



Islamic-Politics Da'wah in Abdurrahman Wahid's Pluralism Concept According to Non-Muslim Minorities Perspective in Meranti Islands Regency, Riau Province, Indonesia

Imam Ghozali^{*1}, Kamiluddin², Nursal Efendi¹

¹Sekolah Tinggi Agama Islam Negeri Bengkalis, Bengkalis, Riau, Indonesia

²University of Malaya, Kualalumpur, Malaysia

Article Information

Submitted January 24, 2023

Revision February 23, 2023

Accepted March 07, 2023

Published October 01, 2023

Abstract

In the ethnically diverse nation of Indonesia, conflicts rooted in issues of Ethnicity, Religion, Race, and Inter-Group (SARA) have long been a persistent problem, particularly affecting ethnic Chinese who have faced marginalization and sociocultural challenges, including name changes and stereotypes. The Meranti Islands have been in the spotlight of the national media several times because of the various conflicts that occurred, both political conflicts and conflicts between ethnicities, tribes and even religions such as the burning of Chinese Ethnic Shophouses. These conflicts, driven by differences in interests and interference among groups, have sometimes led to tensions, discrimination, and even riots. The research aims to analyze Abdurrahman Wahid's political da'wah from the perspective of non-Muslim minority groups in the Meranti Islands Regency. This research is field research type. The research method uses qualitative methods. Data was collected through questionnaires and interviews and strengthened by a literature review. The research results show two thoughts regarding Islamic politics; first, 85% of the non-Muslim community in Meranti Island strongly supports Abdurrahman Wahid's Islamic political da'wah to be realized in public policies. The non-Muslim minority groups support Abdurrahman Wahid's political da'wah to maintain the Islamic taught about the rights and obligations of citizens and protect minority groups. With a percentage of 93%, they considered Abdurrahman Wahid to have carried out the function of Islamic teachings to do good deeds in a moderate and tolerant humanitarian and political life.

Keywords: Da'wah, pluralism, Abdurrahman Wahid, non-muslim minorities

Introduction

Conflict on behalf of Ethnicity, Religion, Race, and Inter-Group (SARA) in the heterogeneous State of Indonesia is a continuously classic problem. The case arises in ethnic Chinese through the process of marginalization carried out carefully. Political participation is inhibited for various reasons, including in the sociocultural field. The government carried out an assimilation policy of Chinese people by severing ties

with their ancestors, specifically by changing the names of Indonesian citizens who use Chinese names to Indonesian names; they must have SKBRI (Proof of Citizenship of the Republic of Indonesia). In the sociocultural area, stereotypes and prejudices against Chinese ethnic appear, such as prohibitions on trading and circulating all kinds of printed goods in Chinese, Chinese schools closed, and all school children must move to teach in Chinese—delivered in Indonesian (Juditha, 2015; Permana, 2018).

^{*}Author Correspondence: Imam Ghozali, email: imamghozaliokemas@gmail.com



Conflict occurs due to confrontations or differences in interests among individuals or groups. Generally, in a conflict, individuals or groups interfere with each other, restrain and hinder each other (Istiqomah & Widiyanto, 2020). Rahman's research discussing "Social Conflict and Jealousy between Chinese Ethnicity and Pandhalungan People in Besuki Situbondo Area" shows that natives are repeatedly jealous of dominant immigrants in various spheres of their lives. Riots and discrimination broke out. The conflict involving the ethnic Chinese and the Pandhalungan tribe occurred in 1967 in Besuki, Situbondo (Rahman, 2013).

An American anthropologist, Oscar Lewis, who completed many observations about poor people in the slum regions of Mexico and Puerto Rico, coined the term "poverty culture" for the attitudes and outlook on life he found there. Lewis explains that laziness and distrust of themselves and others are not diseases that have become their nature. Instead, it is the result of adaptation to the situation and is the way to survive in suffering (Bruinessen, 2013)

The meaning of natives and immigrants in the sense of status as citizens differ from the meaning of the public perspective. The law on citizenship has an equal position in rights and obligations as citizens (Tutik, 2005). This understanding shows that all Indonesian people are referred to as citizens when they have the requirements determined by the citizenship law. However, because of the government structure, everyone has a different place to live, both in the Province, Regency, and Village. This structure is often referred to as an indigenous person and an immigrant.

Almost the Indonesian zone is a multicultural area. One of the multi-ethnic, racial, cultural, and religious areas is the Meranti Islands Regency. The indigenous tribe is the Malay tribe. This area is prosperous in natural resources such as kerosene, palm oil, rubber, and marine fish. The Meranti island is an overseas area from Java whose purpose is to find work or exile by the Malaysian government. Some of the other major tribes that dominate the youngest district in Riau are tribes from West Sumatra, North Sumatra, South, and areas from the islands of Sulawesi, Kalimantan, and Lombok. In Selatpanjang City as a Regency town, ethnic Chinese dominate. Most of the population (about 45%) is Chinese ethnic. There are also ethnic Indians who are Hindus and Muslims.

The Meranti Islands Regency displays a diversity of tribes, ethnicities, cultures, and religions. The Malays are Muslims, with their famous tagline, "*Adat bersendi syara', syara bersendi Kitabullah*" (traditions based on the holy book of Islam). This tagline reflects the importance of Islam in the daily life of Malays. In comparison, the Chinese ethnicity is Buddha, Christian, and Konghuchu. Javanese Muslims and Christians are minorities. Batak is Islam and Christianity, West Sumatra is Muslim, and Banjar and Bugis are diverse in Islam. They came to trade and farm, teachers, lecturers, and local government officials, and now many occupy executive and legislative institutions. This diversity is the potential for conflict between tribes or in the name of religion (Ghozali, 2020c)

Over time, the indigenous people felt increasingly pressed by migrants. The all-around past life is not used to prepare for a better future in education and life experience. The habit of migrating and dominating the

waters of the Malay tribe, as in the heyday of Srivijaya, was not passed on by the next generations. They have enjoyed the results of their parent's hard work, who have a very large sago plantation and work as government employees. As a result, immigrants who can read opportunities to work hard, buy gardens, cultivate forests, and generations are ready to accept suffering by sending their children to boarding school, studying business, and continuing studying at various universities or studying abroad.

Several studies are related to the lives of the Meranti Islands residents. First, Imam Ghozali has researched several conflicts that occurred, specifically: in the 1990s; there were conflicts between several young people which then spread to conflicts between Javanese and Malay tribes. The reform era of 1998 saw riots against ethnic Chinese, spreading sentiment of ethnic Chinese hatred in various regions, including in Selatpanjang. This case began with a conflict between thugs who then spread to attacks on ethnic Chinese considered immigrants. Unknown people looted shophouses. Thousands of ethnic Chinese had to flee to neighboring areas and neighboring countries such as Batam, Singapore, and Malaysia. In 2016 there were riots. They were entering 2017 conflicts based on religious sentiments. The widespread massacre of Thai Muslims by Buddhist figures through reports in Electronic, Mass, and Social Media has reignited hatred against the majority of Confucian and Buddhist Chinese. The atmosphere of Selatpanjang City is superheated. Some young men and Muslim leaders who have high enthusiasm for the love of their religion are emotional. They almost vented their hatred for the Buddhist Chinese in Selatpanjang. However, religious leaders,

tribes, customs, and interfaith organizations immediately intervened. They do not want past events to repeat themselves. They also gathered at Taman Cik Puan and expressed their attitude to maintain the Meranti Islands Regency's conducive condition (Ghozali, 2020b).

Second, Imam Ghozali and Junaidi researched religious conflicts in 2018. The Kirab Satu Negeri (KSN) incident of the Ansor Youth movement (GP Ansor) in Selatpanjang was persecuted by Islamic groups such as FPI ("Purwaji Lega, Despite Being Persecuted by Kirab Satu Negeri GP Ansor Riau Completely in Meranti Islands," 2018). They demanded that GP Ansor apologize publicly to him for the actions of some of his cadres who had made a recitation of Ustadz Abdul Somad (UAS). In addition, there is an implied political element due to differences in the selection of presidential candidates in the 2019 presidential election (Imam Ghozali, 2020). Third, research on Abdurrahman Wahid's thoughts and actions emphasizes Islam more on the basic values of Islam, not only symbols. Therefore, Abdurrahman Wahid presented Islam as the face of democracy and culture. The Islam presented by Wahid is Islam full of gentleness, Islam that is covered by love, Islam that defends the weak and minorities, Islam that always upholds justice, Islam is loyal to honesty, and Islam that is tolerant, inclusive, and pluralist (Abidin, 2012).

Even though this district has ethnic diversity, ethnicity is significantly heterogeneous and has the potential for conflict from various aspects, both political, economic, ethnic, and religious. However, minority groups control the economy in urban areas, especially ethnic groups and ethnicities of Christians, Buddhists, and Confucians from

Chinese ethnicity. In quantity, the majority in marginal cities and rural areas are Muslims from the Malay tribe; Javanese, Bugis, Padang, Bengkinang, Banjar, and others.

Abdurrahman Wahid's thoughts on the importance of his political views are very important to building political maturity related to legislative and executive elections. This research aims to analyze Abdurrahman Wahid's political da'wah from the perspective of non-Muslim minority groups in the Meranti Islands Regency. This research is crucial to provide literature on political da'wah, which strives to create social harmony through Islamic teachings and values that can embrace all religious communities.

Method

This research is qualitatively conducted through interviews and questionnaires. Content analysis and concept analysis are ways of descriptive analysis (Moleong J. Lexy, 1988; Fadhil, 2007). In the interview process, researchers interviewed three people with SMK Kalam Kudus Selatpanjang teachers. In comparison, the questionnaire was filled out by 100 students of SMK Kalam Kudus. Calculating the percentage using the slowing formula is a sampling from 300 SMK Kalam Kudus student populations.

Result and Discussion

Non-Muslim Perspective on Political Islam Model of Abdurrahman Wahid

Basic Teachings of Tawhid

Abdurrahman Wahid is a Muslim born to a large family of NU's founding scholars, K.H. Hasyim Asyari. The understanding of Islamic teachings as a form of servitude to Allah and a

form of muamalah activities is taken from the essence of the value of tawhid, specifically, purifying God as a *prima causa*. This value is a basic thought about God and humanity intertwined (Ikeda, 2000).

The perspective of minorities in the Meranti Islands Regency notices this perspective as the depth of Abdurrahman Wahid's religious idea of the meanings of God's word as a spreader of love for fellow humans who are born naturally from different backgrounds. Table 1 shows the response from minority groups to Abdurrahman Wahid's perspective toward the culture given to minority groups (Ghozali, 2022a).

According to Abdurrahman Wahid, measuring the goodness of carrying out religious teachings in community life is being able to do good to fellow people and having a fair attitude.

Table 1. Question about Islam teaches being fair to minority

No	Statement	Percentage
1	Agree	92,7%
2	Moderate	4%
3	Disagree	3%
Total		100%

Table 1 shows that good deeds to fellow humans, both in social life or nation and state, are part of the teachings of Islam. (Ghozali, 2022b) Their belief is certainly not merely that they have read the Holy Qur'an and Al-Hadith, but that every religion's teachings are good, regardless of religion. They reflect on themselves that good deeds are a command from God in the teachings of religion. Buddhists also have identical thoughts. They should spread kindness to all sentient beings, for the universe is a mirror of God's power. When Buddhists ignore spreading

goodness, they violate the core teachings of Buddhism (Sholikhah, Sitti Rahmatus, 2017). Buddhism also teaches that kindness is not exclusive to one's grievances but to do good for others. Good values should be manifested in social life. A system of life governed by an administrative system should touch on the values of goodness so that anyone must obey, and anyone who disregards will be punished.

All religions approve that the religion of Islam adopted by Abdurrahman Wahid is a religion that teaches goodness that comes from the words of God. Every religion is required to accomplish kindness, and violence in the name of religion is prohibited, such as radicalism (Ghozali, 2022c). Radicalism, an intolerant movement towards groups outside them, is not justified in the teachings of any religion (Mukhlis, 2016).

According to Putro, a Christian teacher at SMK Kalam Kudus, stated that literally, radical has a good meaning. Radical means returning to religious teachings, which means returning to the teachings of the scriptures of their respective religions. When people return to practicing religion properly, they behave and become radicalized. However, the problem arises regarding who has the authority of truth from various human interpretations in understanding religious teachings. This point then becomes an important discussion to propose a meaning of "radical" as meaning or as an interpretation of meaning. If it is the original meaning, then God knows the original meaning better. However, if interpreted as an "interpretation of meaning," the word radical must be universally interrelated with God's messages. One verse cannot stand alone and is always interconnected to form the validity of God's word in daily life, and all this is subjective. That is why when certain groups

interpret Qur'anic verses and reject the opinions of other groups, then the exclusivity of religious teachings occurs, and radicals emerge in religion (Ghozali, 2022b).

Consistency in Applying Islamic Teachings Correctly

Every teaching of God in various scriptures teaches about the importance of compassion. This teaching is the original manifestation of God's compassion for a fellow man so that every religious believer will always manifest these values in life's social dimension.

Islam, as a last religion according to the beliefs of Muslims, teaches compassion. The position of this teaching is essential. The existence of lafadz *Al-Rahman and Al-Rahim in conjunction with lafadz Allah shows that His famous qualities with Asmaul-Husna (Names of Allah) all refer to the nature of Al-Rahman (The Most Gracious) and Rahim (The Ever Merciful)*. Therefore, any verse or hadith in commandments and prohibitions for humans is a form of affection by the ways of sharia taught (Islamic law) by God to the prophet Muhammad.

These principles drive Abdurrahman Wahid to accomplish good deeds for his fellow human beings. Apart from the religious basis, the moderate nature of Indonesian society and its diversity of different religions, ethnicities, ethnicities, and cultures deliver political attitudes to appreciate diversity, summarized in the term "Bhineka Tunggal Ika" (Unity in diversity). In modern Indonesian history, we can notice how the fact of the plurality of Indonesia, on the one hand, is recognized and fought. However, on the other hand, it always exists in tension amid the growing current and the rapid tendency of denial, both in the spirit

of uniformity, also in the form of sectarianism (religious background) and provincialism (regional background)(Simon, 2013).

Minority groups rated Abdurrahman Wahid on his goodness (Ghozali, 2022a) in a questionnaire as follows:

Table 2. Abdurrahman Wahid always lived to help others or minority groups.

No	Statement	Percentage
1	Have practiced Islam properly	94 %
2	Mixing the teachings of Islam with other religions	2 %
3	Has out of the teachings of Islam	4 %
Total		100%

Based on the Table 2, the assessment of minority community groups in Meranti Islands Regency that Abdurrahman Wahid had practiced Islamic teachings correctly. The religion of Islam that teaches goodness is a manifestation of the nature of Islamic teachings themselves, which are *Rahmat lil alamin* (a blessing to all nature). Referring to history, the emergence of conflicts in society stems from religious differences. A study by the Center of Strategic and International Studies (CSIS) 2012 stated that more than 59.5 percent of respondents do not mind neighbors with people of other faiths. Another 33.7% answered otherwise. When asked about building houses of worship of other religions in their neighborhoods, 68.9 percent of respondents denied it. Only 22.1 percent did not object (Hermawati et al., 2017).

As stated from these data, the attitude of the majority is always intolerant in the context of all religions, not exclusively Islam, which is the majority in Indonesia. However, on the contrary, minority attitudes always open

cooperation in maintaining their existence during the majority. Unless an identical principled policy exists, it is common to put up resistance. But when there is no moral problem, the minority group always accepts the policies carried out by the majority.

When referring to religious teachings, religious believers agree that helping each other is the teaching of their religion. Hindus teach kindness which is often called Tri Kaya Parisudha. Tri Kaya Parisudha means three good deeds: thoughts, words, and acts. To realize moral formation, in practice, the implementation of moral formation is lived in the forms of devotion that occur in the temple are (1) a sense of filial piety in the form of sacrifices, (2) a sense of devotion in the form of depicting God (symbolism), and (3) a sense of filial piety in the form of producing works of art in the symbols of God (Pratima) (Bachelor, 2019). From these teachings, Hinduism applies religious teachings related to religious values. It means that whatever they do reflects God's command and reflects the work as a manifestation of love for God.

Confucianism teaches that God is one they call "Tian," which means One and Only One. In Confucianism, several services are known: worship of God, thanksgiving morning and evening prayers, prayers every 1st and 15th of Chinese New Year, great prayers every day of glory, services for prophets and saints, and prayers for ancestors. Taoism is a divine religion that recognizes many Gods as places of worship and request. Taoism has four teachings: Dao, Yin, Dan, and Yang. This teaching prohibits humans from being arrogant and having to attain perfection as Gods or Goddesses. On the other hand, Buddhism teaches that God created nature,

and the ultimate goal of life is to return to Heaven, God's eternal creation (M. Supian, 2016).

Every religion has a noble goal for its adherents: to become a holy man and finally reach heaven. Religious believers are considered sacred if they observe God's commandments and forsake all God's prohibitions. One of God's commandments is to do good to others, and one of God's prohibitions is to do hurt and immorality to others.

The importance of justice to fellow humans

The Indonesian state, which was born from ethnic, cultural, and religious diversity, is a great gift from God when compared to other countries, such as Middle Eastern countries. However, on the other hand, it can add problems that threaten diversity. There are at least three characteristics of the vulnerability of Indonesian society; 1) high levels of social segregation; 2) low skills of democratic political participation; and 3) isolation within small islands. Some Indonesians live on small islands, where inhabitants are segregated into religious and ethnic groups. Segregation can also be seen in the regional planning of villages, especially in Indonesia's central and eastern regions. Violent conflicts after the collapse of the New Order government in the Maluku Islands were strongly influenced by the fact of social segregation. This social segregation has a major influence on political-economic dynamics, such as the establishment of networks of cooperation among collective identities and contestation between identity groups (Hakim et al., 2011). An identical problem happened in Meranti Islands Regency, ethnic, cultural, and religious diversity is vulnerable to conflict among them. Several incidents, such as the

burning of Ethnic Chinese Shop Houses in the 1990s, tribal fights in 2000, demonstrations of the Chief of Police by Malays in 2006, and the persecution of GP Ansor at the activities of Kirab Satu Negeri in 2018, were conflicts that intersected with tribes, religion, and politics. This conflict is both practical politics and identity politics (Ghozali & Junaidi, 2020).

These three factors can divide society in the name of religion, ethnicity, and political interests. Long history before, when Indonesia desired independence in the Unitary State of the Republic of Indonesia (NKRI) was almost torn apart by some Islamic groups wanting the Jakarta Charter to be the basis of state ideology. The people of Eastern Indonesia protested and would separate from the Republic of Indonesia if they did not get a response. With all considerations, there was a change in the Jakarta Charter on the First Principle to "Believe in one God" (Tutik, 2005).

The opinions of minority community groups on Abdurrahman Wahid's actions in enforcing them (Ghozali, 2022a) can be seen in Table 3.

Table 3. Doing good and being fair is a religious doctrine

No	Statement	Percentage
1	Agree	93%
2	Moderate	5%
3	Disagree	2%
Total		100%

The questionnaire results showed that all religious teachings recognizing Islam carried out by Abdurrahman Wahid to do justice to the entire community were pure Islamic teachings. In the same way, they also recognize that the teaching to accomplish good deeds comes from Islam and other religions. They profess to teach kindness and do justice to their fellow human beings.

Religious teachings were again contaminated when the reform era was started. The reform era has given rise to Islamic mass and political organizations that aim to establish an Islamic state, such as HTI (Hizbut Tahrir Indonesia). Their demands manifest the attitude of the majority arrogance towards minority groups, which is not following Pancasila and the 1945 Constitution. So moderate Islamic organizations such as NU and Muhammadiyah rejected the doctrine of HTI (Ghozali, 2020a). The battle of mass organizations is expanding as Social Media progresses. Social Media is filled with hate speech against one religion that differs from the accusations of infidels, PKI, and hypocrites. While groups that feel like religious enforcers always position themselves as the most committed, cleanest, and most concerned about Islamic Sharia (Islamic law). Ironically, the fighters of Islamic Sharia prefer to play on the level of their skin, thus forgetting the substance of the teachings of Islam itself, which are friendly, moderate, and respect differences.

A multicultural Indonesia must be introduced and developed in various aspects of life: education, politics, law, and human rights. In practice, the rule of law is often defeated by political interests. As a result, there are often human rights violations and discrimination against minority groups, even though this wealth is crucial to be managed properly to create harmony for Indonesian citizens (Baharun, 2020).

Such an attitude to life manifests man's efforts to translate the moral message of God's absolute doctrine and then translate God's good values into morality in society. As the world changes and evolves, doctrines of absolutes must be abandoned if they are to be

a prison for change. The purpose of creating new values is worldly values that continue to develop, including social, humanitarian, and societal discourse (Mukhlis, 2016).

The meaning of humanity is often defeated by religious enthusiasm with the proposition of defending religion or God. People often show they are saints, are very busy defending God, and forget about humanity's attitudes. As a result, they often speak in the name of God with a series of scriptures but, at the same time, degrade the dignity of God's creation. Such arrogance occurs not merely in Muslims but by followers of other religions, such as Buddhism in Thailand, Hinduism in India, and Christianity in the United States.

Abdurrahman Wahid emphatically stated, "God does not need to be defended." These words do not mean not loving the Most Holy God. Because no one is defended, God will remain holy for all time. The important attitude for Abdurrahman Wahid is how God's creation can be best defended so that justice and humanity and upholding God's dignity towards prosperity are far more important. Such an attitude shows an attitude of defending God through appreciation by glorifying God's creation. Therefore, movements in the name of God that are exclusive in any form need to be closed so that religious teachings remain inclusive and friendly to fellow human beings (Son, 2019).

The good deeds of religious people to people of different religions are not uncharacteristic acts but, on the contrary, actions taught by their respective religions. Accomplishing good deeds and justice reflect the nature of God Almighty, Merciful and Gracious. Every religion also teaches a reward for faith in the future or on the Day of

Judgment for all the faith that has been done in the world.

Religion Does Not Teach Political Systems and Government Operationally

According to Abdurrahman Wahid, the source of Islamic law does not prescribe a particular political system. Islam provides universal values of social life order, which means they have creative freedom to realize a form of state and government (Wahid, 2001). The scriptures provide the political foundations of the principles of government and the State (Pulungan, 1994). The Political System of a State is a political compromise of society to achieve a common goal. Various operational forms are considered due to the involvement that binds the agreement. As a result, the operational form varies from one nation to another. This difference shows that political compromise is crucial in building a spirit of togetherness to realize a great deal of a State and Nation.

In a diverse social life, the teachings of Islam become essential to contribute to the level of positive values. As a teaching from God, Islam offers universal values to create harmony and coexistence in a heterogeneous society. There are three Islamic community relations in social life, specifically: first, *ukhuwah Islamiyah*, which is to build *the appetite for life among Muslims*; second, *ukhuwah wathaniyah*, which is to build harmony with fellow humans in one country; and third, *ukhuwah basyariyah*, which is human relations with fellow humans with diverse backgrounds in terms of race, ethnicity, culture, and religion (Khamdan, 2016).

Conclusion

The perspective of minority groups of people towards the teachings of Islam has diverse perspectives; this departs from the variety of Islamic scholars themselves in interpreting the relationship between Islam and the State. On the other hand, religious teachings such as Christianity, Buddhism, Hinduism, and Confucianism in Indonesia also have diverse political opinions as Islamic teachings. There are three perspectives of religious teachings about the relationship between religion and state: first, religion and state are a unity that needs and strengthens each other. When discussing God's teachings, we are discussing political interests. The great God is the Ruler of the Kingdom who is left to the saints to govern.

These saints were later personified with people who were experts in the field of statehood, the exclusive claims of certain groups who felt most defensive of religion in the political field. Second, religion serves space that the state needs help to fill. The state gives the existence of religion a place to regulate matters related to the implementation of its teachings in daily life. Religion is also a reference for the state when it needs issues related to matters related to religious law. So that between Religion and State runs and need each other. Third, religion and state have different regions. Religion, as the word of God, has moral messages that cross Time and Geographic. Religious teachings have a role in translating universal good values so that they can have the same view everyone and be accepted together as teachings that do not contradict the teachings of any religion.

The minority group's opinion of Abdurrahman Wahid's religious perspective

of the relationship between religion and the state represents the interpretation of their religion. The followers of different religions in Kepulauan Meranti Regency understand Abdurrahman Wahid's thoughts broadly divided into three criteria: the first group judges Abdurrahman Wahid to have carried out the teachings of Islam correctly. This group is the majority group of minority religions such as Christianity, Buddhism, Confucianism, Hinduism, and other religions. With a percentage of 93%, they considered Abdurrahman Wahid to have carried out the function of Islamic teachings to do good deeds in a moderate and tolerant humanitarian and political life.

The second group considered that Abdurrahman Wahid did not necessarily reflect part of the teachings of Islam around 5%, and the third group rated it as not good or not following the teachings of Islam as much as 2%. These three arguments refer to their beliefs and interpretations of their teachings, divided into three views: secularistic, symbiotic, and integralists. When articles related to problems of radicalism, intolerance, and lack of attention to groups of different religions or beliefs are often identified as if they only apply to the teachings of Islam, it is because Islam is the majority religion in Indonesia. Islam often carries out a variety of political activities, including on the issue of radicalism. However, from this study, there are findings that followers of minority religions in the Meranti Islands Regency also have the identical understanding as followers of exclusive Islam by 9%. So when there was a question asked researcher respondents about the impermissibility of certain religions to be used as religious ideologies, there were 85.4% agreed, and 9.5% stated they did not agree or

in other languages, the ideology of Pancasila could be replaced with religious ideology, including the religion they professed.

References

- Abidin, Z. (2012). Pemikiran Abdurrahman Wahid Tentang Islam dan Pluralitas. *Humaniora*, 3(2), 373–386. <https://doi.org/10.21512/HUMANIORA.V3I2.3332>
- Baharun, H. (2020). Pendidikan Multikultural dalam Bingkai Islam Nusantara Perspektif KH. Said Aqil Siroj. *Tafaqquh: Jurnal Penelitian Dan Kajian Keislaman*, 8(1), 37–51.
- Bruinessen, M. Van. (2013). *Rakyat Kecil Islam Dan Politik* (Cetakan I, Issue, pp. 1–503). Penerbit Gading.
- Fadhil, A. (2007). Transformasi Pendidikan Islam Di Minangkabau. *Jurnal Sejarah Lontar*, 4(2), 42–56. <http://journal.unj.ac.id/unj/index.php/lontar/article/view/2385>
- Ghozali, I. (2020a). *Aliran Pemikiran Politik Islam Indonesia; Muhammadiyah dan NU Vs FPI dan HTI*. *Al-Qalam*, 37(1), 27–48.
- Ghozali, I. (2020b). Memahami Format Demokrasi Model Khawarij di Indonesia. *Islamadina: Jurnal Pemikiran Islam*, 21(1), 17–25. <https://doi.org/10.30595/ISLAMADINA.V0I0.6128>
- Ghozali, I., & Junaidi. (2020). Political And Nationalism Of Gp Ansor In Facing The Persecution Of Kirab Satu Negeri In The Meranti. *Al-Tahrir*, 20(2), 307–328.
- Hakim, L., Umat, K., & Ahmad, H. A. (2011). Kerukunan dan pluralitas dalam tantangan: Vol. X.

- Putra, A. E. (2019). Tarik-Ulur Antara Radikalisme Dan Multikulturalisme Dalam Studi Agama Di Abad Ke 21. *Al-Adyan*, 14(1), 1–18.
- Sarjana, I. P. (2019). Peranan Pura Dalam Meningkatkan Pendidikan Moral Dan Ketrampilan. *Videa Wertta*, 2(April), 10–27.
- Sholikhah, Sitti Rahmatus, T. S. (2017). Penggambaran Karakter Buddha di dalam Film Saint Oniisan. *Japanology*, 5(1), 1–10.
- Simon, J. (2013). Tuhan Tidak Perlu Dibela: Konteks Kekerasan dan Upaya Membangun Jembatan Etis-Praktis Berteologi Agama-Agama Dalam Masyarakat Pluralistik Indonesia. *Gema Teologi*, 36(1), 69–94.
- Ikeda, A. W. dan D. (2000). *Dialog Peradaban untuk Toleransi dan Perdamaian* (pp. 1–310). PT. Gramedia Pustaka Utama.
- Khamdan, M. (2016). *Penanganan Potensi Radikalisme*. 10(1), 207–232.
- M.Supian. (2016). *Ajaran Dan Ritual Tiga Agama Dalam Tradisi Orang Tionghoa*.
- Moleong J. Lexy. (1988). *Metodologi Penelitian Kualitatif*. PT. Rosdakarya.
- Permana, B. (2018). *Etnis Tionghoa Pada Masa Orde Baru : Studi Atas Tragedi Kemanusiaan Etnis Tionghoa Di Jakarta (1998)*. In UIN Syarif Hidayatullah Jakarta.
- Pulungan, J. S. (1994). *Prinsip-Prinsip Pemerintahan dalam Piagam Madinah Ditinjau dari Pandangan Al-Qur'an* (pp. 1–273). PT. Rajagrafindo Persada.
- Tutik, T. T. (2005). *Pokok-Pokok Hukum Tatanegara* (pp. 78–80). Prestasi Pustaka.
- Wahid, A. (2001). *Sekadar Mendahului Bunga Rampai Kata Pengantar* (T. A. S.Siswowiharjo (Ed.); pp. 1–342). Nuansa.