



**PLURALITY OF BEINGS AND ONENESS OF KHALIK
(EXAMINATION OF THE SUFI CONCEPT OF WAHDATUL
WUJUD AND ITS IMPLICATIONS FOR THE CONCEPT OF
SHARED LIFE, CO-EXISTENCE)**

*PLURALITAS MAKLUK DAN KEESAAN KHALIK (TELAAH TERHADAP
KONSEPSI WAHDATUL WUJUD PARA SUFI DAN IMPLIKASINYA TERHADAP
KONSEP KEHIDUPAN BERSAMA, CO-EXISTENCE)*

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Article Info:

Received May 4, 2024

Revised September 12, 2024

Accepted September 2, 2024

Available online October 9, 2024

ABSTRACT

The diversity of creatures as God's creation is a fact of pluralism of creatures. Islamic philosophy holds that although God must be worshiped, these created creatures are *mumkin al-wujud*. *Sunnatullah* is the number of animals. For the sake of perfection and meaningfulness of life, their existence is intended to support and strengthen each other. Diversity can be dynamic and can also give rise to differences which, if not resolved fairly, can result in confrontations that cause casualties, losses, and even destruction. This research, which is library research, uses qualitative methodology. The findings of this research highlight the plurality of beings and the unity of the *Khaliq*, raising awareness of the role of God Almighty in the existence of all life. God created plurality to give creatures the ability to choose the best or worst route, each of which leads to heaven or hell in return.

Keywords: Plurality, Being, Oneness of the *Khaliq*

ABSTRAK

*Keberagaman makhluk sebagai ciptaan Tuhan merupakan fakta pluralisme makhluk. Filsafat Islam berpendapat bahwa meskipun Tuhan wajib disembah, makhluk ciptaan ini adalah *mumkin al-wujud*. *Sunnatullah* adalah banyaknya binatang. Demi kesempurnaan dan kebermaknaan hidup, keberadaan mereka dimaksudkan untuk saling mendukung dan menguatkan. Keberagaman dapat bersifat dinamis*

dan juga dapat menimbulkan perbedaan yang jika tidak diselesaikan secara adil dapat mengakibatkan konfrontasi yang menimbulkan korban jiwa, kerugian, bahkan kehancuran. Penelitian yang merupakan penelitian kepustakaan ini menggunakan metodologi kualitatif. Temuan penelitian ini menyoroti pluralitas makhluk dan kesatuan Khaliq, meningkatkan kesadaran akan peran Tuhan Yang Maha Esa dalam keberadaan semua kehidupan. Tuhan menciptakan pluralitas untuk memberikan makhluk kemampuan untuk memilih rute terbaik atau terburuk, yang masing-masing mengarah ke surga atau neraka sebagai imbalannya.

Kata-kata kunci: *Pluralitas, Makhluk, Keesaan Khaliq*

A. INTRODUCTION

Life itself is proof that none of God's creations (creatures) is truly single (unity), without any aspect of variation. Allah SWT guarantees pluralism, whether plural or not. In other words, the Qur'an offers an alternative explanation regarding the diversity and nature of the Creator. The best reliable source regarding plurality is the Koran itself.

Denying natural law means rejecting diversity. Therefore, how you deal with plurality, not plurality itself, is the real issue. Can you recognize, appreciate, uphold and foster this diversity? Can we be tolerant of other people and are we ready to live in harmony with individuals or communities of different ethnic backgrounds and religious beliefs? Is it appropriate to harbor feelings of animosity or animosity toward others based on their ethnicity, culture, or religion? It is not impossible that misperceptions of plurality will contribute to the emergence of antagonism, chaos and violence. If we fail to see that plurality, difference and diversity themselves can be a unifying force. Things like this might happen in a society that is radical, autocratic, and does not want to recognize pluralism.

The most reliable source of information or foundation of Islamic plurality is the Koran. The Al-Our'an never intended for humans to unite under one ideology or custom. Tarmiji Taher (Taher, 1996) revealed that diversity is God's law which was created so that humans can be grateful for existing comparisons. In other words, theological pluralism is sunnatullah. This shows that a natural condition that has been determined and explained by God must always be followed in the rotation of the cosmos (world). an effort to standardize society's perspective. Systems, behaviors, beliefs and lifestyles are contrary to God's plan and destiny and are therefore a futile effort. It only results in failure and futility. Family members, for example, are the opposite of unity and are plural in it. The human soul consists of various forms, represented by male and female. There are various types of people found in nations and tribes.

Based on the explanation above, the problem that will be discussed in this article is about how understanding and scope of plurality, how the concept of plurality of beings is viewed from various aspects, how the concept of the Oneness of Creators is viewed from an Islamic perspective and how the discourse on religious plurality exists in Indonesia.

B. METHOD

A literature research or literature review approach was used in writing this essay. A literature review is a comprehensive summary of all research that has been conducted on a particular subject with the aim of providing information to readers about what is known and what is not known, as well as to provide support for previous research or ideas for new research (Denney et al, 2013).

A variety of resources, including books, journals, documents, and online libraries, are available for literature study. The library study method is a series of activities related to library methods in collecting information, reading and taking notes and managing written materials (Nursalam, 2016). The writing style used is a literature review study, which concentrates on written findings regarding the subject or object of study in this case the soul from an Islamic perspective. The information used in this research comes from research that has been conducted and published in national and international online journals and reference books.

C. RESULT AND DISCUSSION

Definition and Scope of Plurality

Plurality (Echols et al, 1996) antonym of the word singular, generally means plurality or plural. In the Indonesian Dictionary, plurality comes from the word "plural" which means plural or not one, in different meanings (Nasional, 2002).

At first this theme was only understood etymologically; there are no particular idiomatic, philosophical, or sociological overtones. Recently, however, plurality has been discussed intellectually from both points of view.

Said Agil al-Munawwar defines, Pluralism is an objective condition in a society where there are several different groups, including economic strata, ideology, religion and ethnicity (Al-Munawwar, 2005).

Scholars write about plurality. Muhammad Imarah (Imarah, 1999) explains pluralism is diversity based on superiority, unique-

ness and violence. Therefore, the only way in which plurality can be imagined, realized, or held is as an antithesis and as an object of comparison, homogeneity, and unity that includes all its aspects.

Apart from that, without a unity that unites and summarizes all components or parties, plurality cannot be understood in situations of "disbandment" and "hostility". Not to mention in a "scattered" situation where each party has no relationship at all.

Philosophically, plurality is built based on the principle of plurality, namely an attitude towards understanding and awareness of the reality of plurality, diversity is a necessity and the sharing of meaning in the development and administration of national and state life in a humane and valuable direction (Al-Munawwar, 2005).

Sociologically, society consists of various tribes and cultures that are different from each other and interrelated. So these differences are part of pluralism (Al-Munawwar, 2005). This description makes it clear that a country consists of many tribes, a citizen consists of different families, and the families themselves consist of individuals who are different from each other but are always united. From the various definitions put forward it is clear that all of God's creation, including humans, are plural. In fact, as humans, we are also pluralistic. in the sense that each person has multiple identities.

Plurality of Beings in Various Perspectives.

Actually, everything that exists in nature without having to think twice is the creation of God Almighty. Based on their intellectual results, Islamic philosophers are eager to continue to logically debate the diversity of these creatures. Greek philosophers such as Plato (427-347 SM) and Aristotle (384-322 SM) had a significant influence on this issue. Later, Neoplatonism (204–270 M) continued the idea of emanation (Muhdofir, 1996). A theory of creation that has never been proposed by other philosophers. The purpose of this theory is to explain that the many (creatures) do not give rise to the understanding that in the One there are many. The purpose of this emanation theory is not to give rise to the notion that God is as numerous as creatures (Tafsir, 1998). It turns out that Islamic philosophers and Sufism experts were greatly influenced by the Neoplatonic doctrine of emanation.

a famous Islamic philosopher who supported the theory of emanation. Did al-Farabi (870-950 SM) exist? He attempts to explain how the One can give rise to many things. Al-Farabi says that God, in his capacity as reason, thinks about Himself and other forms flow from this thought, and so on (Zar, 2004). If we look closely at the

points of view of these two philosophers, we will see that both recognize the existence of God as the first entity and the origin of all things. Simply put, these two philosophers reject God's status as creator according to His will. Other forms of objects immediately emerge from the presence of the first form. God no longer cares about that; everything radiates naturally.

This justification makes it clear that the conclusions of the Neo-Platonist theory are consistent with the perspective of At-Farabi's emanation theory. The objects orbiting the earth are the only thing different.

Al-Farabi still believes in the existence of God and that everything is an emanation of God, but he rejects the notion that God has the authority to create everything according to His will and power because this results in imperfection, including abundance. God in many forms at once. and it took longer than expected (Nasution, 1999).

In contrast to this philosopher's view, Sheikh Muhammad Abduh (1849–1905 SM) stated that God's freedom to act is what gives rise to plural existence that is visible to the naked eye. He asserts that God has free will and that pressure never causes Him to act in any way. This includes all His efforts in creating His creatures (Abduh, 1992). This is in accordance with Surah al-Mu'minun (23): 115.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Translation:

Do you think that We created you playing around (without any intention) and that you will not be returned to Us (Agama, 1989).

This is what is meant when it is said that God acts independently of everything because there is not the slightest humor in it. That there is no action of God that is not accompanied by intelligence is not true, even though wisdom is hidden from the reactions of the human mind. Sometimes the wisdom of something is hidden from humans for a while before it becomes apparent.

Al-Gazali (1056–111 SM) said that God, in His Oneness, created something from nothing. Therefore, al-Gazali does not agree with the view of philosophers who state that nature has no beginning (qadim), that is, the form of God and nature are the same. If nature had no beginning and God is the creator who created everything from nothing, then God is not the creator because nature did not come into being (Nasution, 1990).

even though every Muslim recognizes God as their Creator. The conclusion is that everything in nature (existence) was created

by God Himself, acting according to His own will and power. Considering that this has something to do with maintaining the diversity of creatures, it can be said that God is quite busy with a schedule or could be said to be very busy. According to Muhammad Abduh, he cannot be forced to supervise everything with just one interest (Abduh, 1992).

Exploring the nature of Allah Al-Shamad reveals that He is dependent on everything. Everyone depends on Him, who is always available to answer questions and provide assistance (al-Jauziyyah, 2000). God is forced to take care of Himself because there is no natural power, but from another point of view, it is God who all His creatures depend on. However, nature is actually quite orderly. God, the guardian of all nature, is the one who protects this nature from everything that exists.

Because God is the Creator, all creation is subject to His wrath. Therefore, devotion to Him is necessary. Apart from the form of God, some existing animals were also formed from nothing. If these material objects were lost before being recreated, then no wisdom would remain for future animals. This is in accordance with the word of Allah in surah al-Qashas (28): 83.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Translation:

We have made the land of the afterlife for those who do not boast and do no harm on earth. The (good, namely heaven) end is (provided) for those who are pious (Agama, 1989).

According to Islamic belief, the only relative singleness is found in the Essence of Allah, which is an essential substance that exists independently of Himself. Diversity, plurality and alignment originate from it. Polytheism is the belief in one essence that exists without depending on His essence. So, faith includes the belief that there are different kinds. This is in accordance with the Word of Allah al-An'am (6): 38.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مِمَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

Translation:

There is not a single animal (existing) on the earth or a bird that flies with its two wings, but all of them are a people (also) like you. There is nothing that We have left out in the book, then to their Lord they will be gathered (Agama, 1989).

From a Sufistic perspective, we can look at the beliefs and followers of Sufi groups. Ibn Arabi (116–1240 SM) was a famous Sufi who adhered to the wahda al-wujud school of thought, which ar-

gued that everything exists, although God is only seen as a shadow. Since only God has form and the rest of nature does not have it, the others would no longer exist if God, the source of images, did not exist (Nicholson, 1970). Ibn 'Arabi's Sufism teachings essentially emphasize the realization of the unity of essence and existence (unity of existence) (Islam, 2001).

Ibn 'Arabi further said that although humans only have relative existence and depend on existences other than themselves, God has the highest form. Everything will return to the One, namely the divine being. Glory be to the Substance which is the basis of all things and which created them, as seen in Ibn Arabi's own words (Islam, 2001).

The phrase "the state of only One Self" describes the important relationship between *wahdat al-wujud* and the plurality of beings. Manifestation describes one self. There are various types of objects, people, and states in the universe, and Allah, the Supreme God, is the "Single Self-state" in its entirety. With the limited diversity of His creatures, the various ways He hides Himself, He shows Himself as the absolute, namely the hidden identity of all diverse forms (Glass, 1999).

From Ibn 'Arabi's words it can be concluded that he did not recognize the creation of creatures from nothing. because God is believed to be in everything. As a result, Western intellectuals criticized him for being pantheist (Islam, 2001). This idea is often misinterpreted as continuity or equality between God and nature in terms of subsistence. in particular, that nature is a vague God or that nature is "like a disjointed line" that needs to be reassembled. Anger ran high as a result of this.

Ibn 'Arabi not only articulated the idea of *wahdatul wujud* in the Sufi world, but Mulla Sadra (1571-1640 SM) was one of the many Sufi scholars who did the same thing (Nur, 2002). Shows the unity and diversity of existence. where within the One, the One takes various forms. However, identifying Unity, existence, and diversity of existence does not negate the Sufi idea of the Oneness of existence and existence.

Mulla Sadra attempts to combine various points of view regarding the most basic, obscure and real metaphysical problems. He attempted to show that existence is, in fact, One, but humans perceive a universe full of diversity that obscures His Oneness due to different conclusions and points of view. But for those who are gifted with spiritual perception. Diversity is hidden in the principle of

Wandat al-Wujud, which is the truest and most established truth (Nur, 2002).

It is also underlined that acceptance of the validity of the principle of wahdat al-wujud is not based on logical debate but on inner realization achieved through challenging spiritual disciplines and practices, as well as the reality of God's pleasure. Therefore, everyone has the potential to experience it, except for a few individuals whose existence has been historically verified.

After discussing these two Sufi figures, what is the difference between Mulla Sadra's Wandat al-Wujud and Ibn 'Arabi's? Ibn 'Arabi challenged the idea that nature was created from nothingness to existence, according to the author. He said that Allah al-Haqq (creator) and Allah al-Khalk (creation) are identical. Thus, the lesson of creating from nothing is useless if the one who creates and the one who creates are one unit. Mulla Sadra, on the other hand, acknowledged that there is only one form the One and no others, but he did not rule out the existence of other forms. The One only manifests in another form. So, there is only one real form, not multiples.

The Oneness of Creator

Islamic law states that imagination and logical language cannot adequately describe the essence of Allah or depict the purity of monotheism, or the oneness of declaring or recognizing the Almighty. In effect, this is done to deny the existence of anything comparable to Him.

Muslims believe that there is only one God and no other gods or creatures. Reynold A. Nicholson put forward the idea that God is One in His Essence (RA Nicholson, 1970). On the existence of God, Mikon K. Munitz, (Munitz, 1979) reveals that God exists and He is superior to all other created creatures, including nature. Even though God and nature are not the same, the two still have a relationship because of how dependent nature is on God's care.

It is clear from this statement that God created creatures and animals are under God's care, whatever their number. In terms of creation, maintenance and devotion to Him, God's person is all of His holiness and is protected from all forms of polytheism.

God in the Islamic concept is One God (wahid ahad) (RA Nicholson, 1970) on which all creatures depend (al-samad) (RA Nicholson, 1970). He is childless, no, begotten and there is no rival to Him. He's not like anyone or anything. The Qur'an forbids believers from imitating Him. No one is comparable to Him.

The main teaching of Islam is the issue of monotheism, so

monotheism has levels (Imrah, 1999). *First*, saying out loud, without sincere faith in his heart, “La ilaha illallah,” or “there is no god but Allah.” Such is the state of all hypocrites in monotheism. This monotheistic faith is also noble because it guarantees the happiness of the family and their descendants, protects their property and descendants, and allows them to achieve worldly satisfaction. *Second*, faithfully believe in the meaning of La Ilaha illallah without understanding its principles. Every ordinary person reaches this level. *Third*, specifically provide substantive arguments to reveal the meaning of La Ilaha Illallah so that we know it. The values of these three levels are different. Maqalah experts (speak) themselves first. The owner of faith is second. And science experts have a third. The three of them do not have expertise in just one area. This title is held by Sufis, not by professionals in the field of oratory or erudition. *Fourth*, shared knowledge. He becomes an expert on things (witnessing). Allah SWT is the only object of His worship. Meanwhile, a person who is defeated by his lust will worship his lust. As the Word says:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

It Means:

Do you know (Prophet Muhammad), the person who made his desires his God and was allowed to go astray by Allah with His knowledge, (688) Allah has locked his hearing and heart and put a lid on his sight, who is able to give him guidance after Allah (allowed him to go astray)? Have you (O people) not learned your lesson.

Fifth, not only does monotheism in his mind defeat his lust and lust as a follower. However, he also completely destroyed the desires and desires so that he never had time to indulge in any actions. *Sixth*, namely monotheism which removes its owner from total power and takes him out of the world, even takes him out of the afterlife, like releasing him from the shackles of the world, so that nothing remains of him and only remembers Allah Swt. He forgets himself and only remembers Allah Swt. This last level instills this condition as "ephemeral in monotheism" because everything other than al-Haq is mortal.

In essence, monotheism is someone who refuses to worship any god other than Allah Swt. They also belong to a group of monotheistic individuals who reject all other gods because rejecting gods also means rejecting worship. In addition, people who eliminate or deny the worship of gods other than Allah Swt show monotheistic

characteristics at all levels. Those who deny the existence of God other than Allah Swt show the nature of monotheism in all its forms (al-Gazali, 1972). That is a summary of the stages of practicing monotheism, namely surrendering all control to Allah Swt and throwing away everything that can hinder His remembrance.

Ibn Taimiyah emphasized that monotheism frees humans from mythology and other false ideas that imprison them wherever they go. Any kind of worship of Allah to establish false gods is considered false belief (al-Hanbali).

Al-Maududi came to the conclusion that monotheism is the most important teaching of Islam. In fact, preaching monotheism to all people is the main responsibility of all Prophets and Apostles. The core monotheistic belief is that Muhammad is the Messenger of Allah and there is only one God. This declaration affirms society's desire to submit to God's will (al-Maududi, 1984).

In another pinak, al-Fairuqi (al-Faruqi, 1988) argued that since monotheism is at the core of Islam, it is also a fundamental principle of the religion. Al-Faruqli mentioned three uses of monotheism as a basis for managing Islamic social life: First, Islamic society is a community of equality. Second, Islamic society must strive to realize divine intentions in every area of its influence before directing it in a more positive direction. Third, the realization of God's will is the responsibility of the Islamic community.

Many verses in the Qur'an show the attributes of Allah, such as those found in Surah al-Hasyr (59): 22-24:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Translation:

He is Allah Who has no god but Him. (He is) the Knower of the unseen and the real. He is the Most Gracious, the Most Merciful. He is Allah Who has no god but Him. He (is) the Most King, the Most Holy, the Most Peaceful, the Most Giving Security, the Most Watchful, the Most Mighty, the Most Powerful, and the One Who Has All Glory. Glory be to Allah from what they associate with each other. He is Allah, the Creator, the One who creates from nothing, and the one who forms forms. He has beautiful names. Everything in the heavens and the earth always glorifies Him. He is the Most Mighty, the Most Wise.

Al-Malik Quddus symbolizes the Most Holy King, the Lord Allah. As Quraish Shihab said, (Shihab, 2003) al-Malik means mas-

tery over something due to its power of control and validity. Malik, which is usually translated as "king", is tasked with supervising and regulating directions and prohibitions, acceptance and rejection. As a result, empires usually target humans rather than inanimate objects with orders.

Lebin continued Imam al Gazali, interpreting the word al-Malik that the term al-Malik is one of the names of Allah. He is the Exalted One, whose true essence and substance suffices everything that exists in fact, everything depends on Him (Shihab, 2003). So all creatures on this earth depend on Him. Al-Quddus also means "the holy one" or "the one full of blessings." Al-Gazali al-Quddus claims that He is the Most Pure of all attributes that are within the reach of the senses, can be imagined through imagination, or known intuitively. Al-Biqai knows that al-Quddus is purity that is always appreciated because it is eternal, does not accept change, and is not affected by impurity.

In Fathul Qadir, Al-Mujahid stated that He (alQuddus) is Allah Swt. Verse 1 of Surah al-Jumuah also mentions this.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ .

It Means:

What is in the heavens and what is on earth always glorifies Allah, the Almighty King, the Most Holy, the Most Mighty, the Most Wise (al-Qur'an, 1989).

This part is one of continuous worship of Allah alone. Everything in the heavens and the earth has acknowledged its majesty and majesty since its existence.

Religious Pluralism in Indonesia

Following the debate on expert opinions regarding the diversity of creatures and the oneness of the Creator. Therefore, the author provides a brief explanation of religious plurality in Indonesia in this subproblem, along with an assessment of Muslims' perceptions of this. And what makes this important? This is because the existence of pluralism can be said to be threatened and many people's misunderstandings about pluralism have developed into serious problems that need to be resolved.

Because relative interpretations of the truth and authenticity of the Qur'an are an unavoidable result of religious diversity, the MUI fatwa declaring secularism, liberalism and pluralism as haram was well received by the majority of society in mid-2005. However, some Most people disagree with this and even believe that pluralism is important. Groups who believe that pluralism is important

have provided a number of justifications. First, they argue that pluralism does not require everyone to be the same. Pluralism is about embracing life and challenging prejudice against many populations. Second, this reality is in fact pluralistic both as humans and as individuals. The third true pluralism is sincerely recognizing and welcoming the differences between various religions (Majalah "Syr,ah", 2006).

Nurcholish Madjid emphasized that the discourse about Islam and plurality that was discussed was related to the issue of tolerance. Human security in carrying out worldly activities in form, society and nationality is a prerequisite for pluralism. Similarly, because tolerance is a procedural matter, it is important to understand the basics of social interactions among various groups to facilitate comfortable interactions (Madjid, 2001). Thus, one of the ideals that civil society aspires to is the obligation to teach along with matters of pluralism and the concept of tolerance.

Gamal al-Banna is a pluralist (al-Banna, 2006) said, it is time for preachers to understand that they are not obliged to convert followers of other religions to Islam. They also have no authority to declare that non-Muslims will burn in hell because they do not have the key to heaven. Actions like these are a blatant violation of God's authority. Following the Qur'an, the preachers warn that believers should take care of themselves because no wrong person will give advice to a guided person. (Maidah al-: 105).

The sole responsibility of the preachers is to introduce Islam to the people; after that, everything was handed over to them. Because only God can give direction (al-Banna, 2006). Pluralists believe that all religious adherents have the same opportunity to obtain salvation and enter heaven. All religions are true based on their respective criteria. Each one is valid within its particular culture. They think that God is very merciful. In fact, they are unable to understand why certain people subjugate God's love and why others usurp His authority. Do they have the key to hell? Are they the ones who sent humanity to hell, and if so, how do they base their judgment? How could they know that just one act of charity would be rewarded seven hundredfold with Allah's infinite mercy? God has a hundred loves; a mother's love is just one of them. Except for the recalcitrant people who commit evil and injustice on earth, He will not throw anyone into hell (Rahmat, 2006).

Jalaluddin Rakhmat questioned why God took the trouble to create many religions even though they were valid. Then why didn't

God create a single religion? (Rahmat, 2006) What was the purpose of creating these various religions?

The Qur'an answers beautifully:

For every nation among you, We give rules and a clear path. If Allah had willed, He would have made you one people (only), but Allah will test you regarding what He has given you, so compete with each other to do good deeds. Only to Allah will you all return. Then He gave you what you had been disputing about.

Jalaluddin Rakhmat draws various conclusions from this vers:

1. Religions differ in their perspectives on life (aqidah) and the laws of life (shariah). Therefore, pluralism does not mean religious homogeneity. Inequality is now accepted as normal.
2. God is not interested in you all following the same religion. Diversity in religion is meant to challenge us all. How much we contribute to the good of humanity will be the test. All religions are expected to compete with each other in terms of what they can offer humanity.
3. Islam, Hinduism, Buddhism, Christianity, and Judaism are some of the religions that all lead back to God. God has the responsibility and right to resolve disputes between religions.

From several views of these experts, it is clear that diversity of religions, cultures and customs is both a need and an asset for Indonesian society. Therefore, it is necessary to understand with an attitude of tolerance and respect for each other. Otherwise, this will lead to oppression and violence against oppressed local communities.

D. CONCLUSION

1. Plurality of creatures is a necessity and sunnatullah. Rejecting the plurality of creatures is the same as disbelieving those who deny it and reject something that should happen. The existence of a pluralistic and diverse society consisting of various ethnicities and religions does not in itself constitute pluralism; this only gives the impression of fragmentation. Recognition that diversity must coexist with a deep understanding of the need to work together to forge relationships based on respect for differences.
2. Every living creature is God's creation. Even though God created nature and everything in it, there are some things that will ultimately return to nothing. This is the difference of opinion regarding nature among several philosophers. Is this a new trait or qadim?

3. Islam provides an explanation of the various creatures other than the Almighty Creator. Theological and philosophical discourse has turned into a long-lasting controversy about the Oneness of the Creator. But they all agree that God exists. The idea of the Oneness of God in relation to God's existence in terms of His Substance and Attributes is the only thing that is different.
4. The plurality of religions in Indonesia does not mean that every religion is true is not necessary. Nevertheless, the fundamental principle of all religions is equality, expressed in the requirement of submission to Almighty God. Likewise, we cannot possibly see all religions as the same because these religions are actually very different from each other.

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