THE IMPLEMENTATION HARMONY ARTICLES BETWEEN RELIGIOUS PEOPLE AT MAHABBAH INSTITUTE FOR PEACE AND GOODNESS

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Abstract: This article aims to discuss the implementation of the verses of inter-religious harmony at the Mahabbah Institute for Peace and Goodness. One of the organizations that have made these efforts is the Mahabbah Institute for Peace and Goodnes, which is abbreviated as MIPG. This organization has a vision and mission to maintain religious harmony. Among the efforts that have been made are conducting regular studies involving all elements of religion, including Islam, so that understanding and harmony occur. The results of the research show that the implementation of the verses of harmony at *the Mahabbah Institute for Peace and Goodness* is divided into two concepts, namely: a) passive tolerance in the form of accepting the existence of different beliefs and not disturbing followers of other religions; b) active tolerance in the form of routine interfaith discussions, reminding each other of religious teachings and maintaining friendship.
Keywords: Implementation, Harmony, Mahabbah, Institute

INTRODUCTION

Humans are one essence that has two dimensions, namely the material dimension (body) and the immaterial dimension (spirit, soul, reason and so on). The body element

will be destroyed by death, while the soul element will remain and rise again on the Day of Judgment. [1]In reality, humans are social beings who cannot live independently, but require a reciprocal relationship between one individual and another.

As social beings, human nature wants to live in harmony with each other without any hostility, to establish and guarantee a sense of kinship as well as friendship, tolerance, and mutual respect among others. [2]According to Aristotle as quoted by Abdul Rahim Mallaweang in his book *Introduction to Sociology: An Initial Study of the Basics of Sociology in general* , humans are *zoon politicians* , namely social beings who only like to live in groups or at least find friends to live together, preferring to live alone. . So, humans live together because there are similarities in a person, humans try to find those similarities that exist in a person and in himself.[3]

The formation of humans with various nationalities and ethnicities will certainly have an effect on differences in physical form (skin color and body posture) and culture (language and tradition), and even have an effect on differences in belief systems (religion).

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[1]Look. Abdul Gaffar, " *Humans in the Perspective of the Qur'an* " , Tafsere Journal, 2, no. 2 (2014 AD): 11.

[2]Mirhan AM, "Religious Tolerance in Islam: A Historical Review of the Time of the Prophet Muhammad in Medina", *thesis* , (Makassar: UIN Alauddin Makassar, 1995), p. 2.

[3]Abdul Rahim Mallaweang, *Introduction to Sociology: An Initial Study of the Basics of Sociology in General* (Cet . I; Makassar: Gunadarma Ilmu, 2013) p. 24.

According to *the Big Indonesian Dictionary (KBBI),* religion is a system that regulates the system of faith (belief) and worship of God Almighty as well as rules related to human and human relationships and their environment. [4]Basically, there are many religions scattered in various worlds, including Indonesia. However, in Indonesia there are only 6 recognized religions, namely: Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism.

These religions have different religions and different systems of worship. However, in terms of teachings they have many similarities, especially in terms of social interaction (morals). Even though Islam is the religion adhered to by the majority of the Indonesian people, Islamic law is not the main legal basis of the state, but Pancasila and the 1945 Constitution which have become an agreement with the *founding fathers* in the past. This is their endeavor to maintain the integrity of the Indonesian nation and unite within the framework of diversity (Bhineka Tunggal Ika).

The existence of Pancasila and the 1945 Constitution as the legal basis of the state is basically not enough to prevent conflicts between religious communities if the respective figures do not have mutual respect and show the arrogance of their religious fanaticism. Differences of opinion, power ambitions and interests of each party that arise in the interaction process do not rule out the possibility of triggering conflicts, disputes, oppression, wars and killings or

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[4]https://kbbi.web.id/agama.html

bloodshed, which in turn can have implications for total destruction in various dimensions of people's lives. man himself.[5]

As the legitimacy of the Qur'an does not forbid Muslims to do good to other religious people, Muslims should be ashamed of social relations with those who differ in faith. One of them is to treat them fairly without discriminating against their stosial status.

One of the organizations that has made these efforts is the Mahabbah Institute for Peace and Goodnes, which is abbreviated as MIPG. This organization has a vision and mission to maintain religious harmony. Among the efforts that have been made are conducting regular studies involving all elements of religion, including Islam, so that understanding and harmony occur.

THEORETICAL BASIS
A. MIPG Formation Background

MIPG stands for *Mahabbah Institute for Peace and Goodnes* which is an interfaith institution engaged in peace, social, religious and education. This institution was formed on August 21, 2015 in the implementation of activities The first *peace camp* was at Bintang Beach, Galesong Takalar , which was originally named *Makassar International Peace Generation* . [6]The

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[5]Mujar Ibnu Syarif, *Non-Muslim President in Muslim Countries: An Overview of the Political Islamic Perspective and Its Relevance in the Indonesian Context,* (Cet. I; Jakarta: Pustaka Sinar Harapan, 2006), p. 15.

[6]Anpan (40 years), Treasurer of Mahabbah Institute for Peace and Goodnes, *Interview* , Makassar, 04 October 2017

participants of this activity were dominated by youth and students from various campuses in the city of Makassar . The actor to hold the *peace camp* started with Mr. Danial Ferry Mangin who is the Co-Founder of MIPG . The idea started when he participated in a facilitator training event for teachers and volunteers in Bandung, which was held by *Peace Gen Indonesia* . Alumni from this activity will later become peace facilitators for their students throughout Indonesia.

success of the first *peace camp event* which was the forerunner to the birth of MIPG was thanks to the support of several parties who were really concerned about the peaceful condition of this country , especially in Makassar. Regular meetings are held by *peace camp alumni* to discuss the continuation of these activities. Present at this follow-up meeting at including Danial Ferry Mangin, Syamsul Arif Ghalib, Anpan, Ruben, Muh . Arif Syam, Arlan, Roly Hoke and several other members.[7]

Intense meeting continues to be made to formulate an institution that can embrace people who care about peace , especially from the youth and students. These meetings finally resulted in an agreement and understanding, it was proven by the birth of an institution called *Makassar International Peace Generation.* before turning into *the Mahabbah Institute for Peace and Goodnes* which was later abbreviated as MIPG.

The presence of this institution is the anxiety of the founders who see the state of chaos and very easily provoked

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[7]Syamsul Arif Ghalib (39 years), Secretary of Mahabbah Institute for Peace and Goodnes, Interview, Gowa 20 October 2017.

to trigger conflicts among fellow countrymen, especially those with religious nuances. Religion is very sensitive when it is under the realm of conflict because there are adherents of certain religions who think their religion has been abused and then are willing to give everything, even their lives when it comes to belief. Religion is often a political trade and selling conflict for personal or group interests to perpetuate their interests , even though religion has no substance like that. The religion came to offer peace to its followers and those around them.

This interfaith institution focuses on youth and students who really have a passion for campaigning for peace, considering that so far youth are rarely involved in peace activities or interfaith dialogue. Youth is the hope of the nation who is prepared to become future leaders, so youth and students must have a strategic role in terms of peace, especially in the field of religion , because the peace of a country can be realized if the adherents of the religion are peaceful while harmony and peace will not be realized without cross dialogue . faith.

MIPG membership reaches hundreds of people who are registered with various occupations and are spread across the South Sulawesi region, but the active ones are not as many as estimated , which is around 20% of the members due to different activities. To support the implementation of work programs and smooth communication among members, MIPG as an institution has a secretariat which is a place for gathering and dialogue to formulate programs. The MIPG

Secretariat is located at Jalan Perumnas Antang Raya No. 28 G Ruko Balang Tonjong Manggala , Makassar City , South Sulawesi. This secretariat also functions as a shelter for members and the public who want to rest in that place.

Over time, this institution underwent a name reconstruction from *Makassar International Peace Generation* to become *Mahabbah Institute for Peace and Goodnes* . One of the reasons for the name change is because in the future MIPG will not only focus on peace but more on spreading love and compassion and all forms of kindness as the name implies. The word *mahabbah* which is an absorption from Arabic has the meaning of " love " which no longer has the nature of hating in within him, as well as hope MIPG members in the future should have the characteristics as stated in their name , namely *mahabbah*. With this name change , it is also hoped that the transmission will change from existing conflict to peace.

B. Islamic Concepts in Maintaining Harmonious Relationships Between Religious People

Islam as a religion of *rahmah* (love) is here to create peace among people, whether in groups, ethnicities or between religions. Therefore, Islam teaches the concept of maintaining the peace, namely through 2 concepts; the concept of **tasamuh** and *the concept of tawassut*.

According to *the Big Indonesian Dictionary,* the word tasamuh has several meanings, namely; chest spaciousness; breadth of mind; and tolerance. [8]The word tasamuh itself is

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[8]Indonesian Ministry of Education, *Big Indonesian Dictionary*, (Cet. XVI; Jakarta: Language Center, 2008 AD) , p. 1637

an absorption from the Arabic language, namely *tasamuḥ* (التسامح) which is the noun form of changing the word سَمَحَ by using the pattern سَاعَلَ . In Arabic, words that use the pattern سَاعَلَ have a reciprocal (mutual) meaning. The origin of the word سَامَحَ is whichmeans "humble". According to Ibn Farris. Words composed of the letters , and show the meaning of *salāsah* (softness) and Suhu‹lah (ease). [9] Thus, the word سمح linguistically can mean being humble to each other which means ease in accepting individuals.

The term *tasāmuh,* basically already exists and is mentioned in one of the Hadith of the Prophet Muhammad, namely as contained in the following book *Sahih al-Bukhari* ;

لُ النَّبِيّ لَّى اللهُ لَيْهِ لَّمَ: «أَحَبُّ الدِّينِ لَى اللهِ الْحَنِيفِيَّةُ السَّمْحَةُ» . [10]

It means;

The Holy Prophet said: The religion I love most in the way of Allah is the spirit of tolerance.

Badr al-Din al-'Aini explained that the meaning of the pronunciation of السمحة above is that there is no oppression and intimidation of other humans, and that is the essence of

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[9]Lihat Ibn Faris al-Razi, *Mu'jam Maqayis al-Lugah,* Juz III, h. 99.

[10]Abu 'Abdillah Muhammad bin Ismạil bin Mugirah al-Bukhari, *Al-Jami'al-Sahih al-Musnad min Hadiṡ Rasulillah SAW wa Sunanu-hu wa Ayyamu-hu* , Juz I, p. 16.

the teachings of Islam. The explanation shows that *tasamuh* /tolerance is an attitude that is far from bad, even just intimidating a certain individual or group.

The Qur'an as a plenary book, does not explain the problem of *tasamuh* explicitly. However, the Qur'an provides information on the values of the *tasmuh attitude* , for example in QS al-Hujurat / 49: 13;

<div dir="rtl">

اَيُّهَا النَّاسُ ا لَقْنَاكُمْ لْنَاكُمْ ا ائِلَ لِتَعَارَفُوا اللَّهِ اكُمْ اللَّهَ لِيمٌ

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The translation;

> O people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Indeed Allah is All-Knowing, All-Aware.[11]

This verse explains that Allah swt created man from a man (Adam) and a woman (Eve). From both of them were born generations who later became nations and tribes which resulted in differences in terms of skin color, language, culture to religion. The existence of these differences is not to ridicule, criticize each other but to know and help each other.

Regardless of the reason for the revelation of the verse above, it can be understood that the verse is a limitation of *tasamuh attitudes* among humans in terms of worship in religion that there is no tolerance / compromise in terms of

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[11]Ministry of Religion of the Republic of Indonesia , *the Qur'an and its translation* , p. 517.

belief in worship. The attitude of *tasamuh* in Islam only requires the breadth to accept the existence of religious differences between humans with all their characteristics, characteristics, and diversity so as to foster mutual respect and respect between followers of different religions.

1. *Tawassut* concept

The word *tawassut,* like the word *tasamuh* is also an Arabic language that has just become popular in Indonesia a few years ago. The word *tawaassuṭ* is the noun form of the word change which uses the pattern لَ. In Arabic, words that use this pattern are usually interpreted by starting with the word "to be", for example the word means "to be noble" .

The word itself is still a modified form of the origin of the word which can mean: middle; mediator / conciliator. According to Ibn Faris, a word composed of the letters , and refers to the meaning of العدل (fair / straight) and النصف (middle / moderate). Thus, the word *tawassuṭ* literally means middle or, more popularly, moderate. Term *tawassut* is basically understood as an action or attitude that is able to mediate (*washit*) in an effort to resolve problems that occur between two or more parties, so that the problem finds a solution and peace by reducing potential for violence or extremism.

RESEARCH METHODOLOGY

This research uses descriptive qualitative research in collecting data. This research is classified as *field research. To*

answer the problem, the researcher uses a multidisciplinary approach, namely the science of interpretation and case study approaches . Data were collected by conducting observations , interviews and documentation, the data sources used were primary data sources, namely administrators and members, while secondary data used books, research journals and other scientific research as support , then in reviewing the data, the authors used data reduction, data display and withdrawals.

RESULTS AND DISCUSSION

The results of the study indicate that Referring to the vision and mission of the formation of the *Mahabbah Institute for Piece and Goodness (MIPG) organization* which wants to create peace and harmony in the midst of different people's beliefs, the verses of the Qur'an are used as a guide in realizing peace, thus creating a tolerant attitude towards religious communities.

Conceptually, the form of tolerance between religious communities in MIPG can be divided into 2 parts, namely: passive and active tolerance.

1. Passive tolerance

The purpose of passive tolerance is an attitude that is full of openness in looking at differences between individuals or groups in terms of belief by respecting and accepting the existence of these differences without taking any real action that aims to support the practice of worshiping other religions, but still trying to establish social relations .

harmonious. The forms of passive tolerance applied by MIPG include;

a. Accept the difference

The basic attitude in building tolerance between individuals and groups is to foster an attitude of acceptance of different beliefs. This attitude of acceptance has been implemented in the MIPG institution, as stated by Yulia Purnama who said that;

> The basic thing that every individual needs to have in creating harmony among religious adherents is that it must be based on an attitude of tolerance, namely an attitude of acceptance, both in terms of feelings, opinions or beliefs that are different from others. With this attitude of acceptance gave birth to implementation in the form of mutual respect, mutual respect, and sympathy and empathy for adherents of other religions.[12]

Yulia Purnama's description above confirms that the attitude of acceptance of differences in beliefs with others is the basic foundation in building an attitude of tolerance. In addition, he also explained further that with this attitude of acceptance, it is also possible to open an attitude of respect, respect, sympathy and empathy to adherents of other religions. In another statement, Yulia Purnama explained that;

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[12]Yulia Purnama (26 years old), Member of Mahabbah Institute for Piece and Goodness, *interview,* (7 August 2022).

The main factor as a supporter of an attitude of acceptance of differences in beliefs with others is to subdue the ego, because it is this ego that often causes the nature to feel the best and right, so that they do not want to accept the opinions and beliefs of others.[13]

Yulia Purnama's statement above certainly emphasizes that to have an attitude of acceptance of these differences, every individual must be able to subdue his ego.

The information that the researcher obtained from Yulia Purnama, when viewed from the aspect of its content, is in line with the messages that have been expressed in QS al-H}ujura>t / 49: 13, because the verse contains an appeal to humans as social beings with all differences that exist around it, namely differences in ethnicity and nation. In addition, the verse also warns humans about their origins from Adam and Eve even though in the end they have to live in various differences.

In addition to containing essential information about humans as social beings and warnings about their origins, **QS al-Hujurāt** / 49: 13 provides a solution to overcome differences between humans by trying to get to know each other so that they can live in harmony and peace.

b. Don't disturb followers of other religions

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[13]Yulia Purnama (26 years old), Member of Mahabbah Institute for Piece and Goodness, *interview,* (7 August 2022).

After having an attitude of acceptance of differences in beliefs, each individual also needs to guard himself from disturbing followers of other religions in the form of actions or words. This has also been applied by MIPG in maintaining harmony among its members, as the researchers have obtained information from the sources. For example, the statement from Anpan Randalembang who said that; The form of harmony at MIPG is mutual respect, respect for opinions, beliefs and worship even if they do not agree.[14]

One aspect that is highly emphasized to every member at MIPG is that each member is prohibited from comparing their religion with those of other religions, because this will lead to endless debates and may even lead to conflicts between religious adherents. Apart from that, MIPG members are also strictly prohibited from insulting worshipers (gods) from adherents of other religions. This is of course in line with what has been explained in QS al-An'ām / 06: 108 which expressly forbids Muslims to abuse the worshipers of other religions. Therefore, by not disturbing the adherents of other religions, it means that an attitude of respect and respect for the beliefs of adherents of other religions has been created.

2. Active tolerance

The purpose of active tolerance is the opposite of passive tolerance which is enough to accept differences in

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[14]Anpan Randalembang (43 years), Treasurer of Mahabbah Institute for Piece and Goodness, *interview,* (7 August 2022).

beliefs without taking any action in the worship activities of followers of other religions. Meanwhile, active tolerance demands action by establishing social relations between adherents of different religions. There are at least 3 forms of active tolerance applied by MIPG members, namely;

a. interfaith discussions

discussion or *scriptural reasoning* is a series of *peace-camp* programs held by MIPG. In this activity, MIPG members discussed various themes that were considered to have similarities between religious books. With this activity, MIPG members can gain an understanding in religion and feel calm for each other in carrying out their respective rituals of worship. This is as the information obtained by the researcher from Yulia Purnama who explained that;

> The implementation of the verses of harmony is to hold activities in the form of interfaith discussions to find common ground. This does not mean interpreting the Qur'an freely, but rather showing the tolerant teachings of Islam to adherents of other religions who also want peace.[15]

Yulia Purnama's description above shows that the implementation of the verses of inter-religious harmony at MIPG can generally be witnessed in interfaith discussion activities that aim to find similarities in the teachings of each religious believer and show the tolerant teachings of Islam to adherents of different religions. Another purpose of the discussion is to eliminate suspicion or prejudice against

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[15]Yulia Purnama (26 years old), Member of Mahabbah Institute for Piece and Goodness, *interview,* (7 August 2022).

adherents of other religions. This is as stated by Helmi Hafid in his statement that;

> discussion activities aim to eliminate prejudice against adherents of other religions . By sharing the discussion space between religious communities at MIPG, each member can reach an understanding.[16]

The explanation above basically confirms that one of the inhibiting aspects for realizing inter-religious harmony is the attitude of mutual suspicion and prejudice against each religion's adherents. Therefore, it is through this interfaith discussion that MIPG members can gain understanding and mutual trust.

The implementation of the verses of inter-religious harmony in MIPG is basically the fruit of theimplementation of the mission or da'wah carried out by each religion's adherents, because the purpose of the mission or da'wah in MIPG is to spread peace and spread good morality. This is as stated by Galih Adirangga that;

> Mission or da'wah must actually be understood to spread messages of peace and spread morality so that it gets better, not with the ego that other people must be forced to have religion according to what they understand in the sense that da'wah or mission is an effort to improve one's morality , not change their religious identity.[17]

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[16]Helmi Hafid (50 years old), Member of Mahabbah Institute for Piece and Goodness, *interview,* (7 August 2022).

[17]Galih Adirangga Saputra (33 years), Member of Mahabbah Institute for Piece and Goodness, *interview,* (7 August 2022).

Galih Adirangga's description above explains the essence of a religious movement that is often carried out by religious figures, such as missions carried out by Christians and da'wah carried out by Muslims. The movement should be carried out in good ways without being based on egoism and forcing people to change their religious identity. This information has also been emphasized in the Qur'an that Muslims are only tasked with preaching the teachings of their religion while the outcome depends on the decision of each individual and Allah.

CONCLUSION

The implementation of the verses of harmony in MIPG is divided into two parts, namely; a) passive tolerance which includes; accept differences in beliefs and do not interfere with adherents of other religions. And b) active tolerance which includes; routinely conduct interfaith discussions, remind each other in faith and establish good relations.

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