Implementation of Tasamuh Concept in a Sociological Perspective in Multicultural Society

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ABSTRACT: Religion, from the beginning by sociologists, is believed to have links with other social institutions. Sociology studies religion not only in its social dimension but also in its dimension. Tasamuh contains elements of respect, appreciation and sympathy in the life of a heterogeneous or plural society, especially in religious life. The concept and reality of tasamuh practice are different. This study aims to examine the idea of tasamuh from the perspective of the sociology of religion in a multicultural society in Bali and Indonesia in general. This research uses a website study approach in a qualitative approach, in a case study design. Data collection techniques are used by conducting website research, participant observation, and documentation. Data analysis used data presentation, reduction, and conclusion, including single-site, followed by cross-site data analysis. Checking the validity of the data is done with credibility. From the explanation above, there is wisdom from tasamuh behaviour found in a multicultural society in Bali, namely a sense of calm in oneself and others, making it easier to solve problems that seem difficult for others, getting more friends, easy to get relationships, if you get difficulties you will many people help. The results of this study provide an overview of the implications of applying the tasamuh concept for multicultural societies. This is a lesson for everyone that life is not about oneself but the benefit of others.


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I. INTRODUCTION

Religion becomes an institution from a socio-cultural perspective. Religion also has a long history when viewed from its past. There is the term heavenly religion, and there is also an earth religion. (Daulay, 2014), the essence of religion is the belief in the existence of a mighty God, obeyed by His servants. In terms of etymology, religion is customs, regulations, laws, obedience and obedience, vengeance, leaving God, reckoning the doomsday, and religious advice (Hassan, 1980).

Sociology places religion as a part of the social phenomena present in society. Religion has an individual dimension as well as a social one. Sociology has paid great attention to this religious phenomenon since its inception. A person's religious beliefs have a significant impact not only on his own life but can also have social implications. The sociology of religion emerged as a part of sociology which discusses faith. Belief in the paradigm of social facts is placed in the structure as part of the norms in society, namely religious norms. In general, the sociology of religion, in this case, studies the broader community by focusing on religion and its influences. (Pramono, 2017), the sociology of religion explores the role of religion in society; practice, historical setting, development and universal themes of a belief in humanity.

In general, the sociology of religion is a science that studies religious phenomena using perspectives, approaches, and sociological explanatory frameworks. The study of the sociology of religion focuses on religious groups or organizations, the behaviour of individuals within these groups, and how faith relates to other social institutions. Islamic figures in the Sociology of Religion include the name Ibn Khaldun. In his Muqadimah, Ibn Khaldun underlines history and social science that there is a continuity between ancient and medieval times and is very much reflective of modern sociology. Social change and community dynamics follow empirical laws and reflect activities and economic climates that align with reality.

(Pramono, 2017), in Indonesia itself, at first, sociology was only studied in universities as pure science. However, several things could have improved due to various obstacles, especially social problems, so studying social sciences is critical to overcoming this. Especially now, there are many issues and practices of understanding radicalism. Things that can be completed include the sociology of religion approach.
The word *tasyammuh* comes from Arabic, which means generous, broad-minded. In the Big Indonesian Dictionary, *tasyammuh* means broad-mindedness, broad-mindedness, and tolerance. The meaning of *tasyammuh* is an attitude or act of broadening the chest and patience in dealing with differences in both opinions, beliefs and religion.

Multiculturalism means cultural diversity. In the Big Indonesian Dictionary (KBBI), multicultural means that the diversity of Islamic culture is sent down to earth for all humankind and acts as a blessing for all of nature. The concept of Islamic teachings refers to humanist things that have concern for humans. Haidar Putra Daulay (2014), in the view of Islam, which is based on the Qur'an, shows that the recognition of the existence of all human beings without exception, carrying out human relations in the form of human relations (*hablum minannas*) is something that is not prohibited and even recommended when one sees the many positive impacts.

Quoted from the official website of the Indonesian Ministry of Education and Culture, the term multicultural society consists of three words, namely community, multi, and cultural. Society means a unit of human life that interacts according to a particular system of continuous customs bound by shared feelings. Lathifah, Setyaningsih, & Wulandari, 2022), multi means many or diverse, and cultural means culture. So, a multicultural society is a society that consists of many cultural structures.

The root of multiculturalism is culture. The large number of cultural structures is because many ethnic groups have their cultural forms, which are different from the cultures of other ethnic groups. In essence, a multicultural society is a society with many ethnic groups and cultures with various customs within the framework of coexisting side by side with each other who are equal and interact in a unitary socio-political order. Indonesian society is a multicultural society. The many tribes and cultures evidence this.

According to the 2010 BPS census, there are 1,340 ethnic groups in Indonesia. In the Javanese, not all cultures are the same. Even though they are both Javanese, the people of Central Java have a different culture from East Java and other areas in Indonesia. An example of a relevant area seen with the concept of *tasamuh* from a sociological perspective in a multicultural society is the Province of Bali.

**II. METHOD**

This research uses a website study approach in a qualitative approach, in a case study design. Data collection techniques are used by conducting website research, participant observation, and documentation. Data analysis started with data presentation, reduction, and conclusion, including single-site data analysis followed by cross-site. Checking the validity of the data is carried out: credibility, namely taking data sources that can be trusted as informants. Dependability, namely, the original is believed not to stand alone because it is related to another, so for the validity of the data, checks and checks are carried out between one source and another, as well as confirmation with other sources, and transferability which later the results of the research can be by other studies if a double check is held.

This research plan links with several previous works and writings to obtain connections with other literature. From the literature review, it can be found points of similarities and differences with research. The common issue is that they both discuss
the *tasyammuh* concept from the sociological perspective of religion in Indonesia and the multicultural society in Bali. Also, the relevance of *tasyammuh* from the perspective of a multicultural society in Bali.

### III. RESULT AND DISCUSSION

There are so many ethnic and religious cultures and diversity in Indonesia. The ethnicity in Indonesia and the different religions make Indonesia a barometer of the practice of inter-religious harmony. Indonesia is an example of Islam because it is unique from other Islamic countries. Those from other countries seem appreciative of the diversity of Indonesian Islamic phenomena. (Azra, 2009) mentioned that Indonesian Muslims sometimes suffer from complex diseases like minorities. This condition contradicts reality, with a population of 264 million (2018) and the most significant number of Muslims worldwide. This is, of course, a severe problem regarding the minds of Indonesian Muslims who feel threatened and are constantly being threatened by other people. However, Qodir, 2018) Indonesian Muslims rarely reflect on themselves as Indonesian Muslims, which is why they have to change their minds, not the minority but the majority and are not threatened by anyone but themselves and their feelings.

Islam, including other religions, is not only understood as an asset but as a function of preserving and maintaining the harmony of nature. Indonesia knows civilization, while Indonesia knows religion. Qodir, 2018) is a religion inherent in almost all life, nation and state. The uniqueness of Indonesian Islam in terms of political behaviour, religious behaviour, organizational behaviour, and righteousness has made Indonesian scholars conclude that Indonesian Islam is different from Islam in the Middle East and even in Southeast Asian countries such as Malaysia, Brunei Darussalam, and Patani in Thailand and Moro in the Philippines. The Indonesian Islam or religious phenomena in Indonesia must be given a perspective that can be said to be "typically Indonesian". From this uniqueness or uniqueness, a scientific approach is needed to find a complete picture of how religious life is in Indonesia, one of which is through the study approach of the sociology of religion.

The Sociology of Religion in the Indonesian context is an alternative approach to understanding or explaining the phenomenon of religion and society in Indonesia with an Indonesian system. A process that understands the phenomenon of religion and culture from the point of view of Indonesians, wherein Indonesia consists of various religions and is equally essential where Islam is the majority religion. So, what is needed is a sociology that understands Indonesia clearly and fairly, especially the relationship between religion and other sectors. Religious phenomena often do not occur in countries with a majority Muslim population, even in a country that officially uses an Islamic juridical basis or an Islamic state.

Islam is a religion that appreciates differences within certain limits. Prophet Muhammad SAW. Set an example regarding this tasamuh, namely when wanting to develop Medina, which has many tribes and religions (Quran: 109:1-6). Moreover, Islam appreciates one's thinking (Quran: 3:20). The forms of tasamuh include no compulsion in choosing a religion (Quran: 2:256).

The form of *tasyammuh* is not to impose interests and desires. God created humans with various interests and passions. Therefore, so that there is no conflict between the

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wishes and interests of fellow human beings, it is necessary to develop the nature of *tasamuh* in each individual. In addition, respect and appreciation. Likewise, there are differences in potential and expertise. One has advantages, and one has disadvantages. There is increasingly a need for *tasamuh* to facilitate the achievement of common interests. Differences in ethnicity, nation, profession, and so on are not reasons not to respect one another or to take each other for granted.

Behaviour that reflects the attitude of *tasamuh* includes not forcing religion on people. Within certain limits, as a Muslim, you are convinced that only Islam is the true religion, which Allah SWT approves. But in Islamic da'wah, a Muslim still allows other people to think about the truth. If someone thinks rationally and reasonably, surely he will choose Islam as his religion. Because, between right and wrong, it is clear the difference.

Then does not hinder the rights of others even though in his feelings there is hatred because of his morals (Quran: 43:83). *Tasamuh* behaviour also provides opportunities for others to take advantage. For example, someone, for some reason, is willing to plant trees in his garden. He is allowing other people to carry out their duties according to their beliefs (Quran: 6:135).

According to Pierre L Van den Berghe, the characteristics of a multicultural society include segmentation into forms of social groups. Diversity in culture can make people form certain groups based on the same identity to produce different subcultures from one group to another and have a division of social structure into institutions that are non-complementary and social integration grows because of coercion and interdependence in the economic field. Arum Sutrisni Putri (2022), social integration is very likely to occur if a multicultural society can be well coordinated. However, social integration arises not because of awareness but because of coercion from outside the self or the group.

Meanwhile, efforts to get used to being *tasamuh*, namely having akhlakul karimah in the form of *tasamuh*, need to do, among other things, understanding the way of thinking of other people for actions to be able to know more about the nature of these actions. In other words, not only assess the facts but need to understand the process. Appreciate and respect the rights of others, and try to find out more deeply about other people's actions towards us. So that it knows the extent to which the relationship between activities and motivation, beliefs and interests. In addition, try to be more thorough in looking at your actions and constantly evaluate yourself.

The development of Islam in Bali is also like in other areas. Many articles review the history of the development of Islam on the Island of the Gods. The history of Islam's arrival in Bali, now known as the Muslim Banjar, is indeed a unified whole. That is, the history of the arrival of Islam to this region occurred in waves, not in the same period, and occurred for various reasons. Buhanuddin, 2008 mentions the beginning of the arrival of Islam in Bali. Historians agree that it happened during the Balinese Kingdom, namely the Kingdom of Gelgel, Bali's largest and most authoritative kingdom. The domain was located around Klungkung at this time, namely in the early days of the arrival of Majapahit envoys to this kingdom and continued from the reign of Dalem Kresna Kapakisan to the power of Dalem Waturenggong and after that. (Arifin, 1998), some information from local sources and writings by foreign authors stated that Islam had entered Bali Island in the XVI century AD when the Balinese kingdom was centred in Gelgel, Klungkung Regency. The territory of the Gelgel

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Kingdom, especially during the reign of Dalem Watu Renggong, included Bali, Lombok, Sumbawa, Blambangan (East Java). The Javanese carried out the arrival of the earliest generation of Muslims before the reign of Dalem Waturenggong (1460-1550) or, to be precise, the era of Dalem Ketut Ngelisir (1380-1460), which coincided with the period of King Hayam Wuruk who ruled the Majapahit Kingdom (1350-1389). Since then, the Muslim community began to exist in Bali and even developed throughout the Province of Bali as it is today.

Examples of religious tasamuh in social life are; allowing friends or other individuals to worship according to their religion, not forcing other people to change their beliefs, not interfering with the worship process of other people, and not denouncing and demeaning other people's religions. Make friends with everyone, regardless of their religious background, keep in touch with neighbours, friends, and co-workers of different faiths, and continue to help other people affected by disasters even though they have different religious backgrounds.

In Bali, the example of *tasamuh* is not accidental. (Muhayat, 2014), the concept of housing development with a setting, for example, is the placement of residents next to different beliefs or religions. The neighbour's house is neatly arranged in front of his house with objections. Next to the neighbour's house is a small room for the family prayer room to carry out prayers. The next day's neighbour's house held a ceremony, and the next day the neighbours held a joint prayer event in the context of *aqiqah* or other religious activities. Even when all neighbours have Brata Penyepian celebrations, Muslim neighbours carry out Friday prayers. Of course, the implementation mechanism is based on specific regulations so as not to disturb one another.

In building places of worship that are intended for mass places of prayer, for example, many are found in Bali, where the areas next to each other are even a unique attraction. (Muhayat, 2014), in Badung, it is found with Puja Mandala in Nusa Dua, in Pecatu Graha Ungasan, in Tuban Airport Area, Dalum Permai Housing, Canggu Permai Housing, and in the Cargo area in the Citra Land area there is also a kind of Puja Mandala as in Nusa Dua and other places.

In various public and private schools, you can find students, education staff, teachers, and other officials of different beliefs, all of whom receive attention on their respective rights and obligations in practising their religion and beliefs. There is a place of worship for practice in carrying out their individual teachings in that place.

In Bali, many tourist attractions, hotels and other public places provide prayer rooms, especially for employees. In addition, at certain times, it can be used for joint activities with various management considerations in the company's work activities. Fields and other open spaces are used for Eid al-Fitr and Eid al-Adha prayers. Also, Renon Field, BTDC Field, Lagoon Field in Benoa Village and other available places.

In fact, in recent years, the field at the Badung Regency Government Center (Puspem), when the Regent of Badung A.A. Gde Agung gladly invited the place to be used to carry out Eid al-Fitr and Eid al-Adha prayers. On the other hand, cooperation in constructing public facilities, for example, banjars, temples, mosques, churches, monasteries, temples, and others, can be found and designed by many people of different religions and beliefs. It is not uncommon for financial support to be complementary in a way and a strategy of balancing mutual support built on
awareness, family ties, clan kinship, kinship ties, and social and religious relations based on sincerity.

Attachment and other kinship related to ups and downs have become a plural sight that can relieve families. The people who witness it are amazed by the empathy for the ceremony's procession or event. As can be seen, a sign of mourning at the hospital visiting a family is not only done by groups of people of the same faith.

Other matters related to social worship, for example, sacrifices and the distribution of sadaqah, are distributed to various groups who do not view a religion. Everyone who comes who shows their desire to need this is voluntarily welcomed with joy.

On various occasions related to business activities with inter-religious followers selling food, they have collaborated with Muslims to pay attention to the norms, fiqh. Also, during thanksgiving ceremonies and weddings, for example, the issue of the food being served is based on consideration of religious standards.

The synergy between youth and the media to create this harmony in society's activities has been going on for a long time. This activity is in the Muslim community under the auspices of the Unfaithfulness Division, handled under the Mosque Youth Section. Among them are spiritual development activities, social activities, social services, and so on. These activities have direct contact with accessing harmony in blood donation, mass circumcision, disaster relief, visits to disaster sites, visits for joy and sorrow, outbound, taking walks together, and outreach to harmony in youth circles based on scientific studies. All of them are friendly in utilizing technology and media to support activities' success further.

Within the Bali Religious Harmony Forum (FKUB), activities involving young people are often carried out through school socialisation in collaboration with sub-districts and security forces. These events are held during school activities and school holidays so that the involvement of young people is more focused. Technically, the structural parties had various activities related to this formulation of harmony at the concept and practice levels held at the Denpasar Education and Training Center Campus, which involved functional stakeholders from Bali, NTB and NTT. This shows integrative dynamics between subjects and objects in forming and formulating the realization of harmony in Indonesia, Bali in general and Badung Regency in particular.

Thus the formulation for the growth and development of harmony among young people is still well-programmed and structured, not limited to those who have experienced a process of assimilation and broad social accommodation. The application of universalism values in the life of the nation and state building in Bali in general and especially in Badung Regency for the sake of a civilized human ideal is still dynamic.

Conceptually theoretically (Glaser & Strauss, 1980), theoretically analyzing the true nature behind an event by looking at the theories or concepts that occur or develop. Ideas and concepts about Muslim society with these theories serve as a knife for analyzing Muslim communities in Bali who live amid a multicultural society.

This analysis aims to find the meaning, essence, and content behind the statements (William, 1986). Interpretation of data from informant statements is a significant meaning that is fully formulated in the form of themes. Meanwhile, themes are theoretical concepts conveyed by data found in research (Bogdan & Biklen, 1998). The images or theories presented can support, expand, or reject existing and
developing ideas regarding Islamic theological approaches in examining Balinese Muslims amid a multicultural society that can consistently actualize its religious entities competently. In this case, both were carried out individually and in the implementation of the collective.

The process of analysis and problem-solving in this discussion is adjusted to the formulation of the problem. The findings show that the implementation of Islamic values carried out by Balinese Muslims can form an order of harmony built based on the criteria of each religious institution with various activities and forms of learning processes by presenting multiple levels with various enrichments that can encourage the realization of spiritual life friendly with local geniuses, but also inseparable from the principles of Islamic norms and values. On the other hand, it shows that the structure plays a role by synergizing various policies and continues to encourage the dynamics of movement at the functional level to become a unified direction for achieving governance and the manifestation of religious life that is divine and basyariah.

Besides being able to make Balinese Muslims more applicable and active in constructing knowledge in religion and society, Islam is also a manifestation of the integrity of attitudes and actions, which can encourage Balinese Muslims to be more able to live and practice their religion well. Actions and behaviour are not only a goal but, more than that, and it is a necessity. Religion is no longer a form of command and prohibition but the essence of a need, in this case, various sociological impulses patterned through digital media.

Muslims in Bali are generally transforming Islamic norms and values, trying to teach the younger generation to know the Creator through His qouliyah and kauniyah verses in the formulation of attitudes and actions. The application of Islamic theology to Muslims in Bali, which is supported by the sophistication of digital media, is increasingly providing an understanding to the broader community, where it is understood that with good religious practice, there will also be good inter-community relations, so that obstacles, especially difficulties and interruptions in communication between citizens, can be avoided. Solving this problem takes place in a policy of structural, functional and various interests in stages and continuously with a pattern of coordination, consolidation and consultation (Ministry of Religion of the Republic of Indonesia, 3: 2003).

From the explanation above, there is the wisdom of tasamuh behaviour found in a multicultural society in Bali, namely, a sense of calm arises in oneself and others, makes it easier to solve problems that seem difficult to others, gets more and more friends, makes relationships easy, if you have trouble, lots of people will help. In addition, if you make a mistake, many people are willing to understand, can give you and others an incredible soul, and create a noble attitude and temperament.

IV. CONCLUSION

Indonesia is an example of Islam because it is unique from other Islamic countries. Those from other countries seem appreciative of the diversity of Indonesian Islamic phenomena. Uniquely, it seems that he rarely reflects on himself as an Indonesian Muslim, which is why those who have to change their minds are not the minority but the majority and are not threatened by anyone except themselves and their feelings.

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Moreover, Islam appreciates one's thinking (Quran: 3:20). The forms of tasamuh include no compulsion in choosing a religion (Quran: 2:256). The state of tasamuh is not to impose interests and desires. Humans God created humansarious interests and passions. Therefore, so that there is no conflict between the wishes and interests of fellow human beings, it is necessary to develop the nature of tasamuh in each individual. In addition, respect and value.

Likewise, there are differences in potential and expertise. One has advantages, and one has disadvantages. There is increasingly a need for tasamuh to facilitate the achievement of common interests. Differences in ethnicity, nation, profession, and so on are not reasons not to respect one another or to take each other for granted.

Examples of religious tasamuh in social life are; allowing friends or other individuals to worship according to their religion, not forcing others to change their beliefs, not interfering with the worship process of other people, and not denouncing and demeaning other people's religions. Make friends with everyone, regardless of their religious background, keep in touch with neighbours, friends, and co-workers of different faiths, and continue to help other people affected by disasters despite their diverse religious backgrounds. That's how tasamuh in a multicultural society contributes to the unity and integrity of the nation.

V. REFERENCES


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