CHAPTER I

INTRODUCTION

1.1. Background of Research

Religious tolerance is a well known discourse of the religious community at both the national and global levels. It turns out came from the West towards eastern countries coincided with globalization. However, this model of religious tolerance is a combination of Humanism and Secularism.

In practice, at the national level, is available in 2021 the Joint Decree of the three Ministers (Minister of Education, Minister of Home Affairs, and Minister of Religion) in 2021.[1] The decree is decided that schools at the primary and secondary levels were not allowed to obligate their students to use attributes with religious characteristics to strengthen religious tolerance and moderation. In addition, there are many sholawat events in the Church, there are also student groups of Muslims who took Christmas party, and even a person can be said to be tolerant if he has acknowledged the beliefs of others.[2] All the events like this are often referred to as excessive tolerance.

Some researchers analyze two factors that caused those incidents. *First*, because the subject wants to be said by a pluralist-tolerant person, it causes problems and controversies. *Second*, there is an error in the way

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[1]   See Joint Decree of the Minister of Education and Culture of the Republic of Indonesia, Minister of Home Affairs of the Republic of Indonesia, Minister of Religion of the Republic of Indonesia, (NUMBER 02/KB/2021, NUMBER 025-199 of 2021, NUMBER 219 OF 2021) Kementerian Pendidikan dan Budaya, Kementerian Dalam Negeri, and Kementerian Agama, "Salinan Keputusan Bersama Tiga Menteri Tentang Penggunaan Seragam Dan Atribut Bagi Peserta Didik, Pendidik, Dan Tenaga Kependidikan Di Lingkungan Sekolah Yang Di Selenggarakan Oleh Pemerintah Daerah Pada Jenjang Pendidikan Dasar Dan Menengah," 2021.

[2]   VOA-Islam, "Umat Islam Lndonesia : Toleransi Yang Sangat Kebablasan," 2014, https://www.voa-islam.com/read/christology/2014/12/24/34662/umat-islam-lndonesia-toleransi-yang-sangat-kebablasan/.

of thinking about tolerance.[3] The second can be said as an implication of tolerance in the secular humanism model that upholds humanity rather than religious teachings. Then, when a person is tolerant in this model, he has put his religion aside with claims of humanity.

The concept of religious tolerance occupy long roots in Western history. Religious Tolerance in the West was initiated as the response to the domination of the Church and the reform of Christianity. Due that Western civilization has been under the hegemony of the Church for centuries. Thus, secular-humanists arose and came up with the idea of freedom from this confinement.[4] John Locke was one of the critics in response to the policies of the church judges.[5] Simultaneously with many ideas developed around tolerance from the *renaissance* to the end of the world wars came UNESCO's International Day of Tolerance on 16 November. The tolerance that the Modern West has conceptualized has now turned into a moral standard of life.[6] It has also become a hallmark of the modern state and nation.[7]

One group that promotes religious tolerance is the adherents of the secular humanist ideology. Secular humanism w an ideology that thrives in the West, especially in America. Secular humanism is a religious worldview

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[3]   Suryan A. Jamrah, "Toleransi Antarumat Beragama: Perspektif Islam", *Jurnal Ushuluddin*, vol. 23, no. 2 (Riau: Universitas Islam Negeri Sultan Syarif Kasim, 2015), p. 195.

[4]   Perez Zagorin, "How the Idea of Religious Toleration Came to the West", *How the Idea of Religious Toleration Came to the West* (Princeton: Princeton University Press, 2003), p. 2-3.

[5]   In his letter, he put forward three main reasons for the power not to interfere in regulating the state of one's soul. First, because the individual will not let himself become secular and also a judge is not God's choice. Second, power cannot cause a change in one's safety, nor can strength change one's beliefs. Third, although forced by coercion can change one's belief, it still cannot change one's safety, because Judges cannot be relied on in religious matters. See John Locke, *Two Treatises of Government and A Letter Concerning Toleration in* Ian Shapiro, *Rethinking the "Western Tradition"* (New Haven: Yale University Press, 2003), p. 218-220.

[6]   Andrew Fiala, *Tolerance and The Ethical Life* (London: Continuum, 2005), p. 1.

[7]   Jeffrie Geovanie, *Civil Religion: Dimensi Sosial Politik Islam* (Jakarta: Gramedia Pustaka Utama, 2013), p. 22..

based on the theology of atheism, natural philosophy, biological spontaneous generation or evolution, moral relativism, legal positivism, and political globalism.

As an ideology that supports religious tolerance, secular humanism has a model of religious tolerance with commonly encountered models. However, this model of religious tolerance has been implemented in several countries in the West. But in fact, tolerance with this model still leaves problems of intolerance and religious discrimination.

Therefore, this discourse is important to be researched. What is the concept of tolerance in the secular humanism model? What are the principles of religious tolerance in the secular humanism model? What is the background of the emergence of the religious tolerance model of secular humanism? What are the effects if religious tolerance of secular humanism model is applied? How do thinkers react to this idea? How do Muslim scholars respond to this model of religious tolerance?

1.2. Formulation of The Problems

Based on the background of the problem above, the researcher has formulated several problems as follows:

1. What is the concept and principles of religious tolerance in the perspective of secular humanism?
2. What is the principles of religious tolerance in the perspective of religious tolerance in secular humanism model?

1.3. Objectives of Research

From the formulation of the problem above, there are several objectives to be achieved by the researcher as follows:

1) To know the concept of religious tolerance in the secular humanism model;
2) To know the principles of religious tolerance according to secular humanism model.

1.4. Benefits of Research

This research is expected to provide a number of valuable contributions in the field of research, especially for the following interests:

1.4.1. Theoretical Benefits

1) To be a research material for further researchers related to the religious tolerance practical of secular-humanism;
2) To be a scientific-critique towards religious tolerance in the model of secular-humanism.

1.4.2. Practical Benefits

To be an additional information to readers about the concept of religious tolerance in the secular-humanism model, especially for those interested in studying religions in particular and the society in a whole.

1.5. Literature of Review

1.5.1. Previous Research

In the process of this research, the researcher found several studies on religious tolerance by academics. However, according to researchers from several works obtained, there has been no research that discusses religious tolerance in the secular-humanism model. The works that are similar to this research are as follows:

First, a thesis that writen by **Salma Karami** entitled "**Konsep Toleransi Agama dalam Pandangan Agama Kristen Katolik**" at the Department of Comparative Study of Religions, faculty of Ushuluddin, University of Darussalam Gontor in 2018.[8] The author describes religious Tolerance in Catholicism in a form of literature study method with a textual-philosophical method. This thesis concluded that Tolerance in Catholicism is based on the teachings of Jesus. Moreover, tolerance in Catholicism exist within the scope of the social dimension, not in faith nor belief.

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[8]   Salma Karami, "Mafhūm al-Tasāmuh al-Dīnī 'Inda al-Diyānah al-Kathūlīkiyah", *Skripsi*, (Ponorogo: University of Darussalam Gontor, 2018).

These works have inspired researcher some additional references about the religious tolerance. The similarity of this work is that it discusses the theme of religious tolerance. As both theses concern on religious tolerance issue, researcher focuses on approaching this discourse through secular humanism model while the practiced carried on catholicity basis

Second, a thesis that writen by **Oktaviana nur Handayani** under the title **"Pluralisme dan Toleransi (Studi Pengaruh Pemahaman Pemahaman Mahasiswa Kependidikan Islam Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Sunan Kalijaga Yogyakarta atas Pluralisme Agama terhadap Tingkat Toleransi Agama)"** at Department of Education, Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga State Islamic University (UIN) Yogyakarta in 2014.[9] In this work, the author shows students' understanding of religious pluralism and the impact of their understanding of religious tolerance towards their attitude of tolerance in public. This research is classified as field research while to analyze data, she made the interview and questionnaire method. This work concludes that the State Islamic University of Sunan Kalijaga Yogyakarta students agree with this discourse and conclude that pluralism is not against Islam. Then, the author concludes that as high as an understanding of students toward pluralism, it will impact their toleration attitude in public. Through this work, the researcher got additional references about toleration and lots of data that religious tolerance is based on religious pluralism. As both theses concern on religious tolerance issue, researcher focuses on approaching the discourse through secular humanism model while this research carried on the impact of students understanding of religious pluralism toward their tolerance attitude in public.

Third, a thesis was written by **Muntarina** under the title **"Kritik Syed Muhammad Naquib Al-Attas Terhadap Sekularisme Barat"** at Faculty of Ushuluddin and Philosophy of State Islamic University (UIN) Ar-Raniry

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[9] Oktaviana Nur Handayani, "Pluralisme dan Toleransi", *Skripsi*, (Yogyakarta: Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2014).

Aceh in 2016.[10] In this work, the author wants to look at the critization of Syed Muhammad Naquib Al-Attas, critique towards Secularism in Western and his description about the solution of Secularism. This research is in a qualitative model that research as library research with a philosophical approach. This work shows that Syed Muhammad Naquib Al-Attas refused Secularism in any form due that is not a part of the teachings of Islam. Hence, the solution is to restudy and review the Islamic treasure in the past and de-westernize secular knowledge and the implement an Islamization of Contemporary Knowledge. From this thesis, the researcher got a model to criticize concerning Secularism. As both theses concern on secularism issue and to criticize, researcher focuses on approaching the discourses through religious tolerance in secular humanism model while this research is criticism of Syed Muhammad Naquib Al-Attas toward secularism.

Fourth, a thesis was written by **Norma Pawestri** under the title **"Humanisme Sekuler Dalam Drama *Die Juden* Karya Gotthold Ephraim Lessing"** at the Faculty of Language and Arts, Yogyakarta State University in 2013.[11] The study discusses the ideas of Secular Humanism contained in the drama *die Juden* along with life history of the author and his worldview, namely Gotthold Ephraim Lessing. This research uses a philosophical-textual approach. The conclusion from this work is that *Die Juden* dramatical gave four big points of secular-humanism. Through this work, the researcher was helped to get some references about secular-humanism. Also, it gave more understanding's researcher about secular-humanism. As both theses concerning on secular humanism issue, researcher focuses on approaching this discourse in through of religious tolerance while this research discussed about the work *Die Juden* of Gotthold Ephraim Lessing.

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[10] Muntarina, "Kritik Syed Muhammad Naquib Al-Attas Terhadap Sekularisme Barat", *Skripsi*, (Banda Aceh: Universitas Islam Negeri Ar-Raniry Darussalam, 2016), https://repository.ar-raniry.ac.id/id/eprint/906/1/muntarina.pdf.

[11] Norma Pawestri, "Humanisme Sekuler dalam Drama Die Juden Karya Gotthold Ephraim Lessing", *Skripsi*, (Yogyakarta: Universitas Negeri Yogyakarta, 2013).

The difference of this research from above all of research is this research discuss about the concept and the principles of religious tolerance in secular humanism model. This research also contained a criticism from the Western and Muslim scholar according to this religious tolerance model.

1.5.2. Theoretical Framework

This research is entitled "Religious Tolerance According to Secular-Humanism: A Critical-Analysis Study." In order to avoid misinterpretation of the title, the researcher must take and limit several variables that are the focus of this study.

The discourse of tolerance, that is going to be revealed by the researcher limited to the definition of tolerance that has been set out in the UNESCO declaration. *First*, tolerance is defined as respect, acceptance, and appreciation for the diversity of the world's cultures, forms of expression. *Second*, tolerance is an enthusiastic attitude driven by the recognition of universal human rights and the fundamental freedoms of others. *Third*, tolerance is a responsibility that upholds human rights, pluralism (including cultural pluralism), democracy, and the rule of law. *Fourth*, consistent with respect for human rights, the practice of tolerance does not mean tolerating social injustice or ignoring or weakening one's beliefs. It means that a person is free to adhere to their own beliefs and accept that others share theirs.[12] So, religious tolerance that will be criticized in this thesis is, in a sense of respect, acceptance, and appreciation of other religions or beliefs.

Humanism is a branch of philosophy that emphasizes human welfare and human dignity and is optimistic about the power of human reason. In particular, humanism is a movement during the *renaissance* that reexamines ancient Roman and Greek literacy on the unity of man and nature, the pleasures of life, and all that was lost in the Middle Ages.[13] Historically, humanism was originated from the many monopolies on the interpretation

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[12]   UNESCO, "Records of the General Conference" (Paris: UNESCO, 1996), p. 71.

[13]   Simon Blackburn, *The Oxford Dictionary of Philosophy*, Second edition (Oxford: Oxford University Press, 2005), p. 171.

of truth by religion and the state. So the characteristic of humanism in its early days was not to rush into a 'short-circuit' with the authority of divine revelation, but rather through a careful study of man's mundane and natural characteristics.[14] Until the 18th century, humanism emerge as a secularization and desacralization movement of humans. It became a new order that emerged and was utterly autonomous from religious symbols, a secular order that respects freedom and natural human values.[15]

Secular is generally worldly or is usually used as the opposite of monastic.[16] Secularization is defined as the liberation of man from the confines of religion and then from the confines of metaphysics which govern his reason and language. It is the dissolution of the world from religious and quasi-religious self-concepts, the dissolution of all closed worldviews, the destruction of all supernatural myths and sacred symbols.[17] So secular-humanism is an ethic that upholds humanist values, such as tolerance, compassion, honor without the foundations of the teachings of a religion or belief.[18]

In this study, the researcher wants to understand the religious tolerance that has been conceptualized by secular humanism. Then the author will use a philosophical approach. Through a philosophical approach, the researcher tries to explain the essence, nature, or idea of something behind the object of its form. The activity of thinking to find this essence in depth is what is called the activity of philosophy.[19] Also, by philosophical approach, the researcher will discuss the emergence of the ideas of Humanism and

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[14] F. Budi Hardiman, *Humanisme dan Sesudahnya: Meninjau Ulang Gagasan Besar Tentang Manusia* (Jakarta: Kepustakaan Populer Gramedia, 2012), p. 9.

[15] *Ibid*., p. 12.

[16] Nowaday, this term was used frequently as "nonreligious", but originally it simply meant "worldly" and was used in contrast with living the monastic life. See Charles Taliaferro and Elsa J. Marty, *A Dictionary of Philosophy of Religion* (London: Continuum, 2010), p. 211-212.

[17] Harvey Cox, *The secular city: Secularization and Urbanization in Theological Perspective* (Princeton: Princeton University Press, 2013), p. 2.

[18] Anis Malik Thoha, *Tren Pluralisme Agama* (Depok: Perspektif, 2007), p. 53.

[19] Abuddin Nata, *Metodologi Studi Islam* (Jakarta: PT RajaGrafindo Persada, 1998), p. 42.

Secularism in-depth, radical, systematic, and universal, so that these two big ideas can influence the conceptualization of religious tolerance.

With the analysist results from the religious tolerance in the secular-humanism model, the researcher will show the ideas among Muslim scholars, which is criticize the practice of religious tolerance based on secular-humanism ideology. Anas Malik Toha said that today's tolerance is not like the previous understanding taught by religions.[20] The researcher will use the concepts that have been widely used in various contemporary Islamic thought literature. The researcher uses a philosophical approach to show the ideas of Muslim scholars that criticize the idea of religious tolerance in the secular-humanism model.

1.6. Research Methods

1.6.1. Research Design

The researcher used qualitative research in form of library research based on literature available in the library to obtain data related to religious tolerance based secular-humanism perspective.[21] With this design, the researcher looks for religious tolerance, secular-humanism ideology, and religious tolerance in the secular-humanism model. This research also used three methods of research:

1) Analysis Method

The analysis method is defined as 'a research technique for making replicable and valid conclusions from the text (or other meaningful material) to the context in which it is used'.[22] The researcher used this method for analyzing the principles of secular humanism ideology, which has built on the idea of religious tolerance.

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[20]   Thoha, *Tren Pluralisme Agama...*, p. 55.

[21]   A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif dan Penelitian Gabungan* (Jakarta: Kencana, 2017), p. 53.

[22]   See Chad Nelson and Robert H. Woods, Jr, *Content Analysis* in Michael Stausberg and Steven Engler (eds.), *The Routledge Handbook of Research Methods in the Study of Religion* (London: Routledge, 2011), p. 110.

2) Descriptive Method

The descriptive method is a method used to analyze data by describing or explaining the data that has been collected as it is without intending to make general conclusions or generalizations.[23] The researcher used this method to describe te data that has been collected an analyzed.

3) Critique Method

The critical approach assesses the object or reality critically. The methodology emphasizes observation so that it is very dependent on the paradigm of the researcher as the main observer. The values that exist in the observer also determine the direction of the analysis.[24] The researcher used this method to criticize the model of religious tolerance according to secular humanism.

1.6.2. Object of Research

The object of this research is the concept of religious tolerance from the secular-humanism model. In-depth research on the ideas of the concept of religious tolerance is the core of this research.

1.6.3. Data Collection Technique

Because this research is a literature study, the researcher used data collection techniques with the documentation method. The documentation method collects files looking for data on notes, transcripts, books, newspapers, magazines, inscriptions, minutes, agendas, and others.[25] So to get valid data concerning religious Tolerance, secular-humanism ideology, and Religious Tolerance in the secular-humanism model, the researcher

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[23] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2013), p. 147.

[24] Sonny Eli Zaluchu, "Strategi Penelitian Kualitatif dan Kuantitatif di dalam Penelitian Agama", *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat*, vol. 4, no. 1 (Semarang: Sekolah Tinggi Teologi Simpson, 2020), p. 35.

[25] Tim Penyusun (ed.), *Panduan Penyusunan Skripsi*, Fifth edition (Ponorogo: UNIDA Gontor Press, 2021), p. 36.

grouped the data sources into two, primary and secondary sources as below:

1) **Primary Source**

   In order to get clear explanation regarding religious Tolerance, Humanism, Secularism, and Secular Humanism, the researcher took several essential books related to these three variables as follows:

   a. *How the Idea of Religious Toleration Came to the West*, by Perez Zagorin. This book contained an early history of the emergence of the idea of Tolerance and the reasons for its emergence. The history of its emergence and the development of the concepts of tolerance after the Age of Enlightenment.

   b. *The Philosophy of Humanism*, by Corliss Lamont. This book contains the philosophical of Humanism, including its history, philosophical tradition, worldview, Humanism ethics, etc. This book also show the ideas of Humanism toward the universe, reason and science, and the affirmation of life.

   c. *Foundations of Religious Tolerance*, by Jay Newman. This book contains the religious tolerance thought in western societes. It also show any conceptual foundation of religious tolerance, for instance; relativism, religious pluralism, exclusivism and universalism, also the encounter of religious tolerance with state and education.

   d. *Forbidden Fruit: The Ethics of Secularism*, by Paul Kurtz. Paul Kurtz is a leader and founder of the Council for Democratic and Secular Humanism in United States. This book contains the ethics of secular humanism that based on critical inquiry and human reasoning. It also show the worldview of secular humanism.

   e. *Islām and Secularism*, by Syed Muhammad Naquib Al-Attas. He is a contemporary Islamic philosopher who provides many reforms in in Islamic worldview to view Western civilization. His book reflects Western civilization in viewing the world and how to view the world for a Muslim.

f. *The Qur'anic Worldview: A Springboard for Cultural Freedom*, by AbdulHamid AbuSulayman. He was the one of intellectual and Muslim scholar in twentieth-century. This book contains Islamic worldview that based on al-Qur'an for cultural reform, including human culture, humanitarian ethical concept.

2) **Secondary Source**

To support the sources above, the researcher uses several secondary sources from books as follows:

a. *Addresing Tolerance and Diversity Discourses in Europe: A Comparative Overview of 16 European Countries*, Ricard Zapata-Barero and Anna Triandafyllidou (Eds.), published in Barcelona: CIDOB: Barcelona Centre for International Affairs, 2012.

b. *Religious Tolerance in World Religions*, edited by Jacob Neusner and Bruce Chilton, published in Pennsylvania: Templeton Foundation Press, 2008.

c. *Understanding the Qur'an: Themes and Style*, Muhammad Abdul Haleem, published in London: I.B. Tauris, 2010.

d. *Tren Pluralisme Agama*, by Anas Malik Thoha, published in Jakarta: Perspektif, 2005.

e. *Records of the General Conference*, by UNESCO, published in Paris: UNESCO, 1995

f. *Free Inquiry Magazine*, Winter 1980/81, Vol. 1, No. 1, published by the Council for Democratic and Secular Humanism: Buffalo, New York, 1980.

1.6.4. Data Analysis Techniques

The descriptive method takes study materials from sources written by the author (primary sources) and sources written by other people about the figure (secondary sources).[26] With this method, the researcher describes of religious tolerance problems and philosophical ideas in the secular-humanism model. Furthermore, the researcher uses the critical-analysis

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[26] Nata, *Metodologi Studi Islam...*, p. 210.

method to analyze the results of the description of the concepts of secular-humanism figures. The critical-philosophical-analysis method is a method that is intended so that a researcher in deciphering the data must always ask questions not only about the existence of the data itself but more in asking about the existence of the data and concerning the positive and negative aspects of the data collected.[27]

1.7. Systematical Discussion

The researcher tries to formulate systematic research so that the results of this research are systematic.

CHAPTER I: In this chapter, the researcher describes the introduction, divided into sub-chapters; background of the problem, problem formulation, research objectives, research benefits, previous research, theoretical framework, research methods, and systematic discussion.

CHAPTER II: In the second chapter, the author describes religious tolerance and secular humanism and divides them into two sub-chapters. *First*, it will discuss the concept of religious tolerance, which explains the definition of religious tolerance and the doctrines of religious tolerance. *Second*, it will discuss the secular humanism ideology that contained by definition of secular humanism and its ideas.

CHAPTER III: In this chapter, the researcher describes the view of religious tolerance on secular humanism's model and divides it into two sub-chapters. *First*, religious tolerance on secular humanism's model will discuss the basics of religious tolerance, three method of dissemination idea, application results. *Second*, a criticism toward religious tolerance on secular humanism's model will show up the principles problem, the consequent of application, a proper basic for religious tolerance.

CHAPTER IV: In this final chapter, the researcher will provide conclusions for this research and suggestions.

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[27] Syahrin Harahap, *Metodologi Studi dan Penelitian Ilmu-Ilmu Ushuluddin* (Jakarta: PT RajaGrafindo Persada, 2000), p. 8.