

THEOLOGY OF HARMONY IN THE INDONESIAN CONTEXT: AZYUMARDI AZRA'S PERSPECTIVE

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Abstract

This study examines Azyumardi Azra's perspective on the theology of harmony in the Indonesian context, particularly in addressing the dynamics of religious plurality and conflict. In the last two decades, Indonesia has witnessed serious cases of religious conflict, such as the Ambon conflict (1999–2002) and various sectarian tensions within Islam itself. For Azra, the theology of harmony reaches its culmination in the acceptance and practice of Pancasila as the state ideology, which provides a unifying foundation for different religions in Indonesia. This research employs a library study and character study approach to explore Azra's ideas, focusing on his concept of Islamic inclusivism. The findings indicate that Azra situates harmony on two levels: doctrinal, which emphasizes the universality of Islamic teachings, and historical, which acknowledges the lived experiences of Indonesian Muslims in a plural society. Furthermore, he highlights the importance of local wisdom, such as the Minangkabau philosophy "*dima bumi dipijak, di situ langit dijunjung*" (where the earth is stepped on, there the sky is upheld), which promotes contextual inclusivism without sacrificing core faith and practices. Thus, Azra's theology of harmony offers a constructive framework for interreligious coexistence and national integration in Indonesia.

Abstrak

Penelitian ini mengkaji perspektif Azyumardi Azra tentang teologi harmoni dalam konteks Indonesia, khususnya dalam merespons dinamika pluralitas agama dan konflik keagamaan. Dalam dua dekade terakhir, Indonesia telah mengalami berbagai konflik serius, seperti konflik Ambon (1999–2002) serta ketegangan sektarian di internal umat Islam. Bagi Azra, teologi harmoni mencapai puncaknya dalam penerimaan dan pengamalan Pancasila sebagai ideologi negara, yang berfungsi sebagai dasar pemersatu bagi beragam agama di Indonesia. Penelitian ini menggunakan metode studi pustaka dan pendekatan studi tokoh untuk menelusuri gagasan Azra, dengan fokus pada konsep inklusivisme Islam. Hasil penelitian menunjukkan bahwa Azra menempatkan harmoni pada dua level: doktrinal, yang menekankan universalitas ajaran Islam, dan historis, yang mengakui pengalaman umat Islam Indonesia dalam masyarakat plural. Selain itu, Azra menekankan pentingnya kearifan lokal, seperti falsafah Minangkabau "*dima bumi dipijak, di situ langit dijunjung*", yang menumbuhkan sikap inklusif kontekstual tanpa mengorbankan iman dan praktik inti keagamaan. Dengan demikian, teologi harmoni Azra menawarkan kerangka konstruktif bagi kerukunan antaragama dan integrasi nasional di Indonesia.

INTRODUCTION

Agama comes from Sanskrit, "*A*" meaning "not" and "*gama*" meaning chaotic, interpreted as not chaotic (Sudarto, 2016). Religion never runs away from humans, humans really need religion in their lives. According to the term religion is a teaching, a system in the form of a way of being taught by carrying out existing rules. In religion there are rules that provide peace of life for humans, away from chaos (Ismail, 2017). So

that makes someone interested in studying and understanding how religion is used in life.

Religion, in the context of social life, does not have to mean prayer. In another perspective, religion is a bond of solidarity and development, to carry out peace between people. On the other hand, religion can be one of the factors that cause wars. Religion functions as both peace and division in people's lives. Unequal judgment of groups of people is a factor that creates the cause of this. So that the potential for wisdom is defeated by conflict between communities and can damage the social system in society (Taufik, 2015).

The causes of conflict within one religion or between religions occur because of various cases of failure in law enforcement issues, economic disparities, people's welfare, political manipulation both at the national and local levels. Especially regarding the "religious revival" because it is carried out with the spirit of spreading religion aggressively. Religious attitudes are one of the factors that cause religious violence within religious communities (Mariastuti, 2019). So that it causes conflicts that become violent, such as when it is not responded well.

Religious conflict is one of the most important types of conflict in Indonesia in the last two decades, both in terms of the number of incidents and their impact. Some religious conflicts have been violent and violent such as the conflicts in Maluku and Poso. Sectarian and place of worship disputes are relatively low – scale, some of which are seen as contraventions. Despite the low level of violence, some conflicts over places of worship and sectarianism are protracted. The democratization process in Indonesia took place at the same time as conflicts increased. Violent events such as the Ambon conflict (1999 – 2002) occurred after people of different religions had lived in peace for hundreds of years. It also occurred in various other regions in Indonesia such as the referendum violence in East Timor, rebellion in Aceh, and violence in Papua. At that time the Indonesian nation felt a chaotic atmosphere because Indonesian society was experiencing a split in unity that led to conflict (Panggabean, 2014).

Conflict over places of worship is the most important issue in interreligious conflict in Indonesia. Another type of conflict is sectarian conflict. It involves different sects within one religion (Lubis, 2025). Such as attacks on Ahmadiyah people (in Lombok, Kuningan, Pandeglang), Al – Qiyadah Al – Islamiyah Siroj Jaziroh in Padang, Shia people in Sampang and so on. The handling must be done jointly between the government and the community. Indonesia is known for its ethnic, racial, cultural and religious diversity. The Indonesian people should utilize this to understand each other and appreciate these differences as a beauty that is owned by this nation. So that the Indonesian nation has the potential as one of the countries that has a good character attitude, as a population with a very unique diversity by practicing mutual respect and protection in a democratic country (Muallim Lubis, 2025). This is the goal desired by the motto "*Bhineka Tunggal Ika*" (although different but still one). Indeed, Islam is a religion of rahmatanlilalamin, which is a mercy for all nature, not only for Muslims but also for people of other religions (Azhari Andi dan Ezi Fadilla, 2016).

Theology comes from the Greek theos meaning God and logos meaning science. Theology means the science of divinity (Sulaeman, 2020). The discussion is related to God and his relationship with the universe, especially God's relationship with humans as God's most perfect creatures. Harmony comes from the Arabic word rukunun, which means pillar, base, principle. Broadly speaking, brotherhood and togetherness in differences such as religion, language, ethnicity, and culture (Arifinsyah, 2008). The theology of harmony, has a more open and moderate theological thinking, than the

exclusive theology that is "wrong and therefore lost in the middle of the road" does not give the slightest room for tolerance of how others view their own religion (Abidin, 2017).

Azyumardi Azra is a Muslim intellectual figure in Indonesia. One of the respected figures by Indonesian scholars. Azra took part in the renewal in the 1970s in preserving tradition by analyzing critically and systematically (Ahmad, 2013). Inclusivism is an understanding that assumes that truth does not only exist in one's own group, but also in other groups, including in religious communities. The purpose of this research is to find out and explore the discussion. The focus of the discussion of this article is focused on the theology of harmony in Azyumardi Azra's perspective in the Indonesian context which has a unique diversity, diversity such as differences in religion, ethnicity, language, race, belief, culture, tradition, and so on. The type of research used is literature, using a character study approach. The primary source is the original works of Azyumardi Azra and secondary sources are references from other people's works that cover the discussion studied.

Research on the focus of the study conducted by researchers, including: First, a journal written by Rosmani Ahmad (2013), entitled *Knowing Azyumardi Azra in Islamic Thought*. This research focuses on discussing his thoughts on the constellation of Indonesian Islamic thought. Second, a journal written by Maria Ulfa (2013), entitled *Observing Nurcholis Madjid's Religious Inclusivism*. This research focuses on discussing inclusivism as a school of thought if the truth does not only exist in one's own understanding, but also in other understandings, including in the religious community (Ulfa, 2013). Third, a journal written by Khairan Husin (2014), entitled "The Role of Mukti Ali in the Development of Interfaith Tolerance in Indonesia". This research focuses on discussing that every human being has the responsibility to firmly reject forms of discrimination and intolerance in the name of religion and belief, while affirming the function of religion and belief as a supporter of human glory in the mission of building peace (Husin, 2014).

Fourth, a journal written by Zulfan Taufik (2015), entitled "The Synergy of Pluralism and Human Rights in Maintaining Human Values". This research focuses on discussing the existence of religion to be important to reflect on, because it is generally believed that religion holds similar ideals. However, reflecting the existence of religion in the humanization process turns out to be a matter that is not simple. Fifth, a journal written by Zaprul Khan (2016), entitled "The Significance of Nurcholish Madjid's Inclusive Da'wah for Indonesian Society". This research focuses on Islamic thought. The inclusivism group originally existed in the sense of Islam not in institutionalized religion. Inclusiveness in Cak Nur's perspective is that it should start with something fundamental to the meaning of Islam (Zaprul Khan, 2017). Sixth, a journal written by Taufani (2018), entitled "Gusdur's Pluralism Thought". This research focuses on discussing Gus Dur analogizing the concept of Pluralism like a big house consisting of many rooms and each person has their own room. When connected in the context of the state, all citizens who are residents of the NKRI house are obliged to care for, maintain and protect the NKRI mansion that has been built on the foundation of Pancasila and the diversity of primordial identities (Taufani, 2018).

There are not many journal articles that examine Azra's thoughts in this research study. Seeing previous research that discusses the problem of the study of Inclusive Islamic thought in Theology and Religious Pluralism according to various figures in Indonesia, so the author is interested in focusing the research conducted, namely on the thought of "Theology of Harmony in the Indonesian Context".

OVERVIEW OF AZYUMARDI AZRA

Azyumardi Azra was born in Lubuk Alung, West Sumatra, on March 4, 1955. His father was named Bagindo Azikar and his mother was named Ramlah. He has two younger brothers and one younger sister (Dwifatma, 2011). Azra's father was a trader of wood and koprah, while his mother was a religious teacher. Azra's life was very mediocre, with very little opportunity to continue his education to college. However, with the efforts and hard work made by his parents, Azra was able to get the opportunity to go to school. Thanks to the upbringing of his father, Azra tried to love knowledge. His father and mother realized that they could not give anything to their sons and daughters, but only gave them the spirit and effort to seek knowledge with hard work (Ahmad, 2013).

Azra's early education was at an elementary school close to his home. Then he went to Padang State Religious Teacher Education School (PGAN). Graduated in 1957. He continued his studies at IAIN Jakarta. His consideration, because the Metropolitan city is the center of intellectual tradition. Because in history many famous figures in Minangkabau migrated in Jakarta, such as Muhammad Natsir, Buya Hamka and so on. The development of Azra's expertise in his science grew in 1986 when he received a scholarship at Fulbrught to continue his Masters study program at the University of Colombia, New York, United States. About 2 years successfully completed the MA program at the Department of Middle Eastern Languages and Cultures in 1988. Followed by the Colombia University President Fellowship program, then to the Department of History, at the same University. He obtained a second MA degree in 1989, and an M. Phil degree in 1990 in the field of history. So that he obtained his Ph.D in 1992. Furthermore, he continued to the Postdoctoral program at Oxford University in 1995–1996. He received the DR.HC degree in humane letters from Carroll Colage, Montana, USA (May 2005) and honorary professor of the University of Melbourne (2006) (Azra, 1999).

Azra is married to Ipah Farihah, has 4 children. He is a professor and has served as Rector for 2 periods. The last rector of IAIN Jakarta in 1998–2002 and the first rector of UIN Jakarta in 2002–2006, and Director of Postgraduate Program of UIN Jakarta in 2007–2015 (Azra, 2020) Azyumardi Azra died September 18, 2022.

THEOLOGICAL CONCEPT OF HARMONY IN THE PERSPECTIVE OF AZYUMARDI AZRA

Like other religions, Islam clearly contains exclusivist claims. Islam being a religion of revelation, its exclusivism in various matters can sometimes be closed and inviolable. For example, in the two creeds as proof of testimony and recognition of the absoluteness of God and proof of Muhammad's apostleship. In Islam, it is included in the study of tawhid, as the belief of Muslims. In addition, Islam emphasizes religious inclusivism, according to the teachings of the Qur'an and Hadith. The discussion focuses on Islamic inclusivism, consisting of 2 levels, namely the level of doctrine, concepts and ideas and the historical level. The second level is specific to the historical experience of Muslims in Indonesia, with universal requirements for developing Islamic inclusivism in contemporary Indonesia (Azra, 1999).

Theology in understanding something is not limited to the discussion of divinity alone. In its early historical development, theology discussed three major things, namely the nature of Islam and the status of Muslims who commit "big sins", human freedom, and the attributes of God. After developing theology does not only discuss these 3

things, but has developed with the emergence of new discussions in "theology", such as land theology (Hasan Hanafi), environmental theology (Sayyed Hossin Nasr), liberation theology and so on. So that raises the "theology of religious harmony" as an interesting discussion to discuss.

1. Religious Harmony: Framing Islamic Theology

Islamic theology which discusses inter – religious and inter – faith life is a discussion that is closely related to Islamic doctrine, namely in the relationship between humans and the relationship between Islam and other religions. The true basis of Islam views humans and humanity as positive and good. In Islam, humans come from the same origin, namely the descendants of Adam and Eve. Although the origin is from the same ancestor, then developed into different tribes, different nations give rise to different beliefs and civilizations. It raises the desire to know and understand the differences between each other. The difference between humans in Islam, not in the color of their skin and their nation, but in the level of piety that exists in humans in accordance with the Qur'an, namely (Q.S. Al – Hujurat: 13). This is the foundation of Islamic teachings that discuss the "unity of mankind" striving to develop a sense of brotherhood between humans (Azra, 1999).

Thus, religious pluralism in human life is God's law (*sunnatullah*). Because Islam prohibits the imposition of religion on anyone and anyone else. If it is God's will to make all humans believe, then all humans will believe (Q.S. Al – Baqarah: 256 and Yunus: 99). Islam states that there is a right to live in other religions and carry out the teachings they believe in according to their beliefs without anyone disturbing them. This is what Islam teaches about tolerance with different religions. It can be seen from the early history of Islam that respects other religions. Because Islam views that all prophets have 1 main teaching containing 2 elements, namely the teaching of monotheism and the teaching of morality in order to carry out good deeds and avoid bad deeds. In accordance with the times until now.

2. Historical Muslim Experience

Starting from the experience of the Prophet Muhammad when the Prophet began his hijrah to the city of Medina in 622 AD. At that time the Prophet participated in shaping the city of Medina, which began history in theology, as well as opinions about the harmony of Muslims with people of different religions, especially Jews and Christians. The first historical moment was the agreement of the Medina Charter or Medina Constitution, which contained the rights of the Jews to live in peace with the Muslims. They agreed to the agreed Constitution of Medina. Furthermore, when the conquest of the Christian Byzantine territory, the Muslim army had taken control of Jerusalem, Umar bin Khattab had received the key to the city of Jerusalem from an Archbishop of the city by implementing a joint decision that Umar guaranteed the security of their souls and their property, their churches and crosses and to the Christians (Azra, 1999).

Since the 9th century AD, Muslim relations with other religions have changed. Especially Muslim – Christian relations. Muslims were in decline, but European Christianity made a concerted effort to move forward, in the face of the Muslim world. The field of Islamic scholarship was in a period of transmission developed by the European Christian world. The translation of Arabic scholarly works into Latin in the 11th and 13th centuries played an important role in the radical development of culture. The advances in science and technology achieved by Europe in the 19th and 20th centuries changed the relationship between Muslims and Christians. Europe's political

dominance and colonialism over the Muslim world heightened the intensity of the conflict, leaving strong historical remnants to the present day (Azra, 1999).

3. Indonesian Experience

The experience of Islam in Indonesia is very different from the experience of Islam in other parts of the world. Because the process of spreading Islam in Indonesia generally took place by a process (peaceful spread), the first period was carried out by traders who came directly from the Middle East to Indonesia since the 8th and 9th centuries AD. Furthermore, the process through the efforts of Sufis who came to Indonesia to travel from one place to another. So that it raises various factors of the entry of Islam in Indonesia, namely the universal and inclusive religion of Islam, not doing syncretic things with local belief systems that already existed in the territory of Indonesia.

Islam's problems with Dutch colonialism in some ways led to an increase in Islamic exclusivism. The arrival of the Dutch, the majority of whom were Christian, encouraged the consolidation and intensification of religious identity. It was less conducive to creating a sense of unity in different religious beliefs (Azra, 1999).

One of the earliest examples of the emergence of renewal in Islam originating from Sufi and Tariqah groups throughout history, which led to a long war conflict between the Dutch and the indigenous population as is well known in the history of the Indonesian independence struggle is the Padri Movement in Minangkabau, West Sumatra. The Padri Movement is a well-known pioneering event in the history of Islamic renewal in the archipelago.

Islamic exclusivism has rejected the teachings of local beliefs, which has led to increased efforts to reform the Islamic tradition since the 17th century. Through networks of scholars such as Nur al-Din Al-Raniri, Abd al-Ra'uf al-Sinkili, Muhammad Arsyad al-Banjari, or the Padri movement in Minangkabau, Islam in Indonesia has become increasingly scripturalistic. Muhammadiyah, in particular, tried to have good relations with non-Muslims, especially Christians, although it did not feel suspicious of Christian missions that had been privileged by the Dutch government in power at the time (Azra, 2013).

The culmination of the Islamic "Theology of Harmony" in Indonesia is accepting Pancasila as the basis of state or national ideology on August 18, 1945. Pancasila consists of 5 fundamentals, namely: 1) Belief in the One and Only God, 2) Just and Civilized Humanity, 3) The Unity of Indonesia, 4) Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Amongst Representatives, 5) Social Justice for the Whole of the People of Indonesia.

The five precepts are a unity of the values of Indonesian society and the foundation of the Republic of Indonesia. Pancasila is a noble covenant that must be used as a guide for the nation, government and all Indonesian people. Pancasila is able to unite our pluralistic nation. The values contained in the five foundations are listed in the Preamble of the 1945 Constitution of the Republic of Indonesia. Thus, as children of the nation, we must strive to practice the values contained in Pancasila (Abustan, 2023).

In the inter-religious context in Indonesia, Pancasila is what develops *kalimatun sawa'*. By accepting Pancasila, it is a historical proof that Islamic leaders are very concerned with national harmony and integrity, by not prioritizing the interests of Islam itself and Muslims. Pancasila is the basis of the state or national ideology from the beginning of independence, which essentially does not conflict with Islamic teachings. All Muslim scholars and leaders in Indonesia are of the opinion that Pancasila is in

accordance with the main core of Islamic teachings. Although there have been attempts by certain Muslims in Indonesia to change the basis of the state from Pancasila to Islam, it is a sporadic effort, which is opposed by the majority of Indonesian Muslims. In view of its essence, the Pancasila ideology does not conflict with Islam, so the emergence of solid extreme groups to change the basis of the state and national ideology with Islam is an action that must be prevented by all Indonesian people (Azra, 1999).

So that the harmony of inter – religious life in Indonesia can develop in the central nontheological, such as in the ethnic, social, political and economic fields. By doing conditions such as eliminating suspicion and hatred of differences that exist in society, by respecting, appreciating, loving each other and being tolerant in a diverse environment. Foster a sense of brotherhood as children of the Indonesian nation who love each other's diversity. Which can create harmony and harmony in practicing the noble values in Pancasila.

4. Three Frames of Harmony

a. Inter – religious harmony

Islam emphasizes to its followers to implement the teachings in accordance with the Qur'an (Q.S. Al – Imran: 64) called *kalimatun sawa'* to people of different religions. It should be built on the way of truth, namely *tawhid*, the Oneness of God. It is from this basis that common ground is developed in various fields of life. By developing common points instead of differences, creating a common life of tolerance, mutual respect and mutual trust. Islam does not prohibit people from interacting with people of different faiths and religious beliefs. Mutual respect between religious communities exists in *mu'amalah*, which is a social attitude in life. As for *aqidah* and worship, Islam strictly prohibits its people to tolerate in accordance with Q.S. al – Kafirun: 6 means: for you your religion and for me my religion. However, all religions agree on good and bad things in the level of human life in religious differences (Azra, 1999).

b. Harmony between people of the same religion

Muslims in Indonesia and other countries must practice noble moral attitudes in living a better life between people. It is in the teachings of *akhlak al-karimah* in order to live in harmony and peace in a diverse society. We should practice one of the famous sayings of Minangkabau philosophy "dima bumi dipijak disinan langik di junjuang" means not sacrificing faith, worship and other Islamic teachings. Because problems will come at any time and wherever we are (Azra, 2020). In Islamic teachings, *adab* is the same as morals, covering several discussions in life. The basic *adab* is personal, namely *adab* towards Allah SWT. Who has created humans with the best of creators. Social manners are manners towards parents, siblings, neighbors and the surrounding environment so that humans try to carry out the function of their caliphate on this earth as well as possible and utilize their minds as perfect creatures. If humans practice manners and civilization in their lives, the Indonesian state and nation can excel with its civilization. It must be by practicing *adab* and civilization as a whole (Azra, 2020).

c. Religious harmony with the government

Indonesia in the midst of socio – cultural and religious diversity, and the democratic political transition it is experiencing, various civil society institutions and organizations have played, are playing, and continue to play an important role in strengthening democracy and a harmonious and peaceful socio – political life (Azra, 2020). Pancasila is a noble covenant that must be used as a guide for the nation, government and all Indonesian people. Pancasila is able to become the foundation and philosophy of life of

the Indonesian people who are pluralistic in terms of religion, ethnicity, race, language, and so on. Therefore, efforts to strengthen the belief in the importance of Pancasila for the life of the Indonesian nation must be a belief for every human being in Indonesia. Freedom of religion and the protection of different religions against oppression must continue to be fought for by all levels of society, involving the cooperation of others such as NGO, businessmen, parliament, ministries and government (Azra, 2020).

5. Differences in Azyumardi Azra's Theology of Harmony with Indonesian Figures

a. Mukti Ali

According to Mukti Ali, the theology of harmony is Pancasila as a foundation for fostering religious harmony in Indonesia, including philosophical in the form of Pancasila philosophy which contains basic values and principles accepted by all parties and groups. Using the concept of "agree in disagreement" is a manifestation of the spirit of "Bhinneka Tunggal Ika" (different in one purpose). This means agreeing in difference (Hayati, 2017).

The concept of agree in disagreement in the model of religious harmony, Mukti Ali describes it as follows: First, Mukti Ali explains the importance of maintaining harmony between religious communities. The people of one religion have various different groups, for example in Islam there are at least four major *mazhab* Islam in Indonesia also consists of Muhammadiyah, Nahdatul Ulama (NU), the Majelis Syuro Muslimin Indonesia (Masyumi), the Dewan Dakwah Islamiyah Indonesia (DDII) and so on. Likewise, non-Muslim religious people have differences in one body. If the differences in one religion are not managed properly, it is not impossible that the potential turns into conflict. As has happened in recent years within the Muslim community, even internal Islamic organizations can clash between camps. Second, the importance of maintaining harmony among people of different religions is also emphasized. In history, religious conflicts in any part of the world have occurred, including in our country, which a few decades ago had amazed the world because of its success in managing diversity in the spirit of unity. But lately the Ambon and Poso conflicts are clear examples of the failure of the government and religious communities to realize the second point. Third, the importance of fostering the relationship between religious communities and the government so that religious life can be carried out in a feeling of peace and security. In this regard, Mukti Ali also stated that the Indonesian state is not a theocracy nor a secular state (Husin, 2014).

b. Abdurrahman Wahid

Abdurrahman Wahid's concept of thought in developing the discourse of theology of religious harmony includes: tolerance and pluralism. Gus Dur analogizes the concept of pluralism that he has as a big house consisting of many rooms and each person has his own room. When in the room, everyone can take care of and use their room and has the right to do anything in their room. However, when in the living room or family room, each room occupant must merge to maintain the interests of the house together. All residents of the room must work together to care for, maintain and protect the whole house. When there is an attack from outside, then they do not question the origin of their room and must unite against the attackers who want to damage the existence of the house. When connected in the context of the state, all citizens who are residents of the NKRI house are obliged to care for, maintain and protect the NKRI mansion that has been built on the foundation of Pancasila and the diversity of primordial identities (Taufani, 2018).

So far, there are many Muslims who become allergic when they hear the term pluralism, especially after the fatwa of the Majelis Ulama Indonesia (MUI) which forbids secularism, pluralism, and liberalism because it is considered something foreign in Islam, not to say as a product of Western thought. However, Gus Dur denied this, because for him Pluralism is a *sunnatullah* or inevitability that cannot be circumvented. Pluralism is a design of God so that humans can get to know each other and learn from each other in order to complement and perfect each other (Faqieh, 2010).

From the explanation above, it can be concluded that although this research is different from research on the views of figures such as Mukti Ali and Abdurrahman Wahid about the theology of harmony, they have tried to formulate so that religious harmony in Indonesia still tries to respect religious differences. Because religious differences are *Sunnatullah*, namely the decree of God. The Indonesian people must practice mutual tolerance and understand the religious differences that exist in the surrounding environment to achieve harmony in different diversity. We should practice one of the famous sayings in Indonesia, for example the Minangkabau Philosophy "*dima bumu dipijak disinan langik dijunjuang*" means that we will not sacrifice our faith, worship, and other Islamic teachings. Because problems will come at any time and wherever we are. If practiced in community life, a sense of brotherhood and tolerance will color the life of the diverse and pluralistic Indonesian nation.

THE MEETING POINT OF AZYUMARDI AZRA'S THEOLOGY OF HARMONY IN THE FRAME OF INDONESIAN DIVERSITY

Inclusivism theology is also called "theology of religious harmony", such as intra – religion, extra – religion, with other religions. The discussion in the theology of inclusivism is to develop religious teachings that are inclusive, respect differences and care in religious diversity that believe some beliefs in each religion can feel a life of mutual respect and appreciation. The figures supporting theology of inclusivism are Mukti Ali, Nurcholis Madjid, Abdurrahman Wahid, and Djohan Effendi. A good attitude in responding is to practice mutual respect, tolerance and acceptance of the differences that exist. Historically, diversity in Muslims consists of several aspects of life, namely First, normative Islam is in terms of norms and normative teachings in Islam, such as the Qur'an, hadith, ijma', and so on. Second, historical Islam is Islam that is actualized in everyday life. Living Islam. Not hadist, it is actual when practiced, lived, actualized by its people. Islam that lives in history.

Islam also has many schools, but some people reject it and say that Islam is one. Textually, Islam is indeed one, but after the mind tries to understand something, to actualize it, plurality is an unavoidable reality. For example, the scholars of the Imam Mazhab (Hanafi, Maliki, Shafi'i, and Hambali), when trying to understand the Qur'an and Hadith, differences arise. The level of difference that occurs is legitimate. In accordance with their respective scientific understanding. So plurality is a necessity (Azra, 2017).

Indonesia is a Pancasila state, not an "Islamic state" nor a secular state. Islam, along with five other religions (Protestantism, Catholicism, Hinduism, Buddhism and Confucianism), is a union of "state – recognized religions". Indonesia is different from Malaysia and Brunei Darussalam, which have made Islam the official religion of the state, taking responsibility for the consequences (Atiyyah, Solikhudin, & Rohman, 2023).

The lessons to be learned from these differences are the history and the role of Muslims in different countries. Muslim societies should strive and strengthen their attitudes to growth and development from the realities and experiences they have gone

through in various aspects of life. If strengthened, Muslim societies can be influential in creating peace and prosperity for all Indonesians. Indonesia is more fortunate than other Muslim countries to have Pancasila as its state ideology, which is friendly to religion (Azra, 2020).

He argues that violations that occur in terms of freedom of religion and belief are due to factors such as:

1. The political and power system does not justify freedom of religion on the basis of the state ideology that should exist in "national unity" and "national development". However, there is a political system and power that gives freedom of religion and belief to citizens. But the government and law enforcement agencies do not enforce well and correctly the freedom of religion guaranteed by law. Resulting in the emergence of intelligence groups that act in a violent manner against other religious communities.
2. Violation of economic conditions. The greater the difference in need between the rich and the poor. The rise of intolerance within society often leads to divisions within religious communities.
3. Violations in the freedom of religious secretarianism, if intra – and inter – religious secretarianism increases, it will increase the occurrence of violations in freedom of religion. Conflicts of religious sectarianism are difficult to avoid because all religions contain different sects, schools, denominations, secretarianism should not lead to intolerance between one religion and another. Religious sectarianism should be well controlled through mutual respect and respect for differences that exist in the community in order to produce a moderate and inclusive attitude (Azra, 2020).

Changes that occur in the aspect of religious studies are an inevitable process seen from several factors that influence each other. In Indonesia, religious studies are academically conducted at various religious – based universities such as the College of Theology (Christian), the College of Philosophy (Catholic), the Islamic Institute. Since the early 1980s the approach to religious studies has changed rapidly. Comparative religious studies began to be abandoned, replaced by religious studies looking at one's own religion and other religions as they are. Using such a character approach, religion is not viewed idealistically. Instead, religion as a tradition with adjustments to its ever – changing environment. Creating an attitude of mutual respect and tolerance within one religion and with followers of different religions (Azra, 2020).

Islam is basically compatible with democracy, because its teachings are in line with democracy. The problem is that within Muslim circles there are many different understandings and interpretations both in the theological and ritual fields, as well as in politics and statehood. The relationship between Islam and democracy is related to issues of citizenship, religious pluralism, human rights, and the mass media complicates the relationship between Islam and democracy. To make it easy to understand, we must learn from the Indonesian experience (Azra, 2020).

Indonesia is a pluralistic and multicultural country. In the midst of diversity there is an attitude of unity that exists in the motto of the Unitary State of the Republic of Indonesia (NKRI) with the principle of *Bhinneka Tunggal Ika*, which is although different but still one. With an explanation of Indonesia's demographics 88.2% are Muslim, the diversity that occurs in the country of Indonesia is motivated by various ethnicities, languages, religions, races and so on. For example, the traditional customs of Javanese, Batak, Malay Muslims are different from Minang Muslims, even though they are both Muslims, and the same Indonesian nation (Jelia Subagja, Ayu Afiani, Rio Pratama, & Al Kautsar, 2023).

The motto of Bhinneka Tunggal Ika is the diversity and distinctiveness of a reality of society and the environment as well as the ideals to build the nation. It is a motto that expresses the unity that comes from diversity. Diversity is a social reality, while unity is a national ideal. As a "golden bridge" to the formation of a bond that embraces diversity in a nation is an independent and sovereign state. Differences are seen as a force that can unite the nation and state in an effort to realize the ideals of the state.

Freedom of speech and religion is not without limits. Freedom of expression and freedom of religion must respect the rights of others by not disturbing others who are different and not hating the differences that exist. The Qur'an also prohibits its people from hating others who are different in any way. Islam recognizes human nature. Islam provides freedom of opinion with the advice of a gentle and wise attitude. And must protect each other between fellow human beings (Azra, 2020).

Thus Islam as a religion that is *rahmatanlilalamin*, namely mercy for all nature, must be practiced and practiced by Muslims in an environment that has a unique diversity such as in Indonesia. Because humans as the most perfect creatures of Allah have the responsibility as caliphs on earth. In diversity and diversity, *adab* must be practiced in the life of the nation and state with *al-akhlak al-karimah*. Universally discussing tribal, cultural and religious issues, from the diversity that already exists in the Indonesian nation state, namely Bhineka from the aspects of customs, religion, ethnicity, race and language. The four pillars of the life of the nation and state should we keep, understand, live and implement in everyday life, namely where Pancasila as the basis of the state that contains noble values to unite the diversity of the Indonesian nation, the 1945 Constitution as a rule that should be obeyed, NKRI is a fixed price and Bhinneka Tunggal Ika is the adhesive of all the people so that it is in accordance with the goals aspired by this nation.

CONCLUSION

What are the results of the discussion of this research? This research is centered on Islamic inclusivism as a method consisting of two levels, namely historical doctrine. Especially the history of Muslims in Indonesia, is needed to develop Islamic inclusivism in Indonesia in contemporary times. Religious pluralism in this life is inevitable because it has become a decree of Allah (*sunnatullah*). In Islam there is no element of coercion in any case. In the history of Islamic experience, it began when the Prophet Muhammad migrated to Medina in 622 AD. The Medina Charter or Medina Constitution is an agreement between Jews and Muslims.

The culmination of Islam's "Theology of Harmony" in Indonesia, namely the acceptance of Pancasila, is historical evidence that Islamic leaders place great importance on national harmony and integrity, by not prioritizing the interests of Islam itself and Muslims. We should practice one of Indonesia's most famous sayings, such as the Minangkabau philosophy of "wherever the earth treads, there is the sky in the sky", meaning that we will not sacrifice our faith, worship and other Islamic teachings. Because problems will come at any time and wherever we are. Pancasila as the foundation of Indonesia has united various religions. The motto of Bhinneka Tunggal Ika is the diversity and distinctiveness of a reality of society and the environment as well as the ideals to build the nation.

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