



# Living in Harmony with Religious Diversity Islamic Perspective in Indonesia

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**INDONESIA**

**The Land of Unity**

**In diversity**



## INDONESIA

The name ***Indonesia*** derives from the Latin ***Indus***, meaning "India", and the Greek ***nesos***, meaning "island". The name dates to the 18th century, far predating the formation of independent Indonesia.

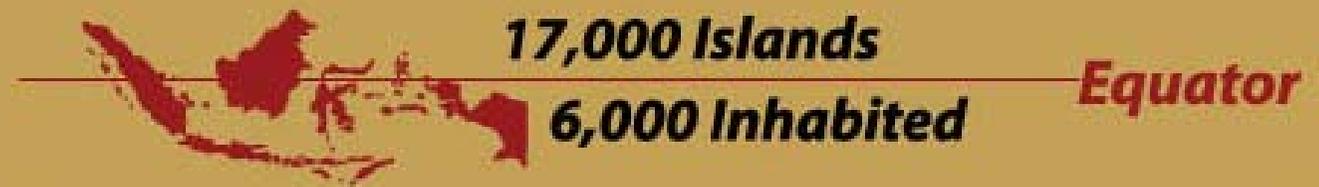
Geographically, the archipelago is situated between 06°08 north latitude to 11°15 south latitude and 94°45 to 141°05 east longitude; between two continents: Asia and Australia; between two oceans: Indian and Pacific; and on the traditional trading crossroads.





## FACT AND FIGURES

**Indonesia** is an archipelago in Southeast Asia consisting of 17,000 islands (6,000 inhabited) and straddling the equator.

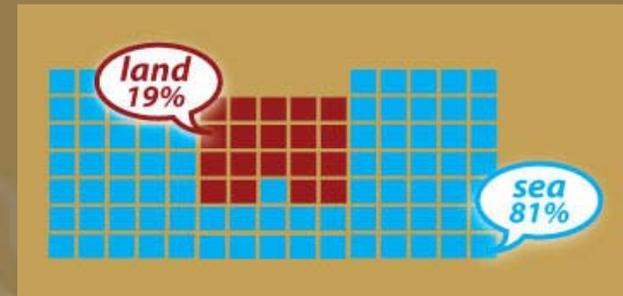


Indonesia part of the ***“ring of fire”***, has the largest number of active volcanoes in the world.



## FACT AND FIGURES

Total territorial area is 9.8 million km<sup>2</sup>, a large part of which (7.9 million km<sup>2</sup> or 81%) is sea, while the rest (1.9 million km<sup>2</sup> or 19%) is terrestrial land. Total coastline length of all islands is 54,716 km.



Having such figures,  
***Indonesia is recognized as the greatest  
maritime country in the world***

# List of countries by Muslim population

- World Muslim population by percentage ([Pew Research Center](#), 2009).
- [Islam](#) is the world's [second largest religion](#) after [Christianity](#). According to a 2009 demographic study, Islam has 1.57 billion adherents, making up 23% of the world population.<sup>[1][2]</sup>
- Approximately 50 countries are [Muslim-majority](#).<sup>[2]</sup> Around 62% of the world's Muslims live in [Asia](#), with over 683 million adherents in such countries as *[Indonesia \(the largest Muslim country by population, home to 15.6% of the world's Muslims<sup>\[8\]</sup>\)](#)*, [Pakistan](#), [India](#), and [Bangladesh](#) (all three being successor states to the former [British Raj](#)).<sup>[2][9]</sup> About 20% of Muslims live in [Arab countries](#).<sup>[10]</sup> In the [Middle East](#), the non-Arab countries of [Turkey](#) and [Iran](#) are the largest Muslim-majority countries; in [Africa](#), [Egypt](#) and [Nigeria](#) have the most populous Muslim communities.<sup>[9]</sup>

# Demographics of Indonesia

- **Population** : [Indonesia](#)'s 242,968,342 (July 2010 est.) 238 million people make it the world's fourth-most populous state (after [China](#), [India](#) and the [United States](#)).
- **Ethnic groups** :At least 300 different ethnic groups have been counted in Indonesia
- **Languages** :Bahasa Indonesia is the official national language, but there are many different local languages in Indonesia. According to Ethnologue, there are currently 737 living local languages.
- **Religions** :Muslim 86.1%, Protestant 5.7%, Roman Catholic 3%, Hindu 1.8%, other or unspecified 3.4% (2000 census)



Figures indicated in the first three columns below are based on the demographic study by the Pew Research Center report of Mapping the Global Muslim Population, as of 8 October 2009.<sup>[1][2]</sup>

<b>Country/Region</b>	<b>Muslim population 2009 Pew Report</b>	<b>Muslim percentage (%) of total population 2009 Pew Report<sup>[2]</sup></b>	<b>Percentage (%) of World Muslim population 2009 Pew Report<sup>[2]</sup></b>
<b><u>Indonesia</u></b>	<b>202,867,000</b>	<b>88.2</b>	<b>12.9</b>
<u>Asia-Pacific</u>	972,537,000	24.1	61.9
<u>Middle East-North Africa</u>	<b>315,322,000</b>	<b>91.2</b>	<b>20.1</b>
<u>Sub-Saharan Africa</u>	<b>240,632,000</b>	<b>30.1</b>	<b>15.3</b>
<u>Europe</u>	<b>38,112,000</b>	<b>5.2</b>	<b>2.4</b>
<b>Americas: <u>North</u> and <u>South</u></b>	<b>4,596,000</b>	<b>0.5</b>	<b>0.3</b>
<b><u>World Total</u></b>	<b>1,571,198,000</b>	<b>22.9</b>	<b>100</b>

# THE PREAMBLE TO THE CONSTITUTION OF INDONESIA

- Whereas freedom is the inalienable right of all nations, colonialism must be abolished in this world as it is not in conformity with humanity and justice; And the moment of rejoicing has arrived in the struggle of the Indonesian freedom movement to guide the people safely and well to the threshold of the independence of the state of Indonesia which shall be free, united, sovereign, just and prosperous; *By the grace of God Almighty and impelled by the noble desire to live a free national life, the people of Indonesia hereby declare their independence.* Subsequent thereto, to form a government of the state of Indonesia which shall protect all the people of Indonesia and their entire native land, and in order to improve the public welfare, to advance the intellectual life of the people and to contribute to the establishment of a world order based on freedom, abiding peace and social justice, the national independence of *Indonesia shall be formulated into a constitution of the sovereign Republic of Indonesia which is based on the belief in the One and Only God, just and humanity, the unity of Indonesia, democracy guided by the inner wisdom of deliberations amongst representatives and the realization of social justice for all of the people of Indonesia.*

# Pancasila is the official philosophical foundation of Indonesia

- Pancasila consists of two Sanskrit words, "*panca*" meaning five, and "*sila*" meaning principles. It comprises five principles held to be inseparable and interrelated:
  1. **Belief in the one and only God**, (*Ketuhanan Yang Maha Esa*).
  2. **Just and civilized humanity**, (*Kemanusiaan Yang Adil dan Beradab*).
  3. **The unity of Indonesia**, (*Persatuan Indonesia*).
  4. **Democracy** guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, and (*Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan Perwakilan, dan*)
  5. **Social justice**, for the all of the people of Indonesia (*Keadilan Sosial bagi seluruh Rakyat Indonesia*)



# Pancasila as Certain Choice for NU

- As the country's largest Muslim organization, NU has regarded Pancasila as the state foundation and ideology as well. Since the establishment of the beloved Republic of Indonesia, NU has agreed to accept Pancasila as a state ideology. It constitutes the best choice having ever been made by Indonesians. For it contains not only substantive religious values but also the very deeply expression rooted from the Nusantara's culture.
- Pancasila has become a meeting point especially as facing fierce debates in dealing with the state's ideology; between those expecting Indonesia to be a secular state and those expecting it as a religious one for considering that Indonesia is a predominantly Muslim country. Islamic figures have wholeheartedly accepted a reality that Indonesia has not only recognized one religion or faith. KH Wahid Hasyim, chairman of the Central Board of Nahdlatul Ulama (PBNU) taking part in the the Investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI) meeting, for instance, He fully supported Pancasila as the state's ideology and even tolerated the modification of its first pillar, saying the Lordship with the obligations to carry out Islamic law to its adherents to be the Oneness Lordship.

# Nahdlatul Ulama(NU )

- Nahdlatul Ulama (NU) is the largest Muslim organization in Indonesia. It was established on January 31, 1926, (Rajab 16, 1344 of Islamic Calendar) in Surabaya. This Organization was legalized on February 6, 1930 as registered in Besluit Rechtsperson No. IX year 1930, then renewed by the Decree of Minister for Justice of Republic of Indonesia No. C2-7028. HT.01.05.TH.89. in 1989.
- Initially, it was in 1916 when KH. Abdul Wahab Hasbullah and KH. Mas Mansyur (then became Muhammadiyah figure) established Nahdlatul Wathon (the Awakening of Homeland) in Surabaya. Two years later, with KH. Dahlan Ahyad, they established what called as Tashwirul Afkar in the same city. Both institutions constituted educational vehicle in the field of religion, organization, and national struggle. In the same year, KH. Wahab again took an initiative to establish Nahdlatut Tujjar (the Awakening of Merchants), an economic institution aimed at improving the prosperity of Muslim population through developing business of common people. This institution was then chaired by KH. Muhammad Hasyim Asy'ari.
- Then, on January 26, 1926, the Committee's meeting gave birth to a new organization called as Nahdlatul Ulama (the Awakening of Ulemas) with KH. Muhammad Hasyim Asy'ari as Rais Akbar (the great leader).

# NU and Islam as Rahmatan lil Alamin for Peacebuilding

- In my view, inter-faith dialogue today is a suitable choice. It is a must. In the era of democracy like today where pluralism, inter-cultural and inter-faith should stand in harmony.
- For countries with apparent multi-cultural and multi-faith characteristic like Indonesia, holding diverse social groups with different cultures and faiths in a sustainable way is a daunting task. The key ingredient of a successful multi-cultural and multi-faith society, in my opinion, is **moderation** (tawassut), which is the opposite of extremism (tatharruf).

# NU and Islam as Rahmatan lil Alamin for Peacebuilding

- The teaching of moderation in Islam is very clear. Islam emphasizes moderation and balance in every dimension of human conduct. The Koran says: “We made you to be the community of middle path (Al-Baqarah:143). Prophet Muhammad, Peace be Upon Him, said: “Beware of excessiveness in religion. People before you have perished as a result of excessiveness.”
- In my view, **moderation could close the gap between conscience and doctrine, between what can be achieved and what should be achieved, between Das Sein and Das Sollen, and between rights and responsibilities. Together with other virtues, namely peace (silm or salâm), justice (‘adâlah), freedom (hurriyyah), tolerance (tasâmuh), balance (tawâzun), consultation (shûrâ), and equity (musâwah), moderation will make peoples free from sufferings and guide them to the true happiness here on earth and in the day after.**

# Religious Doctrine

- NU adopts Ahlussunnah waljama'ah "Aswaja" which refers to the holy Koran, the tradition of Prophet Muhammad (peace be upon him), and that of his rightly-guided Successors (four Muslim caliphs as well as his friends), and is theoretically and factually oft-linked to the theological concepts of Abu Hasan al-Asy'ari and Abu Mansur al-Maturidi, four schools in fikih (Islamic jurisprudence), namely Hanafi, Maliki, Syafi'i, and Hanbali, as well as sufism traditions of Al-Ghazali and Junaid Al-Baghdadi.
- With the basic social relationship teaching:
  1. **Tawasuth**, moderate attitude, which is based on principles of justice and endeavors to avoid any kind of approach, which is extreme in nature.
  2. **Tasamuh**, tolerant attitude, which contains appreciation to views difference and plurality of people's socio-cultural background.
  3. **Tawazun**, that is balancing attitude in serving for harmonious relationship among fellow human beings and between human and God Almighty.

# Religious Doctrine

- **First, *at-tawasuth*** (a moderate attitude, neither the left extreme nor the right extreme). This principle is primarily based on a verse in the Qur'an,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And thus have we made you an ummat of middling stand that you may be witnesses over mankind, and the messenger may be (a) witness over you. (QS al-Baqarah: 143).

- **Second, *at-tawazun*** that means staying balanced in everything including in using rational "*dalil aqli*" justifications and religious "*dalil naqli*" justifications (based on the Qur'an and Sunnah). Allah SWT said in the Qur'an:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

We have surely sent our messengers with clear signs, and sent with them the Book and the Balance, so that man may stand by justice. (QS al-Hadid: 25)

# Religious Doctrine

- **Third, *al-i'tidal*** (the maintenance of harmony). In the Qur'an Allah SWT said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ  
أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Oh you who believe, stand firmly witness for Allah with justice and let not the enmity of a nation causes you to do in justice. Do justice that is approximate to piety, and be afraid of Allah. No doubt Allah is *Khabir* (well-acquainted) with all that you do. (QS al-Maidah: 8)

- **The fourth** , In addition to holding the three principles, the followers of Ahlussunnah wal Jamaah also practice what so-called as *tasamuh* (tolerant attitudes). It is also to mean appreciating any possible differences and respecting those having no the same principle of life. Nevertheless, it does not mean acknowledging or correcting their different beliefs in regard with what they believe in. Allah SWT said in the Qur'an:

# Religious Doctrine

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

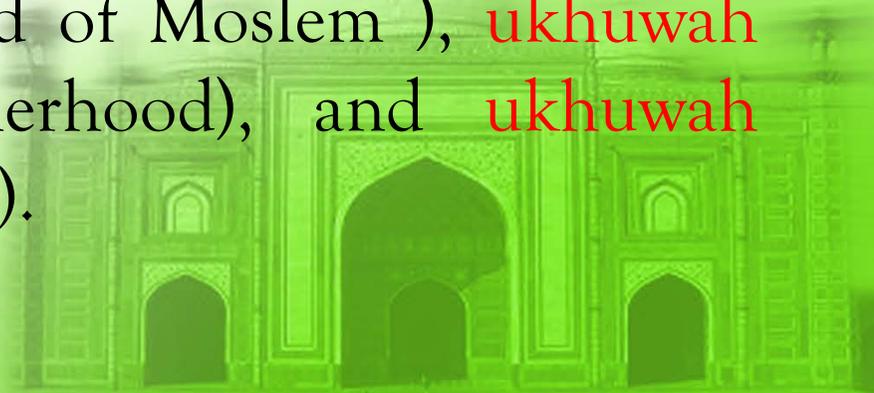
And speak to him mildly, perhaps he may accept admonition or fear Allah. (QS. Thaha: 44)

This verse talks about the command of Allah SWT to Prophet Moses (AS) and Prophet Harun (AS) in order to speak to Fir'aun mildly. Al Hafizh Ibnu Katsir (701-774 H / 1302-1373) as explaining this verse said, **"Indeed the dakwa of Prophet Moses (AS) and Prophet Harun (AS) to Fir'aun is by using blessing, soft, easy and friendly words. All this is intended to expectedly be more heart-touching, acceptable and beneficial."** (Tafsir al-Qur'anil 'Azhim, vol. III page 206).

Ahlussunnah wal jamah as a belief, Pancasila and 1945 Constitution as state's principle and ideology have always become references of NU to think and behave. Thus, all thoughts and actions should base themselves on Islamic values and Pancasila.

# NU and Brotherhood

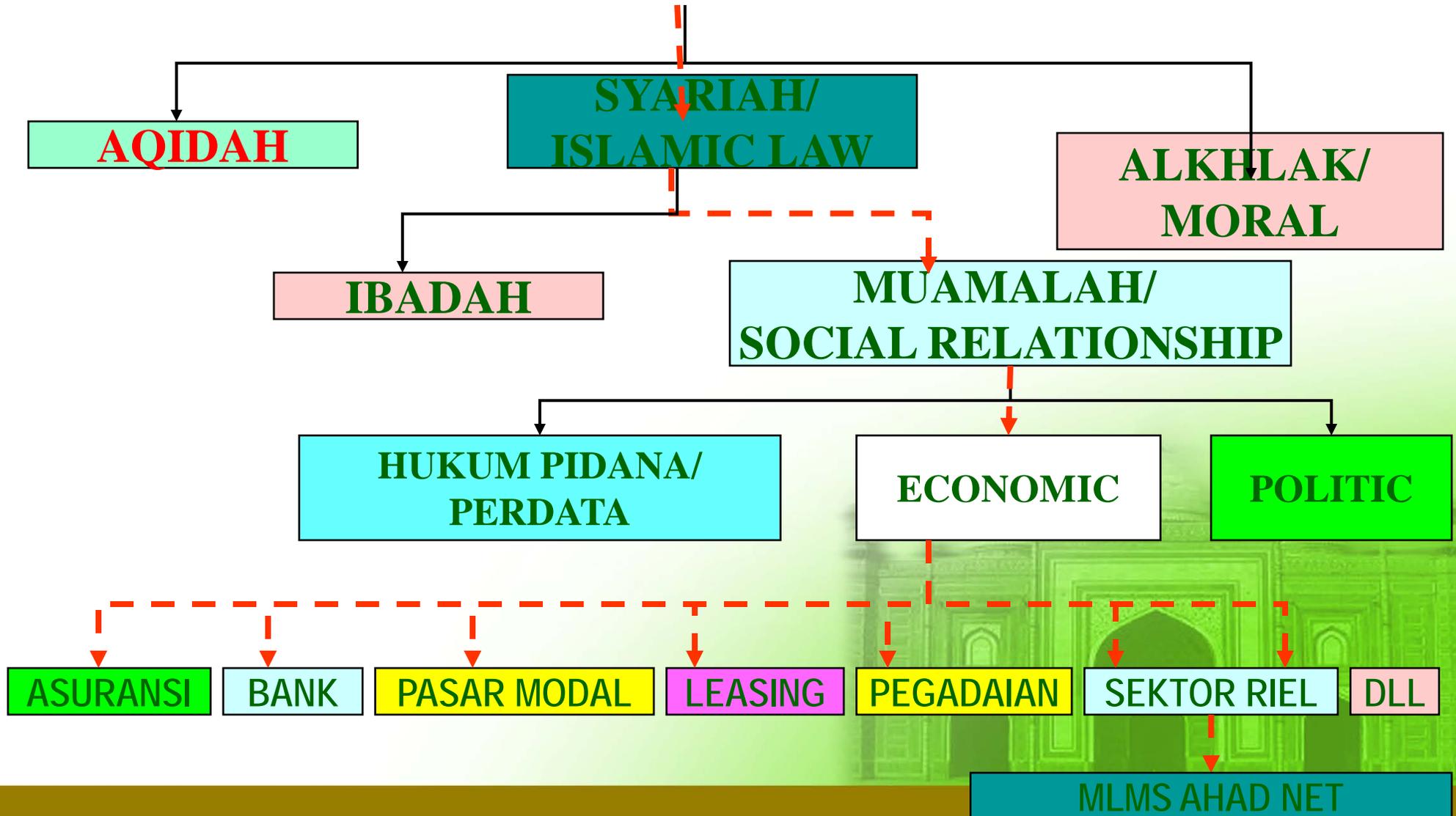
- Brotherhood ( or ukhuwah in Arabic ) is inspired by existence of human being as social creature. They are borns from smallest institution in social community named by family then forms RT, RW, Sub-district, district, sub-province, provinsi, and Nation ,
- There are some terms about this brotherhood, like **ukhuwah islamiyah** ( brotherhood of Moslem ), **ukhuwah wathaniyah** ( nationality brotherhood), and **ukhuwah basyariah** ( humanity brotherhood).



# NU AND SPIRIT OF BROTHERHOOD

- To develop and Grow peaceful life, living in a harmony can be strived by strengthening understanding of universal values of religion. Following are things required to be done together.
- **Firstly, spirit of religiosity** ( ruh at-tadayyun)., we need to comprehend religion correctly and comprehensive. Fertilizes spirit of religiosity in guiding the people to religion substance .
- **Second, spirit of nationality** ( ruh al-wathaniyah). God creates man or women on the earth is a presentation of trust of God to the role of man or women to manage the nature.
- **Third, spirit of plurality** ( ruh at-ta'addudiyah). Receives variances must be based on awareness of man or women on universal values of religion.
- **Fourth, spirit of humanity** ( ruh al-insaniyah). Mission of Rasulullah which is successful in Madinah periode is making a picture of reality, the importance of humanist value.

# ISLAM



# NU AND SPIRIT OF BROTHERHOOD

- Spirit of religiosity, nationality, plurality, and humanity is unavoidable for a community having variances of religions in Indonesia, as an effort to develop reconciliation of life between believers.
- Finally, It is **sunnatullah** that man or women and all things in the world must be in “ **unity in diversity**” . They are not only having one religion, but also in having immeasurable races, languages, nations and all of these come from ONE GOD, The universe Creator .
- WALLOHU A'LAM BISHOWAAB

