in religion and belief is a reality desired by Allah SWT who has given them the freedom to choose faith and kufr, a Muslim is not required to judge the disbelief of a non-Muslim or judge the disbelief and polytheism of others, and the belief that Allah SWT commands to do justice and invite good manners even to polytheists (Kaaffah et al, 2022).

According to (Nurdin, 2021) The relationship between morals and faith in Islam is closely related, especially in terms of tolerance between religious communities. So, this research aims as a da'wah that Islam is a religion that highly upholds the value of tolerance, because tolerance between religious communities is a good thing to create a benefit in world affairs (Ali, 2017). Based on the explanation above, then do not let someone on behalf of all religions the same. Because in interfaith tolerance, tolerance is an attitude of tolerance towards other people's beliefs without interfering with their beliefs.

2. METHODS

This research uses a qualitative descriptive approach. Qualitative descriptive research has the aim of describing and describing various phenomena both natural and human engineering, which are more concerned about the characteristics, quality, and interrelationships between activities (Gumilang, 2016). Researchers use a descriptive qualitative approach to see the condition of religious tolerance which is often directed at Islam that Islam is an intolerant religion. This approach aims to prove the accusation that Muslims are the most tolerant group.

The data in this study include primary data obtained from interviews with three resource persons, namely practitioners, teachers, and students who have insight into tolerance in the political sphere from an Islamic perspective, as well as secondary data in the form of Hadith, Qur'anic arguments, and previous research journals.

The analysis stage carried out is to make a list of questions for the interview. First, compiling a list of interview questions based on the research focus on the concept of politics in Islam, the dynamics of Muslim society in politics, the concept of tolerance in Islam, the implementation of tolerance in creating healthy politics, leadership in maintaining interfaith harmony, the positive implications of being tolerant in politics. Second, the research team interviewed 3 parties, namely practitioners, teachers, and students who are involved in politics and understand tolerance in Islam. Third, the interviews were conducted by the research team in a gradual manner in the range of 17-19 February 2023. The data analysis technique in this research was carried out by processing interview transcripts, moving the interview data into a resume, and linking the interview results with relevant theories related to the research topic.

3. RESULTS AND DISCUSSION

In this chapter, researchers describe and explain the results of research on tolerance in creating healthy politics from an Islamic perspective. This research focuses on healthy political tolerance in Islam that must be truly understood, if not understood, it will cause division between human beings.

The results of this interview were obtained using interview techniques from sources as a form of information and knowledge seeking, and then the researcher will analyze the results. The following are the results of interviews conducted by researchers.

3.1. The Concept of Politics in Islam

There are various assumptions about politics in both positive and negative views. Politics can be viewed negatively as an aspect of activity that contains elements of cunning, deception and betrayal (Day, 2005). However, in Islam, politics is seen positively as a system that is able to organize people's lives based on Islamic law.

Politics has long been applied since the time of Prophet Muhammad SAW in organizing and managing the city of Medina. The government system established by the Prophet SAW is rooted in the concept of "al-mujtama' al-madani" which is related to the tradition of "al'banafiyah al-sambah" with the aim of laying the foundation of siyasah shari'iyah, namely Islamic politics as a universal agreement of the Prophet Muhammad SAW in laying a basic political foundation that strengthens the beauty of Islam as a comprehensive system of life including society, economy, politics, education and statehood.

In QS. Al-An'am (32) Allah SWT says:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

Meaning: "The life of this world is nothing but a sport and a pastime, and the life of the Hereafter is far better for those who seek to ward off their ruin. Will you not, then, understand?"

The content of the letter is that believers should choose the eternal life, namely the ukhrawi life, because it is the best life. The life of the world is only an intermediary for the life of the hereafter. In connection with this verse, Prof. Dr. H. M. Amien Rais once asked one of the politician figures and also a kiai, he said that the reason for moving to many parties was because politics was a world affair while the world was only a game (Yusuf, 2018).

In this statement, it can be concluded that politics is an underestimated thing or an activity that contains betrayal so that some people think not to enter politics. However, politics is actually important, because politics itself is a process of making decisions and implementing policies that aim to regulate the governance of society and the state, it is related to the responsibility of a leader. Of course, we as the younger generation must be able to recognize and understand the condition of the nation in order to optimize efforts to progress the nation, of course we must also be able to learn about politics and leadership.

3.2. The Dynamics of Muslim Society in Political Islam

Da'wah and politics are interrelated in Islam to improve the bonds of mankind. Politics is a tool of da'wah, so the political rules that should be adhered to must also be in line with the rules of da'wah, namely openness, honesty, a sense of responsibility and courage to be declared right and false to be declared false. So, we as Muslims must make the characteristics of politics a means of da'wah.

According to our interview VF, "The goal of Muslims is to obey Allah, but some views of Islam (certain groups) can divide society. But we can still strengthen our resolve if everyone can think positively. Currently, Muslims are still divided when it comes to politics because there are different views. One should avoid disputes. We as Muslims must have political views that are in accordance with religious teachings, and we must not choose leaders from other religions. Actually, even da'wah in politics is very important because with politics we can disseminate the teachings of Islam. This is in accordance with the statement of Siti Mahmudah who stated that in establishing an Islamic state, it is necessary to instill substantive values, including justice, honesty, trustworthiness, rule of law, equality between humans without gender bias, respect for respect for other people's beliefs and religions. When a country has a non-Muslim leader, it is possible that there will be disputes due to differences in views with the Muslim community." The role of politics as the improvement of the ummah from the past to Muslims in the present or modern era is to put laws or laws in accordance with Islamic shari'a and improve the existing system in accordance with the provisions of shara' and bureaucratic reform in accordance with Islamic rules. QS. Al-Fath (29) states:

مُحَمَّدٌ رَسُولُ اللَّهِ. وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءَ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
كَزَّرَعِ أَخْرَجَ شَطَنَهُ ۗ ۝ سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۗ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ۗ
فَأَزْرَهُ فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الرُّعَاةَ لِإِعْيَظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا

Meaning: "Muhammad is Allah's Messenger, and those who are with him are firm with the unbelievers but compassionate with one another. You see them occupied in bowing and prostrating and in seeking Allah's bounty and good pleasure. They are distinguished from others by the marks of prostration on their faces. Thus are they described in the Torah. And their parable in the Gospel is that of a tith that puts forth its shoot, then strengthens it so that it becomes stout and stands firmly on its stem. This is a sight pleasing to the sowers and one

by which the unbelievers will be enraged. As for those who believe and do righteous deeds, Allah has promised them forgiveness and a great reward”

The content of the letter is that Muslims who truly adhere to the religion of Allah will not interfere with the worship of non-Muslims. They worship with their beliefs without mixing it and we fellow Muslims must strengthen each other not drop in matters of worship. The discussion is also in accordance with the theory of Masykuri Abdillah, namely ([Abdillah, 2013](#)).

So it can be concluded that da'wah and politics are bound together, which in Islam is useful for improving relations between people. We as Muslims must hold fast to religion, for this context is in politics. It is intended that we always do this political activity with good intentions and positive thinking in order to avoid ourselves from choices and divisions in groups or in a political environment.

3.3. The Concept of Tolerance in Islam in Creating Healthy Politics

Of the three sources we stated that the understanding of tolerance in building healthy politics is found in QS. Al-Kafirun (2-3):

لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Meaning: " I do not worship what you worship. A Nor are you worshippers of what I worship."

Tolerance between religious communities is to respect each other in religion and is not allowed to disturb or disturb each other ([Abdillah, 2013](#)). By disturbing the religious side owned by others, it will cause discomfort for that person who will then appear annoyance and anger. This can lead to disputes and even fights.

In tolerance there are also limits that must be maintained so that there is no division ([Rosyidi, 2019](#)). If everyone has adhered to their respective religions and respects the religions practiced by others, harmony, peace will be created in an environment. Likewise in the case of politics. Tolerance can help keep society together, even in the face of intense conflict. If the general observance of the rules of equality and tolerance, then conflict can be handled in a peaceful manner.

Tolerance is essentially one of the principles of the Prophet Muhammad applied in his life, namely mutual respect between others. Likewise, in creating healthy politics, tolerance is needed. This is done by respecting each other, not disturbing each other and even disrupting the interrelationship between the beliefs that are adopted. In QS. Al-Hujurat (10) it is mentioned:

تُرْحَمُونَ لَعَلَّكُمْ آللهِ وَاتَّقُوا أَخَوِيكُمْ بَيْنَ فَاصِلِحُوا إِخْوَةَ الْمُؤْمِنُونَ إِنَّمَا

Meaning: " The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy." (QS. Al-Hujurat, 10).

If it is concluded more broadly based on the verse above, humans are social creatures who must maintain peace to avoid disputes even though they have different beliefs with other parties. Because this is in accordance with the arguments regarding the concept of tolerance in Islam mentioned above that even though they have different beliefs, maintaining brotherhood without disputes must be done. By knowing the limits and respecting what they profess and what they do is one way to avoid division and create harmony and peace in a group or environment. The key to the creation of healthy politics is found in the leader, therefore for a leader must have good behavior and a high attitude of tolerance so that it can be applied to its members.

3.4. Leadership in Maintaining Interfaith Harmony

Leadership in Islam should apply deliberation in determining all decisions, because the leader holds legal responsibility for himself and his members in activities, therefore in collaborating with members it is not allowed to be arbitrary, and must be carried out with humane methods ([Olifiansyah et al, 2020](#)). In QS. Al-Baqarah (30) mentioned:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: "Remember when your Lord said to the angels, "I am going to place a successive human authority on earth." They asked Allah, "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know."

In the journal Categories of Leadership in Islam by Muhammad Charis F. there is a statement from Burt Nanus that a leader is expected to act as a direction giver for his members so that they do not take the wrong steps, become agents of change, speakers and also foster his team to realize common goals. There is also a category of a leader, namely someone who becomes a leader must have the intelligence to understand and find the right way out of the problem. There is also a leader who has a nature that does not have the intelligence to understand the problem and find the best way out of the problem. In addition, there is also a leader whose character is half and half, where he does not trust his team members and also hesitates when facing problems that come.

Religious leaders can play an important role in maintaining inter-religious harmony by setting an example and teaching the values of tolerance and mutual respect between religious communities. Someone who is called a religious leader not only has good qualities or who can cause charisma in him but religious leaders also need to have special expertise in mastering religious knowledge ([Faris, 2015](#)).

According to the social identity theory proposed by Tajfel and Turner, individuals tend to divide the world into social groups and identify themselves with these groups (Mcloed, 2023). This can lead to discrimination against other groups that are different from their group. Therefore, religious leaders should play an important role in reducing discrimination and increasing tolerance between groups.

Based on QS. Al-Baqarah verse 30, leaders are the mandate given by Allah SWT to humans. Therefore, a leadership institution should apply an attitude of tolerance to maintain and respect each other ([Muda, 2014](#)). Basically, a leader must be able to direct and provide positive value to each institution, because a good leader is one who can be held accountable ([Siregar & Musfah, 2022](#)).

3.5. Positive Implications of Tolerance in Politics

Politics aims to build a government system that prioritizes the common good ([Anam, 2019](#)). To achieve this goal, people must apply tolerance in political activities. In the Islamic perspective, it is emphasized that we as Muslims must have an attitude that upholds tolerance and maintains harmony so that there will be no division between religious communities ([Rohmah et al, 2022](#)). If someone can respect and appreciate others, then others will also do the same ([Hutagalung & Ramadan, 2022](#)).

Tolerance in Islamic politics can help increase people's trust in the government and political parties. This can help increase public participation in the democratic process. In addition, tolerance in Islamic politics can also help reduce conflict and increase political stability ([Hafidzi, 2019](#)).

The theory relevant to tolerance in Islamic politics is the social contract theory ([Muda & Tohar, 2020](#)). This theory states that society consists of individuals who have equal rights and obligations. In the political context, social contract theory emphasizes the importance of an agreement between individuals and the government regarding their respective rights and obligations. This agreement can help prevent conflicts between individuals and the government.

The application of tolerance in politics in accordance with the rules will have a positive impact on everyone in the region. The positive implications of tolerance in politics include: (1) The absence of selective discrimination, (2) The establishment of justice in the community as well as possible, (3) The creation of a culture of mutual respect for each other, (4) Strengthening government, politics, and citizens in the power of the region, and (5) The realization of harmony, peace, harmony, and mutual assistance between communities.

4. CONCLUSION

Based on the description and discussion of the article above, it can be concluded that knowledge and understanding of interfaith tolerance is important. People must explore knowledge about interfaith tolerance to learn because we Muslims must be political. The political strategy in Islam is by da'wah. Harmonization between religious communities is by creating a peaceful atmosphere to establish better communication and help each other if someone is in trouble in order to create a harmonious atmosphere in society. Therefore, the Islamic perspective emphasizes that we as Muslims must have an attitude that upholds tolerance and maintains harmony so that there will be no division between religious communities.

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