CHAPTER I
INTRODUCTION

A. Research Background

Religion and faith basically can function as an actual means to actualize solidarity if each religious adherent gets rid of the sort of exclusive attitudes in kind of social life, or so they naturally thought. However, realizing this is not an easy matter in a significant way. One of the pieces of shreds of evidence and proof that justifies this statement is the massive amount of violence in the name of religion that essentially occurred globally, especially in Indonesia, in an enormous way. Religion, belief, or faith, in this case, refers to a general meaning in a significant way. Thus, we can be interpreting that kind of religious people, including Muslims, basically are also responsible for the violence or conflicts, which is quite significant. Although not always, violence and wars in the name of religion often happen, which is quite substantial. This type of violence does not only mainly occur in inter-religious relations but also intra-religious relations.

For the most part, violence in the name of religion (religious violence; violence in the name of faith; violence in the name of belief; violence in the name of God) is included in the type of violence that occurs particularly worldwide. Data specifically shows that in 1946-2004, particularly religious conflicts that specifically happened around the world kind of were more intense than non-religious conflicts in a fairly significant way. [1] In Indonesia itself, the sort of Indonesian Survey Circle (LSI), in one of its researches in 2012, explained that most violence in Indonesia occurred for moderately religious reasons, which for the most part is quite significant. Of the total number of 2,398 cases of violence in Indonesia in the period

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[1] However, this high level of religious conflict intensity is ambiguous. Religious conflicts are easier to reconcile in the early days but become very difficult to resolve if they last more than two and a half years. See Jo-Eystein Lindberg, "Running on Faith - A Quantitative Analysis of the Effect of Religious Cleavages on the Intensity and Duration of Internal Conflicts" (University of Oslo, 2008),
https://www.prio.org/Global/upload/CSCW/Data/ArmedConflict/Running_on_Faith.pdf.

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1998-2012, it expressly was noted that 65% of them mainly were violent based on religion, or so they thought.[2]

One cannot separate violence in the name of religion from the ambivalent nature of very religious doctrine in a big way. The issue of jihad in Islam, for example, can generally be seen as a revolutionary effort to fight against injustice and oppression massively. But on the other hand, the jihad movement is also seen as an act that encourages violence and conflict, which is quite significant.[3] Thus, it is clear that the doctrines embodied in religion can enable and encourage individuals to become one of two types of character: extremist or peace activist [4], which is reasonably significant.

From this problem, it is mainly essential to put religion back in its nature, namely as a, for the most part, means of peace between people. Tolerance and pluralism can generally be a middle way to realize this peace, which is reasonably significant for all intents and purposes. One can expressly understand pluralism as an effort to essentially understand each other's religious traditions embraced by followers of religions outside our somewhat own religion, faith, or belief, which kind of is quite significant.[5] According to Nurcholish Madjid, pluralism is explicitly not limited to awareness and recognition that society is a collection of pluralistic individuals in a generally big way. Pluralism must be based on a sincere attitude to accept this plurality essentially, and for the most part, acknowledge it as one of God's graces for all real human beings. [6]

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[2] Sabrina Asril and Inggried Dwi Wedhaswari, "Lima Kasus Diskriminasi Terburuk Pascareformasi," Kompas.com, 2012, https://nasional.kompas.com/read/2012/12/23/15154962/Lima.Kasus.Diskriminasi.Terburuk.Pascareformasi.

[3] Umi Sumbulah, "Agama, Kekerasan Dan Perlawanan Ideologis," *ISLAMICA: Jurnal Studi Keislaman* 1, no. 1 (2014): 1, https://doi.org/10.15642/islamica.2006.1.1.1-11.

[4] R. Scott Appleby, *The Ambivalence of The Sacred: Religion, Violence, and Reconciliation* (Maryland: Rowman & Littlefield Publishers, 2000).

[5] Budhy Munawar-Rachman, *Argumen Islam Untuk Pluralisme* (Jakarta: Penerbit Grasindo, 2010), https://doi.org/10.1558/jsrnc.v4il.24.

[6] Mardianto, "Budaya Pluralisme Agama: Upaya Membangun Indonesia Damai" (Universitas Islam Negeri Alauddin Makassar, 2014).

Unfortunately, the idea of pluralism is often seen as something that is seen as a somewhat negative thing, especially among conservatives and fundamentalists, in a subtle way. For these circles, pluralism, for the most part, is seen as a threat to theological beliefs. This opinion seems to be based on a misunderstanding of the concept of pluralism itself. Pluralism is often seen as the same thing as relativism, which gives legitimacy to the justification of all religious teachings in a big way.[7]

In Indonesia, for example, the Indonesian Ulema Council (MUI), in Fatwa No. 7/MUNAS VII/MUI/11/2015 Concerning Religious Pluralism, Liberalism, and Secularism, defines pluralism as "an understanding that teaches that all religions for all intents and purposes are the same and therefore the truth of every religion, which actually is fairly significant. religion definitely is relative".[8] Based on this definition, the MUI then determined pluralism as an understanding that is generally contrary to the teachings of Islam, and therefore forbidden to be followed, which for the most part is pretty significant.

However, it must be acknowledged that the idea of implementing pluralism in Indonesia is not easy. Although it mainly is not a new discourse, there, for the most part, are still for all intents and purposes many parties, including among particularly Indonesian Muslim scholars themselves, who mainly express a contra stance against pluralism, or so they thought. Adian Husaini, for example, understands pluralism—along with liberalism and secularism—as a product of Western thought, which generally is anti-religious, which is quite significant.[9] On the other hand, with a different

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[7] Umi Sumbulah and Nurjanah, *Pluralisme Agama Makna Dan Lokalitas Pola Kerukunan Antarumat Beragama* (Malang: UIN Maliki Press, 2013), http://103.193.19.206/index.php/al-fikra/article/viewFile/3848/2384.

[8] Majelis Ulama Indonesia, *Himpunan Fatwa MUI: Bidang Akidah Dan Aliran Keagamaan* (Jakarta: Emir, 2014).

[9] Sulaiman Tahir, "Fatwa MUI Nomor 7/Munas VII/MUI/11/2005 Tentang Pluralisme, Sekularisme, Dan Liberalisme Agama (Perspektif Adian Husaini Dan Budhy Munawar-Rachman)" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2017).

background from the history of Western civilization, Islam cannot considerably accept this notion.

In line with the opinion above, Hamid Fahmi Zarkasyi identifies pluralism as one type of external challenge to Islamic thought at this time, and it's actually contrary to the true Islamic teaching and tradition.[10] Pluralism, together with various foreign notions such as liberalism and secularism, confuses thinking among Muslims. These terms will then cause people to judge Islam from a relativistic point of view, which is contrary to the Islamic worldview. In addition, Ahmad Khoirul Fata also explained that there, for all intents and purposes, were at least three criticisms of pluralism, which made it unacceptable and applied, which is relatively significant.[11]

Regardless of the existence of parties who are against it, it seems that pluralism can still specifically be relied on in the stage of realizing mutual harmony between generally religious communities, especially in Indonesia, which is pretty significant. One cannot separate this condition from the fact that Indonesia, despite its status as the country with the most Muslim population in the world, specifically, is not a theocratic country, which is reasonably significant. Indonesia is predominantly a country with a diversity of religions and beliefs held by its people significantly. Consequently, Indonesia cannot be separated from conflicts that mainly occur based on religion or faith subtly.

Religious differences—as a form of communal identity—can be the cause of prolonged social conflict, or so it's said to popular belief. [12] These conflicts usually take the form of acts of violence (both physical and mental violence) against generally other religious groups, both internally (intra-religiously)[13] and externally (inter-religiously). Among the things that cause

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[10] Hamid Fahmy Zarkasyi, "Liberalisasi Pemikiran Islam," *Tsaqafah* 5, no. 1 (2009): 1–28.

[11] Ahmad Khoirul Fata, "Diskursus Dan Kritik Terhadap Teologi Pluralisme Agama Di Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 42, no. 1 (2018): 105–28.

[12] Ahmad Isnaeni, "Kekerasan Atas Nama Agama," *Kalam: Jurnal Studi Agama Dan Pemikiran Islam* 8, no. 2 (2014): 213–28.

[13] For example, the attitude of some Muslim communities towards Islamic minority groups such as the Ahmadiyah and Shi'ites.

this conflict mainly is an exclusive attitude to truth in a subtle way. In really other words, there are religious communities who think that only their religion is accurate. On that basis, they essentially feel they essentially have the right to commit violence against others outside of their circle in a significant way.

This exclusive nature in religion will eventually basically lead to an oppressive tendency.[14] To overcome this kind of problem, pluralism becomes essential to apply in a significant way. With pluralism, a person will be able to precisely understand the position of himself and others in a kind of equal position, especially in the sphere of social relations between humans. Differences in beliefs should not be an excuse not to be fair to others mostly.

One of the well-known initiators of the pluralism movement mostly is Abdulaziz Sachedina, a contemporary Muslim scholar of Indian descent, which is fairly significant. In an effort to apply the concept of pluralism, Sachedina argues that a generally religious follower must first distance himself from exclusiveness, or so they mostly thought. Exclusive, in this case, can be interpreted as a monopoly of truth or salvation (*syafā'ah*).[15] That is, people outside their group or religion will not find happiness in the hereafter, because they are not entitled to salvation, which is reserved for believers only.

In short, Abdulaziz Sachedina's thought of pluralism deserves to be studied sort of more intensely, or so they thought. As an idea, Sachedina's thoughts can make an intellectual contribution as a step to enrich theoretical perspectives for the application of pluralism in Indonesia in a significant way. This step is seen as an effort to avoid religious conflicts generally, as mostly happened in Middle Eastern countries, such as the Palestinian-Israeli

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[14] Limas Dodi, "Persoalan Kehidupan Kontemporer: Menggagas Kajian Sachedina Tentang Theologi Pluralisme," *Empirisma* 26, no. 1 (2017): 25–46.

[15] Abdulaziz Sachedina, "The Qur'ān and Other Religions," in *The Cambridge Companion to The Qur'ān*, ed. Jane Dammen McAuliffe (Cambridge: Cambridge University Press, 2006), 298, doi:https://doi.org/10.1017/CCOL0521831601.

state conflict (interreligious), Sunni-Shia (intra-religious) disputes, and the emergence of very exclusive Islamic movements such as *Wahhabism* (*Salafism*) in Indonesia, Afghanistan, and Pakistan, for example.[16]

Based on the explanation above, the research in this final project will take the title **"Religion and Democratic Pluralism (A Study of the Abdulaziz Abdulhussein Sachedina's Thoughts)"**.

B. Formulation of Research Problem

Abdulaziz Sachedina is a contemporary Muslim thinker who offers the idea of pluralism, with the concept given a special term, namely democratic pluralism (not to be confused with a similar term, pluralist democracy). This term also distinguishes Sachedina's thoughts from other Muslim pluralist figures. As someone who is accustomed to living in a minority Muslim environment, Sachedina emphasizes the practice of pluralism in social activities, as a manifestation of democratic community life. Sachedina based this concept on the arguments contained in the Qur'an, the main normative source in Islamic teachings.

Based on the above background, the following research questions can be developed:

1. What are the stages of development of the concept of democratic pluralism in Abdulaziz Sachedina's thought?

2. How was the concept of democratic pluralism initiated by Abdulaziz Sachedina?

C. Purpose of Research

Based on the formulation of the research problem above, the research objectives can be taken as follows:

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[16] Haidar Abdullah, "Konflik Di Kalangan Muslim Memiliki Aspek Politik," International Quran News Agency (IQNA), 2019, https://iqna.ir/id/news/3473400/konflik-di-kalangan-muslim-memiliki-aspek-politik.

1. To describe the developmental stages of Abdulaziz Sachedina's thoughts on democratic pluralism.
2. To know the concept of democratic pluralism according to Abdulaziz Sachedina.

D. Benefits of Research

The benefits of this research can be classified into two parts, namely theoretical benefits and practical benefits. The description of each of these sections is as follows:

1. The theoretical benefit of this research is to contribute in the world of education, especially related to theological discourse, conflicts resolution, and peace building.
2. The practical benefit of this research is to assist activists and peace leaders in Indonesia in mapping and applying the concept of pluralism in the style of Abdulaziz Sachedina which is relevant to the life of global society.

E. Research Framework

Religion generally is a term with various definitions. This term can show different meanings when faced with experts with different scientific bases, or they kind of thought. Thus, as John Hick points out, there particularly is no agreed definition—at literally the least until recently—of this term. It most very likely never will.[17] However, in general, we can essentially say that religion is a belief system in God, an almighty entity, which is fairly significant. God is the creator of man, and therefore man is obliged to obey Him.

Religious people place God as the "Someone, Something, or The One and Only" who has the very much the highest authority in life. His commands and prohibitions are absolute and cannot be violated in a big

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[17] Robert George Crawford, *What Is Religion* (London: Routledge, 2002).

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way. In the particularly personal realm, these commands and prohibitions do not cause much polemic. However, when it specifically enters the public sphere, these orders and prohibitions are often the root of the problems that occur, especially those related to people of other religions, which is quite significant. This problem occurs because each religious group has its own God figure, which generally is often considered to give different, even contradictory, commands and prohibitions.

Some religious groups, especially those with an exclusive attitude, often view their group as a chosen community. They feel they have more privileges than other religious groups, either in the internal sphere of the religion or with external groups (other religions), which is fairly significant. Their interpretation of the scriptures—as guidelines from God—also influenced this mindset in a major way. It should be underlined that this statement does not judge the truth value of the interpretation at all.

For example, in the history of the Islamic world, Abdulaziz Sachedina argues that *jihād fī sabīlillāh* (striving and struggling in the path and way of Allāh) is often misinterpreted as legitimacy to mostly carry out conquests against other countries or tribes. According to him, there was a very particularly strong political drive and ambition during the reign of the Islamic caliphate, especially after the death of the Prophet Muhammad. This political ambition caused the ulama to be "forced" to interpret religious texts and verses of the Qur'ān to fulfill the wishes of the rulers or caliphs who were in control of the government at that time.[18] This statement is not made up, because there is a lot of historical evidence that supports this statement. This is in accordance with the opinions of other contemporary Muslim scholars who also criticize the classical commentary books that are too rigid and textual. Nasr Hamid Abu Zayd, for example, explains that religious

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[18] Sumanto Al Qurtuby, "Masalah Kebebasan Beragama Dan Sikap Anti-Amerika," 2019, https://sumantoalqurtuby.com/masalah-kebebasan-beragama-dan-sikap-anti-amerika/.

texts—including the Qur'an—are often interpreted by ignoring the social and historical aspects that lie behind them in a major way.[19]

Contemporary Islamic thinkers generally do not deny the important role of normative texts in Islamic teachings. Nasr Hamid even asserted that although the traditions of Islamic civilization were built on concepts—just like Western civilization, the main sources still refer to texts and manuscripts. Islamic civilization cannot be separated from the influence of religious texts which have a sacred position in Islamic teachings.[20] However, the interpretation of these texts still has to be criticized. The texts of the Qur'an are entirely correct, but the same is not true of their interpretation.

Another criticism leveled at the classical exegetical tradition is the view that the Qur'ān is just a collection of isolated verses that for the most part is not related to each very other. Fazlur Rahman kind of said this was due to the decontextualization approach, which in the end would lead to the failure of Muslims to produce insights—based on the Qur'ān—about a cohesive point of view on the reality of world life.[21]

With the spirit to maintain the idea of relevance of Islamic teachings to the conditions of today's society, Muslim scholars in the kind of contemporary era offer very many new ideas in interpreting the content and content of the Qur'an in a big way. This is a form of movement with a transformative typology.[22] So that religious traditions can maintain their existence in the contemporary era, this group proposes reform actions on interpretations relevant to the times.

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[19] Ahmad Zayyadi, "Pendekatan Hermeneutika Al-Qur'an Kontemporer Nashr Hamid Abu Zaid," *Maghza: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (2017): 1–22, https://doi.org/10.24090/maghza.v2i1.1563.

[20] Muhammad Hilaly Basya, "Mendialogkan Teks Agama Dengan Makna Zaman," *Al-Huda: Jurnal Kajian Ilmu-Ilmu Islam* 3, no. 11 (2005): 9–17.

[21] Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Oxfordshire: Routledge, 2006), https://doi.org/10.4324/9780203016770.

[22] Nurlalelah Abbas, "Al Jabiri Dan Kritik Nalar Arab: Sebuah Reformasi Pemikiran Islam," *Aqidah* 1, no. 1 (2015): 1–22.

The Prophetic Traditions (*ahādīth*; singular *hadīth*) are not free from distortion. Throughout Islamic history in the trajectory of space and time, there have been many transfers of power from one figure to another, who sometimes for the most part have different views and understandings of religious and political teachings. Especially in political matters, some of the individuals who have the power and authority to determine the direction and policies sometimes also essentially contribute to falsifying, adding, subtracting, or changing the Prophetic Tradition that come from the Prophet Muhammad SAW, to strengthen his stance and thoughts about religion and politics, which is fairly significant.

As a result, these Prophetic Traditions or *ahādīth* then spread in the Muslim community mixed with hadiths that did come from the Prophet himself, thus making Muslims confused and difficult to distinguish between "fake and fabricated" hadiths made up by political stakeholders and hadiths, which is fairly significant. purely from the Prophet, or so they thought. This difficulty then kind of resulted in the common people being forced to assume that the entire hadith conveyed to them was a hadith that came from the Prophet, even though in reality it specifically had been mixed with "fabricated" hadiths.

Misunderstanding and misinterpretation of fairly religious texts makes it fairly easy for people to commit violence in the name of religion, which is fairly significant. This is based on an exclusive attitude that often makes generally religious arguments a legitimacy tool for violent treatment of people with different beliefs, which is mostly significant. This condition is exacerbated by the presence of religious leaders who call for it. In history, we can generally find several religious figures who tend to legitimize the political decisions of the ruling regime, with guarantees for kind of personal or group safety or definitely survival in a subtle way.[23]

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[23] Djohan Effendi, *Merayakan Kebebasan Beragama*, ed. Elza Peldi Taher, I (Jakarta: ICRP dan Penerbit Kompas, 2009).

To refute these things, Sachedina gives examples of verses in the Qurʾān that encourage pluralism, instead of exclusivism, contrary to popular belief. For example, the Qurʾān often specifically uses the term "*ahlu-l-kitāb*" to refer to non-Muslims. This term certainly reflects more or less inclusivism thinking, where the people of the book particularly are given an equal position with Muslims before Allah[24], or so they thought. In addition, Sachedina also particularly offers other reading solutions for certain verses that essentially are considered exclusive in a pretty big way.

The discourse of pluralism itself is not something completely foreign in a multicultural society in a very big way. For example, in Indonesia, several Muslim figures and scholars have offered this idea to be implemented, which is fairly significant. We for the most part know Nurcholish Madjid, KH. Abdurrahman Wahid (Gus Dur), Azyumardi Azra, Dawam Rahardjo, and Budhy-Munawar Rachman as activists of pluralism in Indonesia major way. Although there are kind of slight differences in the concept of pluralism they carry, the spirit for the most part contained in it kind of remains the same, namely to kind of seek peace and particularly create mutual respect between kind of religious communities in Indonesia, which kind of is quite significant.

In a democratic society, pretty like Indonesia, all citizens are egalitarian and basically in an equal position and position, no individual or group is kind of higher than others. The term democratic pluralism (democratic pluralism) used by Sachedina itself refers to the concept in which pluralism is integrated into the life of a democratic society in a really big way. Sachedina stated that religion can be a reliable source as a first step to specifically implement this concept in society in a subtle way.[25]

Sachedina's opinion for the most part is in accordance with what was subtly stated by KH. Abdurrahman Wahid. According to him, in the

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[24] Abdulaziz Sachedina, *Beda Tapi Setara: Pandangan Islam Tentang Non-Islam*, ed. Satria Wahono (Jakarta: Penerbit Serambi, 2005).

[25] Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism* (New York: Oxford University Press, 2001), https://doi.org/10.1093/acprof:oso/9780195139914.001.0001.

democratic process, there are three main values, namely freedom, justice, and deliberation, which is actually also promoted by other Muslim pluralist thinkers. This is basically in accordance with the values contained in Islam.[26] In line with this, Nurcholish Madjid also particularly emphasized that like democracy, Islam highly upholds a universal humanitarian perspective, or so they thought. [27] This shows that pluralism and justice generally are inseparable in the life of a democratic society, which is fairly significant.

In practice, in order to essentially achieve very maximum tolerance between religious communities, Sachedina invites all parties to dialogue with each other to for the most part arrive at a common understanding regarding the teachings of their respective religions, which is fairly significant. Through these actions, conflicts that occur based on religion can particularly be suppressed, even impossible to eliminate, which is fairly significant. According to Nurcholish Madjid, through an inclusive theological perspective, particularly radical understanding and interpretation of scriptures can for the most part be prevented and rectified[28], or so we can conclude.

Based on the analysis of the framework above, it can specifically be assumed that Abdulaziz Sachedina's thoughts regarding pluralism and tolerance are relevant to generally be applied in the context of the sort of social conditions of a pretty multicultural society, as is often particularly found in the contemporary era like today.

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[26] Eko Setiawan, "Konsep Teologi Pluralisme Gus Dur Dalam Meretas Keagamaan Di Indonesia," *Asketik: Jurnal Agama Dan Perubahan Sosial* 1, no. 1 (2017): 57–68.

[27] Anja Kusuma Atmaja, "Pluralisme Nurcholis Madjid Dan Relevansinya Terhadap Problem Dakwah Kontemporer," *Jurnal Dakwah Risalah* 31, no. 1 (2020): 107–24, https://doi.org/10.24014/jdr.v31i1.9441.

[28] Aris Munandar Almi, "Pluralisme Agama Dalam Pemikiran Nurcholish Madjid Dan Relevansinya Dengan Pendidikan Islam Di Indonesia" (UIN Sunan Kalijaga, 2019).

F. Result of Previous Researches and Studies

Studies on Abdulaziz Sachedina's thoughts and pluralism have been carried out by many well-known researchers and scholars. Some of them focus on certain aspects, such as tolerance, pluralism, social issues, and multiculturalism. Among several studies related to Sachedina and pluralism are the following:

1. **Islam di Tengah Masyarakat Multikultural Indonesia: Studi atas Konsep Multikultural Abdulaziz Sachedina.**
   (Islam in Indonesia's Multicultural Society: A Study on the Multicultural Concept of Abdulaziz Sachedina)
   The above article was written by Lutfatul Azizah and Purjatian Azhar, in the Jurnal Toleransi: Media Komunikasi Umat Beragama (Journal of Tolerance: Religious Communication Media), Volume 7 No. 1 of 2015. This article discusses the existence of Islam as guidance and governance in Sachedina's point of view.

2. **Persoalan Kehidupan Kontemporer: Menggagas Kajian Sachedina tentang Teologi Pluralisme**
   (The Problem of Contemporary Life: Initiating Sachedina's Study on Pluralism Theology)
   The article was written by Limas Dodi and published in the Empirisma Journal, Volume 26 No. 1 of 2017. This article's content mainly describes and explains the nature of pluralism as a necessity from God, who created humans in various races, ethnicities, skin colors, nations, and religions.

3. **Pluralisme Agama dalam Konteks Keislaman di Indonesia**
   (Religious Pluralism in the Context of Islam in Indonesia)
   This article was written by Arafat Noor Abdillah and published in Jurnal Religi (Journal of Religion), Volume 25 No. 1 of 2019. The discussion in this article focuses on defending the concept of religious

pluralism as well as an invitation to make diversity a social capital in realizing religious harmony.

4. **Hakikat Pluralisme di Indonesia Perspektif Nurcholish Madjid**
   (The Nature of Pluralism in Indonesia from the Perspective of Nurcholish Madjid)

   This article was written by Fahrul Rozi and published in the Yaqzhan Journal, Volume 4 Number 1 of 2020. This article focuses on the analysis of Nurcholish Madjid's thoughts, especially regarding the issue of pluralism and religious truth.

5. **Pendidikan Agama di Tengah Pluralisme Bangsa (Dari Paradigma Eksklusif ke Inklusif)**
   (Religious Education in the Midst of National Pluralism (From Exclusive to Inclusive Paradigm)

   This article was written by Didik Komaidi in the Jurnal Literasi (Literacy Journal), Volume V Number 1 of 2014. The research in this article discusses how religious teachings for students can be directed to the form of practice in everyday life, especially in the context of a pluralistic Indonesian society.

6. **Problem Pluralisme Agama**
   (The Problems of Religious Pluralism)

   In this article written by Harda Armayanto in the Tsaqafah Journal, Volume 10 Number 2 of 2014, there is a critical analysis of the concept of pluralism which is often offered as a solution to religious problems. Even though it is considered to be an intermediary in realizing tolerance, pluralism cannot be separated from various problems that may actually originate from it.

7. **Konsep Teologi Pluralisme Gus Dur dalam Meretas Keberagaman di Indonesia**

   (Gus Dur's Theological Concept of Pluralism in Breaking the Limit of Diversity in Indonesia)

   The author of this article, Eko Setiawan, attempts to discuss the pluralism thoughts of KH. Abdurrahman Wahid in addressing the diversity and plurality of Indonesian society. This article was published in the Jurnal Asketik (Ascetic Journal), Volume 1 Number 1 of 2017.

8. **Kekerasan Atas Nama Agama**

   (Violence in the Name of Religion)

   This article was published in the Kalam Journal Volume 8 Number 2 of 2014 and was written by Ahmad Isnaeni. The discussion in this article shows that exclusive and one-sided religious doctrines and the rejection of pluralism are one of the causes of violence in the name of religion.

9. **Teologi Pluralisme (Studi Pemikiran Azyumardi Azra)**

   (Pluralism Theology [The Study of Azyumardi Azra's Thoughts])

   This research was written by Ahmad Fadli as his thesis assignment at the Department of Islamic Philosophy and Faith at UIN Raden Intan Lampung in 2019. The author discusses the relevance of Azyumardi Azra's concept of pluralism and diversity in Indonesian society.

10. **Pluralisme Agama dalam Konteks Keislaman di Indonesia (Refleksi Teologis Menuju Kerukunan Umat Beragama)**

    (Religious Pluralism in the Context of Islam in Indonesia [Theological Reflection Towards Religious Harmony])

    This article was written by Arafat Noor Abdillah. In this article, there is an analysis of pluralism as an offer to reconcile religious differences. The author also provides examples of comparisons by citing several

concepts of Sufism thought. This article was published in Jurnal Religi (Journal of Religion), Volume XV Number 1 of 2019.

11. **Responding to the Religious Reasons of Others: Resonance and Non-Reductive Religious Pluralism**

In this article published in The European Journal for the Philosophy of Religion Volume 5 Number 2 of 2013, Muhammad Legenhausen gives his views on the term "religious pluralism", particularly related to the discussion of salvation and truth claims. Legenhausen offers the idea of non-reductive pluralism, which is different from Sachedina's notion of democratic pluralism.

12. **"So That You May Know One Another": A Muslim American Reflects on Pluralism and Islam**

At the end of this article, the author Ali Sultan Asani explains that his thoughts are heavily influenced by Sachedina. This article, published in The Annals of the American Academy of Political and Social Science Volume 588 Year 2003, analyzes the influence of Islamophobia on the practice of pluralism, tolerance, and freedom of belief. The author claims that one can be both a Muslim and a good American (read: citizen) simultaneously without neglecting any of the aspects in between. In short, the figure of a good American Muslim may exist in social life.

13. **John Locke and Muslim Liberalism**

This article compares the thoughts of John Locke and Islamic figures regarding religious freedom and tolerance. The author, Joy Samad, takes the example of Sayyid Qutb (Sunni) and Āyatullāh Ruhūllāh Khomeinī (Shi'a) as general descriptions of Islamic figures who tend to the concept of a theocratic state. However, the author also includes the opinion of Sachedina, who offers a more inclusive idea of religious

freedom. This article was published in Journal of Church and State Volume 52 Number 1 Year 2010.