



MUHAMMADIYAH'S INSIGHT ON TOLERANCE AS CONTAINED IN THE RISALAH ISLAM BERKEMAJUAN

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ABSTRACT

Diversity is God's blueprint and therefore must be accepted and addressed properly. Today, everyone everywhere cannot escape interaction with others. Therefore, cultural encounters are a necessity. In this context, tolerance becomes very important. Tolerance is a guideline for how each person interprets his or her presence together with others. This paper aims to explore Muhammadiyah's insights on tolerance as contained in the book Risalah Islam Berkemajuan. This research is library research. Primary data in this research is taken from the Manuscript of the Risalah Islam Berkemajuan. Secondary data in this research is taken from Muhammadiyah ideological texts related to tolerance. This research shows that Muhammadiyah's insights on tolerance are contained in the Manuscript of Risalah Islam Berkemajuan. The insight can be seen from the Muhammadiyah movement, namely; da'wah movement, tajdid movement, science movement, charity movement. The services performed by Muhammadiyah also show that insight, such as humanitarian services and global services.

Keywords: Muhammadiyah, Tolerance, Risalah Islam Berkemajuan, Kemajemukan.

INTRODUCTION

The development of science and technology makes it easier for everyone to interact with each other (Mulyani and Haliza, 2021: 101-109). Such a vast world feels narrowed and like turning into a global village. Life now is not like in the past, where everyone had difficulty interacting because they were separated by distance. But that situation has changed. With the development of science and technology, long distances can become close, separated people can gather, various events in one part of the world, at the same time, can be witnessed in other parts of the world (Hendriana and Subarkah, 2023).

The latest data on the population of humanity around the world has reached eight billion people. This is a very large number (Ministry of Home Affairs of the Republic of Indonesia, 2023). If traced carefully, the eight billion people consist of various backgrounds of tribes, nations, languages, ethnicities and religions. This population does not live on one continent, but is spread across five continents.

Along with the development of the concept of nation states, each person has a different citizenship status. This situation should be understood well that pluralism with all its variants is a gift from God that must be interpreted wisely (Yewangoe, 2018).

If examined comprehensively, it can be understood that life is very close to pluralism. One of the pluralities that is always interesting and contextual to discuss is religious pluralism (Qorib, 2019). There are many religions in this world. According to information from the World Population Review as cited by Liputan6.com (2023), the number of religions in the world is no less than 4000- 4300 types. The existence of religion is also as old as the human age. In other words, religion has existed since humans existed. Although the form of religion at that time was still limited to a sense of anxiety and hope for a force that was considered the Creator. At every time, religion is always expected to be an institution of transcendence, liberation and



emancipation (Pimpinan Pusat Muhammadiyah 1, 2022: iv).

Such a large religious population is a social capital in itself. The religious population can also be a positive energy. It can be managed to do collective work in order to build civilisation (Qorib, 2019). Ironically, pluralism with all its variants often coincides with various interests. Diversity is often translated narrowly and becomes a rigid identity (Hasbullah, 2012). Finally, people who feel stronger and more honourable oppress groups that are considered weaker and lower. Exploitation between humans and other humans becomes inevitable. In this context, there are parties who benefit and parties who are harmed.

Tribes, nations, ethnicities and religions that were originally designed by God to complement each other have turned into mutual negation and hostility. This has been going on for a long time, eventually giving birth to war. The challenges faced by religious communities are increasingly diverse (Qorib, 2019). At the global level, the exploitation of natural resources is still ongoing. This has consequences for ecosystem imbalance. The xenophobic movement with a racist flavour is growing and coincides with the political interests of a country (Pimpinan Pusat Muhammadiyah 2, 2023). This movement has resulted in many victims such as those in Christchurch, New Zealand (VOA, 2019).

In other parts of the world, wars continue, leaving thousands of dead. The conflict in the Middle East never seems to stop, especially between Palestine and Israel. Furthermore, the devastation of Syria due to the civil war after the Arab Spring is a bitter reality that occurs in modern times. The political tragedy in Syria resulted in a large number of refugees to other countries, especially to Europe (Hass and Lesch, 2012).

This series of events is still a global task that needs to be addressed together. The interference of superpowers in countries involved in conflict is closely related to the cries of justice seekers. From here, extreme intolerant groups emerge who want to change the situation in the name of justice. The path taken by spreading terror (Tibi, 1998).

These events then travelled to different countries with different actors and locations. The ideologies they bring are exclusive and radical. It is exclusive because it divides society into us versus them. It is radical because it preaches violence to get things done. The spectrum and its effects roll like a snowball, getting bigger and bigger and transnational. Until then, the conflict entered and developed in various countries, including Indonesia. This is easy to prove. The Bali One and Bali Two bomb tragedies, as well as several bomb explosions in several places in Indonesia, are closely related to this global series of events (Purwanti, 2014).

Religious people are actually present in various problems that occur. Of course, the tasks and functions carried out are adjusted to the capacity and competence possessed. Such complicated and complex problems cannot be solved by only one religion (Wahyuni, 2021). Every religious believer must realise that faith leads to good deeds. Good deeds are implemented in various virtues in public spaces, in local, national and global contexts. The task of humanity is a shared responsibility, for everyone, not for certain religions or people. It is important to note that the world is also inhabited by people who are not affiliated with any religion. People of all faiths must accept their presence as legitimate inhabitants of the earth and as partners in humanitarian co-operation. Their rights and obligations are the same as those of religious believers (Knitter, 1995).



Specifically in Indonesia, there are six official religions followed by the Indonesian people, namely; Islam, Christianity, Catholicism, Buddhism, Hinduism and Confucianism. This does not include the sects of belief that grow and develop in line with existing traditions. Indonesia is not a State based on a particular religion nor is it a secular State. Indonesia is a state based on Pancasila. However, religion occupies a very important and strong position in Indonesia. Even religion has a special column in the Identity Card. The state in many ways also makes regulations so that religion can run properly (Ropi, 2017).

Not only that, but each religion also has its own diversity and uniqueness. For example, in Islam, there are Sunnah and Shi'ah variants. The Sunni variant gave birth to many other variants such as Hanafi, Maliki, Syafii and Hambali with so many followers. In Indonesia itself, Sunni is far more dominant than Shi'a. Interestingly, Sunni in Indonesia is far more dominant than Shi'a. Interestingly, Sunnis in Indonesia transformed into many socio-religious organisations, for example, Muhammadiyah, Nahdhatul Ulama, Al-Washliyah, Nahdhatul Wathan, Persis, Al-Ittihadiyah and so on (Asyari, 2009).

The various variants of pluralism must be managed wisely. Authentic faith is born from positive and constructive dialogue for life together (Qorib, 2019). Therefore, everyone, especially various civil society forces, can contribute thoughts in a tolerant manner as a lantern in the midst of variants of pluralism. Related to this, one of the important decisions of the 48th Muhammadiyah Congress in 2022 was the formulation of the Risalah Islam Berkemajuan. The congress stipulated eight excellent programmes to be achieved in the 2022-2027 period. One of

them is the dissemination of the spirit of the Risalah Islam Berkemajuan (Pimpinan Pusat Muhammadiyah 2, 2023).

Before it was formulated, the Risalah Islam Berkemajuan was still a draft that received discussion in the Tanwir Muhammadiyah session. Various inputs were accommodated and reviewed by a team. In the end, after being refined, the Risalah Islam Berkemajuan was confirmed and printed in book form. The book can be a guide for all children of the nation, especially Muhammadiyah members, to live tolerantly in the midst of diverse variants. The book Risalah Islam Berkemajuan is one of the thoughts that can be used as a foothold to maintain pluralism. The issue of tolerance gets a comprehensive portion of the discussion. Therefore, this research is important because it aims to explain Muhammadiyah's insights on tolerance as a breath of life together.

METHOD

The approach used in this research is qualitative. The qualitative approach places the researcher as an important key to exploring a comprehensive understanding of the object under study (Abdussamad, 2021). The data sources in this research are categorised into two types, namely, primary data sources, in the Risalah Islam Berkemajuan; and secondary data sources, in the form of official decisions in Muhammadiyah and books related to the Progressive Islam discourse. The data in both sources were read, analysed, and classified according to the tolerance aspect. The data that has been obtained is then presented descriptively.



RESULTS AND DISCUSSION

Perspectives on Tolerance

The issue of tolerance is always interesting so many experts study it. Interpretation expert M. Quraish Shihab (2022: 1) defines tolerance as an act of patience and restraint. This word is taken from the Latin *tolerare*. Shihab's discussion is fairly in-depth. He even explains that tolerance is often faced with a fanatical attitude that implies an understanding or belief or behaviour that shows excessive attachment to something so that it creates injustice against other parties.

He went on to emphasise that tolerance is an acknowledgement of the other party, their person, beliefs and views, even if you disagree with them. As long as it is displayed in a peaceful manner and does not violate laws and regulations. Everyone has the right to have the belief that his religion, views, culture and ethnicity are the best, but that attitude must not give birth to an unfair attitude that does not allow others to have the same rights (Shihab, 2022: 2).

The tafsir expert also elaborated on the meaning of tolerance in Arabic, which is his competence. He explained that in Arabic tolerance can be translated with *tasamuh*, as well as *samahah*, which has the same root. Both words have the basic meaning of weakening, accepting objections, and giving generously in a joyful manner. The consequence is forgiveness of the other's faults, leniency, and acceptance of the other, even if there are differences with him (Shihab, 2022: 2-3).

Tolerance is a character trait that is reflected in the clarity of the face and cleanliness of the heart that comes from pleasure and love. Furthermore, tolerance can also be interpreted as good behaviour born of noble nature. This can be manifested in giving

or accepting or stepping back in the socio-cultural or political fields, in order to establish acceptance (Shihab, 2022: 3). So in this context, it can be understood that tolerance is not just about respecting other parties who have different views, but it leads to the establishment of cooperation between two or more related parties.

In *Kamus Besar Bahasa Indonesia* (2012: 1447-1448), tolerance is defined as an attitude and trait in responding to various differences that exist by appreciating, allowing, allowing stances, opinions, views, beliefs, habits, and behaviours that are different, or contrary to one's own stance.

1. There are several characteristics of tolerance as explained by A. Ghoni in Tohir Muntoha and Subiantoro (2023: 17), namely: Recognising the rights that each person has and respecting the attitude to live life based on their choices.
2. "Agree in disagreement" is defined as agreeing with differences. This can be understood as an attitude to accept diversity without creating conflict.
3. Mutual give and take "take and give" is a form of mutual understanding. If mutual understanding does not exist, then there will be no mutual respect, mutual help and mutual need.
4. Patience, honesty and justice are in accordance with the teachings of religion and Pancasila.
5. Respect the opinions of others.

While there are other opinions about the characteristics of tolerance as stated by N. Naim in Tohir Muntoha and Subiantoro (2023: 18), namely:

1. Instil a sense of love for the culture that exists in Indonesia.
2. Appreciate the different customs that exist in our neighbourhood.



3. Participate in cultural activities in our neighbourhood.
4. Learn about the cultures that exist in Indonesia.
5. Make friends with anyone regardless of ethnicity, race, and culture.
6. Respect others in practising their religion and beliefs.
7. Respect the decisions of others.

Tolerance is very important to bond various pluralities. According to Mela (2020: 16-17), tolerance has four objectives, namely:

1. To strengthen the brotherhood.
2. To create peace.
3. To foster mutual respect.
4. To foster harmony.

Meanwhile, Abdul Mu'ti (2020: 12-13) explains that tolerance contains several things that must be fulfilled, namely:

1. Being aware of differences in religion and belief. This confidence is shown towards self-identity and beliefs, there is no attempt to cover up.
2. Understanding differences, which is shown by an interest in learning about other religions, both their similarities and differences.
3. Accepting others of different religions. This attitude is shown in respect for beliefs by maintaining the purity of faith, and avoiding syncretism.
4. Provide opportunities and facilitate adherents of other religions to be able to worship in accordance with their beliefs, including in this case facilitating the establishment of houses of worship.
5. Build co-operation in matters that are at the intersection of religious teachings and values.

Construction of Tolerance

In the introduction of *Risalah Islam Berkemajuan* (2022), issued by the Muhammadiyah Central Leadership, it is explained that Muhammadiyah carries the mission of *rahmatan lil 'alamin* (mercy for the universe). This mission certainly covers many aspects. In the humanitarian aspect, the *rahmatan lil 'alamin* mission means doing for the benefit of life, giving regardless of ethnic, racial, intergroup or religious background. This mission is universal and not limited by time and space. The mission of *rahmatan lil 'alamin* can run well if the awareness to accept differences and respect others as the definition of tolerance is understood and implemented. The strong roots of this mission that contains the main value of tolerance are firmly rooted in the Quran (Q.S. Al-Anbiya'/ 21: 107).

In this context, Muhammadiyah views that carrying out the mission of *rahmatan lil 'alamin* will not be implemented properly if the mindset of tolerance is not organised first. Tolerance in this context is built on an awareness that humans cannot live alone but must interact with each other. Interaction is a common thing to do in the midst of various background differences. Humans are predicated as *homo socius* who are attached to interaction. Therefore, placing other people on equal status is very important. That is where various parties can learn from each other, cooperate, give and receive (Q.S. Al-Hujurat / 49: 13).

For Muhammadiyah, the target of change encompasses many things, namely; personal change, family change, people change, nation change and change in universal humanity (Pimpinan Pusat Muhammadiyah 1, 2022: 3). How is change possible if the attitude of tolerance towards differences is negated (Nashir, 2019: 83). Especially in the



context of changes that have a large scope such as; changes in the ummah, changes in the nation and changes in universal humanity. In this context, the various backgrounds of the targets of change are very complex and diverse.

As the Founder of Muhammadiyah, Ahmad Dahlan (1868-1923), always promoted the fire of Islam, which he called progress. Progress can be defined as some or many steps forwards. This implies that progress is synonymous with excellence. One of the superior attitudes contained in the fire of Islam is tolerance (Pimpinan Pusat Muhammadiyah 1, 2022: 4). History also proves that Ahmad Dahlan was open to anyone and learnt anywhere. For example, he always dialogued with the Catholic figure Father Senivlit to discuss humanitarian problems. He also learned modern organisation from Budi Utomo (Majelis Dikti Litbang, 2010).

For Ahmad Dahlan, an exclusive attitude actually caused Islam not to progress. In Ahmad Dahlan's mind, Islam must be able to accommodate various changes as long as they are in accordance with the spirit of Islam. His contact with various modern thoughts in the Middle East had a great influence on his intellectual building. Ahmad Dahlan's tolerant attitude became a model in itself. He was tolerant of various thoughts such as those of Jamaluddin al-Afghani, Muhammad Abduh, and Muhammad Rasyid Ridha. Interestingly, Ahmad Dahlan became himself. Even the movements he made surpassed these figures.

This historical fact became an anchor that Muhammadiyah later used as a basis for mobilising and advancing the Association. Muhammadiyah can survive for more than a hundred years because of the authentic and open nature of its movement. Authenticity is attributed to Muhammadiyah because this

Association seeks to get as close as possible to the Prophet and his companions in the context of creed and worship. Meanwhile, the openness of Muhammadiyah can be seen from how Muhammadiyah conducts *tajdid* so that it is always adaptive to the times.

The culture of tolerance contained in the *Risalah Islam Berkemajuan* is not an adhoc formulation. This formulation has been placed by Ahmad Dahlan since the beginning of Muhammadiyah. In fact, when viewed in conjunction with various official formulations in Muhammadiyah, the *Treatise on Progressive Islam* is a systematisation of various Muhammadiyah ideological texts as listed in; *12 Langkah Muhammadiyah*, *Mukaddimah Anggaran Dasar Muhammadiyah*, *Anggaran Dasar dan Anggaran Rumah Tangga Muhammadiyah*, *Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah*, *Kepribadian Muhammadiyah*, *Pedoman Hidup Islami Warga Muhammadiyah* (Pimpinan Pusat Muhammadiyah 1, 2022: 5).

The treatise emphasises that Islam itself means to ascend or progress. The advancement of Islam in practice will not occur without spirit of tolerance. Muhammadiyah has proven in the course of history that the Islam understood and implemented by Muhammadiyah is an Islam that is tolerant, inclusive and open, namely Islam which is a solution for life. For Muhammadiyah, Islam is a religion of civilisation. A civilised society is characterised by key traits, such as; inclusive, pluralist, tolerant, humanist, and strong in literacy culture.

The culture of tolerance is one of the main pillars that serves to advance life (Pimpinan Pusat Muhammadiyah 1, 2022: 6).

It can be explained again that the *Risalah Islam Berkemajuan* is inseparable



from previous official formulations in Muhammadiyah. In each of these official formulations (Muhammadiyah ideological texts), the spirit of progress in which the spirit of tolerance is contained is so thick. In this case, tolerance for Muhammadiyah is not new, but an attitude that is always well maintained and cared for. Muhammadiyah is fully aware that the tasks of nationality and humanity are very complex and heavy, so that every element of the nation must unite and contribute according to their respective capacities. Therefore, tolerance becomes the soul of this great work.

Tracing Muhammadiyah's insights on tolerance can be seen in the basic concept of Islam Berkemajuan. In this case, Islam Berkemajuan contains the following characteristics:

First, it is built on the foundation of tawhid (al mabni 'ala al-tauhid). Tawhid means making Allah the central point of belief and movement. Allah is the One True Being and no one deserves to be worshipped but Allah. Interestingly, monotheism is not only a matter of how to instil the belief that Allah is One, but also the messengers sent up to the Prophet Muhammad are included in the series of faith. The apostles sent by Allah liberated people from injustice. With the spirit of tawhid, the apostles explained that humans have the same position and are equal before God. The mouth of monotheism is the struggle to ennoble the status of humanity (Pimpinan Pusat Muhammadiyah 1, 2022: 8).

The apostles became human liberators from various things that could harm human values, mutual respect and appreciation. This is where the strong link between tawhid and the spirit of tolerance is. In other words, a person whose monotheism is true and pure, then the consequence is the birth of a tolerant

attitude in social life. This can be seen for example how the Prophet Muhammad Saw. built a civilisation in Yathrib which later changed to Medina. He was very tolerant to anyone, not only to the companions in the sense of accepting and hearing input from them, but the Prophet Muhammad also shared socially with non-Muslims for matters of mu'amalah.

Second, sourced from the Quran and As-Sunnah (Al-Ruju ila al-Qur'an wa al-Sunnah). For Muhammadiyah, the Quran and as-Sunnah are the primary sources in understanding and implementing Islamic teachings. The Koran is inspired throughout the ages (Pimpinan Pusat Muhammadiyah 1, 2022: 9). In the Quran itself, the spirit of tolerance is widely explained. For example, in surah al- Baqarah verse 143, it is explained that Allah created life with various inherent pluralities, therefore competing with each other in doing good. The race in doing good is not based on tribe, language, ethnicity, or culture, but for anyone who is willing to do for humanity. How each person acts so as to produce virtue then tolerance becomes an inseparable part.

In addition to the Quran, Muhammadiyah makes al-Sunnah an authoritative source after the Quran. Many traditions of the Prophet Muhammad explain the spirit of tolerance, as he explained that the religion loved by Allah is a religion that is straight and tolerant. It can be understood in this context, tolerance can be addressed to oneself in the sense that one should not force oneself to be understood by others, or not be respectful of the various patterns of thought and activities carried out by others. It should be emphasised that the Prophet Muhammad was the most tolerant person, whether to his companions or to non-Muslims.



Third, reviving *ijtihad* and *tajdid* (*ihya' ijtihad wa tajdid*). Muhammadiyah understands that *ijtihad* is an earnest effort to understand the Quran and al-Hadith. *Ijtihad* uses pure reason to formulate a *maslahat* understanding of religion for the benefit of humanity (Pimpinan Pusat Muhammadiyah 1, 2022: 9-10). It is interesting if in this case it is associated between religion and the interpretation of religion. Religion, according to the Himpunan Putusan Tarjih Muhammadiyah, is absolute truth because it comes from God through the mouth of the Prophets (Pimpinan Pusat Muhammadiyah 2, 2009). Meanwhile, the interpretation of religion is the understanding, contemplation and practice of humans (read: Muslims) for religious matters, which are relative and partial. *Ijtihad* is in the relative and partial religious area. Therefore, one of the characters of *ijtihad* in Muhammadiyah is tolerant, in the sense that it is firm in deciding opinions but always tolerant and respectful of different opinions.

Ijtihad is a very important part of the implementation of *tajdid*. Interestingly, *Ijtihad* and *tajdid* are two activities in the context of purification and renewal of Islamic thought which covers many fields, such as social, political, economic, educational, and cultural. The fields of *ijtihad* and *tajdid* are difficult to do if Muhammadiyah's way of thinking is narrow and exclusive. In fact, exclusivism is a threat in itself if it occurs within Muhammadiyah. Even in the field of faith, as stated in the *Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah* (MKCH), a tolerant attitude must be realised. Tolerance in this context means respecting the rights of others even though it does not necessarily justify it (Nashir, 2019: 70-71).

Fourth, developing *wasathiyah* (*tanmiyat wasathiyah*). Muhammadiyah is an

Association that has a progressive view and adheres to the principle of *wasathiyah* (Pimpinan Pusat Muhammadiyah 1, 2022: 10). If dissected, then among the meanings of *wasathiyah* are fairness and fighting for justice. justice, tolerance, which means respecting the rights of others, deliberation, love for the homeland. Muhammadiyah's insight on tolerance in this context presents itself. Progressive Islam will not be realised if justice, tolerance, deliberation and love for the homeland escape being the main mission.

For Muhammadiyah, tolerance has a broader meaning than a respect given to others. Tolerance for Muhammadiyah moves from respect for the differences that exist while managing these differences into productive activities. In this case, it can be said that Muhammadiyah uses positive tolerance, in the sense of working together in the midst of various differences, rather than negative tolerance whose meaning is only limited to giving respect to other parties.

Fifth, realising mercy for the universe (*tahqiq al-rahmah li al-'alamin*). There is an interesting sentence in this case that must be noted, namely, Islam must be presented to encourage the creation of peace and harmony (Pimpinan Pusat Muhammadiyah 1, 2022: 11). The sentence contains a strong spirit of tolerance. Peace and harmony will not be created if the culture of tolerance is not well realised. Hostility and conflict are the main enemies of tolerance, and it is one of Muhammadiyah's tasks to prevent them.

The mission of *rahmatan li al-'alamin*, which comes from the Quran and is always promoted by Muhammadiyah, not only contains the values of tolerance. But the mission is also addressed to the entire universe without exception. It can be interpreted that the inhabitants of the universe consist of various expressions of diversity, but



Muhammadiyah is committed to doing and doing good without depending on these circumstances. Muhammadiyah's insight on tolerance in this context crosses geographical boundaries, ideological boundaries, and faith boundaries.

The treatise also mentions the Manhaj Islam Berkemajuan, which explains the dimensions of Islamic teachings. The dimensions of Islamic teachings can be grouped into four aspects, namely, aspects of faith, moral aspects, aspects of worship, and aspects of mu'amalah (Pimpinan Pusat Muhammadiyah 1, 2022: 14). Especially in the aspect of worship which later gave birth to the science of fiqh, then differences of opinion and legal decisions become an undoubted thing. For example, the determination of 1 Ramadan, One Shawwal, 10 Dhulhijjah, always gives birth to differences of opinion. Therefore, Muhammadiyah always respects different parties while still holding strong solidarity of Muslim brotherhood.

Muhammadiyah also prioritises three approaches in studying Islam, namely the bayani approach, burhani approach and irfani approach. The bayani approach is based on the text of the Qur'an and al-Sunnah (Pimpinan Pusat Muhammadiyah 1, 2022: 15-16). The burhani approach is an approach that prioritises the power of science and technology. And the third is the irfani approach, which is an approach using morals. In the context of Muhammadiyah, the irfani approach is implemented through an attitude of ihsan to mankind. As it is understood that ihsan is a sense of caring for others. Such a definition of ihsan automatically contains the spirit of tolerance.

Muhammadiyah realises that Muslims, especially in Indonesia, are rich in various religious expressions, especially religious

madhhabs. In general, there are four major madhhab groups in Indonesia, namely: Hanafi Madhhab, Maliki Madhhab, Syafii Madhhab and Hambali Madhhab. Although it does not bind itself to a particular madzhab, Muhammadiyah takes the best opinion. There is a sentence that has a strong nuance of tolerance, namely, "...believing in an opinion that is adopted and respecting other opinions ..." (Pimpinan Pusat Muhammadiyah 1, 2022: 21).

In the Risalah Islam Berkemajuan, Muhammadiyah's view that glorifies humans is also affirmed. Everyone must be respected and valued as a human being. Respect for humans is part of the very main teachings of Islam (Pimpinan Pusat Muhammadiyah 1, 2022: 22). What needs to be noted here is that Muhammadiyah believes that human glory is not determined by lineage but by achievement. Likewise, Muhammadiyah does not differentiate between men and women except for their achievements (Pimpinan Pusat Muhammadiyah 1, 2022: 25-26). It can be understood that in this context Muhammadiyah's insight into tolerance is very basic.

Implementation of the Movement

The establishment of Muhammadiyah is inseparable from Ahmad Dahlan's interaction and association with many parties. He learned about organisation from Budi Utomo and about the development and spread of religion from his Catholic friend. These two examples show that Ahmad Dahlan was a tolerant person. Departing from this historical fact, the institutions in Muhammadiyah are also designed not only for Muslims but for anyone who needs them. As one of the civil Islamic organisations, Muhammadiyah focuses its



movement on Islam for humanity and the universe.

Various official Muhammadiyah activities are always designed to be open and involve many parties. One of them was during the implementation of Tanwir Muhammadiyah in Ambon in 2016, the Tanwir Committee did not only consist of members of the Association and Muslims, but many non-Muslims were also recruited as the organising committee. Interestingly, the choir team that performed at the highest event under the Muktamar consisted of students from Muhammadiyah 1 Ambon High School and Ambon Catholic High School. This is a model of tolerance that works well.

Muhammadiyah realises that the task of ummah, the task of nationality and the task of universal humanity cannot be handled by Muhammadiyah alone. Therefore, Muhammadiyah always joins hands with various elements of the wider community who have the same vision. Therefore, Muhammadiyah is always present and contributes not only to Muslims but to all, including those abroad. For example, one of the Muhammadiyah's autonomous organisation, Tapak Suci, openly accepts membership from non-Muslims in Germany. There are many more examples (Danarta, interview, 23 October 2023).

In minority areas such as East Nusa Tenggara Province and Papua Province, Muhammadiyah Universities are dominated by students who come from non-Muslim, Christian and Catholic backgrounds. They are involved in various religious activities just like Muslim students. In fact, the number of non-Muslim students reaches 80 percents of the total number of students. The non-Muslim students can sing the Sang Surya song well. The song contains the values of tawhid and the spirit of Muhammadiyah.

Information from Muhammad Sayuti, Secretary of Muhammadiyah Central Board (interview, 14 January 2024), that the eight Muhammadiyah universities are as follows; Muhammadiyah University of Sorong, Muhammadiyah University of Education Sorong, STKIP Muhammadiyah Manokwari, Muhammadiyah University of Papua, Muhammadiyah University Kupang, STKIP Muhammadiyah Kalabahi, Muhammadiyah University Maumere, and Muhammadiyah University Manado. Sayuti explained that the tolerance practised by Muhammadiyah is very high. In various activities, the non-Muslim students are integrated with Muslim students. Various scholarships are also given to them.

During the Covid-19 pandemic, Muhammadiyah spent 1 trillion rupiah on various programmes, such as community economic assistance. The assistance was also carried out by Muhammadiyah in Muslim minority areas such as in Hindu- majority Bali, East Nusa Tenggara and Papua, which are majority Christian and Catholic. Muhammadiyah also prepares hospitals for patients exposed to covid-19. Everyone who comes and meets the requirements is always accepted by Muhammadiyah (Sayuti, interview, 14 January 2024). It even went viral on various social media, the Muhammadiyah volunteer team buried the bodies of non-Muslims.

In this context, Muhammadiyah is more comprehensive and implementative in interpreting tolerance. For Muhammadiyah, tolerance is not only limited to how a Muslim respects other and provides space to get their rights. Tolerance for Muhammadiyah goes beyond respect, namely, the responsibility to maintain human values together. Tolerance for Muhammadiyah moves from a belief and boils down to humanitarian activities in public spaces. Muhammadiyah's insight on tolerance



moves from divine values to human values. Because in fact, religion comes from God but for the benefit of humanity.

CONCLUSION

Muhammadiyah's insights on tolerance can be found in many ideological texts, such as Mukaddimah Anggaran Dasar Muhammadiyah, Anggaran Dasar Muhammadiyah, Kepribadian Muhammadiyah, Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah, Pedoman Hidup Islami Warga Muhammadiyah and of course the insights on tolerance are contained in the Risalah Islam Berkemajuan. This treatise is a systematisation of the ideology of Islam Berkemajuan formulated by Muhammadiyah. It refers to the various ideological texts that have been mentioned.

Muhammadiyah interprets tolerance comprehensively. Tolerance for Muhammadiyah moves from divine values and ends in activities in public spaces. Tolerance for Muhammadiyah is more than just respect, but encourages, nurtures, and builds cooperation for life. Muhammadiyah's efforts, manifested in charities, programmes and activities, are designed to be inclusive for all. Therefore, it can be said that Muhammadiyah's identity as a caring, caring, and schooling organisation that accommodates various elements of society without considering differences in background, is a form of tolerance itself.

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