# Building Tolerance Values on The Groups Religious in Islam Based on Intellectual Ta'aruf

*by* Abdul Rohman

## Building Tolerance Values on The Groups Religious in Islam Based on Intellectual *Ta'aruf*

Abdul Rohman

General Soedirman University Purwokerto, Indonesia

rohman.mudis@yahoo.com

**Abstract:** The relations between in groups within the body of Muslims often constrained by the charactical fanatic of its members. This is because of the influence of their scholars, their teachings and its ideology, so that their relationships are limited, exclusive and rigid. The purpose of this article are to provide an offer through the application of intellectual *ta'aruf* (know each other) to all groups in Islam, so that it will provide an objective awareness to all members about the importance of building inter-group relationships in order for Muslim unity to be maintained. The Islamic teachings recognize the existence of a group, because its existence is a necessity. But the existence of these groups should know each other, which is not only based on a mere physical introduction, but it would be better if the introduction is based on elements of intellectualism, thus bringing the form of human consciousness that can not be separated from the divine values. The intellectual ta'aruf is a means and media relations that can be used as a method to encourage group followers in Islam to be a tolerant, moderate and inclusive society. Because in this ta'aruf, the people are made aware of the cause of the formation of groups, has a high adhesiveness, fanatics, and obstacles in an effort to understand the doctrine carried out by a group different from himself. If these media really become the basic for each group, they can certainly build relationships between groups with a comfortable, open, moderate and solid, although they still maintain the habits and characters that live in their respective groups.

**Keywords:** *Group, relations, ta'aruf (know each other), moderate, intellectual*

## A. Introduction

Islam as a religion that brings grace to the whole of nature, its face often tarnished by its own people. Starting from the "tahkim" event between the Caliph Ali bin Abi Talib and the governor of Egypt Mu'awiyah, the Muslims split into three groups, namely Shi'ism, Khowarij and Ahlus Sunnah. Events that occurred in the period of companionship is often used as a legal point, when associated with the emergence of various kinds of religious schools of faith in Islam. The hatred of Ahlus Sunnah to the Wahhabis is due to the Wahhabis being accused of belonging to Khowarij. The Syi'ah group with Ahlus Sunnah to date has not yet reached a common ground. Syi'ah groups with Wahabi groups also continue to be "hostile" to each other. Therefore, the friction, tension, hostility, conflict and even war between the Muslim groups that occurred at the end of this time, often coupled and referred to the event "tahkim" it. Although other trigger indicators come to conditioning it.

Starting from the three groups, then the dispute developed within the group. Not only the syi'ah group developed into 12 sects, or Khawarij groups that gave birth to some radical groups, but among Sunnis there were so many flocking groups. In Indonesia almost all Islamic groups claim to take shelter under Ahlus Sunnah Wal Jama'ah. But these groups of streams often rub together and clash between groups with each other causing division among them.

The examples of religious social conflicts that have been stirred are the

Situbondo riot cases of 1996. According to Darto Harnoko (2011: 30), that the riots are caused by primordial attitudes that are concerned only with the group, so tend to think outside groups are enemies who must always be aware of its existence. It is these intolerant attitudes that exist within them that cause relationships between them to be disturbed.

Then the relation between groups in Islam is re-tested ie the conflict between Sunni and Shi'i in Madura (Munawarah, 2014: 24), conflict between Muslims with Ahmadiyah group in Pandeglang, Banten, Parung (Gaffar, 2013: 31), and or internal religious conflict involving the Islamic organization Nahdlatul Wathan, in Lombok (Hamdi, 2011: 2).

Such circumstances result in intergroup relations within Islam being gap, lacking strong adhesive power, which in turn can lead to divisions, thus pull down the values of Muslim unity.

Based on the problem, it is necessary to develop intellectual relations that can be made aware of the existence of each group of ideologies, their teachings, their religious behavior, and their shari'ah doctrines, so that each member of the stream group will recognize the existence of other groups without should disturb and or feel his existence disturbed by a group outside of him.

## B. Significance of The Problem

The Islamic religious groups that grow in Indonesia so much. Each group carries its own religious ideology which is the result of an interpretation from the understanding of the group's intellectual leaders. In general, the flow of religious groups that appear is still shelter in the teachings of Islam. But when faced with real conditions in religious social life requiring the interpretation of texts or verses, significant differences arise, which may result in the struggle to execute the doctrines of the Shari'a to be different between Islamic denominations of the one with the Islamic religious group others. This difference affects the commitment of the struggle in order to spread the truth of Islamic

teachings that are believed to be true. Although the actual commitment of the struggle is often colored by subjective alignments that are only needed for the interests of certain groups. Subjective alignments in turn also affect the weak relations of inter-group in Islam.

Nata (2001: 63), when mapping the diversity of Islamic thought in Indonesia divides there are 12 (twelve) kinds, each of which has its own characteristic. The twelve kinds are Fundamentalist Islam, Theological-Normative Islam, Exclusive Islam, Rational Islam, Transformative Islam, Actual Islam, Contextual Islam, Esoteric Islam, Traditionalist Islam, Modernist Islam, Cultural Islam and Inclusive-Pluralist Islam. From the diversity of thought it can be summed up into two different ideas- or it may be the opposite- that is, between the traditionalist and the modernist thinking. Every thought of all denominations has a value of advantages and disadvantages, because it is the result of limited human interpretation by its ability, so it is not in place if the ideology that one thinks is the most superior and true is the thinking of other religious groups is wrong and incorrect.

The problem that arises is when the interpretation of every denominator claims to be the truest (truth claims), whereas the results of the interpretation are contradictory and cannot be compromised. If the result of his interpretation as a religious doctrine should be fought through jihad, (fighting in the way of God), then this is the vulnerable point of a religious interpretation that can foster horizontal conflict in the life of the religious community. The real examples include: the burning of mosques belonging to certain particular groups, attacks on perceived heretical groups, provocations to hate groups that are considered radical, intolerant or considered to spread the heresy.

Therefore, it is true what Jalaludin Rahmat says, in Jamil (2008) that religion is the closest and the furthest mystery. So close, he is always present in our daily lives, whether at home, office, media, market and

anywhere. So mysterious, he often reveals contradictory faces, which motivate violence without mercy, infinite devotion, create the most colossal mass movement and shout the worst of wars.

Then, when looking at the report from the United Nations Support Facility to Indonesian Recovery (UNSFIR) entitled Patterns of Collective Violence in Indonesia 1999-2003 in Jamil, shows that the high level of communal violence in Indonesia, reaching 89.3%. In the event of violence, inter-religious violence as well as within the same religion, with different schools or groups is the most prevalent type of violence and spread in almost all provinces in Indonesia.

Such a condition is a reality occurring in Indonesia. Friction, offense, tension, violence, and conflicts triggered by denominational groups are a common sight. Even in Azhary's opinion (2004:454), the difference between Muhammadiyah and Nahdlatul Ulama (NU) in the matter of *hisab* (calculation) and *rukyat* (eyesight) when determining the beginning of Qamariyah month, there are 4 models running, namely conflict, independence, dialogue and integration.

When the integration model is raised, it does not necessarily the characteristics of the conflict model and / or independence ends. It means that in social life between one group and the other there is a nuance for conflict, so that an effective adhesive media is needed. Although Muhammadiyah and NU as religious organizations have been living side by side for more than half a century.

Thus, Islam as a universal religion, inclusive, tolerant and upholding democratic values has been understood by denominational groups to be local, narrow, rigid and violent Islam, so it has not become a blessing for the wider and real life of society.

Such portraits become urgent to conduct a study in order to identify and map about Islamic religious groups that have an indication of intolerant, violent and radical perceptions in response to differences that occur in an interpretation of texts of religious texts and / or religious attitudes that exist in denominations, so that through the stages done in this study, the results can be used as a reference for the community, especially religious leaders, the government, in tackling the issue of differences that led to conflict and hostilities that ended with the split.

The fragmented life of Muslims in some groups may require appropriate steps and strategies to harmonize intergroup relationships, naturally facilitating conflict mitigation, and preventing divisions that can occur at any time.

## C.  The Relation's Group in Islamic Law
### 1.  The verses of the Qur'an

According to the Qur'an that the life of Muslims scattered throughout the world are brothers. They are in a bond of God. Brotherhood that penetrates primordial ties, such as tribe, qabilah, nation, geography, and state. This is as revealed in Surah Al Hujurat paragraph 10 as follows:

$$\text{إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ}$$

$$\text{وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ}$$

Meaning: The souls of the Believers are brothers. Therefore reconcile (fix the relationship) between your two brothers (if there is a dispute) and fear God, so that you may get mercy (Q.S. Al Hujrat: 10).

The verse of the Qur'an as the foundation of the first law explains more sharply, that fellow believers are brothers. Therefore, the relations built in the Qur'an are kinship relation, brotherly relation, a very strong relation.

### 2.  The Verses of the Hadith

Hadiths that explain the relation between groups in Islam quite a lot; among them:

$$\text{قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " مَثَلُ}$$

$$\text{الْمُؤْمِنِينَ فِي تَوَادِّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ}$$

مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ

سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

Meaning: Being a messenger of Allah, the parables of the believers in the friendship of compassion and brotherhood are the same as one body; when one of its members feels pain, then the pain radiates throughout the body causing a fever and cannot sleep (rest) (Muslim, Juz 4: 1999).

In another authentic hadith it is mentioned also:

"الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ

بَعْضًا"

Meaning: The believers (for other believers) are like one building, one another strong-strengthen (H.R. Muslim)

Relationship among fellow Muslims, Prophet Muhammad describes as follows:

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِنَّ الْمُؤْمِنَ مِنْ أَهْلِ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ

الْجَسَدِ، يَأْلَمُ الْمُؤْمِنُ لِأَهْلِ الْإِيمَانِ، كَمَا يَأْلَمُ

الْجَسَدُ لِمَا فِي الرَّأْسِ"

Meaning: From the messenger of Allah SAW. who has said: Surely the believer of the circle of faith when exalted is equal to the head of a body; the believer will feel pain because of the pain experienced by the expert of faith, as the body feels the pain of suffering experienced by the head (H.R. Bukhori Muslim)

Even the social relations of other hadith are associated with faith in God and the last day. This shows how important it is to maintain social relationships.

8 من كان يؤمن بالله واليوم الآخر فليكرم

ضيفه، ومن كان يؤمن بالله واليوم الآخر

فليصل رحمه، ومن كان يؤمن بالله واليوم

الآخر فليقل خيراً أو ليصمت ،( رواه البخا

ي و مسلم)

This means: "Whosoever believeth in Allah and the Last Day should let him glorify his guest, and whoever believes in Allah and the Last Day is permitted to connect together and to say good or silent" (HR.Bukhari).

Based on the information of the Qur'an and some of these hadiths, that Muslims are brothers. They are like a building or a body that cannot be separated between buildings or organs with each other. This picture provides a very valuable lesson, that the Muslims are one people. People who are bound by the religion of Allah ie al Islam. People who cannot be separated by any interests, except for the opposite interests of God's mission and His messenger. Therefore, maintaining unity is an obligation that must be maintained by Muslims.

Durkheim in Johnson (1994: 199) also reveals that religion greatly influences social integration, as the things that unite the church congregation is the existence of mutual trust, ideals and moral commitment. If there is a difference among them, but the same religious orientation, will be the basic foundation of social integration.

This means that what Durkheim has to say is to justify what the Qur'an says and some hadith it. Human relationships become part of the mission desired by the manifestation of religion (Islam). If what is presented by the Qur'an or hadith related to the relationship between humans be a guideline that must be implemented, then the social relationships that are built become part of the implementation of Islamic law.

## D. Strengthening Relations Inter Group

1. The existence of Relations in Social Groups

A group or group can be found in every life of society in this hemisphere. According to Susanto (1985: 39), that a group is formed because it is based on:

a. The common belief in the necessity of grouping and purpose (share faith)

b. Expectations shared by members of the group

c. An ideology that binds all members.

Then Astrid took the views of Harold D. Laswell and Abraham Kaplan, stating that if the group performs an activity, cooperates and provides solidarity and integrity in the different situations, then achieve what is called participation. The degree of participation of community members is the degree of intensity and degree of willingness of one's cooperation with / in his group. While the moral work of a group is the degree of totality of participation of group members.

Associated with the emergence of a group, Abdulsyani (2012: 102), states, that it is due:

a. The existence of a system of the status of its members such as a youth organization for example. It has a board structure which is a hierarchical sequence;

b. The validity of the values of cultural norms in maintaining the life of the group, meaning that the structure always takes precedence over its stability;

c. There are social roles that are dynamic aspects of the structure.

Another sociologist, Soerjono Soekanto, in Abdulsyani (2012: 105), states that the new human set can be regarded as a social group if it meets:

a. Each member of the group must be aware that it is part of the group;

b. There is a reciprocal relationship between one member and another in the group;

c. There is a shared factor by its members so that the relationship between them grows closer. The factor is the same fate, the same interests, the same goals, the same political ideology, etc.;

d. Structured, rules and has a pattern of behavior.

Emile Durkheim in Abdulsyani (2012:105), argues that the human group consists of two aspects, namely the mechanical facet and the functional organizational aspect. According to him the mechanical form is an instinctive form determined by the influence of geographic, biogenetic and further geometric bonds. Iktana this group only reached the level of mechanical solidarity. In contrast to the functional organizational bonds that are the result of human consciousness.

The sociologist's argument about the formation of a group, it can be concluded that a group if already formed, will have strong ties, intense participation, retain group life, structured, and behavioral patterns. Looking at this argument, the existence of the existing flow groups within Islam belongs to that category. They have a strong relationship. For the attachment of a group in Islam can simply overcome their attachment to their religion. The notion of such a group of streams is also necessary when God forbids his people to be in a certain group accompanied by glory (or pride). Because the nature of the arrogance can foster attenuation to others.

For the attachment of a group in Islam can simply overcome their attachment to their religion. The notion of such a group of streams is also necessary when God forbids his people to be in a certain group accompanied by glory (or pride). Because the nature of pride in turn can lead to derogatory behavior, underestimating and discouraging other groups.

It is clearer when religious groups are interpreted as social phenomena, then conflicts will always exist between individuals and between groups, in every society. Conflict concerns social relationships between humans both individually and collectively.

All social relations, according to Coser, in Sumartyas (2013:15), must have some degree of antagonism, tension, or negative feelings. This is the result of individual or group desires to improve welfare, power, prestige, social support, or other rewards. Meanwhile, each of them, individually or in groups, in addition to having some similarities, also has a series of differences. The similarities and differences concerning gender, level of education, occupation, cultural background, ideology, perspective, ideals, interests, and so forth. Such differences are an unavoidable social reality. These similarities and differences, to some extent, when each other meet and rub together, are potentially conflicting. The similarity of desire over something, while something that is a scarce and limited resources, then it will lead to competition or struggle for the achievement of their respective desires. When ideological differences occur between groups, while each other wants to put their influence on other groups, conflict or conflict will occur.

The sociologists' opinion of the "group" when combined with the opinion of the exegetes (interpreter), there will be concordances. This means that the Qur'an has a sociological dimension in speaking of the existence of a flow group. The sociological aspect states that within a group there can be attitudes and characters influenced by ideology as well as strong ties by the group, it is recognized by religion as a fanatical and or proud group (فرحون). This is as revealed in the Qur'an letter Ar Rum verses 31-33, which means: "... and be not among those who associate partners with Allah. ie those who divide their religion and they become several

classes. Every group is proud of what is in their group ".

Such groups need to be rebuilt about their interpretation of the existence of the group they follow, in order to avoid group fanaticism. Their relation, which has been plagued by the characteristics of fanaticism, should be changed its foundation, that is no longer based on ideology, but social relations between groups are built on elements of rationalism, such as transparency, uphold togetherness, logical and rational, so as to open both intellectual and emotional members of the group in building relationships between them. In turn, this rationalism can also transform religious groups into an inclusive, moderate and tolerant group of people.

2. Ta'aruf (know each other) as a medium to strengthen Social Relations.

Disputes that occur among Muslims, due to the lack of building relationships between them. Whereas the mission of Islamic teachings is to desire the realization of one people, that is, the community which is not fanatical in the group and prohibits divisive (Q.S. Al Mu'minun: 53 jo. Al Imran: 105). Even the faithful (Muslim) are brothers (Q.S. Al Hujurat: 10). The Messenger of Allah likened Muslims as one building, one to another mutually reinforcing. In another word, the Apostle states that the believer is like one body, if one of the members is sick, the other becomes sick.

However, the mission and mission of the Prophet is often reduced by the dominance of the interpretation of Shari'ah doctrine by the group of the flow, so that the mirror of togetherness, peace, and the unity of the Muslims are gone. The unity often colored the ummah, but only unity in the flow of people or groups only. Strength is often seen in social life, but that power is limited only to the internal groups of its own. This can be traced to the life of Islamic groups in Indonesia, such as

Nahdlatul Ulama, Muhammadiyah, Islamic Da'wah Institute of Indonesia (LDII), Jama'ah Tabligh, and Salafi. Therefore, as a medium to realize ideal relationships, the following are examined about the meaning of "ta'aruf".

The word 'ta'aruf' is in verse 13 of Hujurat's letter:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: O mankind, we created you from a man and a woman and made you nation-nation and tribe so that you may know one another. Verily the most honorable among you by Allah is the most pious among you. Allah is Knower.

Shihab (2013: 264), when interpreting the verse, especially the word "لِتَعَارَفُوا", that word is taken from the word عرف which means to know. The word patron used in this verse has a reciprocal meaning, thus it means to know one another. The stronger the introduction of one party to the other, the more open the opportunities for mutual benefit. Therefore, the verse emphasizes the need to know each other. Introduction is needed to draw on each other's lessons and experiences, to increase the devotion to Allah SWT whose impact is reflected on the peace and prosperity of worldly life and happiness the day after (ukhrawi). You cannot draw lessons, cannot be complementary and beneficial, cannot even work together without knowing each other. Know each other underlined by the above verse is: "fishing" is not "fish" it. What is emphasized is the way, not the benefits, because as people say, giving "fishing" is much better than giving "fish". Shihab emphasizes more on the use of reason, to understand this verse. "Ta'aruf" is a means to achieve a higher purpose, namely the positive

effect of getting to know each other. Even Shihab developed the meaning of "ta'aruf" with the introduction of the universe. As much as recognition of him, more and more secrets are revealed, and this in turn spawned the advance of science and technology and created the prosperity of the inner and outer, the world and the hereafter.

Other scholars, claiming that the connection with knowing the nations is using human character, whereas the previous verse uses the character of faith. Indeed, we proclaim all of you from one descendant, from one soul, Adam and Eve. Then your degree is the same, because your nasab is the same; your father is same, your mother is same. Therefore, do not boast of each other nasab, because everything is equal. We have made you nation-nations, tribes, so that you know one another and remember, not to boast of the lineage. Surely the most honorable and the ultimate in the sight of Allah is seen from his devotion and righteous deeds, so leave the act of denying and pride themselves (Zuhaili, 2013: 491).

Darmadji (2014: 247) after referring to the commentators in the interpretation of verse 13 of Hujurat, states that in that verse it uses a wider vocation for all human beings who are essentially the same because it comes from Adam and Eve, derived from the father and mother , so there is no room for excessive pride (tafākhur) just because of nasab. Then mankind was created into several levels of nasab which, when referring to the mention in Arab society, the level is sya'b, qabīlah, 'imārah, baṭn, fakhż, faṣīlah, and sya'īrah. The levels mentioned earlier have a higher position than those mentioned later. For example, Ḥuzaimah is sya'b, Kinānah is qabīlah, Quraysy is 'imārah, Quṣay is baṭn,' Abdu Manāf is fakhż, Hāsyim is faṣīlah. The purpose of this multilevel creation is for human beings to know each other's origin, so that one realizes that he is not merely tied to his ancestors

and proud of it and that people do not call on the offspring (nasab). The supreme glory before Allah (swt) as the verse affirms is piety. This degree of taqwa ends from all the pride of any human being, even man cannot judge the degree except only Allah SWT.

The interpretation of the word "ta'aruf" if associated with *asbabun nuzul* (because of its descent) of the verse, then really gives the impression of the motivation of the Qur'an so that humans strengthen social relationships that are not limited by social strata, descent, culture, ethnicity, or nation. There are several versions that discuss the cause of the decline of QS. Al-Hujuraat verse 13, among which are:

*First,* this verse is revealed about Abu Hindun. This is what Abu Daud says in the book of Al Maraasil: Amr bin Uthman and Katsir bin Ubayd told us both said: Baqiyah bin Al Walid told us he said: Az-Zuhri told us, he said, "Rasulullah SAW commands Bani Bayadhah to marry Abu Hindun with a woman from among them. They then asked the Prophet (s), "(Should) we marry our daughter with our slaves?. Then Allah sent down verse 13 of al Hujurat.

*Secondly,* according to one opinion, this verse is revealed about Thabit bin Qais bin Syamas and his utterance to the one who has no place in him: "Son of the fulanah," where the Prophet then asked: "Who called the Fulanah?" Thabit replied, "I, O Messenger of Allah". The Prophet said to him, "Look at the faces of the people". Thabit saw (their face), then the Prophet asked, "What do you see?" Thabit replied, "I see the white, black and red." The Prophet said, "You cannot surpass them except with piety". Then go down to this verse of Thabit (Qurthubi, 2009: 101) and Al Maraghi (1986: 234).

Observing the interpretation of Hujurat verse 13 of the letter, it can be analyzed about the content of its contents, namely: that man was created from a man and woman, who later became prolific to the tribe and nation-nations. The goal is not to intercept and hostile in his life, but to harmonize and get to know each other. As for differences in language and skin color, personality and character differences, as well as differences in talent and potential are unnecessary diversity and conflicting disputes. However, it is precisely to strengthen the motivation in generating logical and rational cooperation in order to meet the necessary needs together.

Therefore, skin color, race, heredity, race, nation, language, country, and others are not in God's consideration. The value that God considers is the degree of taqwa. A degree of implication, not only in the correction of the vertical relationship (*hablum minallah*), but also built the best relationship in horizontal relationship (*hablum minan nas*).

Thus all elements causing quarrels and hostilities are removed. Values that stem from human an sich, such as tribal fanaticism, racial fanaticism, regional fanaticism, qabilah fanaticism, and group or stream fanaticism are removed, so the value that evolves is the creation of cooperation and harmony based on the authority of Allah's grace.

Islam does not recognize divisions and wars caused by race, ethnicity, color, language, custom, and religion. There is no "religious war". But if there is a relationship between iniquity and persecution, then Islam rises to settle the matter, especially by deliberation and upholding the right to life and liberating from persecution beyond the limits (Saefuddin 1987: 196).

This is the value of the beauty of Islam in providing scientific information through the owner of Allah SWT. The science of returning to the One Supreme. Man is from the One and will return to the One. In essence, human beings are one, then they should not be hostile and divisive.

3.  Ta'aruf Intellecttual

Ta'aruf is more based on the values of intellectualism. Ta'aruf who not only knows physically about a religious group in Islam, but ta'aruf is trying to recognize a group about its ideology, its teachings, attitude and character of its behavior. This is important, because to raise awareness for anyone that a religious group has the values it holds and wants to develop. If every human being in knowing a denominational group is based on the values of intellectualism, they must have an awareness of the existence of a group whose existence is a necessity.

In the sphere of science there are seven essences that radiate, namely critical, rational, logical, objective, open, uphold the truth and universal devotion (Suriasumantri, 1985: 275). The "ta'aruf" or introduction between groups should not be separated from the nature of scholarship. For in the course of the life of a group of flow many face the problem, both internally and externally. It therefore requires a critical, logical, rational, objective and open way of problem solving. To uphold truth and devotion is an important factor in internal coaching.

A group of religious schools that make rigid and exclusive is due to the interpretation of the doctrine which is claimed to be the only truth. Therefore, in connection with the growing fanaticism of the group that continues to increase is to keep the doctrine is not unique to be confirmed for the sake of identity. But it is demanded the transparency of fellow Muslim brothers (Asa, 2000: 255).

Transparency or openness is a hallmark of intellectualism. Because in the openness there is objectivity, and in objectivity there is a worship of truth. If a religious group is understood collectively about its doctrines, it will awaken to all members of its jama'ah the existence of each denomination. This means that each group of religions, especially its top figures with a transparent opening up, to motivate and even instruct its jamaa'ah members to "learn" to other groups of Muslims who are equally Muslim. This kind of learning process will open up the horizons of inclusiveness, moderation and tolerance to each member of the congregation.

4.  Opportunities for strengthening Religious Community Relations.

Religious groups in Islam though alike in a religious auspice, but this shelter has not nurtured for unity. Because the fact cannot be denied, that in the body of Muslims there are some groups that have fanatical characters and rigid relations. This reinforces the opinions expressed by sociologists, as Simmel states, that every individual is not merely willing to engage in conflict, but they also seem eager to be in conflict. If important issues do not exist, then the people in conflict are only caused by trivial issues, such as competitions, Irish party strife and resulting conflict involving the entire population of the country (Johnson 1994: 270).

That opinion illustrates that conflict is an easy phenomenon in the life of society. Because of the human element that has the instinct of conflict. Therefore, basically the phenomenon of conflict is a process of association. It can create an association that is a collection of individuals that make up society. But it can also give birth to a disassociation, a confrontational interaction between individuals that can arise from the feeling of hostility in the form of hatred, jealousy, desire and passion that exist naturally. Today, in the third world, as Uno Steinbach writes, conflicts can be caused by national disunity, lame development, cultural clashes and liberation movements (Steinbach 1988: 49).

Conflicting religious groups are often caused by things that are cultural, ideological, tradition, or the existence of liberation movements. This cause is sometimes difficult to dammed,

although it has been bound transcendental by religion. This cause can be solved not only through intellectual ta'aruf based on the introduction of the group in science, but also through the heart and soul approach. Both approaches are complete from the intellectual ta'aruf approach.

The groups of religious in Islam in the face of problems, will make the Qur'an as the main foundation. No religious group denies it. It is logical that all religious groups in Islam always refer to the Qur'an. This is the main capital for "unifying" denominations of Islam in its fragile strength, caused by fanaticism and the claims of the truth of its doctrines. This is as explained in Surah al Hujurat verse 10, which means: "The believers are righteous brothers. Therefore reconcile (fix the relationship) between your two brothers (in case of dispute) and fear of God, that you may gain mercy ".

The verses of the Qur'an emphasize that the life of Muslims spread all over the world are brothers. They are in a bond of God. This is the main opportunity in building the social relations of religious groups in Islam. Muslims are framed by brotherhood, a state that penetrates primordial ties, such as tribe, *qabilah*, nation, geography, and state. If this is understood in depth, both human beings as the khalifah of Allah (the manager of the free earth) and as His servants (submission and total obedience to God), so Simmel's opinion can actually be counted on. Because in Islam, the brotherhood is universal.

It has a psychological side and touches the heart. Brotherhood is not a formal social relationship, but is more informal, so the attachment of social relations is more touching on human values. Therefore, brotherhood has a high power, namely the power of heart, soul power, transcendent power because motivated by the Qur'an. Even based on the description of the Sunnah

of the Prophet of Islam as a building or a body that cannot be separated between buildings or organs with each other. This picture provides a very valuable lesson, that Muslims are one people and bound by the religion of Allah ie al Islam. Therefore, there is no reason to argue, conflict and hostility between one group and another.

It is as revealed, that Treat Others Respectfully One way of dealing with conflict has a major impact on the relationship between the results. People assess conflict behavior of others abilities. If a person can manage conflict, respect for that person. If a man becomes very angry, and even use violence to resolve conflict, people will condemn this person. In the debate, even if it is hard to see the benefits of your opponent, but remember talking about the living, he or she wants to be appreciated and respected thing is very important. What's more, when people feel heard, they tend to respond. People perceive those who understand them as smart and caring, and therefore, as also worth listening to. So, only you respect others, others will treat you the same way (http://dx.doi.org/10.4236/psych.2016.74055, Psychology, 2016, 7, 541- 545).

Therefore, intellectual ta'aruf, presumably to be the main media in cultivating the power of social relations that rational, transparent, objective, uphold the values of truth among religious groups in Islam. For ta'aruf this will eliminate the properties of fanaticism, claims of unilateral truth and in turn grows a harmonious, tolerant and moderate relationship. Relation will be more adesive, because it is based on intellectual awareness, transcendental awareness and human consciousness.

**E. Conclusion**

1. The existence of a divided man in the nation, tribe, qabilah, culture is a necessity. The groups, although in the shade of Islam, but they have

their own characteristics. Even their ideology, doctrine and mission will be preserved and disseminated to evolve and have more followers.

2. The all religious groups in Islam make the Qur'an and As Sunnah the main foundation in the realization of a religious group in accordance with the value of Divine and humanity. Fellow Muslims are brothers. Therefore, this becomes the main capital in conducting social relations between religious groups in order to remain a united people.

3. To foster strong relations between religious groups in Islam it is necessary to build intellectual ta'aruf or intellectual relation to its jama'ah based on rational, logical, transparent, objective values, and upholding the values of truth. This relationship facilitates the creation of unity among religious groups, because it is motivated by the Qur'an and As Sunnah which prohibits division, conflict and hostility. This intellectual ta'aruf can be used as media to cultivate social relations that, tolerant, moderate and harmonious.

## Bibliography

Abdulsyani, *Sosiolog, Skema, Teori Dan Terapan*, cet. Ke-4 (Jakarta: Bumi Aksara, 2012).

Azhari, Susiknan, "Karakteristik Hubungan Muhammadiyah dan NU dengan Menggunakan Hisab Dan Rukyat", dalam *Al Jami'ah, Journal of Islamic Studies*, vol. 44, Number 2 (Yogyakarta: IAIN Sunan Kalijaga, 2006).

Az Zuhaili, Wahbah, *Tafsir Al Wasith*, terj. (Jakarta: Gema Insani, 2013).

Asa, Su'bah, *Dalam Cahaya Al Qur'an, Tafsir Ayat Ayat Sosial Politik* (Jakarta: Gramedia Pustaka Utama, 2000).

Al Qurthubi, Syaikh Imam, *Tafsir Al Qurthubi [17]*, diterjemahkan dari *Al Jami" liAhkaam Al Qur"an*, terj. Akhmad Khatib (Jakarta: Pustaka Azzam, 2009),

Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi* (Semarang: CV Toha Putra, 1986),

Darmadji, Ahmad, Fondasi Pendidikan Islam Multikultural di Indonesia: Analisis Q.S. AlQ.S. Al-Ḥujurāt [49]: 11-13 dalam Tafsir A;l Hujurāt, Ayat 11-13 dalam Tafsir Marāḥ Labīd,Tafsir Al-Azhar, dan Tafsir Al-Mishbâh: *Millah,* Vo. XIII, No. 2 Februari 2014.

Bukhori, Imam, *Sohih Bukhori*, Juz 8, hlm. 10 hadits no. 6011

Gaffar, Abdul Gaffar, Jamaah Ahmadiyah Indonesia (JAI) Dalam Perspektif Kekerasan Negara: Dua Kasus Dari Surabaya Jawa Timur dan Lombok NTB, dalam *Jurnal Sosiologi Islam*, Vol. 3, No.2, (Surabaya: UIN, 2013).

Harnoko, Darto, "Kerusuhan Situbondo Oktober 1996", dalam *Patrawidya,* vol. 12, Nomor 4, 2011, Yogyakarta.

Johnson, Doyle Paul, *Teori Sosiologi, Klasik dan Modern*, jlid 1, terj. (Jakarta: Gramedia Pustaka Utama, 1994).

Jamil, Mukhsin, *Agama Agama Baru Di Indonesia* (Yogyakarta: Pustaka Pelajar, 2008).

Hamdi, Saipul Hamdi, Politik Islah: Re-negoisasi Islah, Konflik, dan Kekuasaan dalam Nahdlatul Wathan Di Lombok Timur, dalam *Kawistara,* Vol. 1, No. 1, (Yogyakarta: Pascasarjana UGM, 2011).

Munawaroh, Mundiroh Lailatul, Penyelesaian Konflik Sunni-Syi'ah di Sampang Madura, *Tesis* (Yogyakarta: IAIN Suka, 2014), hlm. 24. Lihat pula Jefri Adi Fianto, Representasi Peristiwa Kerusuhan Sunni Syiah Di Sampang Madura Dalam Foto Foto Di Majalah Tempo Edisi 24 Agusutus 2012- 11 Agustus 2013, dalam *Commonline Deparemen Komunikasi*, Vol. 4/No. 1.

Muslim, Imam, *Shohih Muslim*, Juz IV, hlm. 1999, hadits no. 2585.

Nata, Abudin, *Peta Keragaman Pemikiran Islam Di Indonesia*, Cet. Ke-1(Jakarta: PT Raja Grafindo Persada, 2001).

*Maktabah Syamilah*, Hadits ini diriwayatkan imam Bukhori dan Imam Muslim, dan telah digunakan pada 34 kitab, baik dalam tafsir qur'an, musnad, maupun al jaami'.

Susanto, Astrid S., *Pengantar Sosiologi dan Perubahan Sosial*, (Jakarta: Bina Cipta, 1985).

Sumartyas, Suwandi dan Agus Rahmat, Faktor Faktor Yang Mempengaruhi Konflik Sosial, dalam *Jurnal Penelitian Komunikasi*, Vol. 16, No. 1, Juli, 2013.

Shihab, Quraish, *Tafsir Al Mishbah, Pesan, Kesan, dan Keserasian al Qur'an*, Cet. I (Jakarta: Lentera Hati, 2003).

Saefuddin, A.M., et al., Desekularisasi Pemikiran, Landasan Islamisasi, cet. I (Bandung: Mizan, 1987).

Suriasumantri, Jujun S., *Filsafat Ilmu, Sebuah Pengantar Populer*, cet. 2 (Jakarta: Sinar Harapan, 1985).

Muslim, Imam, *Shahih Muslim*, Juz 4, Hadits nomor 2586.

Steinbach, "Sumber Konflik Dunia Ketiga," dalam Christoph Bertram, *Konflik Dunia Ketiga dan Keamanan Dunia*, terjemahan, cet. I (Jakarta: Bina Aksara, 1988).

http://www.scirp.org/journal/psych, http://dx.doi.org/10.4236/psych.2016.74055 , Psychology, 2016, 7, 541-545, Published Online April 2016 in SciRes, diunduh tanggal 13 Maret 2018

# Building Tolerance Values on The Groups Religious in Islam Based on Intellectual Ta'aruf

| 7 | ojs.iainbatusangkar.ac.id
Internet Source | 1% |

| 8 | Submitted to Islamic University of Maldives
Student Paper | <1% |

| 9 | Ahmad Dimyati, Nur Khoiriyah. "Analysis of Pluralism Ideas of Muhammad Ali Ash-Shabuni in Rawa'i al-Bayan Tafsir", Santri: Journal of Pesantren and Fiqh Sosial, 2020
Publication | <1% |

| 10 | eprints.umm.ac.id
Internet Source | <1% |

| 11 | Submitted to Republic of the Maldives
Student Paper | <1% |

| 12 | Submitted to Higher Education Commission Pakistan
Student Paper | <1% |

| 13 | Submitted to International Islamic University Malaysia
Student Paper | <1% |

| 14 | Submitted to London School of Economics and Political Science
Student Paper | <1% |