

Knowledge-Based Religious Behavior: From Philosophical Critic towards Synergy in Diversity Amidst the Anthropocentrism Era

Sumper Mulia Harahap^{*1}, Muhammad Ikbal², Marlian Arif Nasution³

Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia^{1,2,3}

Email: sumper@stain-madina.ac.id¹, mikbal@stain-madina.ac.id²,

marliantarifnst@stain-madina.ac.id³

Abstract

This study is conducted to criticize religious behavior in recent times. This study aims to answer the problem of how to create togetherness by synergy (*ukhuwah*) mobilizing all components in the context of life in a nation and state. The data of this study were obtained from library sources by applying a library research model with an interdisciplinary approach. The results of the study showed that universal ideas about diversity can be accepted by every intelligent human being. Moreover, there are three main conditions to implement them (universal ideas about diversity). They are; *first*, Maximum mastery of science and knowledge. *Second*, Justice reinforcement for human equality. *Third*, total submission and self-approach to God Almighty. Religion is the most precise medium to describe the true nature of humanity because religion does not only talk about physical things but also beyond human physics. Therefore, a human must understand that togetherness is realized based on humanity, understanding universal values and similar points of diversity, sharpening the function of mind via philosophical practice approach as a method of thinking, mobilizing *ukhuwah* as the part of net-working the people, and synergize the dimension of heaven and dimension of earth toward intellectual and social piety.

Keywords: *Knowledge-based religious behavior, Philosophical critic, synergy in diversity, and anthropocentrism.*

Abstrak

Artikel ini hadir sebagai bentuk kritik terhadap perilaku beragama, yang bertujuan menjawab permasalahan bagaimana upaya menciptakan kebersamaan secara sinergik (*ukhuwah*) terhadap seluruh komponen dalam kehidupan berbangsa dan bernegara. Sumber data yang digunakan dalam penulisan artikel ini adalah sumber pustaka dan mengaplikasikan model penelitian *library research* dengan pendekatan interdisipliner. Hasil penelitian yang diperoleh secara garis besar adalah gagasan-gagasan universal tentang keberagamaan akan dapat diterima setiap manusia yang cerdas dan baru dapat diaktualisasikan dalam tatanan kehidupan, apabila didasarkan pada tiga hal sebagai syarat utama: *Pertama*, Penguasaan ilmu pengetahuan secara maksimal. *Kedua*, Penegakan keadilan untuk persamaan kemanusiaan. *Ketiga*, Ketundukan dan pendekatan diri kepada Tuhan yang Maha Kuasa. Agama adalah media paling tepat dalam menggambarkan hakekat kemanusiaan, sebab agama tidak hanya berbicara mengenai fisik tetapi juga diluar fisik

manusia. Oleh sebab itu, manusia harus memahami bahwa kebersamaan ialah atas dasar kemanusiaan, memahami nilai-nilai universal dan titik temu keberagamaan, mempertajam fungsi akal melalui pembedaan filsafat sebagai metode berpikir, menggerakkan *ukhuwah* sebagai bagian dari *net-working* umat, dan mensinergikan dimensi langit dan dimensi bumi menuju kesalehan intelektual dan sosial.

Kata Kunci: Beragama Berbasis Pengetahuan, Kritik Filosofis, Sinergitas Keberagamaan, Antroposentrisme

INTRODUCTION

Religious discussion is not always restricted to something sacred, pure, and invisible things. Religion behavior does not restrict to the theological context such as god, angels, divine books, and morality, but it also talks about humanity, religious institution, and religious behavior itself. People apply and exhibit religious teachings in their daily life. Hence, religion has an inseparable relationship with people's religious behavior, how religion is applied by its followers, religion is about mankind and their manner and character due to their belief and religious application (Ritzer, 2008).

In the context of people's faith, religion is perfect, on the contrary, its followers' behaviors are not in line with the religious teachings they have as well as the religious institution they built. Consequently, in this context, religious practices through the lens of a humanitarian viewpoint are deservedly criticized, evaluated, and reconstructed. The role of religion as a prime part of human behavior, institution, and attitude is seemingly criticized and reconstructed for the sake of creating a far better religious condition within the life of state and nation (Natshir, 1997).

Heterogeneity is the biggest trigger to create conflict. This statement is suitable with the news published by *kompas.com* containing research by Denny J.A which reveals data stating that after 14 years of the reformation era, there are 2.398 violence and discrimination cases in Indonesia. From the aforementioned data, 65 percent was caused by the religious factor, 20 percent was stimulated by ethnic violence, and the rest, gender violence and sexual background covered 15 and 5 percent.

Based on the empirical data by Ahmet T. Kuru about the existence of a Muslim social community, especially at the end of this last decade, the media published a significant escalation of violence in the most Muslim-populated countries for instance Syria, Iraq, Nigeria, and Afghanistan. International media

continuously reports the involvement of Muslim followers in cases of violence and radicalism in those countries (Kuru, 2021). In Indonesia, the same thing happens. Social, political, and economical factors trigger the escalation of intolerant and violent cases due to religious motives. Moreover, the trend of politicizing religious symbols in the political context drives to social disintegration and the collapse of democratic institutions. This condition is worsened by the fast spread of hoaxes and irrational religious narratives (JA, 2021).

Another study conducted by the *United Nation Development Program* in 2020 released a report picturing the prosperous and happiness rate of 189 countries in the world. Prosperity and happiness being measured in this report are not limited by measuring the condition of the economy only, but it also refers to the condition of education and health. This study unveils that majority of the population domiciled in ten top rank countries in the study considered that religion is no longer needed in their life (JA, 2021)

The existence of symbols of religion frequently is considered to attack, corner, and hate humanity's values. It is manipulated by some people for certain objectives to strengthen their position and profit in politics, the economy, etc. At this point, it is significantly needed to criticize and reconstruct the attitude and behavior of social diversity. In a completely connected world and multi-aspect era, people ought to take a lesson from many traditions, and at the same time, they are supposed to use different perspectives to evaluate their religious traditions (M. A. Nasution, 2022). *Ijtihad* (endeavor, intentional effort to decide the best solution on either conventional or religious matter under the religious framework) is a gate to develop the nation. In the past, *Ulama* (Islamic clerics) had applied *ijtihad* to issue decisions due to how Islamic religion views and judges the position of art, culture, and literature in human life from a religious perspective. Moreover, they also applied *ijtihad* to connect culture, religion, and humanity. It is the time for us (the modern Muslim generation) to end an endless debate on many things and guard the harmonious relationship among inter-religious followers in this country which has a rich heritage of diversity (Sardar, 1998).

We need to reconstruct our perception and understanding of our religious behavior due to the modern era. Nonetheless, each individual of us needs much more effort to achieve it. Implementing religious behavior requires sufficient

knowledge and it is acquired through maximum utilization of mind and heart. The devotion to Allah must have a valid and strong foundation in form of strong faith based on knowledge (H. Nasution, 1983).

The logical consequence of a statement of the Qur'an as a guide of life (*hudan li al-nas*) is that its message must be relevant to all mankind's lives anywhere and whenever. One of the ways to show how necessary the message in the Qur'an is for nowadays' life is by digging and promoting universal ideas derived from the Qur'an itself, notably in terms of religious behavior (Maimun, 2015).

The universal ideas of diversity generally have been mentioned in the Qur'an and all people will accept and apply them throughout their whole life by three conditions: *First*, maximum mastery of knowledge by mind utilization and an obligatory to modernize and rationalize the religious understanding. *Second*, justice reinforces for equality of humanity. *Third*, submission and approach to God to reinforce morality and piety individually and collectively. (M. A. Nasution, 2020).

On various occasions, research on religious behavior has been carried out, including; *First*, research entitled "*Critical Thinking And Religious Moderation: Instilling Religiously Moderate Values through the Teaching of Islamic Philosophy in Indonesia*". Yusuf Rahman's research examines the influence of teaching Islamic philosophy on instilling the values of religious moderation. The research findings state that there is a positive impact on the teaching of Islamic philosophy on the development of religious moderation in Indonesia. *Second*, the research entitled "*Religious Belief Model in the Quran: Reconfiguration of Motives for Change Acts of Obedience*". Chandra Kartika Dewi's research examines the basic construction of religious activities contained in the Koran as a guide in every action. The research findings state that all attempts to change behavior, whether through education or worship, are a form of modification of religious beliefs and commitments. *Third*, research entitled "*Conceptualizing Muslim identity in the US, post-9/11*". Maretha Dellarosa's research examines Muslim teachers' conceptions of Muslim identity in the wider socially Islamophobic American environment and the ways in which they support young Muslims. The research findings suggest that interpretations of Islamic principles and being a good Muslim serve as instruments to conceptualize Muslim teacher identities.

Based on the aforementioned explanation above, and based on the

potential and challenges of global diversity nowadays, then this study tries to answer the problem of how to create togetherness in a synergic way (*ukhuwah*) on all components in the life of state and nation. This study entitled: "Knowledge-Based Religious Behavior: From philosophical critic toward synergy in diversity During Anthropocentrism Era" is urgently needed to be conducted since it needs a formulation of comprehensively religious behavior. Moreover, that effort is to help people to understand the religious teachings perfectly so that piety, social blessing, and cultural heritages spreads to everyone.

RESEARCH METHOD

This article was written by applying the library research method by using philosophical paradigm via observation, elaboration, and explanation to gain a comprehensive and intact understanding due to reinforce and strengthen the synergy in diversity globally (Prajna, 2002). The paradigm here means how to see the certain established system and values in diversity. In addition, the paradigm here also implies a perspective of system and philosophical values which exist in a certain community and it is inseparable from certain interests to conserve the system and values that people believe.

The source of data in this study was literature data. Data obtained afterward were analyzed based on interdisciplinary approaches namely historical, psychological and sociological perspectives (Hasan, 2002). The combination of those three approach models is expected sufficiently to explain the phenomena of diversity in the modern community and to explain the social factors that influence the phenomena. An in-depth analysis was conducted right after the data needed were obtained. By using various methods and approach models, the researchers expect that this study can discover a clear and logical narrative due to the focus of the study.

RESEARCH FINDINGS AND DISCUSSION

The majority of people believe that diversity and difference are something inevitable to accept and face although sometimes inappropriate and improper reactions to diversity could trigger a conflict. Thereupon, in terms of diversity, people are required to promote some points that potentially drive everyone united and bonded in a harmonious life. Eventually, it will create hope, and

chance and gradually stimulates moderate behavior in social life within the community (Pangarsa, 2020).

To reach a level of togetherness among people, we need to elevate our view to a higher level and deeper so that the differences so far are overcome and fused beyond the material and symbolic context. The relevant media to describe the essence of humanity is religion, because it does not only talk about people's material, but it also discusses humanity where it is at the highest level in human life. We need to reconstruct attitudes and behavior on diversity due to synergy and togetherness in global life. Furthermore, we also need to strengthen the spirit of *ukhuwah* in the life of the state and nation through what the researchers explained as follows.

Principle of Togetherness Based on Humanity Values

Religion comes to shape the true people's personalities. A person is dependent on how he or she applies God's teachings. Even if a person is an atheist, his or her heart still tends to religion. Humanitarian and divinity values, besides religious factors, exist in human life. The question is, how far he or she can apply those potentials in his/herself.

The guidance of life is not enough for people if they only count on rational and senses that belong to them because those two are limited entities. Seyyed Hossein Nasr stated that if a human wants happiness in life, then he must keep his divine nature strongly (Maimun, 2015). Religion has a divine element that previously exists in the heart of an individual. Therefore, no wonder that the awareness of religion within a human's body will last during his life.

God has created humans in unity and diversity, so it may create tolerant behavior either on the condition of unity or on the condition of diversity. The character of mercy and love of God has stimulated and taught humans to sustain humanity's values. Hence, each religion absolutely stands for and defends human conservation. It is in line with each religion's teaching which states that the religion itself is the nature of humans.

The problem of humanity must be viewed as part of the problem for all religions. Human tragedy on behalf of religion has harmed and hurt the spirit of diversity itself. A religious person ought to give safety and convenience to other people and at the same, not become an enemy of one another. Accordingly, the

tragedy of humanity may not be interpreted partially, but it must be interpreted comprehensively (Sumartana, 1985).

Followers of religion are supposed to create harmonious life in society by keeping intensive and productive communication because the existence of religion is principally to play a significant role to maintain the togetherness and safety of all people. Understanding multiculturalism as part of pluralism means that multiculturalism implementation is not only initiated by political interest, economic, social, and intellectual aspects, but it is also the realization of God's messages.

The main principle of multiculturalism displays a human life where human does not live within one community with a single culture, religion, or ethnicity. In fact, human life is in a heterogeneous community. At this point, a human will be driven into a consciousness of diversity. A human will be careful to reinforce and realize the values of good or bad due to diversity. Many experiences state that culture is an adhesive tool to create unity in a community's life (Rogers, 1999).

In terms of the traditional view, there are two characteristics of multiculturalism. *First*, the need for recognition. *Second*, legitimacy for cultural diversity. The empowerment of multiculturalism in the context of theology and harmony implementation is quite interesting. Since the religious perspective, particularly Islam, believes that God does not predestine the existence of human beings within a single culture or even single religion. Eventually, to respond to those points, people are asked to have and apply moderate way in religious behavior (Tilaar, 2004).

Moderate religious behavior internally will navigate the religious followers to a better, wise, and flexible attitude and behavior in applying the teachings of religion. Moreover, obligation in religion is considered something normal and suitable for nature (*fitrah*) and happiness. Meanwhile, externally, religious moderation will navigate an individual into a life full of wisdom, harmony, and a solid habit of prioritizing to build a harmonious, wise, and developed life. Finally, having religion in life is considered a blessing and mercy in diversity (Abdul, 2021).

The attitude of religious moderation appears by some factors. *First*, it is an order from religion's teachings namely honoring humans (*walaqad karramnâ banî âdam*). *Second*, it is an awareness of the unity of God, prophecy, and humanity.

Third, it is an awareness of the reality that the majority of citizens, in the global world, build life and nation based on diversity and multiculturalism (Pangarsa, 2020).

An awareness of certainty for peace and harmony realization based on religious awareness should be final and well established among Islam and Islamic Institutions as well as other religious institutions. Therefore, the main focus for recent times is the idea of “*Dakwah Esoterik*”, which means together with other religions, reinforcing religious teachings and morality for diversity within a nation and community.

Universal Values and Similar Points of Diversity

Nowadays, there are 4.300 kinds of religions in the world. Research data mentions that each religion has the same life principle. *First*, The Golden Rule Principle. This principle contains moral values, how to treat other people as we wish other people to do to us, or not do to someone else anything that you don't want someone else to do to you. A good deed is the only most precious thing. All wealth, position, knowledge, and deed will be meaningful when it comes to something positive and good deed. On the contrary, when it drives you to something bad or bad deeds and crimes, then your wealth, rank, and knowledge will be seriously dangerous. *Second*, is the principle of the power of giving. It means, just giving what you have to help someone else, to grow someone else, and to make someone else happy. *Third*, the principle of Oneness, means the principle of solid connectivity/linkage one to another (JA, 2021).

Regardless we believe that God exists or not, or whether God exists in form of a personal God or impersonal God, all beliefs never deny that there is something powerful and almighty beyond our logical and natural senses. That is why around 4.300 types of rituals from 4.300 religions in the world are expressed and devoted to God, based on religious spirit and impressive stimulation. Science comes with all valid and reliable procedures, and it can explore many things, including exploring the relationship between the above three principles of spiritual with happiness and meaningful life (JA, 2021).

There many researches had been done and repeatedly proven that the principle of good deeds and virtue makes people happy and feel their life meaningful. The research also proves that the power of giving, life by giving alms, charity, donation, and also the aspect of oneness, and a positive

environment can make life happy and meaningful. The research also unveils that some religious rituals such as going and praying to the mosque, church, and temple, can make life happier and more meaningful, as far as it is imagined that it will bring mercy and blessing of God (JA, 2021).

Fritchof Schuon, an expert on Islamic Sufism/mysticism, then converted to Islam and changed his name to Muhammad Isa Nuruddin, who struggled to discover similar points of some religions by promoting the esoteric and esoteric concepts. His masterpiece is entitled: *"The Transcendent Unity of Religions"*. At the beginning of his study, as recorded by Houston Smith, Schuon said: "We never call them religion, if there is no any similar point found among religions. Conversely, We never name them in plural name as religions, if we don't find any difference and distinction among them" (Schuon, 1975a).

In fact, when we call religion to some religions with different names, unconsciously, we consider them similar due to their having the same position as religion. Furthermore, indirectly we put the position of all religions in the same position, although the essence of each of them is absolutely different. Schuon added that similar points among religions are found in the dimension of esoteric and exoteric (notably religions' forms) (Schuon, 1975b). Schuon's finding is illustrated as follows:

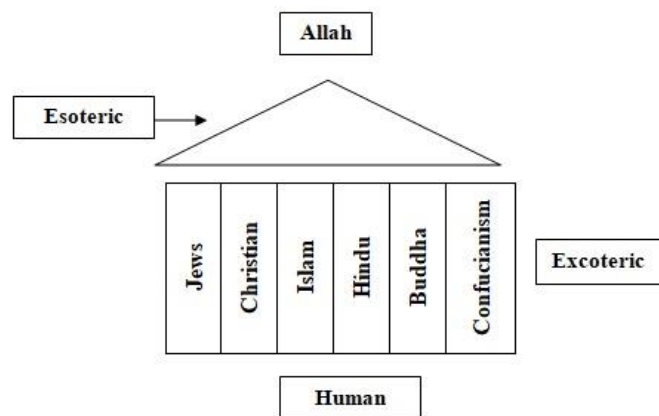


Figure 1: Meeting point of religions according to Schoun

In the dimension of exoteric, the differences are absolutely clear. But, at the higher level, in the dimension of esoteric, similar points are found impressively. This similar point previously was found by the Muslim philosophers who promoted those similar points among religions, namely, monotheism (the Oneness of God), an absolute belief in only one God (*Tauhid*).

As a rational consequence of this concept, Islam teaches the unity of prophecy, the unity of messengers, and the unity of religions, as they have been explained in the previous paragraphs (Schuon, 1975b)

In line with what we believe, God is the source of religion, then logically the source of truth is only one. The conclusion is prophecy is supposed to be one as well as the truth. This is related to what Marcel A. Boisard stated: the concept of prophecy, mainly for the majority of the ethnicities in this world, guarantees religious tolerance. In Islam, universal religious concepts do not contradict tolerance values, and history recorded that the prophecy from Allah is gradually delivered. It means that the truth is not delivered all at once. Each God's message is effectively applied until the new prophecy comes to replace or strengthen the previous ones. The essence is that the prophecy has characteristics to justify, cover and deepen. The Qur'an as the final expression of the God's will guarantees the authenticity and the truth of the previous prophecies. At the same time, the prophecy itself is not guaranteed to apply for a long time, it expires due to the coming of Islam (Schuon, 1975b).

Marcel A. Borsard gave an impressive comment. He said: Islam teaches the universality of moral principles. The moral principles of Islam strengthen the relationship of people in the community, unite feeling for a universal good deed and unite coercive rules which are needed in the collective community (Schuon, 1975b).

The dimension of the esoteric of religion encourages the awareness of the essence of personality via a condition that drives human to understand and recognize God, at the same time, human negates their arrogance through a spiritual path. The awareness of esoteric and exoteric aspects is the best way to find out similar points among the religions. Inclusive principles will be powered when the esoteric and exoteric aspects are accepted by the religion. However, the awareness of similar points in religions is not the moment of mixing all faiths found in some religions. It must precisely strengthen the awareness of faith of own religion so that becomes a gate to a better life in the world and hereafter.

The Urgency of Philosophy for Religion's followers.

What is the purpose of philosophy? What for do we philosophize? These two are questions frequently expressed by people to question the relevance and

significance of philosophy for life. Perhaps, this kind of question is eternal for the existence of philosophy itself. This question arises from the consequence of the negative history of philosophy in the Islamic world, especially in the middle centuries era. Muslims' perspectives are closed after Al-Ghazal criticized philosophers. The thing missing from what Al-Ghazal did is he was also concerned about the suspicion (prejudice) of Islamic clerics (ulama) toward philosophy itself. Then, the majority of Ulama assumed that Al-Ghazali's perspective goes to all philosophical studies, including ethics, religious philosophy, scientific philosophy, logical sciences, etc (Nakosten, 2003).

All Muslims mostly neglect the big step of the mind which extends its autonomy and increases its function. In terms of the history of Islamic thoughts, it is stuck and stops changes in its procedures and its activities. Meanwhile at the same time, in Europe, secular thoughts spread to over the world until recent times. Other criticisms aimed at philosophy are its focus is too vertical, concerns metaphysic, and negates the context. Those reasons are perceived by many people as something far, irrational, and not down to earth. Pragmatic and materialistic people will perceive worse and negative philosophy (Tafsir, Bandung).

Therefore most Muslim scholars question the significance of philosophy for religious life. Thus, there are five benefits of philosophy for human life, including religious practices. These five benefits will be applicable and understandable regarding the concern of philosophy.

First, philosophy trains an individual to think orderly and serious. Hence, philosophy must be applied in life. The method of doubt was promoted by Descartes stating that philosophy drives someone to think orderly and solve problems in his life systematically. *second*, by being well-trained in philosophy and thinking in an orderly, someone will observe and understand the reality and beyond the reality of an object. Sometimes a phenomenon just being understood by its appearance, consequently, people will conclude simply and elementarily. By maximizing philosophy way, people will think and understand an object or a phenomenon based on real appearance and beyond what is seen by bare eyes (Kartanegara, 2007).

Third, learning philosophy will help someone understand certain aspects of his religion. For instance, *sunnatullah* in Islamic teachings will be easily understood and interpreted by an individual with adequate knowledge and

expertise in philosophy. *Fourth*, by utilizing philosophy, someone will be a wiser leader and at the same time, he also can be led by a just figure for a good objective. It is related to the reality that all regulations of a certain country are produced via the philosophy of the country itself. Accordingly, when he understands the philosophy of his country, he automatically obeys all regulations and rules which are derived from the philosophy of his country. *Fifth*, philosophy can make someone aware of intellectual responsibility and humanitarian pride. Individual's humanity pride is in the mind which is given by God. If it is utilized as its function very well, his humanity pride will last and be well maintained. Conversely, if the mind is not utilized and maximized as its regular function to think, then humanity's pride in someone will inevitably decrease to the level of an animal (Kartanegara, 2007).

Philosophy as the law of thinking regularly, orderly, and systematically is needed by each person. Philosophy in its concern systematically shows its significant role to guide mankind's life. Besides it answers the problems of vertical, philosophy also solves the problems of life in the practical world. Thinking philosophically and rationally is needed to counter traditionalism, conservatism, and radicalism. Therefore, practicing philosophy for real life and thinking philosophically are necessary for religious life in the community.

Nowadays, we can witness the progressive development of knowledge, sciences, and multidisciplinary. Knowledge never disappears in mankind's life. Human curiosity becomes an encouragement to conclude many things, so it becomes knowledge. Meanwhile, in terms of religious behavior, it teaches humans to live only to dedicate their life to God. Nevertheless, the dedication must have solid fundamentals namely faith based on knowledge. Faith and knowledge belong to humans and have been through some phases until reaching the peak of true faith.

Ukhuwah As the People's Net-Working

Since the beginning of the twentieth century and so on, the world community, including Muslims, face disruption and impressive social change due to globalization. For some people, it causes a crisis. During the crisis, people suffer dislocation, disorientation, etc. People need guidance in that circumstance, and meaningful guidance is faith. Faith is a personal affair and no one can evaluate and judge someone else's faith because it is a matter between him and

his God vertically. However, the faith of a person is not meaningful before it is realized in pious deeds.

So, the effort to strengthen faith is determined by the effort to do pious and good deeds. It is necessary to remember that, when a person does good deeds anywhere and anytime, he must be connected to other people. If he considers community/society in doing a good deed, then he will face various arguments.

Among the Muslim community, the potential for quarrels and disintegration rises in the early era of Islam itself. History recorded the incident of *al-fitnat al-kubra* which triggers many sections in Islam religion. Even in the dialog between God and angels in the creation of humans, the potential of disintegration had been described by angels (Q.S: Al-Baqarah: 30). The most sophisticated form of disintegration among Muslims can be seen in the conflict between Sunni and Shia, between conservatism and modernism, between radicalism, fundamentalism, and liberalism. Moreover, conflict and quarrels also occur in the level of understanding of the teachings of Islam itself. There are four factors why Muslims over the world failed to realize the spirit of *ukhuwah Islamiyah*.

First, the tendency to understand the *ukhuwah Islamiyah* is limited to physical visits, visiting one another, helping victims of disaster, visiting sick persons, entertaining the one who is in sorrow, and reconciling between two parties who are in dispute. The meaning of *ukhuwah* here is very limited and never holistic and universal. In consequence, many regions are not listed and unthinkable in realizing the *ukhuwah islamiyah* itself.

Second, Most Muslims are not able to understand between the basic and principle matter and elementary and technical problems. Eventually, Muslims over the world are trapped in the elementary, technical, and *furuiyah* problems which are frequently stimulating horizontal conflict among Muslims. In addition, the worse thing is that phenomenon separates Muslims in the world from the Muslim global struggle. *Third*, pragmatism makes Muslims attempt momentary interest because only focus to fulfill pragmatic and domestic interests. In the end, the universal interest of Islam is marginalized, forgotten, and betrayed. *Fourth*, Politicizing the religion. Islamic followers just become a political commodity and their unity is destroyed for momentary interest by certain people. This is

connected with the collapse of religious idealism and character *istiqomah* (consistency) among Muslims and Muslim figures.

After analyzing the importance of *ukhuwah islamiyah* for human life, it is important to learn the messages and teaching about it in the Qur'an. The Holy Qur'an gives objective, wide and competitive guidance due to *ukhuwah islamiyah*. One of the messages in the Qur'an is found in the Surah Al-Hujarat (10): *"The believers are nothing else than brothers (in Islamic religion). So, make reconciliation between your brothers and fear Allah, that you may receive mercy"*.

The verse of the Qur'an above reveals a specific message and teaching regarding *ukhuwah islamiyah* namely the use of the term *ikhwah*. This holy book uses the term *ikhwah* than the term *ikhwan*. The term *ikhwan* refers to the brotherhood based on other relations. Meanwhile, *ikhwah* specifically refers to the brotherhood based on blood relation. In the verse above, the use term *ikhwah* is to reveal that the brotherhood among Muslims is based on religion and is considered as important as a blood relation. It also means, brotherhood due to relations based on the Islamic religion must be treated just like brotherhood based on blood relation.

On the other hand, when we mention *ukhuwah islamiyah*, it is an absolute requirement to create healthy competition in realizing and reinforcing the truth. It is in line with the saying of Allah in the Qur'an Surah Al-'ashr (1-3): *"By Al-'Ashr (the time). Verily, man is at loss. Except those who believe (in Islamic monotheism) and do a righteous good deed and recommend one another to the truth, recommend one another to perform all kinds of good deeds (makhruf) which Allah has ordained, and abstain from all kinds of sins and evil deed (munkar) and recommend one another to patience"*.

In the restricted meaning, *ukhuwah* means brotherhood in Islam. Yet, in the wider definition, it means teamwork of believers in Islam. Some decrees of Allah in the Qur'an stated about it many times that *ukhuwah islamiyah* is teamwork. Allah said: *"They ask you (O Muhammad shallahu 'alaihi wasallam) about the spoils of war. Say: the spoils are for Allah and the messenger. So, Fear Allah and adjust all matters of difference among you and obey Allah and His messenger, if you are believers"* (Q.S: Al-Anfal: 1).

Abdullah Yûsuf Ali emphasized the importance of reconciliation among believers in their struggle for Allah's path. They need to do some things to achieve it as follows. (1) Unity and neglecting some little differences and

diversities. (2) pure intention in the heart. (3) getting away from greed for wealth and personal mundane interest. Based on those three, then the message from the Qur'an: *faashlihu baina akhawainkum* which means *reconciling problems and quarrels between your brothers* will be realized and achieved comprehensively. Therefore, translating and interpreting the term *ukhuwah* by networking automatically returns the meaning to the generic term *ahslihu (shaluha)* or means reconcile in many verses of the Qur'an.

Muslims need *ukhuwah islamiyah* in terms of teamwork. In the concept of teamwork, all Muslims' duties and problems will be easily solved, even if some individuals have weaknesses, but will be recovered by other brothers in the Islamic religion. Duties to develop people in the world will be easier and more effective because conducted by cohesive teamwork. Conversely, *ukhuwah* is not applied, then the work of developing people, mainly Islamic followers, just run sporadically and will never be recorded in history.

It is relevant to the recent condition in Indonesia as the biggest Muslim populous country. As the majority, Muslims in Indonesia have a responsibility to determine the state to achieve ideal prosperity and well development. Muslims in this country are also in charge to realize teamwork and the spirit of *ukhuwah*. By design of teamwork, a Muslim who is working in a religious job will understand well the roles of other Muslims who have jobs in technique, architecture, etc. When the attitude of understanding each other runs well, then the progress of development will run very well under good coordination and teamwork as is the trend in modern management.

Integrating the Heaven Dimension and Earth Dimension towards Synergy in Diversity.

Creating togetherness by synergy (*ukhuwah*) of all components of Muslims is one of the important requirements to succeed in the community to achieve the goal. Either short-term goal, middle or long-term goal, and either local or global. The unity of Muslims doesn't mean restricting them based on their section (*madzhab*) but the unity of Muslims in one line has the goal to achieve development and give a contribution to the modern world.

The foundation of inspiration and synergy is obtained by integrating the heaven dimension and earth dimension. The heaven dimension is The Qur'an, as the basic guidance and basis of faith for mankind. Meanwhile, the earth's

dimension is a sign and nature of harmonious life within human-self and universe and people can learn it in the real life to achieve their wills. Divine verses in the Qur'an reveal guidance on how people to do synergy and achieve life's goals. Allah said in the Qur'an: *"And hold fast, all of you together, to the rope of Allah (this Qur'an) and be not divided among yourselves. and remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you become brethren (in Islamic faith) "* (Q.S. Ali-Imran: 103).

Based on the verse above, Allah *taala* reveals the potential of synergy in humans' selves. Prophet Muhammad (*peace be upon him*), for instance, when he was not inaugurated as a messenger, maximized the potential of synergy by integrating and unifying tribes of Quraisy around the Kaaba. At that time, Prophet Muhammad pbuh successfully removed the conflict among leaders of tribes in Makkah when they scrambled to be the ones who move and put *Hajar Aswad* (Black stone) to its previous position beside the Kaaba. The black stone itself moved to another place because of flood swept Mecca city. Furthermore, Prophet Muhammad's pbuh maintains the spirit of synergy among the Mecca community.

In the wild nature, Allah gives an example that has relation to synergy and teamwork. In the wild nature, two kinds of insects namely bees (*An-Nahl*) and ants (*An-Naml*). These two kinds of insects live together and practice harmony, synergy, and teamwork in their activities. When ants build their anthill and fortress to mitigate and anticipate their enemies, they work in teamwork and synergy. Meanwhile, bees arrange the concept of harmonious, useful, dignified, and neat life. The combination of the dimension of heaven and the dimension of earth successfully creates a synergy of life and it leads to unity and teamwork. In consequence, they are solid, strong, and productive.

Mahmoud Ayoub, in his book, describes that synergy and unity in Islam must have three things. *First*, unity in Islam must have the highest goal beyond potential, will, power, and human needs. *Second*, the unity and synergy of mankind are supposed to have a focus. The unity must be part of the common effort which is devoted to piety and righteous good deed. *Third*, cohesiveness, unity, and synergy need similarities and partnerships: man and woman, rich and poor, leader and society. Similarities and partnerships will stimulate efforts to do something positive collectively (Ayoub, 2001). The integration of the dimension of heaven and the dimension of the earth is illustrated in the following scheme.

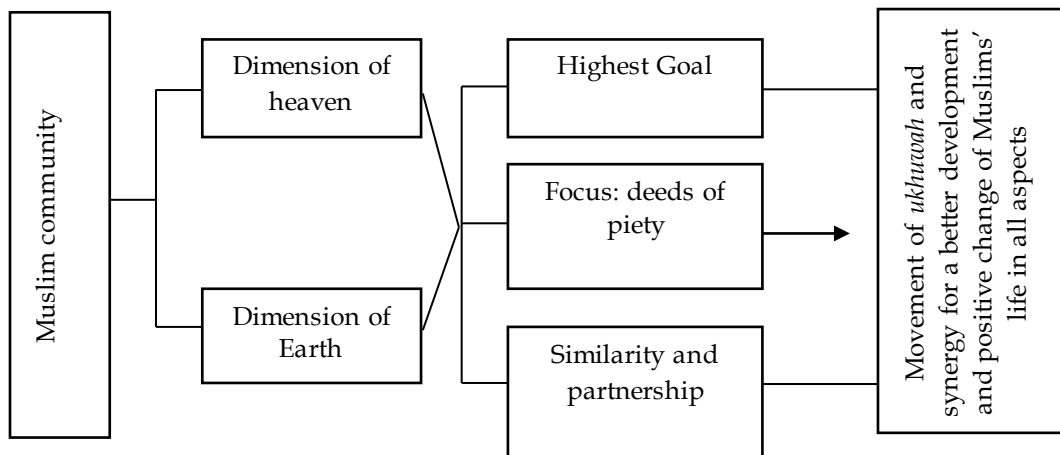


Figure 2: Integration of the demensions of heaven and eart.

From the explanation above, we can conclude that synergy is the main requirement to realize the planned achievement and development of the goal of a certain community. So it is also for the Muslim community. Therefore, unity and synergy must be realized and implemented in the real life globally, locally, nationally, and in any other social life. Unity and synergy ought to be highly oriented, not only on needs, desires, and human power but also to create a better life for the global community. If mankind is a creature of God, aren't we supposed to debate diversity? indeed we are one and united.

CONCLUSION

Religious behavior must refer to knowledge, and people can learn it by exerting all of their heart and mind. Everyone agrees that diversity must be acknowledged and faced collectively, despite the fact that an unsuitable or inappropriate response or behavior will inevitably lead to conflict. The Qur'an, which acts as a guide for living, undoubtedly contains pertinent teachings and messages for everyone, wherever, and at all times. When the teachings of the Qur'an are comprehended and applied in the framework of life order, there are three main requirements. *First*, Maximum mastery of knowledge. *Second*, justice must be strengthened to ensure human equality. *Third*, submission to the Almighty God.

Religion is a relevant medium for capturing the essence of humanity because it does not only discuss human physics but also issues that go beyond it. Humanitarian violence and tragedy committed in the name of religion have damaged the actual religion's reputation for promoting peace and harmony.

Religious individuals must ensure others' safety. To apply *ukhuwah* and synergy in a world of diversity, we must redesign our religious behavior based on the knowledge that harmony is based on humanity, understanding universal values, and similar points of diversity, sharpening the function of the mind through a philosophical approach as the method of thinking, mobilizing *ukhuwah* as the part of Muslims' networking, and creating synergy between the dimension of heaven and dimension of earth towards intellectual and social piety.

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