

# Religious Da'wah in the Context of Religious Pluralism

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**Abstract:** *This article aims to discover how every religious adherent, individually or in groups, should carry out religious dakwah. In religious pluralism, religious communities can live in harmony and peace or at least avoid inter-religious conflict. The research method used is a descriptive qualitative approach with literature methods. The study results show that religious preaching in the context of religious pluralism lies in the pattern of interreligious relations, which are complementary and mutually improve one another so that all religions can collectively lead to a better life order.*

**Keywords:** religion; preaching; pluralism

**Abstrak:** Artikel ini bertujuan untuk mengetahui bagaimana seharusnya setiap pemeluk agama, baik secara individu atau pun kelompok, melakukan dakwah keagamaan. dalam konteks pluralisme agama, agar masyarakat beragama bisa hidup rukun dan damai, atau paling tidak terhindar dari konflik antaragama. Metode penelitian yang digunakan adalah pendekatan kualitatif deskriptif dengan metode literatur. Hasil penelitian menunjukkan bahwa dakwah keagamaan dalam konteks pluralisme agama terletak pada pola hubungan antaragama yang sifatnya saling mengisi dan saling memperbaiki satu sama lain, sehingga semua agama dapat secara bersama-sama menuju pada sebuah tatanan kehidupan yang lebih baik.

**Kata Kunci:** dakwah; pluralism; agama

## A. Introduction

Indonesia is known as the country with the fourth largest population in the world. Apart from that, Indonesia is also known for its diversity of ethnicities, races, cultures and religions. With such a diverse population, Indonesia actually has enormous potential to become a country with character, namely a country with a diversity of ethnicities, customs, races and religions. However, it remains solid within the framework of a democratic state.

However, over time, this solidarity began to be torn and torn apart by hostility. There were various riots and conflicts on the basis of religion. It must be acknowledged that one of the factors causing this division is religious pluralism. This condition of division occurs when one religion cannot understand other religions and even claims that this religion is the only authentic, perfect and true religion. In contrast, the other religion is heretical. It cannot be denied that one of the actors who often convey this anti-pluralism attitude is a group of groups who claim to be Muslims. However, there are also religious anti-pluralism attitudes from adherents of other religions..

No single religion in this world does not require its adherents to spread their religion (religious da'wah). All religions view religious preaching as something holy and noble. Religious da'wah is considered not only as proof of the faith and beliefs held but also for the inner satisfaction of its adherents. A truth someone believes in will feel bland if it is only hidden in the chest. On the contrary, a fact becomes more meaningful when it is conveyed to other people.

However, religious preaching, considered holy and noble, is sometimes carried out blindly, not in a good way, so its holiness and glory become questionable again. Religious preaching is often only seen as a trigger for conflict and bloodshed, especially in pluralistic societies.

This article tries to answer a question: How should every religious believer, individually or in a group, carry out religious da'wah. In religious pluralism, religious communities can live in harmony and peace or at least avoid inter-religious conflict.

## B. Theoretical Review

Before understanding the meaning of pluralism, it would be a good idea first to explain the meaning of religious pluralism itself. Pluralism can be interpreted as a situation where several groups in a country or society have differences in ethnicity, culture, religion, or other things. In other words, pluralism is a state of diversity<sup>1</sup>.

According to Alwi Shihab, what is meant by pluralism is (1) not merely referring to the reality of pluralism but active involvement in the reality of pluralism. The meaning of religious pluralism is that every religious adherent must recognize the existence and similarities to achieve harmony in diversity. (2) Pluralism must be distinguished from cosmopolitanism. Cosmopolitanism refers to a reality where various religions, races, and nations live side by side in a location. However, positive interactions between these populations, especially in religion, are minimal, if at all. (3) The concept of pluralism cannot be equated with relativism because the consequence of understanding religious relativism is that any religious doctrine must be declared true. Alternatively, "all religions are the same". Therefore, a relativist will not know, let alone accept, a universal truth that applies to all time. However, the understanding of pluralism contains an element of relativism, namely the element of not claiming a single truth (monopoly) on a truth, let alone imposing that truth on other parties. (4) Religious pluralism is not syncretism, namely creating a new religion by combining certain elements or some components of teachings from several religions to become an integral part of the new religion<sup>2</sup>

Pluralism is not only in the aspect of human events, which previously started from a single thing but also in the aspect of the Samawi religion, which originally started from one religion - Tawheed - which has changed into a plural reality. The Koran has provided principles that must be adhered to as an excellent way to overcome this plurality<sup>3</sup>.

Etymologically, religious pluralism comes from two words, namely pluralism and religion. In Arabic, it is translated as al-ta'adduniyyah al-diniyyah and in English religious pluralism. In a separate sense, pluralism means the principle that different groups can live together in peace in one society. <sup>4</sup>. When the word pluralism is juxtaposed with religion, pluralism is defined as the idea that the world's great religions represent different perceptions and conceptions of the Real or the Supreme from various human cultures and that the transformation of human beings from self-centeredness to Essence-centeredness takes place actually in that human culture-and occurs, so far as can be observed, to the same extent<sup>5</sup>.

Religious pluralism is an understanding or view of religious pluralism based on an attitude of tolerance and co-existence, supporting and recognizing - not equating - the existence of religions. Apart from that, a fundamental attitude that is very necessary is that each party has good information about other religions, thereby leading religious communities to an attitude of mutual respect and respect for each other, and ultimately, harmony grows between religious communities <sup>6</sup>

Religious communities, a life that is far from conflict and hostility, and realizes that religious pluralism is a necessity. Interpreting religious pluralism as an inevitability of religious pluralism or religious pluralism or religious diversity is an axiomatic reality (cannot be denied). It is a

<sup>1</sup> Victoria Neufeldt dan Andrew N Sparks, *Webster's new world dictionary* (USA: Macmillan, 1995).

<sup>2</sup> Umi Hanik, "Pluralisme agama di Indonesia," *Tribakti: Jurnal Pemikiran Keislaman* 25, no. 1 (2014): 44–63.

<sup>3</sup> Hadi Winarno, "Pluralisme Agama Dalam Al-Qur'an Telaah Terhadap Tafsir Departemen Agama," *Almarhalah* 1, no. 1 (2017): 69–81.

<sup>4</sup> Harda Armayanto, "Problem Pluralisme Agama," *Tsaqafah* 10, no. 2 (2014): 325–40.

<sup>5</sup> Armayanto.

<sup>6</sup> Abdul Basir, "Isu Pluralisme dalam Al-Qur'an," *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 7, no. 2 (2021): 225–35.

historical necessity (historically necessary) which is universal. Religious pluralism must be seen as a part of human life, which cannot be eliminated but must be addressed. Religious pluralism has the potential to give rise to clashes, conflicts, violence and anarchic attitudes towards adherents of other religions. This potential is because every religious teaching has an exclusive aspect in the form of a truth claim, namely the recognition that one's religion is the most correct.

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According to Umi Hanik, who summarizes various views about pluralism from various figures. There are three models of pluralism, namely, the view of pluralism, which still contains religious absolutism. Rasjidi and Natsir expressed this view. Second the view of liberal pluralism. This was stated by Djohan Effendi, Nurcholish Madjid, and Abdurahman Wahid. Third, the view of pluralism which occupies a position between religious absolutism and liberal pluralism. This view still holds that there are absolute things that cannot be met or equalized. However, it also recognizes that pluralism does not just exist but must also be realized through active involvement in understanding differences and similarities. There is an open attitude, accepting differences, and respecting religious diversity, but there is a loyal commitment to each religion. The concept put forward by Mukti Ali, 'Agree in disagreement', can represent this last view. <sup>8</sup>

## C. Methods

This article was written using a descriptive qualitative approach with the literature method. The author examines various literature sources related to the problem of religious pluralism from an Islamic perspective. In order to get the meaning, the writer uses the texts in the Koran and the opinions of various experts who support the concept of religious pluralism. The author also describes pluralism as an analytical study relating to the wider community in a heterogeneous manner in religious pluralism in Islam.

## D. Results and Discussion

### 1. History of Religious Pluralism

The idea of religious pluralism can be traced from the era of Enlightenment, namely the 18th century AD in Europe. At that time, European (Western) society experienced an upheaval of will-oriented thinking. The Western spirit and outlook on life are called modernism, which is fueled by scientific enthusiasm, so the Modern Western outlook on life is sometimes known as the scientific worldview. This scientific outlook on life is strongly characterized by secularism, rationalism, empiricism, dichotomous thinking, desacralism, pragmatism, and the denial of metaphysical (religious) truths <sup>9</sup>.

If traced further, this view of life is actually a response to the conflict and socio-political conditions currently occurring in the West. At that time, a feudal economic and political system developed where kings and nobles had special rights, while ordinary people were not given the opportunity to exercise their rights freely. In 1215, King John of England issued the Magna Carta, a document that recorded several rights granted by the king to subordinate nobles. This Magna Carta automatically limited King John's power and was considered an early form of liberalism. <sup>10</sup>

In the process of its journey, Europe experienced a number of upheavals and conflicts, which led to the Industrial Revolution in England (1688), which was followed by the French Revolution (1789), in which there was absolute freedom of thought, religion, ethics, belief, speech, press and politics. These principles of the French Revolution were ultimately considered the Magna Carta of liberalism. The consequence is the elimination of God's rights and all authority obtained from God, the removal of religion from public life and making it individual. Apart from that, Christianity and

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<sup>7</sup> Basir.

<sup>8</sup> Hanik, "Pluralisme agama di Indonesia."

<sup>9</sup> Hamid Fahmy Zarkasyi, "Liberalisasi pemikiran Islam: Gerakan bersama missionaris, orientalis dan kolonialis," *Tsaqafah* 5, no. 1 (2009): 1–28.

<sup>10</sup> Zarkasyi.

the church must be avoided so that they do not become legal and social institutions<sup>11</sup>. It is admitted that at that time, the church was superior in governing its people with its famous slogan, namely *extra ecclesia nulla salus*, or There is no salvation outside the church in Catholic dogma and *extra Christos nulla salus* or There is no salvation outside the church in Protestant dogma<sup>12</sup>. History records how the superiority of the church limits human freedom in thinking and doing. The Inquisition will punish anything that is not in accordance with the will of the church. Finally, European society became annoyed and fed up and rebelled against the church. Responding to this, the church acted to formulate the "General Salvation Doctrine" even for religions other than Christianity at the Second Vatican Council in the early 60s of the 20th century.<sup>13</sup>

From this explanation, it can be concluded that the idea of religious pluralism is actually an effort to lay a theoretical foundation in Christian theology for interacting tolerantly with others. Anis Malik Thoha stated that two factors cause this religious pluralism, namely internal factors and external factors. Internal factors are ideological factors and the occurrence of historical religious conflicts. Meanwhile, external factors are the socio-political situation and the existence of scientific studies on religions that exist and are currently developing. The factors for the emergence of religious pluralism are very complex. From the history of its emergence, it is already problematic, let alone the consequences that this religious pluralism brings<sup>14</sup>.

## 2. Religious Pluralism: An Inevitability

Pluralism or diversity, as an implication of difference, is not something new in human life. In the history of human life, as reported in the Al-Quran, from the beginning, humans have been created in different circumstances, between men and women (Q.S. an-Nisa: 1) and between angels (as symbols of good) and devils (as symbols of evil). (Q.S. al-Baqarah: 30-34).

This kind of situation continues and develops in such a way that the longer these differences become visible and complex, in line with the rapid development of human civilization itself.

The current era is the era of pluralism. Just look at the phenomena that surround us, where culture, religion, family, race, economy, social, ethnicity, education, science, military, nation, state, not to mention political aspirations, all show a pluralistic face. Samuel P. Huntington said that in the 21st century, there will be a form of diversity -not to mention conflict- that has never happened before in human life, which he calls a clash of civilizations between Eastern and Western cultures. , between Islam and Christianity, as well as between modern and traditional, which, of course, can cause conflict or even war<sup>15</sup>.

The question now is, where did pluralism or diversity come from? Moreover, why does a religion believed to come from God also have to show various faces? Starting from Dialectical Philosophy, pluralism or diversity is a historical process. In other words, pluralism or diversity is a phenomenon that occurs naturally.

In the perspective of Dialectical Philosophy, everything is in a process called dialectics, namely that everything is interconnected and constantly experiences changes that occur through the conflict between different or opposing things<sup>16</sup> through three stages: thesis, antithesis, and synthesis<sup>17</sup>. In other words, everything is always in a differentiation, contradiction, and reconciliation process. So, pluralism or diversity is a historical process that will continue even if the historical process is still ongoing.

According to Dialectical Philosophy, religion is the result of the projection of human desires that arise or are obtained in relationships - to say nothing of social conflict. So, religion is the

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<sup>11</sup> Zarkasyi.

<sup>12</sup> Armayanto, "Problem Pluralisme Agama."

<sup>13</sup> Armayanto.

<sup>14</sup> Anis Malik Thoha, *Tren pluralisme agama: tinjauan kritis* (Jakarta: Gema Insani, 2005).

<sup>15</sup> Nurcholish Majid, *Agama dan Dialog Antar Peradaban* (Jakarta: Paramadina, 1996), 3.

<sup>16</sup> Louis O Kattsoff, *Pengantar Filsafat, terj. Soejono Soemargono*, vol. 327 (Yogyakarta: Tiara Wacana, 1996), 124.

<sup>17</sup> P.A van der Wei, *Filosuf-Filosuf Besar Tentang Manusia* (Jakarta: Gramedia Pustaka, 1991), 100.

product of a certain form of society<sup>18</sup>. If this is the case, then, of course, it will give rise to differences and a diversity of religions.

Meanwhile, if we depart from Perennial Philosophy, pluralism or diversity lies only in the exoteric dimension, namely on the plane of understanding, thought, interpretation, inspiration, symbols, and the like, all within the scope of space and time. In the view of Perennial Philosophy, absolute truth is only one undivided. However, from this one emanates various "truths" just as the sun necessarily emits its light. The essence of light is one and colorless. However, the human eye captures the spectrum of flashes of light in various impressions. The essence of true religion is only one. However, because religion does not appear in space and time simultaneously, the diversity and particularity of religious forms and languages cannot be avoided<sup>19</sup>.

As for according to the Al-Qur'an (Q.S. Hud: 118), as far as the author's understanding, it can be said that pluralism or diversity is the will of God or Divine creation or provisions that God has determined.

Meanwhile, Rasyid Ridha understands the verse of the Koran, which states that God wishes to create differences among humans, meaning that human nature or nature is different in all respects<sup>20</sup>.

Imam al-Gazali said, as quoted by Muhammad Imarah, that how could humans unite to listen, even though it has been determined that they will continue to be different, so because they are different, God created them<sup>21</sup>. Alwi Shihab argues that pluralism or diversity is an order of nature<sup>22</sup>. So, the essence of pluralism or diversity is as fitrah (naturally inherent characteristic) for all human beings. God has made people in different states. In other words, human nature is different in physical form, thought, and deed. So, the religion that humans believe in can also be different.

Thus, pluralism -including religion- is not just something permissible or a type of human right, but more than that, it must be believed and believed. To deny pluralism or diversity means to deny oneself or even to say that it is not wrong to deny God's verses. Therefore, the most important thing now is the attitude towards pluralism or diversity, which is God's will or humans' natural nature. Pluralism or diversity, apart from being able to give rise to conflict, which is very detrimental, can also give birth to cooperation, which is very beneficial for human survival.

Harold Coward said that pluralism or diversity often catalyzes new insights and development. In particular, he gave an example of religious pluralism. The history of the enlightenment of Buddha, Muhammad SAW, Ibrahim AS, Musa AS, ancient Christians, and Hindus all appear amidst the diversity of society. So, even though the challenge of religious pluralism is a crisis today, it is also an opportunity for development<sup>23</sup>.

### 3. The Doctrine of Supersessionism: A Legitimacy for Other Religions

In the history of religions, it is almost certain that every religion was born preceded by a previous religion. Moreover, every religion that comes later always claims to be a substitute for the previous religion. This is of course difficult for adherents of earlier religions to accept.

The doctrine of Supersessionism is the doctrinal, theological understanding or belief that claims that religions that have come later function to abrogate or displace previous religions. Therefore, in the history of Semitic religions (Judaism, Christianity, and Islam), for example, Jews were the first to be annoyed and angry at the claims of Christians who thought that the arrival of Isa AS or Jesus meant ending the existence of the validity of the Jewish religion. This spirit of Supersessionism encouraged Christians to support the Nazis in Germany during the Second World

<sup>18</sup> Harun Hadiwijono, *Sari Sejarah Filsafat Barat, vol. 1-2* (Yogyakarta: Kanisius, 1980), 119–20.

<sup>19</sup> Muhammad Wahyuni Nafis dan Komaruddin Hidayat, *Agama Masa Depan Perspektif Filsafat Perennial* (Jakarta: Gema Insani Press, 1995), 6.

<sup>20</sup> Muhammad Rasyid Ridha, *Tafsir Al-Manar, juz 12* (Beirut: Dar al-Fikr, 1980), 193.

<sup>21</sup> Muhammad Imarah, *Islam dan Pluralisme* (Jakarta: Gema Insani Press, 1999), 35.

<sup>22</sup> Alwi Shihab, *Islam Inklusif* (Bandung: Mizan, t.t.), 56.

<sup>23</sup> Harold Coward, *Pluralisme Tantangan Bagi Agama-Agama* (Yogyakarta: Kanisius, 1989), 157–68.

War, which killed thousands of Jews<sup>24</sup>.

Then, when Muhammad SAW, in turn, declared himself to be the messenger of God, which was also felt as ending the previous religions, Islam at the same time received two challenges, namely from Jews and Christians. In the Qur'an, the objections of Jews and Christians to the arrival of Islam are clearly described (See Q.S. al-Baqarah: 120). Islam has hitherto benefited from no claim to the emergence of a new religion with great success. Normatively, this reality is, of course, related to the doctrine of the Qur'an, which says that Muhammad SAW is the last Prophet and Messenger, the final of the Prophets and Messengers (Q.S. al-Ahzab: 40).

According to Fazlur Rahman, some Muslim modernists believe that with the religion brought by Muhammad SAW and its holy books, humans can be considered to have reached rational maturity and, therefore, no longer need God's Revelation. However, because humanity is still experiencing moral confusion and cannot keep up with the progress of science, to be consistent and meaningful, this argument must be added to the point that a person's moral maturity depends on his continuous struggle to seek guidance from the holy books that have been revealed by God, especially the Koran <sup>25</sup>:

The question now is whether the arrival of Islam aims to erase all previous religions. The Qur'an's statement regarding the status of Muhammad SAW as the last Prophet and Apostle or as the final Prophet and Apostle uses the term "khatam" (khatam al-nabiyyin), which according to Nurcholish Madjid, the literal meaning is ringing, namely the ring of document validation. Therefore, the function of the Prophet Muhammad SAW was to validate the truth of the holy books and religious teachings of the previous Prophets and Apostles of God<sup>26</sup>.

This is to the verse of the Qur'an, which states that the Qur'an functions as a justification and explanation for the previous holy books (Q.S. Yunus: 37). So, it is clear that the Al-Quran explicitly and at the same time implicitly provides legitimacy or validation for previous holy books.

The legitimacy or ratification of the Qur'an for the previous holy books means that first, the affirmation that followers of previous religions, especially Jews and Christians, are justified in carrying out their religious teachings correctly and seriously. Second, the Qur'an supports the basic truth of the teachings of previous religions but also tests them for possible deviations by their adherents due to certain theories.

So, the arrival of Muhammad SAW was not to shift the existence and abrogate the legitimacy of previous religions but to teach about the continuity of God's religions and the development of God's religions from time to time. The continuity and consistency of teaching are proof of its authenticity, validity, and truth, as well as inter-religious brotherhood. Therefore, if there is an opinion that says that Muhammad SAW was sent as the seal of the Prophets and Apostles, that means that religion and Divine Revelation to the previous Prophets and Messengers have been perfected and included in the Al-Quran as the last Divine Revelation, then after he was sent Muhammad SAW and the revelation of the Qur'an, the only valid religion is Islam and the only valid holy book is the Al-Qur'an is an opinion that exceeds the limit.

Bertrand Russel noted, in connection with the history of the development and propagation of Islam, that in each area controlled by Muslims, there was never any coercion for the inhabitants to convert to Islam<sup>27</sup>.

#### 4. Religious Da'wah and Interfaith Cooperation

It has been mentioned above that no religion does not require its adherents to carry out religious preaching. It is just that the da'wah must be done in a good way. As a Muslim, the author

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<sup>24</sup> Nafis dan Hidayat, *Agama Masa Depan Perspektif Filsafat Perennial*, 40.

<sup>25</sup> Fazlur Rahman dkk., *Tema pokok al-Qur'an* (Bandung: Pustaka, 1996), 118–19.

<sup>26</sup> Nurcholish Majid dan Budhy Munawar Rachman, *Kontekstualisasi doktrin Islam dalam sejarah* (Jakarta: Diterbitkan Oleh Yayasan Wakaf Paramadina de Lazis Paramadin, 1994), 528.

<sup>27</sup> Bertran Russel, *A History of Westren Philosophy* (New York: Simon and Schuster, t.t.), 420–21.

tries to understand the Qur'an (Q.S. an-Nahl: 125) that the essence of da'wah is not oriented towards converting other parties to Islam but rather focuses on improving the order of human life,

This understanding also follows the opinion of Abul Kalam Azad, who said that the Qur'an never asked adherents of religions other than Islam to accept the Al-Qur'an as their new belief or faith. On the contrary, the Qur'an asks them to return to the pure teachings of their religion by throwing away the additional beliefs that have polluted their religion, reviving the original religion, and remaining loyal to the original religion. When they carry it out, the purpose of the Qur'an is fulfilled. Because if someone returns to his pure religion, he will find that what is contained in the truth is completely the same as what was proposed by the Qur'an<sup>28</sup>.

Thus, the definition of da'wah that has been put forward by the Islamic Da'wah College (PTDI) is really precise, namely the activity of bringing people from one condition to another that is better<sup>29</sup>. In line with that, Azyumardi Azra interprets da'wah as a call to the truth so that the people concerned can achieve salvation in the world and the hereafter. Because da'wah is a "vocation", the consequence is that it must not involve coercion<sup>30</sup>.

Meanwhile, Ismail Raji al-Faruqi argues that da'wah is a perfect unification of differences because da'wah views various types of relationships between Muslims and non-Muslims as family relations that befit relatives. A Muslim should come to a non-Muslim saying: "We are one, we are one family before God, and God has bestowed upon you the truth not only in you but also in the de jure tradition/continuation of your religion because of its source." dar Allah". Therefore, the task of da'wah should be transformed into a line of religious history in one issue. So da'wah is more a critique of cooperation that unites differences with other religions rather than a desire for a new truth<sup>31</sup>.

Religious da'wah in this context makes it possible for every adherent of religion to carry out daily life together, where they experience the same situations, joys, sorrows, anxieties, and hopes together so that shared concern emerges. This togetherness then confronts an unfair situation, then jointly maintains and preserves the situation so that it is not manipulated by tyranny, which only sucks in and abandons humans.

Religion is one of the barriers to civilization. This means that humanity is grouped into Islam, Christianity, Catholicism, Confucianism, and so on. The potential for conflict between them cannot be avoided. Therefore, to anticipate the outbreak of conflict between religious communities, it is necessary to develop dialogue efforts to eliminate differences. In this dialogue, standards are needed that are universal for all. These standards lead to international morality or global ethics, namely human rights, democratic freedom, justice and peace. This universal standard is not an easy matter because it is a theoretical idea that may be different from the reality on the ground. However, as universal values, they can at least protect the rights of all people in the world because they represent everyday human needs, namely human standards.

Furthermore, an inter-faith dialogue or collaboration can achieve optimal results if it fulfils the following things: First, there is openness or transparency. Open means being willing to listen to all parties proportionally, fairly and equally. Dialogue is not a place to win an affair or case, nor is it a place to smuggle hidden agendas that are not known to dialogue partners. The second is to be aware of the differences. Differences are something natural and are an unavoidable reality. This means that no one has the right to judge the truth, or there is no "truth claim" from either party.

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<sup>28</sup> Abul Kalam Azad, *Konsep Dasar Al-Qur'an, terjemah Ary Anggari Harapan* (Jakarta: Pustaka Firdaus, 1991), 155.

<sup>29</sup> M Dawam Rahardjo, *Intelektual, inteligensia, dan perilaku politik bangsa: risalah cendekiawan muslim* (Bandung: Mizan, 1999), 159.

<sup>30</sup> Azyumardi Azra, "Konteks Berteologi di Indonesia: Pengalaman Islam, editor: Idris Thaha," *Jakarta: Paramadina*, 1999, 34.

<sup>31</sup> Ismail Raji Al-Faruqi, *Islam and other faiths, ed* (USA: The Islamic Foundation and The International Institute of Islamic Thought., 1998), 313–14.

Each party is treated equally and equally in discussing the truth of their religion.<sup>32</sup>

Third is a critical attitude, namely being critical of exclusive attitudes and all tendencies to belittle and discredit other people. In other words, dialogue is like a double-edged sword; the first side leads to one's self or self-criticism, and the second side leads to an external critical conversation, namely to give mutual consideration and give opinions to other people based on their own beliefs. Religion can function as criticism, meaning criticism of the understanding and behaviour of religious people themselves. Unity is the existence of similarities. A dialogue or collaboration cannot take place successfully if one party is the "host" while the other party is the "guest". Each party should feel like the host. Each party should be free to speak from their hearts while freeing themselves from burdens. Fifth, there is a willingness to understand religious beliefs, rites and symbols to understand other people correctly. Each party must be willing to try to do this so that understanding of the other person is not only on the surface but can reach the deepest (inner) part.<sup>33</sup>

## E. Conclusion

From this description, religious da'wah in the context of religious pluralism lies in a pattern of inter-religious relations whose nature complements and improves each other so that all religions can work together towards a better order of life. The responsibility of all religious communities is to build a peaceful world to free themselves from people's struggles with the superiority of their religion. There are enough things in contemporary history that are overlooked. The pressures of secularism, population issues, natural resources, and the future of science are all urgent challenges that must be faced together rather than concerns based on the desire to keep one's recognized religious institutions alive.

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<sup>32</sup> Hanik, "Pluralisme agama di Indonesia."

<sup>33</sup> Hanik.



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