

# ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

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الشيخ محمد متولي الشعراوي وموقفه من القرآن الكريم تفسيراً وإعجازاً (دراسة وصفية تحليلية)

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*Syarifuddin*

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## Kejawen, Multiculturalism, And Principles Of Qur'an Transformation and Resupposition of QS. al-Kafirun (109): 6 in Urip Sejati Community of Yogyakarta

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### Abstract

*This article focuses on the idea of multiculturalism in Javanese mythical believing (Kejawen) communities within the paradigm of Qur'anic studies. The discussion of the research emphasizes the axiological shift of QS. Al-Kafirun (109) in the milieu of Urip Sejati community of Yogyakarta, Indonesia. "Urip Sejati" is a Javanese religious society that has developed as a minority group because it is domiciled near to various centers of Islamic civilization as pesantren, historic mosques, and colleges in Krapyak. This research has been held since 2018 by doing literary studies, observations, and interviews through the leaders of Urip Sejati community.*

*The structure of this article features a complex process of analysis on transmission and transformation of Qur'anic interpretations in the paradigm of sociology. It also analyzes the patterns of the phenomenon in a synchronic and diachronic paradigm to get through a worldview reading. On its formal form, the reception of Q.109: 6 in the membership of Urip Sejati contains informative and performative suppositions. This verse became a major foundation for the construction of multiculturalism because it contains the doctrine acknowledged as a verse that supports pluralities.*

**Keywords:** Urip Sejati Community, QS. Al-Kafirun, Negotiating Transformation

### Abstrak

*Artikel ini berfokus pada gagasan multikulturalisme dalam komunitas kepercayaan Jawa (Kejawen) berbasis paradigma studi Al-Qur'an. Diskusi dalam penelitian berupaya mengamati pergeseran aksiologis QS. Al-Kafirun (109) di lingkungan komunitas Urip Sejati Yogyakarta, Indonesia. "Urip Sejati" adalah masyarakat agama Jawa yang telah berkembang sebagai minoritas karena berdomisili di dekat berbagai pusat peradaban Islam seperti pesantren, masjid bersejarah, dan perguruan tinggi di Krapyak. Penelitian ini telah dilaksanakan sejak 2018 dengan melakukan studi literatur, observasi, dan wawancara melalui para pemimpin komunitas Urip Sejati.*

*Struktur artikel menampilkan proses analisis kompleks mengenai transmisi dan transformasi berbagai penafsiran atas Al-Qur'an dalam paradigma sosiologi. Artikel turut menganalisis skema fenomenologis dalam paradigma sinkronik-diakronik untuk mencapai paradigma global. Dalam bentuk formal, resepsi Q. 109:6 bagi anggota Urip Sejati memuat bentuk informatif dan performatif. Ayat tersebut menjadi wadah utama konstruksi multikulturalisme karena mengandung pesan yang diakui bersama sebagai doktrin yang mendukung pluralitas.*

**Kata Kunci:** komunitas Urip Sejati, QS. Al-Kafirun, Transformasi Negosiasi



## **Introduction**

Since 1965, believers have become a minority faith in Indonesia. The existence of rules to limit spiritual expression makes minority groups face a crisis of recognition of their identity in society. Some of them chose not to show their religious identity as a supporter of the faith. A Kejawen group in Yogyakarta, Sapto Darmo, had experienced a raid by a Muslim group while performing a certain Kejawen ritual. Based on an interview with Mr. Suroso, one of the leaders of the Kejawen Urip Sejati group, the raid was based on the presence of Kartu Tanda Penduduk (KTP) of one of the members in the ritual of identifying Islam. This is considered by the Muslim group as a form of distortion of the teachings of Muslims.

The Urip Sejati group is a Kejawen school of belief that developed as a minority group that is located opposite to various centers of Islamic studies such as pesantren, historic mosques, and Islamic tertiary institutions in the Krapyak neighborhood, Yogyakarta. Although it stands as a minority group, Urip Sejati can make the place the center of their activities. Members of this group are spread to several regions in DIY and Central Java. The Kejawen Urip Sejati group has several value principles that indirectly teach the basis of tolerance in society. This is also considered to be the main basis for their existence to develop in the area. The tolerance value they are trying to build shows their role in the world of multiculturalism in Indonesia.

Responding to cases of intolerance towards minority groups, the Urip Sejati group also did not remain silent. The case by the raid on the Sapto Darmo group is an important note for Urip Sejati. This case underlines the desire of the leaders of Urip Sejati to ask the government for legal umbrella related to the recognition of the identity of the group of trust believers so that their group members no longer have a double identity in religious matters. For Urip Sejati, the

existence of this dual identity triggers an act of intolerance.

According to Elga<sup>1</sup>, minority groups began to study the teachings of other religions as the effect of trauma on the existence of various cases of intolerance and religious restraints from state law. Urip Sejati community knew Surah Al-Kafirun in the context of religious tolerance. They focus on QS. Al-Kafirun: 6 by interpreting the verse as an appeal for humans to have a tolerant attitude especially in matters of trust. This understanding was conveyed by the Urip Sejati group in a discussion forum between religious believers and believers as well as an effort to overcome intolerance in the community. According to Wahyu, this effort indicates that the Qur'an acts as camouflage by the group.

In this modern need religion no longer only has a role to demand that humans deepen their spirituality, but rather emphasizes the social relations of human beings and character. The appreciation of the teachings of spirituality in religion is considered sufficient to be done individually. This underlies the opening of religion in dealing with various problems that develop in society<sup>2</sup>. mentioning related to the discussion of religion needs to be raised its problems along with the possibilities of its solution in implementation, then immediately the reaction arises to agree and disagree, as well as the background of the problem that needs to be considered.

Based on these arguments, researchers are interested in discussing the role of QS. Al-Kafirun as part of the basic teachings of religion is used by the Urip Sejati group as followers of the Kejawen sect. This paper is based on several

<sup>1</sup> Interview with Dr. Elga Joan Sarapung, national activist on interfaith dialogue, dan Dr. Wahyu Nugroho, 3rd Vice-Dean Faculty of Theology of Duta Wacana Christian University in DIAN/Interfidei office at April 6th 2019 10:35.

<sup>2</sup> Nurcholish Madjid, *Islam, Kemodernan, dan Keindonesiaan* (Bandung: Mizan Pustaka, 2008), 272.

main issues that the authors generally formulate as follows namely; First, shift in position, urgency, and axiological limitation of QS. Al-Kafirun through synchronous-diachronic analysis; Second, the role of informative and performative actions upon the Urip Sejati community, especially on the discourse of tolerance.

### Methodology

This study uses several references as a theoretical basis for research. The following are several references used as references for researchers; *First*, David Samiyono (2010) in his book titled *Pernikahan Menurut Komunitas Kejawaen Urip Sejati: Pernikahan dalam Komunitas Kejawaen di Dusun Wonogiri, Desa Kapuhan, Kecamatan Sawangan, Kabupaten Magelang* which discusses the efforts of the Urip Sejati group in preserving Javanese culture as a minority group. In this effort to preserve culture, the concept of God is shown by the Urip Sejati group;

*Second*, Anas Rifa'i (2014) in his thesis at the Faculty of Social Sciences and Humanities of UIN Sunan Kalijaga entitled *Toleransi pada Komunitas Muslim Plumbon (Studi Fenomenologi Toleransi pada Komunitas Muslim di Dusun Plumbon, Desa Banguntapan, Kecamatan Banguntapan, Kabupaten Bantul)* that discusses the interaction between the Plumbon Muslim Community as the majority group and the region's minority group.

*Third*, M. Quraish Shihab in *Tafsir Al-Misbah* explained the surah Al-Kafirun (109) by explaining the meaning of linguistic and humanitarian context regarding religious freedom. Quraish Shihab's explanation is inseparable from his background as a contemporary exegese in a multicultural society.

*Fourth*, a book entitled *Metodologi Penelitian Living Qur'an dan Hadis* edited by Sahiron Syamsuddin. This book explains the

Living Qur'an research as a religious study, thus putting religion as a social phenomenon. This book tries to formulate a methodological offer with the formulation of a research tool which is seen as a study of the Koran amid society.

Through the above reading, the researcher tries to present a framework that is subject to minimal subjectivity, namely by eliminating the intention to legitimize or attack certain groups and streams in the community. Research on the Urip Sejati community is an effort to develop the realm of Qur'anic study empirically and performatively. Through the writing of this article, researchers want to show that the Qur'an is capable of dealing with a variety of dynamic and fluctuating contemporary problems through a holistic and comprehensive reading of reality. In contrast to some of the literature above, this paper examines the reception of the Urip Sejati community towards surah Al-Kafirun (109).

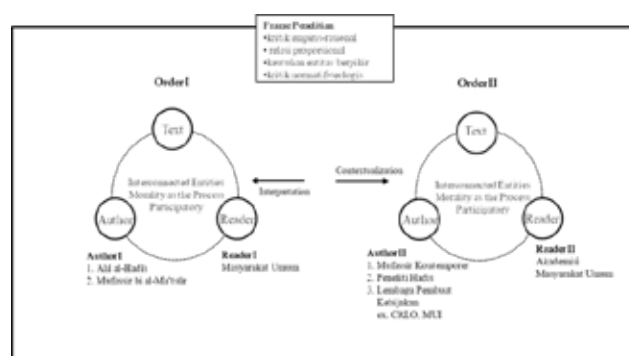
Through a series of stages above, this research will produce some novelty in the scientific realm, namely; *First*, analyze the Javanese mysticism in the Living Qur'anism; *Second*, the emergence of a comprehensive Qur'anic research based on complex research methods; *Third*, the classification of the values of multiculturalism in QS. Al-Kafirun who was perceived by the Kejawaen Urip Sejati group; *Fourth*, Living Qur'an research practices outside the social sphere of Islam; *Fifth*, determine the transformation of QS authority. Al-Kafirun in the Kejawaen Urip Sejati group as a post-cultural identity that includes the practice of tolerance and the value of multiculturalism.

This paper discusses the concept of multiculturalism in the Kejawaen community in the a Qur'anic paradigm. The research in this paper can be claimed as part of cultural studies because the main research studied in it is the axiological shift of QS. Al-Kafirun, who was perceived by the Kejawaen Urip Sejati

Yogyakarta group. When viewed from the systematic writing, this article is descriptive-elaborative. The author abstracts the axiological transformation of QS. Al-Kafirun which developed in the middle of the Kejawen group named Urip Sejati. Writing is arranged in a complex religious social research method, namely collaboration between quantitative research and qualitative research.

Within the framework of quantitative research, this paper presents descriptive and analytical research. The author describes the general discussion about the development of the Javanese school in Indonesia and critically analyzes the concept. The author also observes the dynamics of polemics and characters that emerge in the study of Kejawen Islam through the study of multiculturalism. On the other hand, the thematic study of multiculturalism in the Qur'an becomes the core value in quantitative-based research. The author tries to bring the spirit of the age (*zeitgeist*) of the QS. Al-Kafirun who is perceived by the Kejawen group "Urip Sejati" in their daily lives.

While in the framework, this study seeks to understand the meaning and function of the Qur'an empirically in the middle of the "Urip Sejati" Kejawen community. This understanding is structured within the framework of field research divided into two sectors, observation and interview. Research like this is known among contemporary Qur'anic academics with the term Living Qur'an research. The structure of this research emphasizes the process of analysis on the transmission and transformation of a verse of the Qur'an in society and looks for repetitive patterns of the phenomenon in synchronic-diachronic readings .



**Picture:** Scheme of Synchronic-Diakronic Reading on Quranic Studies

This kind of research is a methodological innovation in contemporary Islamic studies. Living Qur'an research contains a theoretical framework, ways of thinking, approaches, analysis, and valid data from various scientific disciplines such as natural, social, and humanities. Amin Abdullah argues that this kind of research presents *hadlārah al-nash* (text), *hadlārah al-'ilm* (social, humanities, science, and technology), and *hadlārah al-falsafah* (ethics-multiculturalism) in the development of Islamic scholarship. If researchers have not been able to integrate these three aspects, the development of science will be trapped in a partialism science because researchers do not see a problem in a broader frame .

The methodological steps of the study can be classified as follows; *First*, determine the formal subjects and objects that are the focus of the study. The researcher decided to choose the "True" Kejawen Urip group as the subject of the study and the concept of QS authority transformation. Al-Kafirun as the object of research. This research was encouraged by criticism of Farid Esack, a contemporary Qur'an scholar figure, during his visit to UIN Sunan Kalijaga in March 2019, that the Qur'an was being considered a pre-text or pre-text by some Muslim academics so that they were free to use translation of the Qur'an as a foundation of research . Through the writing of this article, the

author wants to show that the Arabic Qur'an (lingua franca) can live and be dynamic in most of the contemporary problems.

*Second*, extracting a process of data which is then selected based on the level of relevance in the research data. The researcher categorizes the literature into three levels based on their relevance; primary, secondary, and tertiary literature; *Third*, classifying important elements in the process of structuring the research framework starting from the basic assumptions, arguments, polemics to the implications of these elements in the scientific realm; *Fourth*, conduct observations in various surveys at "Urip Sejati" Kejawen group located in Krapyak and Bantul and hold discussion sessions with interfaith activists, academics, and significant others.

*Fifth*, carrying out the process of abstraction of the data to be examined through descriptive methods and explain the transformation of the QS authority. Al-Kafirun in the Kejawen group "Urip Sejati" which became a formal object in this study comprehensively; *Sixth*, deciding thesis research results in a holistic and systematic in the discussion short. The results of the study are expected to be able to ignite the study of the *living Qur'an* as a Qur'anic study which encompasses the socio-cultural dimension of the community.

### **A Brief Discussion on Kejawen Community**

Communities on the island of Java before the arrival of Hindu-Buddhism had a well-organized civilization. They already have their own belief and social system. Before the arrival of new religions, the people of Java at that time knew the belief system in the form of animism and dynamism. This belief system is known as Kejawen. Kejawen in practice is considered almost the same as the practice of the teachings of Hinduism or Buddhism. This is because these teachings are formed from cultural practices which then produce certain values and norms.

In addition to standing as teaching, Kejawen brings followers to become communities that have their vision and mission. This community has a structure in the form of a central leadership as the main control of the ongoing belief about the teachings, law, and relations with the community. At first, Kejawen was known as a doctrine of belief that governs the relationship between humans and God, but after being confronted with multicultural phenomena he had to adjust himself to compose a new structure that could be legally recognized later. So in this context, the Kejawen teachings are considered as a culture that has existed in Javanese society from the beginning then reconstructing itself to be able to adjust to multicultural spaces without reducing the sacredness of the teachings.

Multiculturalism that formed in Indonesia, apart from the existence of various cultures that have been formed by ancestors in each region, imperialism, and trade routes, has caused various religions to spread widely. This affects the teachings that have been passed down through generations by the ancestors in certain areas to make certain changes, or at least take a new step. The impact of this is one of them is that some adherents of ancestral teachings are reduced. The dynamics exhibited by various migrant religions significantly influence the existence of these ancestral teachings.

The development of new religions in Indonesia, especially in Javanese society, is also influenced by the concept of Kejawen itself which is open to differences in various religions. Kejawen is seen as a philosophical arrangement of values and norms . mention that Javanese Javanese Kejawen or syncretic and theocratic. These two characteristics are considered to cause the values of Kejawen teachings to develop in other religious bodies, rather than shifting . states that the Javanese are always familiar with cultural relativity and cultural tantrism. Cultural relativity is understood that Javanese culture is



different from other ethnicities. Their cultural plurality is recognized as cultural fertility that must not be contested. Cultural diversity as a result of the intersection between Javanese culture and migrants, they responded wisely. It is this wisdom that breeds cultural tolerance.

The formation of Indonesia as a clear rule of law based on its state reconstructed the understanding of the Indonesian people regarding the obligation to recognize God. Society believes that ancestral beliefs are not included in the ideal of religion, so a class is formed between religious communities and people who are still firm in defending their ancestral beliefs. The diversity that is so real in Indonesia has implications for the wide opening of various new cultures by the community.

As interfaith interaction develops, various socio-religious phenomena from the negative and positive sides emerge. To realize the Presidential Decree July 5 1959, concerning religious peace, the government issued Presidential Decree No. 1/PNPS 1965 regarding "The Prevention of Abuse and/or Blasphemy of Religion". The government intends to make efforts to stem atheism in Indonesia in response to a new flow that seeks to undermine and threaten national stability. This stipulation has caused its own turmoil in the community. The sound of the article contained in the provision is considered to be multiple interpretations so as to give birth to diverse understandings in society. This provision was actually used by some religious groups as a prohibition on the existence of beliefs that they considered <different> from the religious teachings that had been formalized at that time. Groups with beliefs outside of official religion have been targeted by various accusations in the name of religion. Groups that adhere to the teachings of their ancestors, such as Kejawen, cannot freely express the practice of their beliefs, even their identity, in the presence of the general public

. They feel marginalized as a minority and without legal protection.

M. Rasjidi said that there is no original product that is not affected or mixed, even if only slightly, with a foreign culture. Likewise, no universal religion or belief escapes the influence of local conditions. The existence of these facts requires various elements in multicultural space to adapt through assimilation and acculturation. Some things need to be adjusted to be able to maintain or even develop their property. Assimilation and acculturation are the results of intercultural communication. It also shows that each culture is dynamic so that certain conflicts will arise which will build new constructions in the space of intercultural interaction. But once assimilation and acculturation is not an attempt to erase an existing cultural construct.

It is this demand for an adjustment that encourages adherents of a belief like Kejawen to learn or at least know the moral values of other teachings that can shield their communities from the threat of other religions. The Community of Kejawen Urip Sejati aware about the fragment of the Qur'anic verse *lakum dīnukum wa liya dīnī* and *kun fayakūn*. Their understanding of the two fragments of this verse gives them insight into how their teachings should be viewed by other teachings.

The effort to understand the teachings of other religions is considered as one of the efforts of the Urip Sejati group to restore and maintain the sanctity of the Kejawen teachings which in some groups is acculturated in other forms as Islamic or Hindism Kejawen. In addition to forming a good image in society, they began to fight for identity by asking the government for a legal umbrella. In addition to being used as collateral for their group, this request for protection is also considered as a guarantee for other groups not to use other religions that have a legal umbrella as their identity but in practice adheres to other teachings.

In Javanese culture, the term “rukun agawe santosa” is known, which means that harmony will produce prosperity. This term leads Javanese people to believe in the importance of maintaining harmony in social life. Urip Sejati sees cases of intolerance in society as a result of information that cannot be accounted for so that it raises certain issues. These issues trigger misunderstandings which can lead to mutual hatred for members outside the group.

Good word ethics as an effort to prevent conflict is contained in a Javanese proverb “Aja waton ngomong, ning ngomongo nganggo waton” which means that a person should think carefully about the impact of his words. A sentence spoken to someone must be considered the context of the recipient. The background of different cultures will influence groups to understand the tolerance as a very important issue.

The Kejawen school of trust then becomes a post cultural product that lives in Indonesian multiculturalism. Kejawen was born again as an expression of the community who thought that the great religion that developed could not accommodate certain things in agama kebatinan. They restore the teachings of their ancestors who are centered on kebatinan and they consider it to be more applicable and solutive in overcoming various problems of tolerance as the most fundamental value in multiculturalism into daily practice by communities of faith and other religions. Various real practices such as cooperation are considered to be more effective in affecting religious harmony than echoing the various teachings. Every religion is understood by the community as a forum for teachings and guidance containing good teachings and prohibitions on evil.

Public awareness among people about tolerance increases with the increase in intolerance cases. Community efforts are not only done individually with a general

introduction in schools but also there is an increasing drive for harmony among religious believers and believers. This activist group initiated the existence of forums between religious believers and beliefs intending to form a more intense scope of tolerance. Activities like this are used by certain groups as a forum for them to express their rights in society.

Multiculturalism in terms of language comes from the word “multi” which means many, “culture” means culture, and “ism” means flow. Simply stated, multiculturalism can be interpreted as cultural diversity. This is similar to the term pluralism if it is associated with the culture which means that society is diverse and diverse. However, the concept of multiculturalism is different from pluralism which means a concept of ethnic or cultural diversity that characterizes a plural society. Multiculturalism encompasses something more complex, that multiculturalism is an understanding of the recognition of the dignity of the people who live in their groups accompanied by their respective cultures.

Multiculturalism upholds the existence of the equation. Regarding this matter, Parsudi Suparlan stated that multiculturalism is an ideology that recognizes and glorifies differences, both individually and culturally. Such is the statement of Iwan in Choirul Mahfud which states that Multiculturalism is an understanding that emphasizes the equality and equality of cultures without ignoring the rights and existence of other cultures. In line with this, Azyumardi Azra in Sa'dan said that multiculturalism is a worldview of cultural policies that emphasize acceptance of the religious and multicultural reality is embedded in people's lives. From this, it can be seen that the main concern of multiculturalism is cultural equality.

Multiculturalism is very concerned about cultural equality as an implication of the

diversity of cultural differences. Here, paying attention to and considering cultural differences will ultimately bring someone to give the same treatment to that culture to be fair. The same treatment of different cultures will lead to different treatments. However, it should be underlined that this different treatment is different from discrimination or privilege. This different treatment will only produce equality in a matter in different ways. This can be justified if it is adapted to the situation of each group by considering the nature or purpose of the rights or related rules .

Then, please note that multiculturalism is not just a concept that needs mere understanding. However, this understanding needs to be applied in living life because multiculturalism is an ideology as well as a tool to raise the degree of humanity and has become a reality of life. Shofa quoted Parekh (2008) that multiculturalism is not a mere pragmatic doctrine, but rather as a way of looking at human life . Here, multiculturalism not only acts as a perspective which only equates the truth with one another, but tries to help different parties to build mutual respect towards differences and diversity that exists to create peace and prosperity.

From the existence of indicators of equity in multiculturalism, it is aimed at creating justice for realizing harmony and equality in life. To be able to achieve this, an understanding is needed related to the perspective in creating harmony which is stated by Syam by placing humanity as a foundation for harmony among religious communities.<sup>3</sup> This shows that harmony and harmony will only be created when all components of religious society understand the importance of harmony and harmony in the life of plural and multicultural society<sup>4</sup>. Thus,

<sup>3</sup> Nur Syam, *Tantangan Multikulturalisme Indonesia Dari Radikalisme Menuju Kebangsaan* (Yogyakarta: Kanisius, 2009), 52.

<sup>4</sup> Syam, 56.

it can be understood that social interaction in the community embodies multiculturalism, of course, accompanied by awareness among the citizens of the community to realize harmony.

### **The Idea of Multiculturalism in the Qur'an**

In general, multiculturalism is identical to the variety of differences that arise in life with an element of recognition in it. The diversity is already embodied in the Qur'an explains that man was created in the racial and ethnic diversity as an indication that humans mutually recognize and interact in it for living harmoniously as in QS. al-Hujurat: 13 of the following.

*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the Most Righteous of you. Indeed, Allah is Knowing and Acquainted.*

First, it will be discussed about *asbāb al-nuzūl* Q. 49:13. This verse comes down about ridicule that was made to Bilal bin Rabbah who after the liberation of Mecca echoed the call to prayer on the Kaaba. This ridicule is related to physical Bilal who has a black skin color. Another narration says that this verse was revealed in connection with the Banu Bayadhah who refused the Prophet's order to marry their child to Abi Hindun who was a slave.<sup>5</sup>

The interpretation of this verse refers to the affirmation of the diversity of mankind from various sides. Quraish Shihab in its interpretation states that this verse initially spoke about the etiquette of association with fellow Muslims and later developed into a basic principle of interfaith relations. the point is that interaction between human beings does not see their background related to ethnicity,

<sup>5</sup> Jalaluddin as-Suyuthi, *Asbabun Nuzul: Sebab Turunnya Ayat al-Qur'an*, trans. Tim Abdul Hayyie (Jakarta: Gema Insani, 2008), 530.

culture, or religion.<sup>6</sup> This verse confirms that all humans have the same degree of humanity before Allah by not seeing personal differences. Said ta'ārafū (know each other!) is interpreted as an introduction that is needed to bring about peace and prosperity in worldly life and happily afterlife.<sup>7</sup>

The term ta'ārafū in this verse is also intended as a positive interaction (good) between humans in diversity. In the next verse, inna akramakum inda Alla atqākum means that positive interaction is highly desirable for peace in life. However, those who are considered the best in the sight of Allah are those who are close to Allah.<sup>8</sup>

In the context of the Qur'an being revealed, this verse reflects the diversity of humans geographically, while in the current context it represents geopolitical, cultural, and nation-state diversity.<sup>9</sup> Thus, this verse shows that God has created such diversity for a more harmonious community life because it understands that differences exist to get to know each other and interact so that the unity of the people can be realized.

The existence of diversity in human life must promote mutual respect and tolerance among people. Differences in the form of race, ethnicity, culture, even religion or belief cannot be used as an excuse to favor one group over another which then triggers upheaval in society. As the Qur'an very concerned about the aspects of hablun min an-nas in social life which in its interpretation,

<sup>6</sup> Quraish Shihab, *Tafsir al-Mishbah: pesan, kesan, dan keserasian al-Qur'an*, V, vol. 12 (Tangerang: Lentera Hati, 2006), 615.

<sup>7</sup> Ahmad Izza Muttaqin, 'Nilai-Nilai Pendidikan Multikultural Dalam Al Quran (Kajian Tafsir Al Misbah Qs. Al Hujurat: 13)', *Jurnal Darussalam; Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 9, no. 2 (April 2018): 287-88; Shihab, *Tafsir al-Mishbah*, 12:618.

<sup>8</sup> Hanafi, 'Multikulturalisme Dalam Al-Qur'an, Hadits Dan, Piagam Madina', *Saintifika Islamica: Jurnal Kajian Keislaman* 3, no. 2 (December 2016): 180.

<sup>9</sup> Heru Suparman, 'Multikultural Dalam Perspektif Alquran', *AL QUDS: Jurnal Studi Al Quran Dan Hadis* 1, no. 2 (2017): 186.

the Qur'an upholds the concept of equality and eliminates discrimination against certain groups in various ways including in matters of religion or belief. In this case, the Qur'an has explained that there is no compulsion in religion as stated in Q. 2: 256 as follows

*There is no compulsion in religion; surely the true path is clearer than the false path. Because of that whoever reneges on Taghut and believes in Allah he has been holding on to a very strong knot rope that will never break. And Allah is All-Hearing, All-Knowing*

Although basically, the word ad-Din referred to here is Islam, however, in broad outline, this verse does not contain restrictions on certain religions. Maknunah explains that Hamka in her interpretation states, the purpose of the absence of coercion is the principle of how God glorifies man, respects his will, thoughts, and feelings and gives up intentions as a personal matter for every human being.<sup>10</sup> Hamka continued that what is meant by freedom is freedom of religious belief which is a human right. then, when someone limits or even eliminates the freedom of the other person's belief, he has eliminated his humanity. Freedom of expression here also includes a guarantee of security over the preaching of this creed against harassment and slander.<sup>11</sup> So, it can be understood that this verse is a basic principle of freedom of religion which certainly includes an attitude of tolerance and tolerance which will be explained in the following discussion.

Broadly speaking, the verses which include discussion of tolerance are also verses about multiculturalism. This is because, in essence, multiculturalism breeds tolerance as in the

<sup>10</sup> Haji Abdul Malik Karim Amrullah HAMKA, *Tafsir Al-Azhar*, vol. 3 (Jakarta: Pustaka Panjimas, 1983), 22; Nur Lu'lu'il Maknunah, 'Konsep Toleransi Beragama Dalam Al-Qur'an (Studi Komparatif Atas Tafsir al-Azhar Dan Tafsir an-Nur)' (skripsi, Yogyakarta, UIN Sunan Kalijaga, 2016), 84.

<sup>11</sup> HAMKA, *Tafsir Al-Azhar*, 1983, 3:23; Maknunah, 'Konsep Toleransi Beragama Dalam Al-Qur'an (Studi Komparatif Atas Tafsir al-Azhar Dan Tafsir an-Nur)', 86.



example of QS. al-Hujurat: 13 and al-Baqarah: 256. Although the foundation is the same, however, the discussion is also different because of different contexts. In terms of tolerance, QS. al-Hujurat: 13 has the intention to not be hostile to each other or disputes occur because of differences, however, humans are ordered to know each other well as a way to foster tolerance in people's lives. Whereas QS. al-Baqarah: 256 becomes the basic foundation of tolerance in religion because this verse contains statements of freedom of religion without any coercion.

In addition to the two verses, there is a verse that contains the core discussion about tolerance, namely QS. al-Kafirun especially again in verse 6 which explains that on plurality. Editors similar to this verse are in the QS. Jonah: 41 and QS. al-Qashash: 55 but with a different purpose that is about an action or work that replies about the act applies personally. The editorial is also related to the narrative of the QS. Kafirun (106): 1-6.

This verse comes down to the phenomenon of the Quraysh people who lured the Messenger of Allah with abundant wealth so that he became the richest man in Mecca and gave him any woman he wanted on the condition that the Apostle no longer insulted their gods and stopped defaming him with bad words. If it was felt heavy, the Quraysh offered the Prophet to worship the God of the Quraysh within one year. Knowing the case, Muhammad declared that he was waiting for an answer from God, then fell Q. 109: 1-6.<sup>12</sup>

Another narration by Abdurrazaq from Wahb suggests that the Quraysh infidels told the Messenger of Allah to offer an agreement that if the Prophet Muhammad deigned to follow them to worship idols for a year, then they would also follow the religion of Islam for a year as well, then QS fell. al-Kafirun: 1-6. Ibn

<sup>12</sup> Jalaluddin al-Suyuthi, *Asbab An-Nuzul*, trans. Andi Muhammad Syahril and Yasir Maqasid (Jakarta Timur: Pustaka Al-Kautsar, 2018), 645.

Abi Hatim in his narration from Sa'id bin Mina mentions people directly involved in this story, namely al-Walid bin al-Mughirah, al-'Ashi bin Wa'il, al-Aswad bin al-Muttalib, and Umayyah bin Khalaf (Shaleh, etc. 1982, p. 620).

In general, Q. Al-Kafirun explained about religious principles about creed and worship. That is religion, one must cling to his faith each according to its provisions without merging with another. Then, specifically, the core of this surah is QS. Al-Kafirun: 6 which contains an affirmation of the absolutes of each religion related to creed and worship itself. This is evident in the opinion of the commentators, both classical and contemporary in interpreting Q. Al-Kafirun.

Ibn Jarir al-Tabari (d. 310 H) interpreted Q. Al-Kafirun that there is no alliance between Muslims and infidels in terms of worshipping God, both past and present. Then, he also stated the consistency of the creed of each religious adherent, namely Muslims and unbelievers, who until the death of non-believers would not leave their religion or even convert to Islam and vice versa.<sup>13</sup>

Furthermore, Al-Qurthubi (671 H) explains the interpretation of the QS. Al-Kafirun by stating that each Muslim and unbeliever firmly maintain their beliefs and are reluctant to be invited to worship a different God. The gods worshiped by unbelievers are idols while Muslims worship Allah. Thus showing that the religion of Muslims and infidels cannot be reconciled or united. For you, your religion, for me my religion, means that for you and me, each one is rewarded for what was done.<sup>14</sup>

Then, Ibn Kathir (1031-1372 AD / 774 AH) suggested that QS. Al-Kafirun contains the command of Allah to be free from the deeds and religions of the polytheists. Besides, this surah

<sup>13</sup> Ibnu Jarir ath-Thabari, *Jāmi 'al-Bayān min Ta'wīl al-Qur'ān*, vol. 24 (Beirut: Hajar, 2008), 702-4.

<sup>14</sup> Haji Abdul Malik Karim Amrullah HAMKA, *Tafsir Al-Azhar*, vol. 14 (Jakarta: Pustaka Panjimas, 1983), 284.

also explains that Muslims and infidels have their creeds which certainly cannot follow one another. In this case, Muslims worship Allah while unbelievers worship idols and associate them with Allah. So that each creed cannot be combined at all.<sup>15</sup>

Abduh (d. 1323 H) gave the interpretation that QS. Al-Kafirun explained the clear differences regarding worship and how to worship. Then, he expressly stated his rejection of mixing religion in any form<sup>16</sup>. Expressions similar in a stretcher by modern commentators, al-Maraghi (d. 1371 H), in his exegesis. he stated that Q. Al-Kafirun contains fundamental differences regarding the things to be worshiped and how to worship between Muslims and infidels. Then he stated that *dīn* in Q. 109: 6 means a reply to the deeds done.<sup>17</sup>

Sayyid Qutb (d. 1385 H) stated that the letter of al-Kafirun descended to separate strictly between falsehood and faith so that in its implementation, they must be carried out based on their respective provisions. Also, this surah shows consistency and eliminates the disguise and misconceptions associated with creed and worship. He explained that Q. Al-Kafirun: 6 contains an affirmation of no compromise between one religion and another. This concerns the total and total separation of the essence of beliefs, points of view, nature of the school (*manhaj*), and the nature of the path<sup>18</sup>.

Hasbi ash-Shidieqy (d. 1395 H) in Tafsir an-Nur gave an interpretation similar to al-Maraghi's. It is said so because of the explanation in each verse QS. Al-Kafirun oriented on a

similar argument. Tafsir an-Nur elaborates this sura two points; First, emphasizing the concept of *ma'būd* (the object of worshipping/God); Second, emphasizing differences between monotheists and polytheists. Likewise, the meaning of *dīn* became "charity performed".<sup>19</sup>

HAMKA (d. 1401 H) in Tafsir Al-Azhar states that this sura provides strict guidelines that regarding matters of faith that are fundamental that cannot be compromised. Monotheism, that is to force God, cannot even be confused with *shirk*. He also explained the substantial differences regarding al-*ma'būd* and worship between Muslims and infidels.<sup>20</sup> In this regard, HAMKA appeared to agree with the interpretations of its predecessors such as al-Tabari, Ibn Kathir, Muhammad Abduh, and al-Qurthubi. This is because in interpreting QS. Al-Kafirun, HAMKA refers to the commentator and then gives his interpretation of this surah which shows that he gives legitimacy to his interpretation based on the interpretation of his predecessor.

Regarding this matter, Quraish Shihab (1944-present) stated that Q. 109 emphasizes the consistency of the object of devotion and obedience as God who is worshiped along with the way of worship. Furthermore, QS. Al-Kafirun: 6 contains a reciprocal recognition of existence, each party has the right to do what they think is right and good without making opinions to others at once without ignoring their beliefs. This shows that religion demanded a statement absolut but that religion as a reception society that is dynamic and practical. If a belief about the truth of a religion is proclaimed, it will be seen as blaming other religions. Then, as a whole, this surah offers a religious solution after previously being refused to make a compromise regarding faith and belief in God.<sup>21</sup>

<sup>15</sup> Ibn Katsir, *Tafsir al-Qur'an al-'Azhim*, ed. Hasan Abbas Qutb, vol. 14 (Kairo: Al-Faruq Al-Haditsiyah, 2000), 486–87.

<sup>16</sup> Haji Abdul Malik Karim Amrullah HAMKA, *Tafsir Al-Azhar*, vol. 30 (Jakarta: Pustaka Panjimas, 1983), 284.

<sup>17</sup> Ahmad Musthafa al-Maraghi, *Terjemah Tafsir Al-Maraghi*, trans. Bahrun Abubakar, vol. 30 (Semarang: Toha Putra, 1993), 448–49.

<sup>18</sup> Sayyid Quthb, *Tafsir Fi Zhilalil-Qur'an Di Bawah Naungan al-Qur'an*, trans. As'ad Yasin, vol. 24 (Jakarta: Gema Insani, 2002), 364.

<sup>19</sup> M. Hasbi Ash Shidieqy (T.), *Tafsir Al-Qur'anul Madjied 'An-Nur'*, vol. 28 (Bulan Bintang, 1973), 212.

<sup>20</sup> HAMKA, *Tafsir Al-Azhar*, 1983, 30:282–85.

<sup>21</sup> HAMKA, 30:685–586.

Based on the explanation of some of the above interpretation products, exegetes' interpretation on Q. 109 not undergo a transformation that significantly chronological and diachronic. The majority of commentators agree that this surah contains an affirmation of consistency in worshipping God and the ways of worship. Besides, this sura also emphasizes that matters of faith and worship become the main business of a religion that should not be confused. Each religion runs according to its provisions. Then, the conclusion of this surah lies in the last verse *lakum dīnukum liya dīn* which means "your religion is yours whilst my religion is mine". This verse declared the independence of religion. This shows that one religion cannot be mixed with other religions, namely in terms of creed and worship, then practice it according to their respective provisions. Last, this verse contains freedom of religion which embodies the maximum tolerance and mutual respect between religions.

### **Urip Sejati and Tolerance: An Effort Toward Communal Empowerment**

Kejawen derived from the word "Javanese" is a term for a belief system formed by Javanese society as a cultural product. Kejawen shows the special characteristics possessed by the Javanese people. Some values that are in the teachings of Kejawen regulate human relations with God at the same time have implications for relationships with each other. Each Kejawen group has a different main method and focuses on applying its Kejawen teachings, one of which is the True Urip Kejawen group.

Kejawen Urip Sejati group is a Kejawen group of beliefs that developed as a minority group due to its location across from various study centers of other religions, such as masjid and pesantren in Islam and churches in Christianity. The teaching of the Urip Sejati group emphasizes the main purpose of living life

to find the nature of the life of each individual, *urip* means life; *true* means true or original. The teachings in this group only focus on regulating the relationship between man and his god. While in the social aspect, Urip Sejati returns to the values of Pancasila, the 1945 Constitution which upholds *Bhineka Tunggal Ika*.

This group of Kejawen Urip Sejati has been explicit since 1955. In its development, this group stated that they were often faced with external problems. This happened during the new order. Previously they stated that this conflict did not occur in the old order because it still respected the culture of the ancestors so that the Kejawen Urip Sejati group did not face any significant obstacles. It is different from the New Order era where the government no longer respects or even eliminates ancestral cultural traditions and no longer recognizes the people who still adhere to the teachings of the divine originating from the ancestors. In the end, at this time there was an element of coercion that all Indonesian people must be religious.

Furthermore, Urip Sejati group strongly opposes the legitimacy of belief. In this case, they fight for the existence of their groups in the realm of law to become independent trust groups. They try to get out of certain legal religions to declare that their groups are independent and not bound by another religion. Regarding this, the Urip Sejati group stated that they did not want to betray and betray any teachings in terms of the religion that was the host and the beliefs they professed. They assert that belief is a right inherent in a person. From here, they try to fight for the existence of their teachings by legalizing it in the administration of the state identification (KTP) to gain legal power.

The strength of this law is a strategy for the True Urip Kejawen group to survive. This was motivated by the treatment received by this group before getting legal recognition in

the form of. They are treated differently by marginalizing the existence of their group and discriminating which results in the burning of places of worship and even physical abuse. However, things like this no longer occur after the Urip Sejati True Kejawen group received legal recognition.

After Urip Sejati community stood independently, they are inseparable from external constraints. This obstacle comes from the Puritan Islamic group where they are fanatical about their teachings and do not give the slightest space for other groups to be able to express their beliefs freely. They intimidate this group with accusations of error in their teachings. Things like this are no longer a big problem for the Kejawen Urip Sejati group because they have received legal recognition thereby strengthening their defense foundations from attacks by other groups' ideologies. This has become the basis of the defense of the Kejawen Urip Sejati group to eliminate the misguided judgment that other people have thrown against this group.

As a group of beliefs, Kejawen Urip Sejati certainly has principles in running life. This is stated in his teachings in the form of moral messages such as Ojo Waton Ngah, Ngeng Nganggo Nganton Wewaton, and Ojo Rumongso Biso, Neng Biso O Rumongso who uphold the practice of tolerance between people. The concept of tolerance is perceived as an attitude of tolerance and freedom to carry out the rite of belief. Suroso stressed that the teachings of the True Urip Kejawen only regulate human personal affairs to his god. Meanwhile, as a social creature, he stated that humans must work together because this is the main thing governing social life. Someone should help one another and help each other indiscriminately. Suroso also believes that all people born are the same. Thus, differences in identity cannot abort the obligation of mutual

respect between communities.

The same view was pinpointed by Parjiyo. He stated that tolerance is very necessary to create harmony and harmony in life. This is because the focus of tolerance leads to social life. To understand it, Parjiyo confronts the meaning of tolerance with the meaning of cooperation which is a concrete form of tolerance. In the life of the village community, cooperation is very important and becomes the main key in maintaining harmony in society.

Kejawen Urip Sejati Group needs the role of all its members to maintain its existence. The leader of the Kejawen Urip Sejati group is responsible for realizing and maintaining religious harmony. Through this statement, Suroso as the central secretary has a role in creating equality of community rights legally. He fought for recognition of the existence of the Urip Sejati group in the form of inclusion of the identity of the faithful in the administration of population, namely KTP. While Parjiyo as the traditional leader of the Kejawen Urip Sejati group put more emphasis on social contributions in the form of cooperation among the community. Cooperation is created in marriage, birth, and death. Besides, he also emphasized to safeguard social affairs by not doing bad actions such as stealing. In this case, he advised having fear in yourself because God lies beneath each of you.

Kejawen Urip Sejati group who occupy a minority position in the community are certainly very familiar with differences in beliefs. In response, the Kejawen Urip Sejati group again linked it to the statement that belief is a personal matter of a servant with his god. This was also explained by Suroso that when a religion is standardized correctly or wrongly, then all religions will surely claim the truth of their religion. He stated that when all this was true then let the religions proceed according to their provisions. The narration is delivered as



follows:

*Mbok ya sudah! Jalankan (praktik keyakinan) masing-masing. Kan enak!*

Parjiyo expressed quite a similar tone namely that be given to believe in something or someone is a human right. Responding to differences in this belief, he states that a person must have an attitude of tolerance, mutual respect, mutual maintain themselves, and not to blame. This is, of course, relied on that absolute truth belongs only to God. Then he emphasized good social attitudes and cooperation. Parjiyo stressed that cases of intolerance in religion were not caused by the teachings of his religion, but his person. Humans cause a conflict that occurs. This shows that the "true color" of religion is dependent on its people.

From the discussion above, it can be understood that the Urip Sejati e- consistency simultaneously shows the existence of multiculturalism in Indonesia. Multiculturalism is not enough to be built with diversity alone. Certain values are needed that must be maintained by multicultural societies. As a minority group, the Kejawen Urip Sejati group has several value principles that indirectly teach the basis of tolerance in society. The tolerance value they are trying to build shows their role in the world of multiculturalism in Indonesia.

### **Urip Sejati and Q. 109 in the Negotiative Transformation**

Dian Anna's "forecast" in 2008 about the future of faith seekers in Indonesia became an interesting introduction to discuss the transformation of the Kejawen Urip Sejati community. Anna believes that some local schools of belief in Indonesia will face difficulties in proclaiming themselves as an independent religion which severe complexity. But along times, Anna added, the various schools were able to bring together several religions and ideologies without essentially conflicting with

their beliefs.<sup>22</sup> The community of trust can exist in the future, even if it is noted that the community might lose some part of its past identity.

In the conservative paradigm, the belief community that contains morality-humanistic teachings is believed to be able to be accepted by society. Morality is defined as a world full of freedom. Everyone in it can participate to fill the moral space in a variety of ways. Some communities maintain the reality and tradition that has long been built in the community by preserving ancestral values and practicing various rituals, while other communities develop innovative and expressive ideas. Eradication of social problems such as poverty, injustice, underdevelopment, and other global agendas<sup>23</sup> becomes a benchmark in conservative studies of morality. Whereas in the contemporary paradigm, the study of morality is not only limited to the actual reality of history, which then examines up to the micro-social order in individual units.

Morality in the dynamic and fluctuating contemporary period needs to be observed historically cosmically, and anthropologically.<sup>24</sup> Analysis of the implications of using QS. Al-Kafirun (109) in the middle of the Sejawen Urip Sejati community is also limited in special spaces such as politics, religion, society, and culture.<sup>25</sup> These limits can be interpreted as an objective and comprehensive research effort. For example

<sup>22</sup> Dian Nur Anna, 'Konghucu di Korea Kontemporer: Sumbangannya terhadap Umat Beragama di Indonesia', *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 9, no. 2 (July 2008): 138.

<sup>23</sup> Singgih Basuki, 'Kerukunan Hidup Umat Beragama dalam Perspektif Mukti Ali (Bagian Dua)', *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 9, no. 2 (July 2008): 125.

<sup>24</sup> William Albert Graham, *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion* (Cambridge: Cambridge University Press, 1993), 65; Ingrid Mattson, *The Story of the Qur'an: Its History and Place in Muslim Life* (Oxford: John Wiley & Sons, 2012), 86.

<sup>25</sup> Hans-Georg Gadamer, *Truth and Method*, trans. Ahmad Sahidah, Cetakan II (Yogyakarta: Pustaka Pelajar, 2010), 256–57.

in the case of the True Urip community, prof. Wisnoe Wardhana, the leader of the community during 80', formed sembilan bidang budaya – what authors call “negotiative transformation” – to fight for the existence of Kejawen followers in pluralistic Indonesian society.

The concept of “negotiative transformation” in this paper is inspired by the authoritarian hermeneutics put forward by Abou Fadl in his book *Speaking in God's Name*. Negotiative transformation is an attempt by the community to adapt and assimilate through an inclusive dialogue, based on contact with the text of the Qur'an. This process plays an important role in countering exclusivism, extremism, radicalism, and anarchism.<sup>26</sup> The negotiation aims to realize humanist and anthropocentric morality.<sup>27</sup> Therefore, this research leads to a global view (*weltanschauung*) regarding the authority of QS. Al-Kafirun in the dynamics of the True Urip community. Research such as this succession is known by scholars of the Qur'an as the Living Quran research methods.

Living research methodology is an attempt to understand community behavior that intersects with the authority of the text and locality that develops within the community.<sup>28</sup> Emerging research on the authority of QS. Al-Kafirun in the Urip Sejati group disputes the terminology of M. Mansur that the Living Quran only covers the meaning and function of the Qur'an in a Muslim society.<sup>29</sup> Living Quran

<sup>26</sup> Khaled Abou El Fadl, *Speaking in God's Name: Islamic Law, Authority and Women* (England: Oneworld Publications, 2014), 122.

<sup>27</sup> Bandingkan dengan M. Amin Abdullah et al., *Tafsir Baru Studi Islam dalam Era Multi Kultural* (Yogyakarta: Panitia Dies Natalis IAIN SUKA dan Kurnia Kalam Semesta, 2002).

<sup>28</sup> Subkhani Kusuma Dewi, 'Fungsi Performatif dan Informatif Living Hadis dalam Perspektif Sosiologi Reflektif', *Jurnal Living Hadis* 2, no. 2 (15 March 2018): 179, <https://doi.org/10.14421/livinghadis.2017.1333>.

<sup>29</sup> Muhammad Mansur, 'Living Quran dalam Lintas Sejarah Studi Al-Qur'an', in *Metodologi Penelitian Living Qur'an dan Hadis*, ed. Sahiron Syamsuddin and Muhammad Alfatih Suryadilaga, Cetakan I (Yogyakarta: Teras, 2007), 5.

can be understood as research that observes social receptions on the results of interpretation, which is then institutionalized in the form of community traditions and rituals, both large and small scale.<sup>30</sup> Such research is essential for analyzing the zeitgeist of the text of the Qur'an is considered shahih during every context.

The last verse of Q. Al-Kafirun is considered as a message that contains the sacredness of its readers (if being read) listeners (if being recited). There are two analogies formed by the Urip Sejati community to the verse; First, Q. 109: 6 is imaged as an amulet-shaped heirloom that can protect its users from dangerous things. This heritage is considered as a means to maintain community harmony. The verse is considered to load the value of multiculturalism which then builds awareness to the audience for being tolerant. The logical consequence added to this reception was the suggestion to create a noble attitude,<sup>31</sup> namely by presenting cooperation and empathy between humans.

Second, Q. 109: 6 is imagined as an heirloom in the form of a dagger that can be thrust into the enemy when pressed. This heritage is considered as an effective means to fight enemies who attack them, both attacks on individuals and groups. In Javanese tradition, the kris contains three main functions, namely as cultural awareness of mystics, guarantees of safety, and intermediaries of intellectual culture, both philosophically and gnosis.<sup>32</sup> When observed from the character and function of the

<sup>30</sup> Sahiron Syamsuddin, 'Ranah-Ranah Penelitian dalam Studi Al-Qur'an dan Hadis', in *Metodologi Penelitian Living Qur'an dan Hadis*, ed. Sahiron Syamsuddin and Muhammad Alfatih Suryadilaga, Cetakan I (Yogyakarta: Teras, 2007), xiv.

<sup>31</sup> Suwardi Endraswara, *Mistik Kejawen: Sinkretisme, Simbolisme, dan Sufisme dalam Budaya Spiritual Jawa*, Cetakan Keempat (edisi revisi) (Yogyakarta: Penerbit Narasi, 2006), 15–16; Zuhri, *Etika Perspektif, Teori, dan Pratik* (Yogyakarta: UIN Sunan Kalijaga Press, 2016), 65, <http://digilib.uin-suka.ac.id/29243/>.

<sup>32</sup> Waluyo Wijayatno and Unggul Sudrajat, eds., *Keris dalam Perspektif Keilmuan* (Jakarta: Direktorat Jenderal Kebudayaan, 2011), 16–17.

keris in the belief of Kejawen, Q. Al-Kafirun: 6 in the Urip Sejati community is considered to be a sublime and sacred part of God's word. It serves to protect the existence of Kejawen's trustee and to mollify the purists Muslim who can not appreciate the difference in beliefs.

The recent analogy regarding Q. 109: 6 forms variants of implications that affect each member of the Urip Sejati community. The author divides these implications into two groups of roles based on their formal form in the community, namely the informative role and performative role. According to Zakariya, one of the functions of the A -Qur'an is as a legal basis that contains both commands and prohibitions related to vertical and horizontal relationships.<sup>33</sup> Both aspects are closely related to the ethical norms of the Qur'an in society.

The informative role in Q. 106: 6 indicates the potential for developing insights for his audience in social construction, especially as a means of building multicultural awareness. The performative role is how the community or religious community treats its sacred book.<sup>34</sup> An example of the performative role of the Koran is how Muslim societies chant it with songs, memorize it, and using it with certain functions such as healing or binding oaths in the inauguration.

The Kejawen group Urip Sejati links the discussion on tolerance to the Qur'an in 109: 6. This verse confirms that the affairs of religion or belief are the affairs of each human being. this verse is also used. The certain verse has a role to maintain the values of harmony in social life as part of the informative role. Suroso confirmed that members of the Urip Sejati group used this verse to dispel conflicts between communities.

<sup>33</sup> Helmy Zakariya, 'Ragam Penafsiran Netizen Tentang Pemimpin Non-Muslim: Telaah Atas Penafsiran Surat al-Maidah Ayat 51', *Indonesian Journal of Islamic Literature and Muslim Society* 2, no. 2 (28 February 2018): 166, <https://doi.org/10.22515/islimus.v2i2.1009>.

<sup>34</sup> Dewi, 'Komik Hadis Nasihat Perempuan'.

*Konflik kami sering berasal dari warga Muslim. Sering saya tanya, saya itu cuma mendengar tentang penggalan ayat suci yaitu Al-Kafirun ayat 6. Kalau agamanya sudah mengajarkan begitu kok orangnya tidak mau terima? Sebenarnya kamu paham Islam atau nggak sih? Kebanyakan rubuh-rubuh gedang, Gak tau tapi "sok tau". Sering saya sampaikan kepada orang yang ngeyel kembalikan saja dengan menggunakan ayat ini.*

On the other hand, Parjiyo who lived in a tolerant area close to the village had never been attacked by other groups such as Suroso. Nevertheless, Parjiyo also often quoted the verse on various occasions. He believes that purport tolerance in QS. Al-Kafirun (106): 6 applied to the activities of mutual help between people. In the lives of the trustee, gotong-royong is the core to reach social harmony. This phenomenon can be interpreted as the performative role of the verse in the True Urip Kejawen group.

The limitation of plurality which is perceived by Mr. Parjiyo lies in the awareness not to interfere with the activities of other believers. This concept is contrary to tolerance in the understanding of liberalism and reductive religious pluralism which both emphasize the priesthood over religious ritual practices and the flow of belief. The fact that no human being can be forced to embrace a particular religion is made by the liberals as the definitive statement about religious freedom. Government authoritarianism to apply laws that contradict religious principles, for example prohibiting the concept of polygamy of Mormons, is not considered religious freedom because it is limited by rites and not beliefs.

Legenhausen criticizes that liberalism and reductive religious pluralism cannot be neutral towards the essence of religion. Both are discriminatory to religious views which place a strong monetary emphasis on the practical social dimension.<sup>35</sup> The criticism is in line

<sup>35</sup> Muhammad Legenhausen, *Islam and Religious*

with theological limitations that are perceived by members of the Prosecutor's Office in Yogyakarta. Society believes that tolerance is defined as an effort to avoid the theological relationship between a person and the God he believes. This was stated as follows:

*Kūn fayakūn. Terjadilah apa yang akan terjadi. Lakum dīnukum wa liya dīnī. Bagimu agamamu, Bagiku agamaku. Nde'amu nde'amu, Nde'aku nde'aku. Ini merupakan masalah pribadi hubungan manusia dengan Tuhan. Tidak boleh dicampur-adukkan dengan ajaran lain.*

### Conclusions

Urip Sejati members negotiated Q. Al-Kafirun as a medium of diplomacy to maintain their position of groups in Muslim-majority areas. The Quranic verse most emphasized by members of the Urip Sejati is lakum dīnukum wa liya dīnī. The verse becomes the main foothold in the concept of multiculturalism because it contains the value of respect for group differences and the suggestion to live in harmony. There are two analogies formed by the Urip Sejati community to the verse; First, Q. 109: 6 is considered as an amulet-shaped heirloom that can protect its users from dangerous things. This heritage is considered as a means to maintain community harmony; Second, Q. 109: 6 is considered an heirloom in the form of a dagger that can be thrust into the enemy when pressed. This heritage is considered as an effective means to fight enemies who attack them, both attacks against individuals and groups.

The emergence of Q. 109: 6 in the Kejawen Urip Sejati group has become a new characteristic in the group as part of the post-culture phase. When observed from its formal form, Q. Al-Kafirun in the Kejawen Urip Sejati group contains informative and performative roles. In the informative role, this verse becomes a means

*Pluralism*, 1st ed. (London: Alhoda Publisher & Printers, 1999), 97.

of building multicultural awareness. Being in a performative role, the verse is applied as a gesture of mutual help between people (gotong-royong). Theological limitations in that role lie in the effort to respect each other's practices and beliefs with an attitude of tolerance. Tolerance in the Urip Sejati community is interpreted as an effort to avoid the theological relationship between a person and the God he believes

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