

# Inter-Religious Harmony: From History to Indonesia Today

Noor Achmad

University of Wahid Hasyim

X/22 Menoreh Tengah Street, Sampangan, Semarang (50236), Indonesia

noorunwahas@yahoo.com

**Abstract**—Indonesia is an incredibly diverse country in terms of religion, belief, ethnic, race, language, culture, custom and tradition. As far as the religious diversity is concerned, it is the most challenging one for all people, particularly relating to the question of how to build lasting harmony between religious communities in culturally and religiously plural countries. Due to this highest urgency, this paper tries to briefly investigate the inter-religious harmony in the historical perspective. It is based on historical facts that all religion, especially Islam teaches the followers to promote peace and tolerance and to develop to live in harmony with other religions. Islam in fact frees non-Muslims: Christian, Catholic, Hindu, Buddhist, and etc to practice their faith and belief. In addition, this paper also shortly outlines the MUI's role in improving interfaith dialogue to create interreligious harmony in Indonesia today.

**Keywords:** *peaceful, negotiations, dialogue, religion*

## Background

It is very well-known that Islam preaches total social harmony including religious harmony that the whole world needs. In Islam, the formula for social peace, social harmony and inter-faith dialogue is based on peaceful co-existence. As per the teachings of Islam, while respecting others, we have to welcome differences wholeheartedly without any reservation. It is hatred, which has to be eliminated, and not difference of opinion. People may have their differences in belief, religion, culture, etc., but while following their religion, they have to have mutual respect for others and discover a common bond between them, which shows them all to be human beings.

Islam provides an excellent model implemented by Prophet Muhammad (*peace be upon him*) and proved of its practicality. The complete feature of how the prophet implemented and practiced it, of course, could be formally learned from his message both Al-Qur'an and al-Hadith.

The greatest contributor to the unprecedented success of building the inter-religious harmony is the Quranic concept of fairness and understanding. Coupled with the Prophetic system of governance based on tolerance or the promotion of humane and constructive relationships between religiously, ethnically and culturally different peoples, Islam experienced an almost unhindered progression of faith during its history.

In addition, the historical facts which have been scripturally well-documented in a great number of book of *sirah nabawiyah* should be an alternative, or even, a main reference to see fully inter-religious life. It means, either historically or practically is a proper way instead of either doctrinally or theoretically to get a right understanding on inter-religious harmony in Islam.

## Inter-Religious Harmony: a Historical Overview

### Prophet Muhammad Era

We learn from a number of examples throughout Islamic history that Islam not only lays down principles of inter-religious harmony, particularly, through dialogue, but also gives practical demonstrations. In the Makkan period of his mission, the Prophet of Islam repeatedly practiced the principle of dialogue. For instance, once the Quraysh sent their leader, *Utba-ibn-Rabiyya*, as their representative to the Prophet Muhammad (*peace be upon him*) so that an atmosphere of peace might be arrived at through negotiation on the subject of mutual differences. The prophetic traditions tell us that *Utba* heard the Prophet out patiently and with full attention; and then conveyed what he had said to the Quraysh. Similarly, at the invitation of his uncle, Abu-Talib, representatives of the Quraysh gathered at the Prophet's home and held negotiations there peacefully on controversial matters.

This principle of peaceful negotiations can also be witnessed in the negotiations held at Hudaibiya between the Quraysh and Prophet of Islam that continued for about two weeks, culminating in the treaty of Hudaibiya.<sup>1</sup> This event, without doubt, is a successful example of peaceful negotiation. Again, in the presence of the Prophet of Islam, tripartite talks were held between representatives of three religions --- Islam, Judaism and Christianity ---, in the Prophet's mosque in Medina. This historic event, which took place in the sacred place of worship, shows the importance given to peaceful dialogue in Islam. These examples, which are many in number, relate to the golden age of the Prophet and his companions. That is why; the practice of dialogue in terms of bilateral negotiation enjoys the position of an established principle in Islam.<sup>2</sup>

In another instance during the Prophet Muhammad's life, a visiting Christian delegation stayed at the mosque where they were permitted to conduct their religious services in one section of the mosque while Muslims prayed in another.

It is very important to note here that one of indisputable characteristic of the Islamic civilization is that, unlike many other civilizations, it did not undertake to condemn and persecute the non-believer. Rather, it enjoins inter-religious understanding. Thus, the root of peaceful coexistence between Muslims and non-Muslims can be traced to the first Islamic government of Medina. Although it was incumbent upon the Prophet (*peace be upon him*) and his followers to present Islam to the non-believer, it was however up to the non-believer to regard the merit or demerit of what was presented to him. The non-believer after having subscribed to *Pax Islamica* or Medina Charter was allowed the intellectual and spiritual freedom of whether to accept or reject Islam.<sup>3</sup>

Prophet Mohammad (*peace be upon him*) himself showed us the way when he made the presentation to the Christians of Najran. Although some who listened to him converted while others did not, he continued to give them the hospitality due, accepted their offer to join the Medina Charter, and sent them back to their homes protected by his own guards and accompanied by a trusted companion. It is therefore clear that as far as Islam is concerned, the *dhimmi*, or non-believer in the Islamic state or covenant in the Medina Charter, is granted the rights to practice their own beliefs. This then became one the most significant spirit of the Medina Charter.

The Medina Charter encouraged co-operation and solidarity among Muslims, Christians, Jews and others. The Charter which was put in writing ensured complete freedom, including the freedom of worship, equality and justice for all. According to the Charter, not only did the Prophet vowed to turn the *Ansar* and *Muhajirin* into "*an ummah distinct from all other peoples of the world*", but he also referred to the Jewish clans who allied themselves to him, as "*an ummah along with the Believers*", even though each continued to practice its own faith. The accommodative attitude displayed by Prophet Mohammad (*peace be upon him*), his successors and their followers, towards non-Muslims living in their midst was so remarkable that Muslim societies came to be regarded as an outstanding models of inter-ethnic and inter-religious harmony and amity.

### **The Pious Caliphate Era**

One of the most important examples relating to the treatment towards non-Muslim was shown by Umar bin Khattab. He was actually very concerned about the welfare of the non-Muslims who were subjects of the Islamic State. He used to advise Muslims to respect and protect the welfare of the non-Muslims. Interestingly, he himself practiced it as recorded in historical note;

Once, Umar found a blind Jewish old man begging. The man told Umar, "I beg so as to be able to pay the *jizya* or tribute." Umar took him by the hand to his own house and gave him what he needed. He then sent orders to his treasurer: "Look after people like him. It would not be fair to take from him when he is young and neglect him when he is old."

He decreed that old age should be a reason for exemption from the *jizya*, as well as illness and disablement. He in turn provided annual stipends from the public treasury, to the elders and a group of Christian lepers. Umar's stand was that the non-Muslims who had agreed to become citizens of

---

<sup>1</sup> K. Ali, *A Study of Islamic History*, (India: Idarah Adabiyah, 1980), p. 56

<sup>2</sup> M. Fethullah Gulen, *The Messenger of God, Muhammad*, (New Jersey: The Light Inc., 2005), p.268-267.

<sup>3</sup> *Ibid*, p. 42

Medina and were willing to live peacefully with the Muslims, were the protected people of the Holy Prophet (*peace be upon him*) and should continue to be treated as such by the Muslims.

Similarly after the conquest of Byzantium, Umar treated its Jewish and Christian citizens well. For example the text of the treaty of surrender of Jerusalem between the Caliph and Sophronius, Patriarch of the city on behalf of the Christians, written by Muawiyah ibn Abu Sufyan, among others read, "The Caliph Umar guarantees for them the safety of their persons, of their goods, of their churches and crosses - whether in good state of repair or otherwise - and generally of their religion. Their churches will not be changed into dwellings nor destroyed. Neither they nor their other properties will suffer any damage whatever. In matters religious, no coercion will be exercised against them; nor will any of them be hurt." And the Caliph followed this through with practice. Umar once were on a visit to the churches in Syria. When the time for prayer came, it was suggested that he performed his prayer in the church. Umar refused to oblige on the account that the Muslims might later use that as an excuse to turn the church into a mosque.<sup>4</sup>

During the reign of Umar ibn al-Khattab, the second caliph to assume Muslim rule following the death of the Prophet Muhammad, a Christian woman lodged a complaint alleging that the Muslim governor of Egypt annexed her house without consent in connection with a mosque expansion project.

In response to Umar's legal inquiries, the Muslim governor explained that the number of worshipping Muslims exceeded mosque capacity necessitating the expansion. He further explained that since the complainant's house was adjacent to the mosque, the state offered to compensate her for the property. She declined this offer. Consequently, the state demolished her home and placed its value with the treasury for her to retrieve.

Ultimately, Umar ruled in favor of the woman, ordering the demolition of the portion of the mosque built on the site of her house and providing her house be re-constructed as it had previously existed.

Even, while on his deathbed, Umar ibn al-Khattab, may Allah bless him, dictated a long Will consisting of instructions for the next Khalifah (Muslim President). Here is the last sentence of that historic document:

*"I instruct you on behalf of the people who have been given protection in the name of Allah and His Prophet peace be upon him. [That is the non-Muslim minorities within the Islamic state]. Our covenant to them must be fulfilled, we must fight to protect them, and they must not be burdened beyond their capabilities".*

At that time Umar was lying in pain because of the wounds inflicted on him by a non-Muslim who had stabbed him with a dagger soaked in poison while he was leading the *fajr prayer*. It should also be remembered that he was the head of a vast empire ranging from Egypt to Persia.

In short, Umar, *may Allah bless him*, was simply following what he learnt from the Prophet Muhammad (*peace be upon him*) himself. That the protection of life, property and religious freedom of minorities is the religious duty of the Islamic state. That he personally would be demanding justice in the hereafter on behalf of a *dhimmi* who had been wronged by a Muslim. That there is no compulsion in religion and that Muslims must be just to friends and foe alike.

## **Umayyad and Abbasid Era**

During the Islamic rule of the Umayyads, especially, in the time of Umar bin Abdul Aziz, non-Muslim has equal rights with Muslim. He could not make discrimination between a Muslim and non-Muslim. To protect the interest of the minorities, he ordained that no Muslim could purchase land from a non-Muslim.<sup>5</sup>

Likewise, in Abbasids era, the most qualified people were entrusted significant posts without regard to religious beliefs. Harun al-Rashid, a famed Muslim ruler, appointed a Christian man as the Director of Public Instruction and all the schools and colleges were placed under his charge. In making such appointments, he considered only excellence in one's field.

---

<sup>4</sup> K. Ali, *Op.Cit.*, p. 97-98

<sup>5</sup> Masudul Hasan, *History of Islam*, Vol. I, (India; Adam Publisher, 2007), p. 174

In Spain under the Umayyads and in Baghdad under the Abbasid Khalifas, Christians and Jews, equally with Muslims, were admitted to the Schools and universities - not only that, but were boarded and lodged in hostels at the cost of the state. When the Moors were driven out of Spain, the Christian conquerors held a terrific persecution of the Jews. Those who were fortunate enough to escape fled, some of them to Morocco and many hundreds to the Turkish empire, where their descendants still live in separate communities, and still speak among themselves an antiquated form of Spanish. The Muslim empire was a refuge for all those who fled from persecution by the Inquisition.

Islam formed a syncretism and a cultural fusion based not only on its idea of universality and tolerance but also on its prodigious capacity for assimilation and creativity. It was also here that the most important ethnic and cultural fusion of East and West took place. The Muslim rulers of the Umayyad, Amirid and Taifa periods employed Jews in diplomacy, finance and public administration. *Hasday ibn Shaprut* was a Jewish physician in the Caliph's court, who at various times held important diplomatic and financial responsibilities. He was known to have used his public position to look after the interest of the Jewish community, not only in Spain but also outside Spain. *Ismail Naghrila* or *Samuel* the Nagid accompanied the Granadan troops to their annual military campaigns. He had such a brilliant career that made him a model held up to sons of ambitious Jewish fathers long after the end of the Taifa period. The Mozarab, or Christians living in Muslim Spain, were free to subscribe to their communal authorities.

Thus despite the Islamic world of medieval time being diverse in composition and pluralistic in character, Muslims were willing to tolerate significant differences in practice and even belief among themselves. They were also willing to concede a certain place in society to others. The dhimmis have always enjoyed unrestricted freedom to perform all the professions. It is clear that in its long history the Islamic civilisation has not shown any discrimination between its citizens, Muslims or dhimmis, in the fields of economic activity. After the foundation of Qayrawan in North Africa towards the end of the last millennium, the governor of Egypt was asked to send there a thousand of Coptic or Jewish families in order to put the economy of the city on its feet.

At the same time, there was an additional influx of Jewish from Southern Italy because of the persecutions by the Byzantine rulers. The migrating Jews managed to establish the great centre of Jewish learning in Qayrawan which had a sound economic foundation within the flourishing trade in that city and a congenial spiritual atmosphere in the very distinguished Muslim scholarship active there at the same time. There was a market dedicated to exports to Christian countries. All goods leaving it had to pay tax. The dignitaries of the church including the patriarch of Alexandria, much like the Muslim qadis and the Jewish dayyanim used to be active in economic life.

At the beginning of this millennium, in Fustat Jewish drugstores selling perfumes, medical herb and spices, were found on every street corner, even in a purely or predominantly Muslim neighborhood. The changing patterns of world trade at the time shows us a vigorous and cultivated middle class consisting of people of various religious background, carrying on a flourishing Mediterranean trade travelling on ships bearing Arabic names.

During the Abbasid Era, the non-Muslims were equally treated like Muslim as briefly mentioned in History of Arabs:

Originally Scripturaries, viz. *Christians, Jews, and Sabians, Dhimmis* had their status widened, as we learned before, to include *Zoroastrians, Manichaeans, Harran, Sabian*, others---all of whom were now treated on par with those with whom a compact for religious tolerance had been made.<sup>6</sup>

Even in cities, *Christians* and *Jews* often held important financial, clerical and professional positions.<sup>7</sup>

Al-Ma'mun was interested in every aspect of science, philosophy and especially in astronomy. He himself conducted, on the plains of Mesopotamia, two astronomical operations intended to determine the value of a terrestrial degree. The crater Almanon on the 'Moon' is named in recognition of his contributions to astronomy. His court was an hospitable place for 'Jews' and 'Christians'.<sup>8</sup> The same opinion with him is P.K.Hitti, he said:

---

<sup>6</sup> P.K. Hitty, *History of the Arabs*, (New York: Palgrave Macmillan, 2002), p. 353

<sup>7</sup> P.K. Hitty., *Ibid.*

<sup>8</sup> Muir, William. 1924. *The Caliphate: Its Rise, Decline and Fall*, (Edinburgh: Grant. Retrieved, 2009), p. 508.

“Another early translator was the Syrian Christian, Yuhanna ibn Masawayh (d. 857 M), a pupil of Ibn Bakhtishu and a teacher of Hunayn ibn Ishaq.”<sup>9</sup>

“The sheikh of the translators, as the Arabs express it, was Hunayn ibn Ishaq (Joannitus, 809-873 M), one of the greatest scholars and noblest characters of the age. Hunayn was an ‘Ibadi, i.e. a Nestorian Christian from Al-Hirah.”<sup>10</sup>

*The Apology of Al-Kindy*, which Muir published in an abridged translation, is reputedly set in his court and contains a letter by the caliph. He complains of those who had converted to Islam merely to gain favor at court but said that he dealt with them "courtesy and forbearance" leaving their fate in God's hands.<sup>11</sup> Christianity was the "most amenable of all religions to Islam."<sup>12</sup> Muir suggests that the treatment of Islam described found in the Apology would not have been allowed except by what he called Al-Ma'mun's "latitudinarian" court.<sup>13</sup> It has been suggested apart from Sunnis who did not subscribe to his theological views, almost everyone whether Muslim, Christian, Jew and Zoroastrians were welcome at his court.

In earlier times of the Islamic History, a good deal of easy social interaction existed among Muslims, Christians, and Jews who, while professing different religions, formed a single society, in which personal friendships, business partnerships, intellectual discipleship, and other forms of shared activity were normal and, indeed, common. The cultural cooperation is attested in many ways. There are, for example, biographical dictionaries of famous physicians. These works, though written by Muslims, include Muslim, Christian, and Jewish physicians without distinction. From these large numbers of biographies it is even possible to construct a kind of prosopography of the medical profession - to trace the life curves of some hundreds of practitioners in the Islamic world. From these sources we get a very clear impression of a common effort. In hospitals and in private practice, doctors of the three faiths worked together as partners or as assistants, reading each other's books and accepting one another as pupils. There was nothing resembling the kind of separation that was normal in Western Christendom at that time.

This kind of common endeavor in a shared field of learning was not limited to medicine and the sciences. It even included philosophy, wherein one might have expected differences of religion to make for separateness. An example may serve to illustrate this point. There is a chapter in one of the theological writings of the great Muslim theologian Imam al-Ghazali (1059 - 1111 AD) that is almost identical to a chapter in a work by his near contemporary, the Jewish philosopher *Bahye ibn Paquda*, and another Christian theological treatise. A society in which the ‘comparing of notes’ is possible between theologians of three different religions has without doubt, achieved a high degree of tolerance and symbiosis.

### ***Nahdlatul ‘Ulama (NU) and its Role in Improving Inter-religious Harmony***

Nahdlatul Ulama (NU) is the largest Muslim organization in Indonesia. It was established on January 31, 1926, (Rajab 16, 1344 of Islamic Calendar) in Surabaya. This Organization was legalized on February 6, 1930 as registered in Besluit Rechtsperson No. IX year 1930, then renewed by the Decree of Minister for Justice of Republic of Indonesia No. C2-7028. HT.01.05.TH.89. in 1989.

Initially, it was in 1916 when KH. Abdul Wahab Hasbullah and KH. Mas Mansyur (then became Muhammadiyah figure) established Nahdlatul Wathon (the Awakening of Homeland) in Surabaya. Two years later, with KH. Dahlan Ahyad, they established what called as Tashwirul Afkar in the same city. Both institutions constituted educational vehicle in the field of religion, organization, and national struggle. In the same year, KH. Wahab again took an initiative to establish Nahdlatut Tujjar (the Awakening of Merchants), an economic institution aimed at improving the prosperity of Muslim population through developing business of common people. This institution was then chaired by KH. Muhammad Hasyim Asy'ari.

---

<sup>9</sup> P.K. Hitti, *Op.Cit.*, p. 311-312

<sup>10</sup> *Ibid*

<sup>11</sup> William Muir, *The Apology of Al Kindy, Written at the Court of Al Mâmûn (circa A.H. 215: A.D. 830), in Defense of Christianity Against Islam: With an Essay on it's Age and Authorship Read Before the Royal Asiatic Society*, (London : SPCK, 1887), p. 29-30.

<sup>12</sup> Muir, *Ibid*, p. 30

<sup>13</sup> Muir, *Ibid*, p. 27

Then, on January 26, 1926, the Committee's meeting gave birth to a new organization called as Nahdlatul Ulama (the Awakening of Ulemas) with KH. Muhammad Hasyim Asy'ari as *Rais Akbar* (the great leader).

Today, Nahdlatul Ulama may have as many as 40 million members. Nahdlatul Ulama members are highly tolerant of diverse religious views and practices, including those that derive from Kejawen. After a long debate, Nahdlatul Ulama adopted the 'Pancasila' as its 'single principle'.<sup>14</sup> NU also embraces the national constitution (UUD 1945) as the foundation of nationhood and ethno-religious brotherhood.

A couple of weeks ago, Nahdlatul Ulama held the congress on Saturday (1/8,15), in Jombang, East Java. In this congress, NU has "Islam Nusantara" as tagline. It must be recognized that the phrase "Islam Nusantara" has strength, powerful magnitude, and is more contextual. The tagline is able to trigger public discussion, even a bit controversial. Because of that, public considered Muhammadiyah's tagline, "Progressive Indonesia/Islam," to be more flat, but it is beyond Islam.

NU has consecrated themselves as *Aswaja – ahlussunnah wal jama'ah*. A movement that is based on four mahzab – Shafi'i, Hanafi, Hanbali, Maliki – and the theology based on the Asy'ariyah. In short, NU is Sunni, not Syiah. In the time when KH Hasyim Muzadi became the chairman of NU, this organization has a tagline "Islam rahmatan lil 'Alamin." It is considered as appropriate when the world condition, especially in Indonesia, was gripped by terrorism and inter-religion conflict. The tagline shows Islam is peaceful and sheltered. Now, when the world condition was teased by salafi and ISIS, NU presents "Islam Nusantara" –an Indonesian typical of Islam.

Islam Nusantara is the concept of a Muslim-majority nation with moderate views and one that embraces religious tolerance. The real spirit of this 'Islam Nusantara' [Islam of the Archipelago] is to reinforce an Islam which is adaptable to cultures and tolerant to differences in this archipelago. The concept of Islam Nusantara refers to the empirical, historical reality that Islam has been embedded in the culture, economy, politics and technology of the archipelago for a long time.

In NU circles, nationalism is clearly a major pillar of *Islam Nusantara*, as opposed to the transnationalist goals of the caliphate. After a meeting of the highest-ranking NU Ulama in 2014 and a national conference of the NU leadership, the organization for the first time officially declared its opposition to Hizbut Tahrir's objective of building a global caliphate.<sup>15</sup> The Islamic teachings preserved by NU are moderate for considering that Islam is a very open religion which recognizes the fact of 'differences in opinion' as a natural phenomenon.

As expounded by the late Rais 'Am (President of the NU's legislative council) in 1987, the NU promotes the aforementioned 'three brotherhoods'<sup>16</sup> which are *ukhuwah Islamiyah*, *ukhuwah wathaniyah*, and *ukhuwah basyariyah* or brotherhood among Muslims, brotherhood among nations, and brotherhood among people. These formations are the foundation of NU's efforts behind "promoting interfaith understanding and peace.

As a consequence, not only is it important that the NU works together with various Muslim organizations or co-nationalists, but it also has to be involved in making joint efforts and co-operating with global society. Hence, the NU has to commit to social pluralism and tolerance at various levels.<sup>17</sup>

## Religious Harmony in Indonesia Today

Indonesia is the country with the largest Muslim population in the world, with a total population of 235 million people. Indonesia is a very diverse country. There are over 300 ethnic groups speaking 250 languages spread over more than 6,000 islands. It is also a nation comprised of multiple religious groups. While over 90% of the people are Muslim, there are also Protestants, Catholics, Hindus, Buddhists, and other indigenous religions.

The Indonesian constitution and Indonesia's governing ideology, Pancasila, recognize the ethnic and religious diversity of Indonesia and stress the importance of consensus and unity and freedom of

<sup>14</sup> Andree Feillard, *NU vis a vis Negara, Pencarian Isi Bentuk dan Makna* (Yogya: LKiS, 1999), pp. 233-261

<sup>15</sup> "NU and Islam Nusantara", Arrahmah.co.id (<http://www.arahmah.co.id/islam-indonesia/nu-dan-islam-nusantara-2-12779>)

<sup>16</sup> Mohammad Fajrul Falakh, Nahdlatul Ulama and Civil Society in Indonesia in *Islam and Civil Society in Southeast Asia*, edited by Nakamuro Mitsuo et al. (Singapore: Institute of Asian Studies, 2001), p. 39

<sup>17</sup> Ibid.

worship. Its national motto, "*Bhinneka Tunggal Ika*" means "Unity in Diversity" or literally "many, yet one". While relations between different religious and ethnic groups have largely been harmonious the country has experienced periodic episodes of sectarian and ethnic strife, particularly since the transition to democracy in 1999.<sup>18</sup>

The Indonesian government and civil society organizations have adopted a series of measures to restore national unity and inter-religious and inter-ethnic harmony. One of the most significant of these initiatives has been the Forum Kerukunan Umat Bergama (FKUB) or the Inter-Religious Harmony Forum.

Indonesia's inter-religious harmony and tolerance which have often cited as an example to the rest of the world are in fact an important pillar supporting its existence as a state and nation. Indonesia as a pluralist state and nation was formed on the basis of an agreement among all the elements of the country's society that were of various religious and ethnic backgrounds. Indonesian society was pluralist because it was a composition of people with different religious beliefs, meaning that a certain religious group could well be the majority in one region but a minority in another region.

Because of a significant role of Indonesia, the US President, Barack Obama certainly appreciates the religious life in Indonesia. Obama held up Indonesia – which traditionally practices a tolerant form of Islam and has Christian, Hindu and Buddhist minorities – as an example of tolerance to the world in a tense age of colliding cultures.

I quote Obama's statement when officially visited Indonesia a year ago;

"Even as this land of my youth has changed in so many ways, those things that I learned to love about Indonesia – that spirit of tolerance that is written into your constitution, symbolized in your mosques and churches and temples, and embodied in your people still lives on," Obama said.

Based on the explanation above, we can finally conclude here that Indonesia is unequivocally to have either formally or constitutionally, maintained and fostered the religious harmony. It is very valuable contribution for human beings regardless of their races, ethnics, beliefs and religions, and absolutely very useful to face the global world in the future.

## **Bibliography**

- Ali, K. 1980. *A Study of Islamic History* (India: Idarah Adabiyah)
- Gulen, M. Fethullah. 2005. *The Messenger of God, Muhammad* (New Jersey: The Light Inc.)
- Hasan, Masudul. 2007. *History of Islam*. Vol. I (India; Adam Publisher)
- Hitty, P.K.. 2002. *History of the Arabs* (New York: Palgrave Macmillan)
- Muir, William. 1887. *The Apology of Al Kindy, Written at the Court of Al Mâmûn (circa A.H. 215; A.D. 830), in Defense of Christianity Against Islam: With an Essay on it's Age and Authorship Read Before the Royal Asiatic Society* (London : SPCK)
- \_\_\_\_\_. 1924. *The Caliphate: Its Rise, Decline and Fall* (Edinburgh: Grant. Retrieved)
- NU Online, *MUI Warns Followers Against Provocations*, <http://nu.or.id/a,public-m,dinamic-s,detail-ids,15-id,30089-lang,en-c,news>.
- VOA- Islam, *Umat-Budha-Ketar Ketir Minta MUI Tenangkan Islam Indonesia*; <http://www.voa-islam.com/news/indonesiana/2012/08/07/20161/umat-budha-ketarketir-minta-mui-tenangkan-islam-indonesia>.
- The Jakarta Post, *Commentary Wanted a Non-Muslim Candidate 2014*, <http://www.thejakartapost.com/news/2012/08/10/commentary-wanted-a-non-muslim-candidate-2014.html>.

---

<sup>18</sup> *Building a World Safe for Religion, Club de Madrid; The Shared Societies Project: Leadership For Dialogue, Diversity, and Social Cohesion.*