

## The Role of Transcendence Values in Preventing Intolerance Behavior

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### ABSTRACT

Intolerance behavior is a behavior that is very well known in human life. Even though it has been enacted by law for decades, the phenomenon of intolerance is still common in society. The research method used here is qualitative in nature which relies on literature in the form of books, books and journals related to the discussion. Among the conclusions obtained is that transcendent values have an important role in preventing intolerance behavior and attitudes. Among these values is to realize that difference is a *sunnatullah* that exists in creatures. The existence of this difference is a sign of Allah's power, including differences in ethnicity, language, color, nation and religion. In addition, the original law in interacting with fellow humans is peace. Prioritizing noble character in interacting is also a damper for the atmosphere in society and a deterrent to unwanted conditions. Recognizing and remembering that there is a reward in every good and sin in every bad thing can prevent someone from acting and acting in an intolerant nature.

**Keywords:** transcendence value, prevent, intolerance.

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### INTRODUCTION

Several years ago, in 2016 to be exact, there was a statement by a governor that led to things that were not conducive, namely his statement about a verse from Surah Al-Maidah. The Indonesian Ulema Council (MUI) then carried out a study on this statement and conducted a study related to it. Finally resulted in a conclusion that the expression of the letter contains an element of insult to the Book of Allah Al-Qur'an and harassment of the Muslim clerics (Aliansyah, 2016).

In Kediri, there was also the destruction of a temple on Saturday night, January 13, 2018. There was a man riding a motorcycle entering a temple. There were several stones that hit this Chinese place of worship, causing the glass window to break. Not long after, the authorities arrived at the scene. After that, the culprit was caught (Juliawati, 2018).

In the early hours of the early hours of the year, January 2, 2022, a number of Islamic boarding schools were destroyed and burned in Lombok. Among them are a number of cars parked in the vicinity of the location also burned down. Based on the police investigation, it was concluded that the main reason that triggered the incident was a video clip which was considered provocative and viral on social media. Actually the video is perfectly available in 2020, however, there are people who are not responsible for editing or cutting. After that he uploaded it on social media so that it made the anger of local residents flare up (Santoso, 2022).

*Sindonews.com* has also reported about a man who threw an offering on Mount Semeru. The identity of the man is known. After that, the police conducted a sweep of the Lumajang-Malang border to hunt down the perpetrators. In addition to conducting a direct search, the police are also collaborating with the East Java Regional Police to trace the man's position cyber (Midaada, n.d.). *Genpi.co* also reported that the Chancellor of the State Islamic University (UIN) Sunan Kalijaga Yogyakarta had requested that the perpetrators be forgiven. His reasoning was that many of the other violations that had existed and were more serious than those had not entered the realm of law yet.

On the other hand, one of the mottos of our country is “*Bhineka Tunggal Ika*” (Amaliyah, n.d.). Philosophically, this motto implies that we as Indonesian citizens should recognize the differences that exist and then respect and appreciate each other's opinions without harming each other. However, destructive and subversive events still occur.

In the Human Rights Journal, it is explained that there are many cases related to this intolerance. In the period 2014 – 2018 during the tenure of President Joko Widodo and Vice President Jusuf Kalla, there were 488 cases related to deviations from the law on freedom of worship and belief. This figure is based on Commission Data for Missing Persons (*Kontras*) (Muharam, 2020).

Juridically, Article 28E Paragraph (1) of the 1945 Constitution guarantees freedom of religion. The script is: “Everyone is free to embrace religion and worship according to his religion” (Mkri.id, 2015). Likewise in Article 29 Paragraph (2) it is stated that the state guarantees the independence for all citizens to embrace a religion they want. This shows that

there are rules for mutual respect and respect for fellow citizens even though they have different religions and beliefs. Therefore, they can coexist peacefully. However, violations of this rule still occur frequently. Therefore, this phenomenon is very interesting to study and research.

Based on the background description of the problem mentioned above, the formulation of the problem in this research is how is the role of transcendence values in preventing intolerance attitudes and behavior? This study aims to analyze the role of transcendence values in preventing attitudes and behavior of intolerance in society.

This research can be classified as library research with a transcendental approach. Meanwhile, the existing data were collected using the document study method.

## DISCUSSION

### 1. Concept of Tolerance

In *Kamus Besar Bahasa Indonesia* (KBBI) it has been explained that the word tolerance itself has three meanings: first, the nature or attitude of tolerance. Second, the measurement limit for the addition or subtraction is still allowed. Third, deviations that are still acceptable in the measurement of work. Tolerating means being tolerant. Tolerance implies silence and permit.

In terminology, the word tolerance - as explained by Umar Hasyim - means giving freedom to fellow human beings or to fellow citizens to practice their beliefs or regulate their lives and determine their respective destiny if carrying out and determining that his attitude does not violate and does not conflict with the conditions for the creation of order and peace in society (Muawanah, 2018).

In the legislation that forms the basis of criminal law in Indonesia, namely the Criminal Code (KUHP), there is also an article that prohibits insulting religions or groups in this country. Article 156 of the Criminal Code states that: *“Anyone who publicly expresses feelings of hostility, hatred or contempt towards one or several groups of the Indonesian people, is threatened with a maximum imprisonment of four years or a maximum fine of four thousand five hundred rupiahs”*. R. Soesilo explained in the explanation of the Criminal Code that what is meant by population groups in the text can be viewed from the classification by nationality, such as Europeans, Chinese, Japanese, Indonesians, or reviewed based on religion such as Muslims, Christians, Hindus or based on ethnicity, such as Balinese, Javanese, Madurese. This shows that the positive law on inter-religious harmony

has been established in this country. However, it has not been implemented by citizens to the fullest.

Article 156 A of the Criminal Code (KUHP) contains provisions for people who intentionally publicly express feelings or do an act that is hostile, abuses or desecrates a religious teaching that is embraced by Indonesian citizens with the aim of preventing humans from embracing a religion that pivots to *Belief in the one and only God*. In the Decree of the President of the Republic of Indonesia no. 1 of 1965 it has been stipulated that it is prohibited for anyone to intentionally defame a religion professed in Indonesia.

From the analysis described above, the criteria for intolerance behavior in the Criminal Act are: first, it is done intentionally. Second, it is done in public. Third, with the intention of preventing humans from adhering to a religion based on the belief in the One Supreme God. Fourth: expressing hostility or hatred or abuse.

Among the concepts of tolerance that have been established by the government is the concept of Three Harmony (*Tri Kerukunan*). The Ministry of Religion has posted on its website that the purpose of establishing this concept is so that the togetherness that exists in this country can be lived together, even though differences occur in many aspects. The formulation of this concept is carried out by means of a study so that there is no reduction in human rights and obligations from the religious values and beliefs they hold. The Three Harmony includes three elements: first, the internal harmony of religious people. Second, inter-religious harmony. Third, harmony between religious communities and the government.

In the Press Law, namely Law no. 40 of 1999 also contains several articles aimed at realizing religious life and tolerance among its adherents. In Article 18 Paragraph (2) it is stated that press companies that violate the contents of Article 5 Paragraph (1) and Article 13, will be punished in the form of a criminal fine of a maximum amount of IDR 500,000,000 (Five Hundred Million Rupiah). Therefore, Article 18 Paragraph (2) is related to Article 5 (1), which includes orders and obligations for the national press to convey events with respect to religious norms. Meanwhile, Article 13 is prohibited from loading advertisements which contain elements of degrading the dignity of a religion or disrupting the harmony of life between religious communities.

From this Press Law, it can be seen that the religious offense is in the form of two things: First, press companies report events and opinions without respecting religious norms.

Second, press companies carry advertisements that cause the dignity of a religion to be low or the harmony of life between religious communities to be disturbed.

In relation to this press, it is very necessary to enact a law. This is because the press has various functions in society, including five functions. First, to inform (provide information). Second, to educate (provide education). Third, to control (socially control the phenomena that occur in society through constructive criticism). Fourth, to bridge (as an intermediary between the community and the government or vice versa). Fifth, to entertain (provide entertainment, fun and satisfaction to the community) (Surbakti, 2015).

The government has also enacted a law related to broadcasting in the Broadcasting Law. In the Broadcasting Law no. 32 of 2002 on Article 57 jo. 36 (6) there is a threat for broadcasts containing ridicule, harassment or neglect of religious values with imprisonment of five years and/or a fine of one billion rupiahs for radio broadcasting, and ten billion rupiahs for television broadcasting. Likewise, Article 58 of the Broadcasting Law jo. 46 (3) there is also a threat to broadcast commercial advertisements containing things that are contrary to decency and religious values. The form of the threat is imprisonment for a maximum of two years and/or a fine with a maximum value of five hundred million rupiah for radio broadcasting and five billion rupiah for television broadcasting.

From this, it is known that the government has set various rules in order to create harmony between religious communities. This gives a sign that harmony is a human need as social beings who live in the midst of association with others.

This attitude of tolerance is particularly important in social life. This is because it is the main reason for the creation of harmony between fellow adherents of certain religions and mutual respect for the differences that exist in it. In addition, with this tolerance, security and tranquility can be realized in social life and friction between fellow citizens is minimized. In addition, this tolerance can be a major factor in realizing state stability and guarding it from things that can weaken the unity and integrity of the Indonesian nation.

## **2. The Role of Transcendence Values in Preventing Intolerance.**

When laws and regulations concerning tolerance between religious communities and harmony among them already exist, but there are still many violations that are not small in a number of areas, then there are a number of transcendent values that can be applied as an effort to prevent the occurrence of intolerance attitudes and behavior.

The value of transcendence is very important in human life. Kelik Wardiono explained that revelation (transcendence) in the prophetic paradigm has a very important role. That is because this transcendence that will give meaning that will direct the purpose of human life. These values will be a guide for humans in order to achieve the noble values of humanity. In addition, this transcendence also has a function in the form of giving directions to where and for what humanization and liberation are carried out.

This transcendence element is the difference between Western and Islamic Sciences. Kuntowijoyo explained that there are five differentiating aspects between the two sciences, namely period, source of knowledge, ethics, historical process, and nature of science. Regarding the aspect of the source of knowledge, western science is based on reason and the five senses. Meanwhile, Islamic knowledge comes from revelation (transcendence), reason and the five senses. From this it is also known that transcendence values are the difference between the two sciences.

A nation is said to be advanced if it has a superior civilization. Humans are individual subjects forming the noble culture of a community. Therefore, the development of this civilization is always related to humans themselves. Khudzaifah Dimiyati explained that one of the important parts in building civilization is to uphold transcendental values. Transcendence is a concept derived from *tu'minuna billah* (belief in Allah). Therefore, this transcendence positions religion (Islamic values) in a central position in prophetic social science.

From the explanations of the experts above, it can be understood that transcendence values are very important values to be understood, developed and applied in human life. One of them is in social life which has diversity in religion and beliefs and faiths. By applying these values, it is hoped that tolerance can be realized among religious adherents in Indonesia. In addition, it can also anticipate the occurrence of destructive, intolerance and subversive speech, attitudes and behavior.

Among the transcendence values that can be a means to prevent the occurrence of intolerance attitudes and behavior are:

### **1. Sign of Power in Difference**

One of the signs of Allah's power is the difference in the creation of His creatures (Ahmad, 2018). Among the forms of difference are the diversity of appearance, color, language, character, reason and thought that exist in His creation. There is great wisdom in this difference. Allah the Exalted has said:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ.

*And among His signs (power) is the creation of the heavens, the earth, the differences in your languages and colors. Verily in that there are signs for those who know (QS. Ar-Rum: 22). In another verse Allah also explains:*

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ.

*If your Lord had willed, He would have made humans as one ummah. They will always disagree except whom your Lord has mercy on. Therefore (He) created them” (QS. Hud: 118-119).*

Regarding verses 118-119 of Surah Hud, Ibn Kathir explains that in fact Allah can make humans in the same condition, namely all believers or all kufr. However, Allah makes differences between humans in terms of religion, belief, teachings, schools of thought and opinions that will always exist except those who are blessed by Him.

These two verses give a sign that differences and disputes are *sunnatullah* (Al-‘Anazi, 2017). When it is *sunnatullah*, then it is appropriate for each person to realize that the differences that have been willed and created by Allah are a sign of Allah’s power. Therefore, He will try to create peace during differences and strife.

## 2. The original law in interacting with fellow humans is peace

Among the transcendent values emphasized in Islam is that the original law in interacting with fellow human beings is peace and not hostility. Mahmud Salah ad-Dimyathi explained that this original law applies in relation to the interaction of a Muslim or non-Muslim. Allah has confirmed in His word about the creation of human:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

*O humankind, indeed We have created you from male and female and made you into nations and tribes so that you may know each other. Shaykh Abdurrahman As-Sa’di explained that humans were originally from one origin, namely Adam and Eve then made humans in large numbers of men and women, and made them into nations and tribes, large and small. This is with the aim of getting to know each other, so that they can help each other.*

From this explanation, it can be understood that the purpose of the differences is for *ta’aruf* (to know each other), then to realize *tanashur* (helping each other) and *ta’awun* (helping each other). This is an inspiration for every citizen to try to create harmony and tolerance between them.

Another basis that shows that the original law of interaction is peace is the following hadith:

يَا أَيُّهَا النَّاسُ • لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ • وَاسْأَلُوا اللَّهَ الْعَافِيَةَ • فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا

“O humankind, do not dream of meeting the enemy and ask Allah for safety. When you meet them, then be patient” (HR. Bukhari dan Muslim). In the hadith there is a prohibition against daydreaming to meet the enemy. Ibnul Jauzi explains the *illah* (reason) of this prohibition, namely that people who dream of facing calamities do not know how they are when they face them, whether he will be able to be patient or not. Abdul Hamid Muhammad Zaum revealed that what should be done when living side by side between religious adherents is to respect and appreciate each other. Therefore, when contemplating the content of this hadith, one will try to create harmony among fellow citizens, even though their religions are different.

### 3. Prioritize noble character

Islam is a religion that is very concerned about the common good and provides guidance towards minimizing disputes and conflicts. Among the ways that can keep conflicts and quarrels from happening is to uphold *husnul khuluq* (commendable morals). (Adh-Dhau', 2014)

Another transcendence value that has been established (affirmed) in the Sharia is in the form of an order to interact with noble character with fellow human beings. With this noble character, peaceful coexistence will be realized even though differences occur in society. This morality has a very big influence in all areas of life. In it there are rules that can make a person's relationship with others good (Asma' Ubadah Muhammad, 2021).

In an authentic hadith it is explained:

وَخَالِقِ النَّاسِ بِخُلُقٍ حَسَنِ.

*And associate people with commendable morals* ( HR. Tirmidzi.). Regarding this definition of good morals as in this hadith, Ibn Mubarak said that the purpose of good morals is hospitality, giving something *ma'ruf* (kindness to others), and refraining from disturbing others.

This hadith contains a very great value, namely the command to have noble character when interacting with fellow humans. Here the word “human” is mentioned to show that Islam teaches kindness to be given to all people. It is not mentioned only to fellow Muslims, but to humans in general. Therefore, this hadith commands that people have noble character



which includes everyone from all walks of life, be it Muslims or non-Muslims, people or rulers, rich people or poor people from all ethnic groups. When this value is lived and realized in life, it will be able to avoid intolerance behavior.

When communicating with other people of different religions, it is appropriate to try to respect each other's established general principles and avoid things that can invite conflict and dispute.(Ad-Dimyathi, 2016) Including when conducting dialogue and discussion, it is done in the best way. Allah ta'ala says:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ.

*And do not argue with the Scriber, except in an effective way, except with the wrongdoers among them.*(QS. Al-'Ankabut: 46)

#### 4. There is a reward for those who do good to fellow creatures

Allah has explained that the benefit of the good that a person does to others, the reward will return to himself (Hijawi, 2020). This is a very high transcendence value that deserves to be re-examined in order to avoid intolerance. Allah says:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا

*Whoever does righteous deeds, then (the reward) is for himself. And whoever does evil, then (his sin) returns to himself* (QS. Fushshilat: 46). From this if a person does evil to another person of a different religion or class or ethnicity with all forms of interference, then the sin returns to the person who did it. Therefore, when someone will try to stay away from attitudes and behaviors that lead to sin, including intolerance.

Even when a person does good to animals, he will be able to get a reward (Bakr, 2019). It is as in the hadith of Bukhari and Muslim about an adulterer who gives a thirsty dog a drink, then he gets forgiveness from Allah, Allah is even grateful to that person. In this hadith there are two kinds of amazing things. First, the person who does good is an adulterer. In general, the human view of adulterers is a negative view. Second, those who receive goodness are animals that are despised in the eyes of the Muslims, namely dogs. In fiqh, unclean is divided into three, *mughalladhah* (severe), *mutawassithah* (middle) and *mukhaffafah* (light).(Al-Utsaimin, 1428) A dog is an animal whose unclean category is *mugholladhoh* (severe) and must be washed seven times when licking a vessel. However, when the adulterer does good, it turns out that he gets a great reward from Allah.

From this hadith it can be understood that when a person does good to animals, it can bring great virtue and reward (Wahhab, 1420), especially when the kindness is given to fellow human beings, both Muslims and non-Muslims.

## 5. Prohibition not to disturb neighbors

Humans are social creatures (Al-Madhi, 2019) who cannot be separated from their neighbors, whether they are neighbors in their residence, or activities, or work. In the Qur'an Allah has commanded His servants to be kind to their neighbors (Pallawagau, 2018). Therefore, doing good to neighbors is a form of worship. It is as it comes in His words:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ

*“Worship Allah and do not associate anything with Him. Do good to parents, relatives, orphans, the poor, near neighbors and far neighbors”* (QS. An-Nisa’: 36). This verse is a great motivation for someone to do good to his neighbors. The transcendent value in doing good to neighbors is that this is a command from Allah's revelation, not just based on logic or feelings alone. There has come a special revelation that orders a person to do *ihسان* to his neighbor. In this verse, it is not specifically explained that only neighbors who are Muslims, but whoever he is, have the right to be treated well, Muslim, or non-Muslim, from all tribes and nations.

Another basis that shows the prohibition of disturbing neighbors is the following authentic hadith:

لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ

*They will not enter heaven for those whose neighbors do not feel safe from their bad* (HR. Muslim). In this hadith there is a strong warning against doing bad things that can disturb neighbors by not going to heaven. Imam Nawawi explained that the word “not going to heaven” has two meanings: first, that what is meant is a person who considers it permissible to disturb neighbors, even though he already knows that it is forbidden. Second, that the person who disturbs his neighbor, if he enters heaven, his entry will be terminated, and does not enter in the first place like those who won. (An-Nawawi, 1392)

The word neighbor in this hadith also generally includes Muslims and non-Muslims (Lasyin, 2002). Ibn Hajar al-Haitami said that there are three kinds of neighbors: first, neighbors who are Muslim relatives, then he has neighboring rights, Islamic rights and

kinship rights. Second, a Muslim neighbor, then he has two rights, namely as a neighbor and the right as a Muslim. Third, a neighbor who is a *dzimmi* (non-Muslim), then he has one right, namely the right as a neighbor. Therefore, disturbing others is a dangerous act in terms of worldly benefits and the benefit of the hereafter.

Eliminating interference from neighbors including the implementation of one of the *qawa'id fiqhiyyah kulliyyah*:

الضَّرْرُ يُزَالُ.

The harm is removed (Al-Burnu, 1996). Eliminate distractions from neighbors such as removing objects on the road that disturb passing neighbors, not bothering them with deafening noises, disturbing them with garbage and the like. Therefore, applying these transcendent values can be the cause of a person's distance from intolerance behavior.

## CONCLUSION

Laws and regulations concerning religious harmony have been established by the government in order to anticipate the occurrence of intolerance behavior and attitudes. However, not a few of these negative behaviors still occur. Transcendence values have an important role in preventing intolerance behavior and attitudes. Among these values is to realize that difference is a *sunnatullah* that exists in creatures. The existence of this difference is a sign of Allah's power, including differences in ethnicity, language, color, nation and religion. In addition, the original law in interacting with fellow human beings is peace. Prioritizing and prioritizing noble character in interacting also reduces the atmosphere in society and prevents unwanted conditions from occurring. Recognizing and remembering that there is a reward in every good and sin in every bad thing can prevent someone from acting and acting in an intolerant nature.

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