



Re-examining Tarbiyah Nabawi as a Preventive Step for the Dangers of Pluralism in the World of Education

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Abstract

Islam came with the spirit of scientific progress for mankind. The Prophet Muhammad SAW as the bearer of the Islamic message with his tarbiyah system which emphasized faith, love of knowledge, beauty of morals and role models succeeded in bringing a nation that was previously left behind to become an advanced nation and become the center of scientific civilization. However, unfortunately this glory is only a memory, because Muslims themselves are starting to abandon their teachings and have forgotten the concepts established by their Prophet. Now Muslims are again facing new challenges with the emergence of pluralism which is felt to have invaded the world of education. This understanding of pluralism is certainly dangerous for the young generation of Muslims, because this understanding of pluralism instills the teachings of relativism, gives a wrong understanding of tolerance, and dwarfs Islamic law. So to fight this pluralism, it is necessary to re-implement the Nabawiyah tarbiyah concept in the education system. Because the main root of this pluralism is Muslims' ignorance of the true teachings of Islam, so they are easily influenced by outside whispers.

Keywords: Tarbiyah Nabawi, The Dangers of Pluralism, Education

Abstrak

Islam datang dengan membawa spirit kemajuan ilmu pengetahuan bagi umat manusia. Nabi Muhammad Saw sebagai pengemban risalah islam dengan sistem tarbiyahnya yang menekankan keimanan, cinta ilmu pengetahuan, keindahan akhlak dan suri tauladannya berhasil membawa sebuah bangsa yang dulunya tertinggal berafimiliasi menjadi bangsa yang maju dan jadi kiblat peradaban ilmu. Namun, sayangnya kejayaan itu tinggallah kenangan, sebab umat islam sendiri yang mulai meninggalkan ajarannya serta telah lupa dengan konsep yang dibangun oleh Nabinya. Kini umat islam kembali menghadapi tantangan baru dengan munculnya paham pluralisme yang dirasa telah merangsek masuk dalam dunia pendidikan. Paham pluralisme ini tentulah berbahaya bagi generasi muda muslimin, sebab paham pluralisme ini menanamkan ajaran relativisme, memberikan pengertian yang salah pada toleransi, dan pengkerdilan pada syariat islam. Maka untuk melawan pluralisme ini, perlu adanya pengimplementasikan kembali konsep tarbiyah Nabawiyah pada sistem pendidikan. Karena akar utama dari pluralisme ini adalah ketidaktahuan umat islam akan sebenarnya ajaran islam, sehingga mudah terpengaruh oleh bisikan luar.

Kata Kunci: Tarbiyah Nabawi, Bahaya Pluralisme, Pendidikan

Introduction

Islam is a religion that upholds science and emphasizes the importance of education. In its history, Islam has brought human civilization to be more advanced and noble through science.¹ The Islamic teachings carried by the Prophet Muhammad SAW have succeeded in bringing the Arab nation, which at that time was a backward nation known for its ignorance, to become a great and highly civilized nation. It has been recorded that for almost seven centuries, starting from 750-1500 AD, Islam was initiated by the Arabs, who began to make their way through history and succeeded in achieving greatness in politics, economics and science.² This is proof of the success of the education system implemented at that time. An education system that is based on instilling strong faith in every prospective Muslim intellectual. So as to give birth to generations who are not only broad-minded but also have high character and integrity in upholding religious values. We must maintain and preserve that system and try to protect it from every individual who plans to weaken the Muslim community.

Unfortunately, many Muslim students today do not know and seem to have forgotten the great achievements that Muslims have achieved. So they are not confident about the treasures they have and prefer to focus on the western world. Now, Muslims are reaping new challenges from the emergence of pluralist thinking in the world of education. This pluralism is not only dangerous for the Islamic faith, but will also indirectly undermine Muslims and plunge them into the abyss of ignorance.

Research Method

This research uses qualitative methods with library research. Where empirical data is obtained from various sources related to the object of study, namely the Prophet's education system and the concept of pluralism in education. Then the data is processed and analyzed further by comparing the arguments built. It is hoped that this research will provide the latest analysis regarding the negative impact of pluralism, as well as how to overcome it by presenting and implementing Nabawiyah tarbiyah in the education system.³

Results and Discussion

The Prophet's Method of Education for Companions

Education is an obligation that every human being must have, because education is the key to the progress of a nation.⁴ Educational activities are one of the main priorities in the Islamic religion, because the vision and mission of Islamic teachings are not only closely related to the human and spiritual realm, but also prioritize worldly aspects by bringing a vision of progress for all mankind on earth with science. This vision is manifested in the first

¹ Firdaus Syah, "Problematika Ilmu Pengetahuan Dalam Islam," *Az-Zarnuji: Journal of Islamic Education* 1, no. 1 (February 28, 2023): 49–65, <https://doi.org/10.32505/az-zarnuji.v1i1.5620>.

² Abdul Muid, "Peradaban Islam Pada Zaman Dinasti Bani Abbasiyah," *JIPPI: Jurnal Ilmu Pengetahuan Dan Pendidikan Islam* 3, no. 3 (June 13, 2019), <https://jurnal.maziyatulilmi.com/index.php/jippi/article/view/13>.

³ Hardani Hardani et al., *Buku Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: CV Pustaka Ilmu, 2020).

⁴ Hasan Baharun, "Total Moral Quality: A New Approach for Character Education in Pesantren," *Ulumuna* 21, no. 1 (June 30, 2017): 57–80, <https://doi.org/10.20414/ujis.v21i1.1167>.

verse revealed (Surat al-'Alaq verses 1-5) which implicitly gives direction to humans regarding the importance of reading and writing which are the embryo of intellectuality and scientific progress. First verse أَقْرَأْ which means "read", in which *maf'ul* "object" is not mentioned, actually provides inspiration for mankind to have high enthusiasm in pursuing knowledge, reading and learning anything that benefits themselves.

The Prophet Muhammad SAW has succeeded in carrying out the vision and mission of the Koran. Rasulullah Saw's Tarbiyah to his friends has proven successful in giving birth to a golden generation who not only loves knowledge, but also has good morals and is highly dedicated to their religion and nation. This generation will one day create a civilization that will etch gold ink into history, bringing the bright light of science to humanity on earth. This cannot be separated from the perfection and greatness of the educational methods applied by the Prophet Muhammad, which originates directly from Allah SWT, the creator of this universe. The following are several methods used by the Prophet Muhammad to educate his friends.

a. Instill strong faith and monotheism

Jundub bin Abdillah radhiyallahu anhu once said: "When we were children at the age of approaching puberty, we together with Rasulullah sallallaahu 'alaihi wa sallam studied the Faith before studying the Koran, then we studied the Koran so that our faith increased."

The first thing that Rasulullah SAW taught his friends was about faith and obedience to Allah SWT. Tawhid is the main and first part that must be planted completely and integrally in humans, because it is from this concept of tawhid that we will begin to formulate the nature and objectives of Islamic education. Once faith and monotheism are strong, then we will be educated in Sharia law as contained in the Koran so that humans can serve Allah by carrying out all His commands and avoiding all His prohibitions. Only with strong faith and monotheism is the basis for creating intellectuals who have high integrity in defending religion and the nation. And from this faith, a spirit of honesty in his studies was born along with sincerity in dedicating his knowledge for the benefit of humanity by only hoping for a reply from God.

b. Cultivate a love of science

Rasulullah SAW very often motivated his friends to be active in pursuing knowledge and gave high appreciation to scientific experts. This is important to do because it will stimulate friends to love knowledge more and compete in obtaining it, thereby creating a scientific and intellectual atmosphere in society. Rasulullah SAW said "Whoever takes the path to seek knowledge, Allah will make easy for him the path to heaven." (HR Muslim, no. 2699). He also said, "Indeed, the superiority of a man of knowledge over an expert in worship is like the superiority of the moon on a full night over all the stars." (HR. Abu Dawud (3641).

c. Adorn knowledge with good morals and manners

Good character is an ornament for its owner, the character of honorable and noble people. With a good mind he will be close to his God and also close to his fellow humans. Meanwhile, evil manners are poisonous poison, evil and rottenness that distances itself from *Rabbul 'alamin*.⁵ Bad character is a mental illness, which makes humans far from God and humans. Rasulullah SAW not only equipped his friends with knowledge, but also decorated

⁵ Buya Hamka, *Akhlaqul Karimah* (Jakarta: Gema Insani, 2017).

their souls (*Tazkiyatu an-Nafsu*) with noble morals, this is recorded in the word of Allah SWT

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Just as (We have completed Our blessings upon you) We have sent to you a Messenger among you who recites Our verses to you and purifies you and teaches you the Book and the Wisdom, and teaches you what you do not know. [Al-Baqarah : 151].

d. Attention to all students.

Rasulullah SAW was a person full of love for his people. In fact, determining who the Prophet's most beloved friend was was very difficult, because of his caring and affectionate attitude towards everyone. Habib Syech in his online study, as quoted by *Republika Daily*, said. "All the companions felt that the Messenger of Allah cared most about him. So everyone feels the same. That's what is beautiful and extraordinary, not everyone has it. That's the real job of a leader who has to be like that, he doesn't discriminate."⁶

There is a story narrated by Jabir bin Abdillah that he came to the Prophet Muhammad SAW, a Bedouin Arab and asked the Prophet, "O Messenger of Allah, will we weave our clothes in heaven ourselves?" The friends who heard laughed. Rasulullah SAW was angry and said "What are you laughing at!, Is it from people who don't know and want to ask!, No, O a'rabi, but the fruits in heaven will split because of it (it has been prepared)". (HR. At-Thabrani).

In this hadith, Sayyid Muhammad bin Alawi al-Maliki in his book entitled *Ushul at-Tarbiyah an-Nabawiyyah* said. "We can see the attitude of the Messenger of Allah when he scolded his friends for laughing at the Bedouins. Then he answered his question attentively. It is appropriate for students who are slow in grasping lessons to receive more attention and encouragement from the teacher."⁷

That's how Rasulullah SAW was, when teaching he would give full attention to his students, especially for students who were less able and slow in understanding the lesson. This is in contrast to what most teachers do now, who prioritize their attention to students who look outstanding and smart. This will result in tolerance and imbalance among students and of course will result in a teacher's lack of success because only one or two students have the potential to succeed. In contrast to the companions of the Prophet who became students of the Prophet Muhammad, all of them have been successfully educated with their own special qualities.

e. Can be a role model.

In the Qur'an, it is stated that the Messenger of Allah contained the qualities of a good role model. The Prophet must have implemented what he said in his daily practice. When the Messenger of Allah ordered his companions to do something, it was certain that

⁶ Farhat Abdullah, "Metode Pendidikan Karakter Nabi MUhammad SAW Di Madrasah," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 2, no. 2 (November 6, 2019): 63–83, <https://doi.org/10.34005/tahdzib.v2i2.516>.

⁷ Sayyid Muhammad bin Alawi al Maliki, *Ushul Ath-Tarbiyah an-Nabawiyah* (Surabaya: Hai'ah ash-Shofwah al-Malikiyyah, 2022).

he also did it. Likewise when he ordered to stay away from something. Thus, the Prophet prioritized exemplary methods in his teaching and education. Because after all, the exemplary method is the most effective and good method in the learning process. Because students will be more able to intervene in the teachings they receive, because these teachings have been realized in reality, not just utopia or fantasy.

That is how many educational methods the Prophet Muhammad applied in educating his friends. This educational method continues to be practiced by Muslims in their education system. Islamic education continued to develop in subsequent periods and reached its glory during the Umayyad and Abbasid dynasties.⁸

An example of a figure who is still struggling to voice and defend the concept of Nabawiyah Tarbiyah is Hamid Fahmi Zarkasyi with his Islamic Worldview discourse, where the first finding, Islamic Worldview is an Islamic perspective on reality and truth that starts from the creed, based on revelation, strengthened by reason, senses and intuition. , and has an impact on a person's entire life. The characteristics of the Islamic worldview are that it is centered on God, consistent, assesses the physical and metaphysical and explains all aspects of human life. Worldview is related to epistemology, scientific paradigms and civilization.⁹

The Dangers of Pluralism in the World of Education

From the description of its meaning alone, pluralism has the meaning of relativism and this is strengthened by the idea of postmodern Western thought which is colored by the spirit of pluralism. When juxtaposed with religion, pluralism becomes a term called religious pluralism. This term cannot simply be referred to in language dictionaries. Although in its dictionary meaning, there is a meaning of pluralism as tolerance or an attitude of respect for each other's uniqueness. Religious pluralism cannot be separated from its conceptualizers. It is an understanding of how to view religious plurality which views all religions as comparable to other religions.¹⁰

In the world of education today, it is thought that the values of pluralism have developed and are packaged in the concept of pluralism-based education. For example, there is the book *Multicultural Education Concepts and Applications* by Ngainun Naim and Achmad Sauqi, the book *Character Education: Prioritizing the Values of Tolerance, Non-Violence and Inclusion* by Dian Lestari. According to Ngainun Naim in his book *Multicultural Education Concepts and Applications*, the concept of pluralism-based education is an educational concept that seeks to produce students who have a broad outlook, respect differences, are full of tolerance, and appreciate all forms of differences. In general, the aim of pluralism-based education has several core objectives as follows.

a. Increase the Spirit of Tolerance

According to Dian Lestari in her book *Character Education: Prioritizing the values of Tolerance, Non-Violence and Inclusion*, it is stated that a form of education based on pluralism is to ensure that students understand the meaning and application of the values of

⁸ M. Masyhur Amin, *Dinamika Islam* (Yogyakarta: LKPSM, 1995).

⁹ Anton Ismunanto, "Pemikiran Hamid Fahmi Zarkasyi Dan Kontribusinya Terhadap Pengembangan Pendidikan Tinggi Gontor" (Skripsi, Yogyakarta, Universitas Islam Negeri Sunan Kalijaga, 2018).

¹⁰ Adian Husaini, *Wajah Peradaban Barat: Dari Hegemoni Kristen Ke Dominasi Sekuler-Liberal* (Jakarta: Gema Insani, 2005).

tolerance. Students are able to appreciate differences between religions, and students are able to express the value of non-violence in dealing with differences between religions.¹¹

However, if the doctrine of religious pluralism teaches that religions are essentially the same, of course its discourse as a principle of tolerance raises crucial questions, because in essence this is forcing someone who has full confidence in their religion simply to believe in the truth of another religion which in their beliefs is wrong. . This is clearly intolerant, because tolerance is actually an attitude that tolerates or respects, tolerates and allows opinions, views, beliefs, etc. that are different or contrary to one's own views.

Adnin Armas said "Tolerance must not dissolve identity. Islamic identity must be eliminated for the sake of an attitude of tolerance which should not be prescribed in Islam, in fact this becomes intolerant for Islam. So, the problem lies in interpreting tolerance, who gives the meaning of tolerance, the meaning of tolerance according to the Maarif Institute is the wrong meaning. Because eliminating the identity of Muslims is not tolerance, in fact it is intolerant of Muslims, because it is part of their religious beliefs."

In relation to the world of education, according to Adnin Armas, tolerance should not eliminate identity. Islamic education must remain true to its identity. In fact, these identities must be clarified and then the meaning of tolerance must be dismantled and reconstructed because wrong meanings have been circulating.¹²

In fact, when ideas or views regarding the concept of Islamic education based on pluralism with its tolerant jargon are raised, on the one hand it will give rise to the perception that the old Islamic teachings are intolerant and there must be a renewal of Islamic teachings. And on the other hand, distorting the meaning of tolerant with their own meaning which is actually intolerant. This is an attempt to blur the meaning and diminish the teachings of Islam, which in historical reality has always upheld the values of tolerance with all human beings.

In its history, the Prophet Muhammad SAW has laid the foundations of relations between Muslims and non-Muslims which later became known as Mitsâq Medina. In the agreement, not only the Jews, the Christian People of the Book were also considered as one people: "The Jews of Bani Auf are one people with the believers. For Jews it is their religion and for believers it is their religion, including their followers and themselves. This applies to Jews other than the Banu Auf."

During the reign of Islam, non-Muslim people from the People of the Book, Magi, Hindus, Buddhists lived side by side peacefully for centuries. When Islam occupied Spain (8 AD), Islam created stability and security there from social chaos, destruction and group slander. People of all races and religions interact in diversity peacefully. Flasco Abianz, a Spanish writer, said that when Islam occupied Spain (8-15 AD) a beautiful and rich civilization had emerged and developed in Europe.¹³

b. Anti Violence

¹¹ Ismail Syakban, "Studi Kritis Konsep Pendidikan Berbasis Pluralisme Di Maarif Institute," *Tawazun: Jurnal Pendidikan Islam* 12, no. 1 (June 29, 2019): 128–50, <https://doi.org/10.32832/tawazun.v12i1.1905>.

¹² Syakban.

¹³ Ryandi Ryandi, "Antara Pluralisme Liberal Dan Toleransi Islam," *Kalimah* 11, no. 1 (September 1, 2014): 251–70.

Proponents of pluralism always use issues of violence to legitimize their thoughts. They argue that the emergence of various acts of violence, especially those in the name of religion, ethnicity and certain groups, has given rise to various views as if religious life in Indonesia is in a critical condition due to the waning sense of tolerance towards pluralism. Intra- and inter-religious conflicts never stop coloring national and state life so that victims continue to fall. Ironically, religious and community leaders have not been able to do much.

Fajar Riza Ul Haq in the *Maarif Journal* wrote one example of the consequences of violence against minorities, namely violence against Ahmadiyah. According to Fajar, ignoring these acts of intolerance is an anomaly in the democratization process. Fajar wrote: "The delay in resolving various cases such as the case of weak protection for Ahmadiyah and the resolution of major corruption cases has created a deficit of public trust in the current government. In terms of protection for minority groups, it actually increased in 2010. Allowing these acts of intolerance is an anomaly in the democratic process."¹⁴

In fact, a commitment to non-violence is a noble goal for all humans. Who wants bloodshed, slaughter of women, and innocent children living under threat?¹⁵ This noble human goal is parallel to the teachings of all religions and also has the same goal: peace and non-violence. All religions on this earth teach goodness and peace in human life, so it is illogical to scapegoat religion for acts of violence. Buddhism teaches simplicity, Christianity teaches love, Confucianism teaches wisdom, and Islam teaches compassion for all of nature.

It should be noted that violence will not occur if people walk along their own axis and do not offend one another. In terms of non-violence, it is a matter of Islamic faith. Muslims will be angry if their teachings or beliefs are interfered with by other parties. In the Ahmadiyah case, it clearly hurts the hearts of Muslims, because the Ahmadiyah sect claims to be Islam, but the content of its teachings is far away and has departed from the essence of Islam. If Ahmadiyah teachings are left alone, it will certainly give rise to slander and misguidance within the Muslim community.

In Islam, every Muslim has the responsibility and obligation to prevent evil to the extent of their respective abilities. Rasulullah SAW said, "Whoever among you sees evil, let him change it (prevent it) with his hands, if he cannot do it then with his tongue, and if he cannot do it then with his heart (feeling displeased and disagreeing) and that is the weakest weak faith." (HR. Muslim no. 49).

The hadith above shows that Islam does not tolerate any form of evil that continues to exist in society, because it will cause universal damage and harm. However, when applying *nahyu mungkar* by hand, it is not done blindly, but must follow the corridors and provisions set out in the laws of *fiqh*.

The initiators of this understanding of pluralism want to limit *nahi munkar* to just verbally and deny *nahi munkar* by hand. In fact, all sensible people know that each person has a different character, where there are those who, when they make a mistake, just need a warning, they will stop, but there are also many who when they make a mistake, they cannot be stopped except by punishment or violence. Clearly this is an attempt to erode Islamic law,

¹⁴ Syakban, "Studi Kritis Konsep Pendidikan Berbasis Pluralisme Di Maarif Institute."

¹⁵ Abu Bakar, "Argumen Al-Qur'an Tentang Eksklusivisme, Inklusivisme Dan Pluralisme," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 8, no. 1 (January 9, 2017): 43–60, <https://doi.org/10.24014/trs.v8i1.2470>.

and will give birth to the easy nature of religion among Muslim communities which is strictly prohibited in Islamic teachings. Allah SWT says;

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

“So they want you to be lenient, so they are lenient (to you too)”. [Al-Qalam : 9].

In al-Qurthubi's commentary, it is stated that Ibn Abbas, Athiyyah, Adh Dhahhak and As Suddi explained the meaning of this verse with the following interpretation: “They want you to disbelieve so that they can continue in their disbelief.” Another interpretation of Ibn Abbas, “They want you to make concessions to them (in the creed) so that they will later make concessions to the Muslims.” Al-Farra' and Al-Kalbi said “So they wanted you to be lenient (Mudahanah) so they were lenient (too to you)”.¹⁶

c. Teach Inclusiveness

Pluralism-based education emphasizes students' attitudes towards inclusiveness or openness and views the relativism of religious truth. The doctrine of relativism holds the principle that truth itself is relative to (depends on) the determining subject's stance.¹⁷ For the reason that an exclusive understanding of religion will have an impact on students' attitudes in viewing plurality. They only see that the truth only exists within their group, as a result they are anti and do not want to cooperate with other groups in the social, political and economic realms. This kind of thinking has penetrated the mindset of some Muslim scholars so that they view their religion as not absolutely true, because truth is relative, and this is nothing but polytheism.

One example of the dangers of this thinking is the doctrine of interfaith marriage. One of Indonesia's Islamic liberal figures, Abdul Moqsith Ghazali, stated that “choosing a life partner is increasingly impossible to be limited by geographic, ethnic, skin color or even religion”. Meanwhile another figure, Ulil Abshar Abdalla stated; “The prohibition on interfaith marriages, in this case between Muslim women and non-Muslim men, is no longer relevant. The Qur'an itself never expressly prohibits this, because the Qur'an adheres to a universal view of equal human dignity, regardless of religious differences. “All classical Islamic legal products that differentiate between the positions of Muslims and non-Muslims must be amended based on the principle of universal equality at the humanitarian level.” From the explanation above, it can be understood that the arguments they use regarding interfaith marriages are the result of the social construct of society and cultural globalization and religious pluralism. Even though the prohibition on marrying from people of different religions is clearly stated in qat'i for Muslims.¹⁸

In Islamic teachings, clear guidelines and grounds have been given regarding the concept of interacting with followers of other religions. In matters of faith and worship, Muslims are obliged to be exclusive, in the sense that it is unlawful to mix the faith and

¹⁶ Muhammad bin Ahmad al-Qurthubi, *Al-Jami' Li Ahkami al-Qur'an*, Jilid 18 (Kairo: Dar al-Kutub al-Mishriyyah, 1964).

¹⁷ Hamid Fahmy Zarkasyi, *Liberalisasi Pemikiran Islam (Gerakan Bersama Missionaris, Orientalis, Dan Kolonialis)* (Ponorogo: CIOS, 2008).

¹⁸ Solehodin and Khairun, “Pernikahan Beda Agama Perspektif Ulama Tafsir Lintas Mazhab,” *SALIHA: Jurnal Pendidikan & Agama Islam* 6, no. 2 (July 25, 2023): 155–70, <https://doi.org/10.54396/saliha.v6i2.661>.

worship of Muslims with other religions. Based on verse 85 of the Ali-Imron letter; "Whoever seeks a religion other than Islam, it will never be accepted (that religion) from him, and he will be among the losers in the afterlife." And in surah al-Kafirun verse 6; "For you is your religion and for me is my religion" (I cannot practice your religion, you cannot practice my religion, let alone mix it up).

And in the social realm outside of faith and worship, Muslims are taught to be inclusive while not harming each other. In accordance with the words of Allah SWT in Surah Al-Mumtahanah verse 8. "Allah does not forbid you to do good and act fairly towards people who do not fight you because of religion and do not (also) expel you from your country. Indeed, Allah loves those who act justly."

If applied in an educational context, then in lessons containing religion, belief and worship, ideological thoughts from other religious figures should not be included. It is different if the subject does not touch on religious issues, then it is permissible to include ideas or thoughts from anyone. Rasulullah SAW said "Wisdom is something a believer loses, so he must take it wherever he finds it." [HR. Baihaqi no. 844].

This concept has been inherited by the Prophet Muhammad and has always been firmly adhered to by the Islamic education system in the past, so that it can produce Muslim scholars who are strong in their faith as well as broad in their scientific horizons. So it is not true that the exclusive nature of religion causes students to be anti-starchy towards adherents of other religions, because the historical reality of Islamic civilization has proven this.

Trigger for the Birth of Pluralism

Understanding pluralism is like a disease and virus for religion, because basically religious pluralism is a problem for all religious communities. Pastor Stevri Indra Lumintang stated that pluralism is a very serious challenge and danger for Christianity. Anis Malik Thoha explained that religious pluralism is a "new religion," therefore this concept is very dangerous, and requires extra strict attention and vigilance from all adherents of religions. Among Hindus, they are also fighting back and stating that religious pluralism is the ideology of 'radical universalism' which essentially states that "all religions are the same".¹⁹

Apart from the long history of pluralism which was born as a result of the encouragement of liberals who wanted to free human life from the influence of religion. Another factor is the lack of religious knowledge so that people misinterpret the guidance contained in it. An example is Abdul Moqsith Ghazali's interpretation of verse 62 of Surah Al-Baqarah which reads;

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَىٰ وَالصَّبِئِينَ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Indeed, the believers, the Jews, the Christians and the Shabiin, whoever among them truly believes in Allah, the Last Day and does righteous deeds, they will receive a reward from their Lord, there is no worry to them, and (nor) do they grieve".

¹⁹ Adian Husaini, *Pluralisme Agama Musuh Agama-Agama (Pandangan Katolik, Protestan, Hindu, Dan Islam Terhadap Paham Pluralisme Agama)* (Yogyakarta: Adabiy Press, 2012).

Abdul Moqsith Ghazali explicitly states that the verse does not explain the obligation of Jews, Christians and Shabi'ah people to believe in the Prophet Muhammad SAW., the verse only explains the obligation to believe in Allah and the Last Day, and do good deeds . The statement of the obligation to believe in the Prophet Muhammad SAW is the statement of the commentators and not the statement of the Koran. And here Moqsith concludes that, based on the Qur'an, Islam not only recognizes the teachings of other religions and people of other religions, they (non-Muslim groups) will still be saved by Allah as long as they carry out their religious teachings seriously and do good deeds. pious as stipulated in their respective holy books.²⁰

Such an interpretation is clearly wrong, because it will lead to contradictions with other verses, such as the QS. Ali Imron verse 19, QS. Ali Imron verse 85, and QS. Al-Kafirun verse 6 all of which explicitly explains that the religion accepted by Allah SWT is only Islam. Therefore, the verse above is meant to discuss the safety of the People of the Book whose message of the Prophet Muhammad SAW has not yet reached them, therefore they are not yet obliged to believe in the Prophet Muhammad SAW.

Drs Hamid Fahmi Zarkasyi firmly stated that the people of the Book who survived were those who had not heard the message of the Prophet Muhammad SAW. or before his arrival. Because the position of the People of the Book after the Prophet's message is not safe. They were declared to have violated and committed tahrif (deviation) of Allah's verses as mentioned in the QS. Ali Imran [3]: 71. And referring to the opinion of the hadith which reads: "*Whoever dies while embracing the religion of the Prophet Isa As. before he hears my apostleship, then he is in the truth.*" And whoever has heard my apostleship but does not believe, will perish."²¹

Figures like Abdul Moqsith will always appear if there are no serious improvements in the world of Islamic education in this country. We should try to apply the concept of Prophetic learning (Tarbiyah Nabawiyah) in our education system, where the main and earliest thing is to firmly instill aqidah and faith. Include the theme of this creed in every level of the curriculum and accompanied by teachers who are competent in their fields.

Conclusion

The Islamic religion came with an intellectual spirit aimed at the good of all mankind. "*Rahmat lil 'Alamin*" with the Prophet Muhammad was a real model who applied this spirit. Rasulullah SAW was an excellent educator whose educational methods prioritized faith, love of knowledge and emphasized the beauty of morals, which proved successful in producing a golden generation which would later open up the progress of scientific civilization for mankind throughout the world. With this, Muslims are actually a people who are rich in scientific knowledge in educational systems and models that have been proven to provide success. So it would be a real loss if Muslims abandoned these legacies.

²⁰ Fauzan Hidayatullah, "Analisis Pandangan Abdul Moqsith Ghazali dan Hamid Fahmy Zarkasyi terhadap Pluralisme Agama dalam Penafsiran Ayat-Ayat Al-Quran," *Jurnal Pemikiran Islam* 3, no. 1 (June 30, 2023): 28–39, <https://doi.org/10.22373/jpi.v3i1.16858>.

²¹ Hidayatullah.

If pluralism is applied in the world of education, it will certainly not succeed in producing output that is in line with the goals of education in Indonesia. Even the concept of pluralism contains many negative impacts such as relativism, inclusiveness and the wrong meaning of tolerance. In fact, if the Prophet's educational methods are successfully implemented, they will protect the young generation of Muslims from the dangers of pluralism. By cultivating strong faith from an early age, of course it will not be easily contaminated by outside thoughts. A correct understanding of Islam will prevent misunderstanding of the substantial meanings of Islamic law so that it is not easy to abandon it, because the main cause of the emergence of pluralism is the ignorance of Muslims about the nature of Islamic teachings as applied by the Prophet Muhammad SAW.

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