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**URGENSI DIALOG ANTAR UMAT BERAGAMA  
DALAM KONTEKS PLURALISME AGAMA**

Abdul Halim\*

Abstract

*A fact that religious pluralism is a phenomenon that can not be avoided any and every religion appears in a pluralistic environment. If religious pluralism is not addressed properly it will cause problems, tension and even religious conflicts and the fact this has happened in monotheistic religions. To find a solution to sectarian conflicts, the need for appropriate approaches. This article will reveal the problems of religious pluralism and inter-religious dialogue with a number of approaches offered by experts who used to intervene in sectarian conflicts as they offered by John Hick is the interfaith approach across cultural, multicultural by Brian Fay, exotericism by Scheun and Hussein Nasr with his philosophy perennis*

**Keywords:** Pluralism, Dialogue of Inter-religious community

**A. Pendahuluan**

Mengenal sejarah pemerintahan pada masa kolonial, masyarakat Muslim di kepulauan Nusantara merasa terancam dengan kebijakan politik kolonial yang memberi perlindungan terhadap kegiatan penyebaran agama Kristen. Salah satu contohnya adalah kebijakan "pengkapsian wilayah zona misi/ zending". Akibatnya, hingga masa awal pasca kemerdekaan, kecemasan Muslim terhadap Kristen dan Katolik dengan mudah terbentak. Namun demikian, keputusan para pendiri Republik Indonesia, yang sebagian besar juga terdiri dari para pemuka agama Islam, untuk menetapkan Pancasila sebagai dasar negara dapat ditinjau sebagai upaya sungguh-sungguh dalam mencari sistem kenegaraan yang menjamin kerukunan dan pluralisme agama.

Menurut Abu Rabi<sup>1)</sup> meski Islam telah menjadi kekuatan nilai dalam menumbuhkan etos pluralisme keagamaan sejak Indonesia merdeka, potensi

\* Penulis adalah Dosen Mendidik Studi Islam pada Fakultas Ushuluddin IAIN STS Jember  
1) Husain Abu Rabi, "Christian-Muslim Relations in Indonesia: The Challenge of The Twenty-First Century" Atrial Studi Islamika, Jakarta: IAIN Syarif Hidayatullah, 1998.



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# JURNAL SALVATION

STT BALA KESELAMATAN PALU



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So religious people in Indonesia can live together in peace, security, sobriety, tolerance and mutual respect. (ed.), DiAolog: crAtica religiosa e identiti, Djohan Effendi, "DiA logo entre la religiA 3 n: "Can the theology of armonAa give birth? -, in the magazine PRISMA 5, June 1978 Djohan Effendi, Ae a a e Kemucliman and pluralism of the religiA 3 n. "In th. Sumarthana et al. The existence of Faham Pluralism has always been a point of reference for accepting the lack of plurality in itself. Full Text: PDF There are currently no rejections. But, that I would have thought, behind it, all religious pluralism was not the 3 solution to reconciling the religious community. FACHRI (Islamic Institute of Islam Nurul Jadid Provolinggo) DOI: | REMOTE abstract article: 262 times | PDF downloaded: 1064 times PDF A 1-22 Application 3 Problems Understanding the ID Family: 10.21111 / KLM.V1311.277 23-48 Hermeneutika versus TA "WIL (comparative study) DOI: 10.21111 / KLM.V1311.278 49- 70 71-92 93-114 115-126 CrAtico study of the concept of Sunnah Muhammad Syahrur DOI: 10.21111 / KLM.V1311.282 125-156 157-178 Position 3 women in the perspective of SyaFAH DOI: 10.21111 / KLM.V1311.284 179-198 Fatonah Dzake when talking about pluralism. King in his paper entitled a e ReligiA 3 n -, Trend pluralism Religion (2005) DOI: Abstract views: 4327 | PDF Downloads: 2880 There are currently no flights. Understanding3 pluralism, religiA 3 n al-Quran and 3 translation of Q.S. 2005 enis malik toha tren pluralism religiA 3 n de perspective Review 2005 Djohan Effendi, Ae a a a a a a a a a a 4" Kemucliman and variety of in th. Sumarthana et al. Thirdly, Indonesia is a unique state with heterogeneous aspects in religiA 3 n, language, ethnicity and others, but these different aspects come together in the Unique Bhinneka Tunggal IKA first acuAado by MPU Tantular in Kitab Sutasoma. So this is not pulled apart. It is a response to turbulence in society and academics. Both in terms of culture, language and religion. On the basis of this phenomenon, many competent from various disciplines trying to find solutions or approach to solve problems. With Indonesia, which is a country that is rich in plurality. A look, the idea of religious pluralism seems a promising solution to reconcile the religious community, which contains expectations and human values are sublime. The pro-against comprehension against pluralism in Indonesia is always the fund of emergence of social and other conflicts. When pluralism is interpreted as religious pluralism in Sa, no doubt, when Mui imposes a fatwa, prohibiting religion Faham pluralism, of course, Mui does not alone. This religious diversity has supposedly led to a great variety of conflicts, have snatched many human lives. The FATWA is issued in the functioning of the agitation that arises in the community that must have a legal certainty, made based on logical considerations, practical observations, rational evaluation, discussion results, ijthad and deliberation. The Fatwa was done by experts in Islamic Law who were responsible for maintaining the community. While other religions are wrong, obeity must repent, otherwise I would receive Doom, inserted to hell, and so on. The problem that arises is actually not a matter of rejection or receipt of pluralism, not an attitude or support against support for pluralism, but the existence of misunderstandings of pluralism or the use of pluralism for certain purposes that feel deviate from the Base of teachings and interrupt the peace of religion. Religious pluralism became many problems, including the theological problem. This newspaper has a low license Commons Attribution-ShareAlike 4.0 International License ISSN:2355-567X, E-ISSN:2460-1063 Page 2 DOI: Available July 2015 STUDI ISLAM INTERDISIPLINER: SEBUAH KENISCAYAN (1)A A Saifuddin Mujtaba (Institut Agama Islam Negeri Jember) DOI : | Abstract Article LeAdo: 1197 times | PDF Download: 9833 times PDF A | A A MENYOAL KHLFAH: TELAHAH ATAS PEMIKIRAN POLITIK ALI ABD AR-RAZIQ (1)A Safrudin Edi Wibowo (Fakultas Ushuluddin, Adab, dan Humaniora Institut Agama Islam Negeri Jember) DOI : | Abstract Article LeAdo: 204 times | PDF Download: 251 times PDF A | A A FILSAFAT PERENNIAL DAN PLURALISME AGAMA (1)A A Subro Ja'far (Universitas Islam Negeri Sunan Ampel Surabaya) DOI : | Abstract Article LeAdo: 266 times | PDF Download: 333 times PDF A | A A TRANSFORMASI SOSIAL NU BERBASIS ASWAJA (1)A A A Hanik Yuni Alfiah (Universitas Sunan Giri Surabaya) DOI : | Abstract Article LeAdo: 391 times | PDF Download: 1022 times PDF A | A A PARADIGM DAKWAH DALAM PERSPEKTIF ISLAM DAN FILSAFAT (1)A Hasyim Syambudi (Institut Agama Islam Nurul Jadid Probolinggo) DOI : | Abstract Article LeAdo: 434 times | PDF Download: 757 times PDF A | A A MULTIKULTURALISME DI PESANTREN: POTRET PENDIDIKAN ISLAM MULTIKULTURAL (1)A Mursyid Mursyid (Institut Agama Islam Nurul Jadid Probolinggo) DOI : | Abstract Article LeAdo: 225 times | PDF Download: 307 times PDF A | A A KEKERASAN DALAM DISKURSUS MORAL PHILSAFAT (1)A Moh. Religious pluralism; Liberal; John Hick; Tolerance Abstract view: 532 times PDF - 1664 times There are currently no returns. Rasjidi, Al-DjamiAe A ah, Nomor Khusus, Mei 1968 Tahun ke VIII Nurcholish Beberapa Renungan Tentang Kehidupan Keagamaan Untuk Generasi Mendatang - Jurbal Ulumul Qur, Nurcholish Madjid, Akhlak Dan Sistema Politik Dalam Bangsa Yang Berperadaban, Seri KKA ke 114 / th.iv Winston L. It means that the religiA 3 n power SA© contextually and situationally different depending on the personal faith and belief of the followers. Some of the conclusions are drawn. Firstly, the philosophy ofAa pherennial is a tradition 3 forms the intellectual heritage and human spirituality that is delivered originally and directly from the sacred 3 revelation. This work is licensed under an international Creative Commons Attribution-ShareAlike 4.0 license. . 174 (1) A \* Ae Subsister Ja'FarAe A (Universitas Islam Negeri Sunan Ampel Surabaya) (\*) Corresponding Author This study is exploring religious pluralism and the philosophy ofAa Pherennial. He is also expected to go through religious pluralism that no religious believer thinks his religi3 is the right one. Copyright (c) 2018 Subro JA'FAR This work is licensed under an international Creative Commons Attribution-ShareAlike 4.0 license. Secondly, the religi3 n is the institutionalization 3 the godly experience to God, since the religi3 n is the manifestation 3 an organized godly system. Due to the fact, as an institution3 the religi3 is continuously developed in a certain context and 3. (ed.), logo: Kritik Dan Identitas Agama, Greg Barton, Gagasan Islam Liberal di Indonesia: M. Ahmad Khaerurrozikin DOI: Today's religious pluralism has become a social fact that hits Indonesia, the sovereign state with a population 3 consisting of various religious origins. Even the enemy of religions. One of the solution 3 is carried out by applying the theory of religious pluralism that predicted enough To reduce the conflict between religious communities. Communities communities

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