

Towards Harmonious Religious Interaction: An Educational Analysis of H. M. Rasjidi's Thoughts on Islam and Christianity

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Abstract

The article focuses on H. M Rasjidi's thoughts and experiences with regard to the relation and dialogue between Muslims and Christians in Indonesia. Rasjidi's works seriously discuss the historical events and intellectual debates pertaining to Muslim-Christian conflicts in Indonesia. Furthermore, this article discusses the methods for engaging with other faiths in both Islam and Christianity. Discussing a brief understanding of the established principles in Islam as a framework for a dialogue with other faiths shall be done first. Using this framework, Rasjidi scrutinizes the Christian principles of respecting other faiths through Christian congresses and literature, aiming to address social problems. Since Rasjidi, in many of his works, has been dedicated to clarifying problems concerning Muslim-Christian relationships, this article shall be an interesting topic in this research to know how Rasjidi tries to explain the relationship between Islam and Christianity in Indonesia.

Keywords: *Rasjidi, Dialogue, Modern, Other Faiths*

Abstrak

Artikel ini membahas pemikiran dan pengalaman Rasjidi terkait dengan hubungan antara umat Islam dan Kristen (Katolik dan Protestan) di Indonesia. Pengalaman beliau dalam perdebatan intelektual tentang konflik hubungan antara Muslim-Kristen, pembuatan undang-undang pernikahan, undang-undang penyebaran agama dan undang-undang peradilan agama di Indonesia dibahas pada artikel ini. Semua ini dibincangkan secara serius oleh Rasjidi di dalam karya-karyanya. Selain itu, kaedah dalam berinteraksi dengan agama lain dalam pandangan Islam dan juga agama Kristen. Pembahasan terkait kerangka dasar tentang prinsip-prinsip Islam untuk berinteraksi dengan agama lain dan prinsip-prinsip dalam agama Kristen serta amalannya dalam sejarah berkaitan dengan perbedaan keyakinan juga diuraikan dalam karya beliau. Sehingga, kontribusi pemikiran Rasjidi sebagai tokoh Muhammadiyah dan DDII tentunya akan menjadi topik yang menarik untuk diketahui oleh para akademisi kontemporer.

Kata Kunci: *Rasjidi, Dialog, Interaksi, Modern, Antar Agama*

Introduction

Rasjidi certainly believes that the religion of Islam is the last religion that God has given to mankind and it came to correct the previous revealed religions that came before Islam¹. He says that ‘The Qur’an, the only revealed Book of Islam, mentions three former revealed books- the Book of David, the Book of Moses, and the Book of Jesus’.² According to the intellectual tradition of Muslim scholars such as in *Tafsīr al-Qur’ān al-‘Azīm of Ibn Katsir, Mafatih al-ghaib of Fakhr al-Razi and Tafsir Jalālayn* interpret that, all prophets before Prophet Muhammad (PBUH) brought the same creed which is *tawḥīd* (Oneness of God).³ From here, Rasjidi certainly believes that the religion of Islam carries universal messages that acknowledge the existence of preceding monotheistic religions brought by the prophets before Muhammad (PBUH).⁴ Thus, based on the Qur’anic conceptual framework, Rasjidi also certainly believes that the religion Islam is the only true religion.⁵

Furthermore, this religion of Islam is proven with the messenger of God, Prophet Muhammad with his miracles,⁶ especially with a holy book called ‘al-Qur’an’ that no one can deny its authenticity.⁷ In this respect, Rasjidi explains that the straight path of Islam is to sincerely follow every detail in our daily lives guided by in Holy Book, in which the meanings and objectives are taught and practiced in the life of the Prophet Muhammad (peace be upon him), and then all his sayings, practical life, and affirmations are recorded by his companions by which all of them are called Ḥadīth. Therefore, Rasjidi encourages that Muslims should know as well as understand and then ex-

1 H. M. Rasjidi, *Koreksi Terhadap Dr. Harun Nasution Tentang “Islam Ditinjau Dari Berbagai Aspeknya* (Jakarta: Bulan Bintang, 1977).

2 Ibid.

3 Wan Suhaimi Wan Abdullah and Syed Mohammad Hilmi Syed Abdul Rahman, *Beberapa Syarat Asas Dialog Antara Agama: Pemerhatian Ke Atas Beberapa ‘Ayat-Kunci’ Al-Qur’an*,” in *Konsep Asas Islam Dan Hubungan Antara Agama* (Kuala Lumpur: Jabatan Akidah dan Pemikiran Islam Akademi Pengajian Islam Universiti Malaya, 2007).

4 H. M. Rasjidi, “Relationship of Man and Nature in the Different World Religions,” *Proceeding World Religionists Ethics Congress (WOREC)*, 1983, 96–99.

5 *Al-‘Imrān* (3):19, n.d.

6 Said Nursi Badiuzzaman, *Prophet Muhammad and His Miracles* (New Jersey: The Light, 2006).

7 *Al-Baqarah* (2): 23. For more detail reading on modern challenges on trying to deny the authenticity of Holy Qur’an and its refutation, see Muḥammad Muṣṭafā Al-‘Azāmī, *The History of the Qur’anic Text* (Leicester: UK Islamic Academy, 2003).

emplify 'the teachings and examples of the Prophet (Muḥammad, peace be upon him).'⁸

Rasjidi also asserted that in order to practice the religion of Islam in a society that is complex in its nature, one should understand the general concept of its religion that 'Islam is a universal religion in which regarded 'all Muslims are as brothers, regardless of differences in homeland, race, color, or rank.'⁹ Because those differences are still based on the same epistemological sources, which are guided by divine messages and the inheritors of the knowledge (*ulama*).

Educational Freedom in Islam as a Guide in Interaction with Other Faiths

Rasjidi believed that realization of religious freedom in a plural society is the actualization of social justice. Indeed, it cannot be attained unless every individual Muslim sincerely realizes and understands the objective of being in this world.¹⁰ According to the religion of Islam, a human is one of God's creations as well as a servant of God (*'abd*) who is obliged to obey Him and then sincerely acts according to God's law as the responsibility (*amānah*) in this world.¹¹ Rasjidi emphasized that if a Muslim understood the position between the submission and responsibility of being in this world then the question of freedom would be solved¹². The act that is based on that submission and responsibility is called right conduct (*Adab*).¹³ Al-Attas systematically elaborated that freedom in Islam is an act of choosing for good (*ikhhtiyār*) which is grounded with religious virtues derived from the Qur'an and the exemplary life of the prophet.¹⁴

Another important aspect in actualizing religious freedom in a plural society is that we should invite people to the Way of our Lord (the religion of Islam) with wisdom (*ḥikmah*) and beautiful preaching.¹⁵ This wisdom as

8 Rasjidi, *Koreksi Terhadap Dr. Harun Nasution Tentang "Islam Ditinjau Dari Berbagai Aspeknya*.

9 Fazlur Rahman, "Non-Muslim Minorities in an Islamic State," *Journal Institute of Muslim Minority Affairs* 7 1 (1986).

10 H. M. Rasjidi, *Islam Dan Socialisme* (Djakarta: Jajasan Islam Studi Club Indonesia, 1966).

11 H. M. Rasjidi, *Koreksi Terhadap Drs. Nurcholish Madjid Tentang Sekularisasi* (Jakarta: Bulan Bintang, 1972).

12 Rasjidi, "Relationship of Man and Nature in the Different World Religions."

13 Rasjidi, *Koreksi Terhadap Dr. Harun Nasution Tentang "Islam Ditinjau Dari Berbagai Aspeknya*.

14 Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995).

15 H. M. Rasjidi, *Kebebasan Beragama* (Djakarta: Dewan Da'wah Islamiyah Indonesia, 1967).

elaborated by al-Attas is based on certain knowledge that tell us the right and proper places of being in this mundane life within which action according to right and proper places called *adab*.¹⁶ This *ḥikmah* is God's guidance to mankind, which is derived from the light of Revelation which is exemplified in the life of Prophet Muḥammad.¹⁷

Rasjidi also asserted that in order to practice the religion of Islam in a society that is complex in its nature, one should understand the established concept of the religion that 'Islam is a universal religion in which regarded 'all Muslims are brothers, regardless of differences in homeland, race, color or rank.'¹⁸ It does not mean that Islam would not encourage living together with other faiths. On the contrary, Rasjidi asserts that the spirit of brotherhood can encompass other faiths as long as they are friendly and as long as they do not threaten the creed of Muslim.¹⁹ Thus, Islam besides insisting on unity, it also realizes diversity.²⁰

Moreover, Rasjidi also emphasizes that 'Islam does not approve of hostility toward other religions'.²¹ It declares respect for the other faiths by giving the right of worship. Besides, we as Muslims are encouraged to always pray for them that Allah, Most Gracious, Most Merciful, give them guidance to the truth of Islam.²² In relation to that, in Islam we have the term '*ahl al-dhimmah*' for those People of the Book (Christians and Jews) who live in Muslim land. It literally means 'one whose protection is guaranteed'²³ which means that People of the Book should pay *jizyah* or tribute, instead of *zakāh* for these communities could not participate with Muslims in war.²⁴ However, they are allowed to do work to fulfill their daily lives, and their wealth is also protected.²⁵ That is what is meant by religious freedom in a plural society as

16 Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam*.

17 Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1993).

18 Rasjidi, "Relationship of Man and Nature in the Different World Religions."

19 H. M. Rasjidi, *Unity and Diversity in Islam*, in *Islam — The Straight Path*, Edited by Kenneth W. Morgan. New York: The Ronald Press, 1958 (Delhi: Motilal Banarsidass, 1987).

20 Murad Wilfried Hoffman, "The Protection of Religious Minorities in Islam," *Encounters: Journal of Inter-Cultural Perspectives* 4 (2) (1998).

21 Rasjidi, *Unity and Diversity in Islam*, in *Islam — The Straight Path*, Edited by Kenneth W. Morgan. New York: The Ronald Press, 1958.

22 Rahman, "Non-Muslim Minorities in an Islamic State."

23 Muhammad Hamidullah, "Relations of Muslims with Non-Muslims," *Journal Institute of Muslim Minority Affairs* 1 (7) (1986): 7–12.

24 The term *Jizyah* refer to, *Mu'jam Mufradāt Alfāz al-Qur'ān*, 72.

25 Ahmad Zaki Berahim, *Pemikiran Ibn Ḥazm Mengenai Hubungan Antara Agama Dan Dialog Peradaban: Analisis Pada Era Pemerintahan Bani Umayyah Di Andalus*

understood by Rasjidi which is by respecting each other faiths in accordance with the Islamic principles.

Furthermore, although Islam enjoins preaching on the truth of this religion in a wise manner, its method is no coercion in matters of religion.²⁶ In other words, it should be conveyed with the knowledge-based scientific framework of Islam that can lead to an exposition on the nature of man and its purpose of being in this world. It is possibly manifested since the knowledge to understand the religion of Islam is certain while the truth of Islam is already obvious.²⁷

It can be said also that without having the requirements mentioned above, a Muslim consciously or unconsciously would possibly ruin the established knowledge in Islam by interpreting the religion of Islam based on personal desires and secular categorization and its characteristics. Then, the chaos will occur because there is no certain established rule that guides a Muslim except the uncertain rules that may change every time and place.²⁸ On the other words, living together with different religions in plural society according to Rasjidi is required understanding and acting based established principles in the religion of Islam.

Moreover, if the individual has realized and understood the principles in Islam in dealing with other faiths, the interaction between a Muslim and other faiths is a spontaneous movement as an effort to act in accordance with the path of Islam.²⁹ Therefore, when Rasjidi discusses some concepts of interreligious relations in Islam, he departs from something obvious, which is based on Qur'anic conceptual framework which exemplified in the life of Prophet Muhammad and his companions, which is well-known in the Islamic intellectual tradition.³⁰ From these foundations, a Muslim is able to emulate and actualize it first at the level of the individual as well as society. Therefore, Rasjidi emphasizes that with the foundation of affirmed knowledge above, 'Islam has retained its unity and universal characteristics in the midst of such diverse cultures as those of Arabia, Rome, and Iran in ancient times, and later in the cultures of Africa, Egypt, Turkey, Central Asia, India, China, and Southeast Asia'.³¹ Thus, Rasjidi's thought that is based on

in Konsep Asas Islam Dan Hubungan Antara Agama, Eds. Wan Suhaimi Wan Abdullah and Mohd Fauzi Rahmat (Kuala Lumpur: : Jabatan Akidah dan Pemikiran Islam Akademi Pengajian Islam Universiti Malaya, 2007).

26 H. M. Rasjidi, *Kebebasan Beragama* (Jakarta: Media Dakwah, 1979).

27 Rasjidi's thought on it is based on the verse al-Baqarah (2): 256

28 H. M. Rasjidi, *Kebebasan Beragama*, (Jakarta:Media Dakwah 1979).

29 Rasjidi, *Unity and Diversity in Islam,* " in *Islam — The Straight Path*, Edited by Kenneth W. Morgan. New York: The Ronald Press, 1958.

30 H. M. Rasjidi, *Kebebasan Beragama*, (Jakarta:Dewan Dakwah Islamiyah Indonesia, 1967).

31 Rasjidi, "Relationship of Man and Nature in the Different World Reli-

the established principles of the religion of Islam pertaining to the co-existence with other faiths is not only mentioned in the Holy Qur'an, but it is also exemplified in the life of Prophet Muhammad and manifested also in the history of world civilization.³²

Principles of Relation with Other Religions in Modern Christian Perspective

This will be explained On Theoretical Basis of the World Missionary Conference in 1910-1938. Before discussing the relation between Muslim and Christian leaders in Indonesia, we will first the theoretical basis of World Missionary that has been formulated by the Christian scholars and leaders for global missions. This theoretical basis is important in looking at the whole picture of its programs in order to understand that it is a serious project to be operated by what Rasjidi called 'neo-colonialism'. Indeed, this discussion is based on Rasjidi's works and direct experience when he tried to understand the root conflicts between Muslims and Christians in Indonesia.

In the twentieth century, Christianity get into a new step in missionary work by holding missionary conferences in the Muslim world,³³ including Indonesia, which obviously had always been supported by the colonial government at that time.³⁴ However, it has been proven that the conference on Christianity and its missions that previously was only focused on regional issues has changed unfortunately into more worldwide Christian missions.³⁵ It was initiated with an event; as reported by Rasjidi, more than 1200 Christian leaders who had experienced missionary work in all parts of the world gathered at the Edinburgh Conference in 1910, entitled 'World Missionary Conference' which was led by John Raleigh Mott.³⁶ Furthermore, the slogan of the conference was 'The Evangelization of the World in this Generation'.³⁷ At the Edinburgh Conference in 1910, the Christian leaders and intellectuals felt that they did not need to discuss further concerning the theological issues

gions.”

32 H. M. Rasjidi, *Kebebasan Beragama*, H. M. Rasjidi, *Kebebasan Beragama*, (Jakarta:Dewan Dakwah Islamiyah Indonesia, 1967).

33 Stephen Neill, *A History of Christian Mission* (London: Penguin Group, 1986).

34 Moehammad Roem, *Islam Dalam Perjuangan Kemerdekaan Dan Pembangunan Indonesia* (Jakarta: Dewan Da'wah Islamiyah Indonesia, 1974).

35 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam* (Jakarta: Dewan Dakwah Islamiyah Indonesia, 1974).

36 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam* (Jakarta: Dewan Dakwah Islamiyah Indonesia, 1974).

37 Brian Stanley, *The World Missionary Conference, Edinburgh 1910* (Michigan: Win, B. Eerdmans Publishing, 2009).

because all the fundamental theology had been agreed upon. Furthermore, Rasjidi quoted the general consensus on theological aspects that was agreed upon by Christian leaders concerning

"First, that Jesus Christ, the son of God, was the final and decisive word of God to man, that in Him alone is the certainty of salvation given to men; that the Gospel must be preached to every living human soul, to whom God has given the freedom to accept or to reject, and who must stand by that acceptance or rejection on the last day, concerning other religions, they have agreed that on the recognition of the Lordship of Jesus. Therefore, all other religions will vanish formally, until, like Siva and Wisnu, they are no longer having an adorer, just like what occurred with Zeus and Apollo".³⁸

It can be said that all these are general theological conceptions agreed upon by the Christian leaders for them to move forward. As far as Islam is concerned, we have our own understanding pertaining to the concept of God and the position of Jesus and how do we arrive at our belief system as discussed in the preceding.

Furthermore, the next question will be on the method of Christianity in preaching that belief to non-Christians. Rasjidi shares his reading from a magazine in Paris entitled '*La Revuelu Monde Musulman*'. He reported that Indonesia is one of the future programs of evangelization, particularly in Java, Sumatera, Bali and Lombok. Rasjidi also mentioned further that members of the conference in Lucknow in 1911 had received a card that said on it, 'Oh God, the world of Islam prostrates to You five times a day. Oh God, behold with affection to the Muslim world and give them a savior through Jesus'.³⁹ In this context, the word "God" is, of course, referring to the God as conceived by Christian.

Rasjidi also observes the missionary movement in the World Missionary Conference, which was held in Jerusalem 1928. However, the consensus has changed fundamentally. As far as Rasjidi concerned, the Edinburgh conference in 1910 has declared that the truth is only in the Lordship of Jesus while other religions are false according to the theology of Christianity. On the other hand, Rasjidi mentions that the World Missionary Conference in Jerusalem in 1928 reconsidered that Jesus' words are not the last that are given by God for mankind, while the savior is not exclusively gained from Jesus only. It means that religions other than Christianity can be regarded as truth.⁴⁰ But, it is also important to note that this conference also considered

38 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam*.

39 H. M. Rasjidi, *Kebebasan Beragama*, (Jakarta:Media Dakwah1979).

40 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam*.

secularism as the enemy of Christianity, for it harms the spiritual reality of man. Rasjidi analyzes that liberal thought penetrated the Jerusalem Conference, whose method historically comes from modern Western philosophers in interpreting the authenticity of Christian theology.⁴¹

The influence of liberalism on Christian theology has elicited responses from Christian intellectuals. In fact, the liberal thought in Christianity is represented in the work of W.E. Hocking entitled '*Re-Thinking Missions: A Laymen's Inquiry after One Hundred Years*',⁴² This book has discussed the opposite of the Conference in Edinburgh 1910, in which Rasjidi highlighted several points as follows:⁴³ first, one of the tasks of a Christian priest is to seek the best elements in every religion as a tool to help other religions find for the betterment of their religions as well as cooperation with other religions for social development to renew religious expression. Second, the aim should be to avoid conversion into Christianity or a Christian monopoly over other religions. Third, cooperation should be applied instead of aggression.⁴⁴

However, it seems those Hocking's findings were strongly responded to by leaders of Christian intellectuals such as Karl Barth, Robert E. Speer, Hendrik Kraemer. Rasjidi reported that, Karl Barth, who is regarded as a prominent Protestant theologian and neo-orthodox, responded by saying that 'the only true religion is Christianity'.⁴⁵ Moreover, Pierson, a professor of the history of the Christian missionary movement, was also aware of the fact that there was also a group led by Robert E. Speer who was strongly against Hocking's book for the book, would guide into theological liberalism and slowly corrupt the Christian theological consensus.⁴⁶

Meanwhile, Kraemer, in responding to Hocking's work, wrote a book entitled '*The Christian Message in a Non-Christian World*.' The book was made purposely as a general guideline for the World Missionary Conference in 1938, at Tambaram.⁴⁷ According to Newbigin, Kraemer has conceptualized a framework for a guideline of debate for the next twenty-five years⁴⁸. Wil-

41 William E Hordern, *A Layman Guide to the Protestant Theology* (New York: Macmillan Publishing. Co., Inc, 1978).

42 Paul A. Pierson, *The Dynamics of Christian Mission: History through a Missiological Perspective* (USA: William Carey International University Press, 2009).

43 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam*.

44 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam*.

45 Ibid

46 Paul A. Pierson, *The Dynamics of Christian Mission: History through a Missiological Perspective*.

47 Hendrik Kraemer, *The Christian Message in a Non-Christian World* (London: International Missionary Council, 1938).

48 Lesslie Newbigin, *The Christian Faith and the World Religions*, "In *Christian and Other Religions: Selected Readings* (Oxford: Oneworld Publications, 2001).

liam Ebor, Archbishop of Canterbury regarded Kraemer's book as the classic method of Christian missionary work. He further asserted that it is a central theme for Christian thought in the world that might bring confidence to those who are still confused in understanding the missionary principles in Christianity, especially in this generation.⁴⁹

Furthermore, Kraemer was regarded as a prominent intellectual in the ecumenical movement. He said his books have been be utilized by Christians of different churches. Rasjidi raises some important points from Kraemer's book concerning the principles of missionary works as follows:⁵⁰ first, he reaffirms that conversation through evangelization toward non-Christians is one of the essential aspects in prophetic revelation. Second, Kreamer regarded those who have widely denied to evangelization, proselytism, and conversion, and then shifted to "recommendation of 'sharing religious experience' or social services as the only valid missionary methods as a fundamental religious confusion".⁵¹

As the result of two former points, Rasjidi highlights that Kreamer also insists a missionary should propagate Christianity by making 'a frontal attack on the beliefs, the customs, the apprehensions of life and the world'.⁵² Another important point in Kreamer's book was that the author realized that Islam has a firm brotherhood whose basis is derived from 'sacred treasure' that is inherited by Muslims as individuals and also as a society. Kreamer considered it as 'unbroken unity of Islam' by which its authenticity of the root cannot be denied.⁵³

Furthermore, since the authenticity of the religion of Islam and its sources is obvious, he proposed to place the religion of Islam as a religion of antagonism. It is so because the religion of Islam rejects the fundamental creeds of Christianity.⁵⁴ Perhaps Kreamer has an objective in that statement, at least, for a Muslim who lacks knowledge about the fundamental teachings of Islam and for those people of desires (*ahl harwa'*) who prioritize worldly desires rather than obedient men of what God has commanded them. Kreamer perhaps thinks that such an unsettled man would doubt about his own religion, and then it would lead him to an antagonist towards his own religion.⁵⁵

49 Kraemer, *The Christian Message in a Non-Christian World*.

50 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam*.

51 Kraemer, *The Christian Message in a Non-Christian World*.

52 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam*.

53 Kraemer, *The Christian Message in a Non-Christian World*.

54 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam*.

55 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam*.

Rasjidi in the above explanation has provided us an important theoretical description of Christian missionary activities based on the works of Christian missionary leaders and intellectuals. Based on the history of the Church, Kreamer's approach represents the classical approach of Church in propagating its doctrine in Europe as well as to the world. With such a clear theoretical approach to Christianization, Rasjidi also thoroughly describes application of these theories, which historically caused problems and social conflicts between Muslim-Christian relations, which shall be next discussed.

Revolution of the Church to Non-Christian Religion: Second Vatican Council (1962-5)

As we all know from the Christian history in the Middle Ages and its approach to other faiths, it is really difficult for Christianity to accept plurality in society in terms of differences in faith and ideas other than church doctrines. In other words, non-Christian adherents must follow the doctrine of Christianity by all means. The context of Muslim-Christian relations in Indonesia, Rasjidi thinks, however, that based on his framework, which is derived from several principles in Islam for living together with other faiths, he also tried to find out principles of living with non-Christians through Christian literature.

Rasjidi always tried to always emphasize the significance of the Second Vatican Council in (1962-5) which he regarded as a revolution in the history of the Catholic Church.⁵⁶ According to Rasjidi, in one of the footnotes quoted from the Second Vatican Council, it is realized that

"Through the centuries, however, missionaries often adopted the attitude that non-Christian religions were simply the work of Satan, and the missionaries' task was to convert from error to acknowledge of the truth".⁵⁷

Based on the Christian experiences throughout centuries, it can be said that Christianity tries to change conceptually; respecting other religions' existence more and realizing the epistemological differences instead of having negative views to non-Christians, especially Muslims.⁵⁸ Thus, Church urges forgetting the past of Christian views to non-Christian, especially the Muslims, in order to build social justice, moral values, peace and freedom.

56 Rasjidi, *Sambutan Atas Kedatangan Sri Paus Paulus VI Di Indonesia* (Surabaya: DDII Perwakilan Jatim and Penerbit Documenta, 1971).

57 Ibid.

58 Mahmut Aydin, *Modern Western Christian Theological Understanding of Muslims Since the Second Vatican Council* (Washington: The Council for Research in Values and Philosophy, 2002).

“Upon the Moslems too, the Church looks with esteem. They adore one God, living and enduring, merciful and all-powerful, maker of heaven and earth and speaker to men. They strive to submit wholeheartedly even to his inscrutable decrees, just as did Abraham, with whom the Islamic faith is pleased to associate itself. Though they do not acknowledge Jesus as God, they revere Him as a Prophet. They also honor Mary, His virgin mother. At times they call on her, too, with devotion. In addition, they await the Judgment when God will give each man his due after raising him up. Consequently, they prize the moral life and give worship to God, especially through prayer, almsgiving, and fasting. Although in the course of the centuries many quarrels and hostilities have arisen between Christians and Moslems, the most sacred Synod urges all to forget the past and to strive sincerely for mutual understanding. On behalf of all mankind, let them make common cause of safeguarding and fostering social justice, moral values, peace, and freedom.”⁵⁹

That is why the Second Vatican Council admitted the errors of the past by asserting the following quotation: *“The Church strictly forbids forcing people by unworthy technique. By the same token, she also strongly insists on a person’s right not to be deterred from the faith.”⁶⁰*

However, the Council also proposed a new technique by condemning proselytism, which was the previous official method of Christianization, which has been applied for so many centuries. Rasjidi is shown in the statement below.

“It is customary to distinguish between ‘Christian witness’ and proselytism’ and to condemn the latter. The text explicitly makes this. Proselytism is a corruption of Christian witness by appeal to hidden forms of coercion or by a style of propaganda unworthy of the Gospel. It is not the use but the abuse of the right to religion freedom⁶¹.”

Rasjidi also shows us another important statement in the Second Vatican Council that coercion in converting other faiths is an act of dishonor. Rasjidi perhaps thinks that if such an act which leads to disharmony in social relationships, is eradicated, the problems of relations between Muslims and Christians can be minimized and even be solved. Based on that, Rasjidi quoted that he presents a quotation:

“However, in spreading religious faith and in introducing religious practices, everyone ought at all times to refrain from any manner of action which might seem to carry a hint of coercion or of a kind of

59 H.M. Rasjidi, *Sambutan Atas Kedatangan Sri Paus Paulus VI Di Indonesia*, (Surabaya: DDII Perwakilan Jatim and Penerbit Documenta 1971).

60 H.M. Rasjidi, *Sambutan Atas Kedatangan Sri Paus Paulus VI Di Indonesia*, (Surabaya: DDII Perwakilan Jatim and Penerbit Documenta 1971).

61 Ibid

persuasion that would be dishonorable or unworthy, especially when dealing with poor or uneducated people⁶²."

In fact, if we look back to Christianity in the Middle Ages, they hold strongly that they will never accept any doctrine outside of church doctrine unless one would be punished or killed. It is what called is a theocratic state in the Western Christian tradition. Indeed, such spirit also has been established in a new form, as it is found in Kreamer's works.

Meanwhile, in Islam, the principles for living together with other faiths have been exemplified in the life of Prophet Muhammad (peace be upon him). Rasjidi's view within the frame of the principles of Islam is utilized to find out Christian literature and conferences pertaining to the foundation of living together with other faiths. Thus, the emergence of the Second Vatican Council and its application may create a new step in the history of Christian religion in relation with other faiths.⁶³

Chambesy Christian-Muslim Dialogue in June 1976

One of the important parts in Rasjidi's thought pertaining to the Muslim-Christian relation in Indonesia is to ponder upon the resolutions that are agreed upon between Muslim and Christian intellectuals in solving the crisis in the relation of both adherents. In this conference, leaders from each religion -Protestant, Catholic, and Muslim- discussed the unsolved matters with regard to Christian-Catholic-Protestant and Muslim relations.⁶⁴ However, the resolutions of 1976 agreed on several matters, especially in manifesting harmonious relationships. In doing so, they have agreed on several matters;

The conference strongly condemns all abuse of services. They declared that any service undertaken for any ulterior motive is a propaganda instrument and not an expression of agape. They agreed to exercise their full power and use whatever means at their disposal to bring Christian churches and religious organizations to a proper awareness of this situation.⁶⁵

The conference was also concerned that Muslims felt that the Christian mission had been so adversely affected by the abuse of services. The conference also strongly urged Christian churches and religious organizations to suspend their misused services activities in the Muslim society. Such radical religious propagation ought to be nullified while at the same time oriented to-

62 H.M. Rasjidi, *Sambutan Atas Kedatangan Sri Paus Paulus VI Di Indonesia*, (Surabaya: DDII Perwakilan Jatim and Penerbit Documenta 1971).

63 H. M. Rasjidi, *Empat Kuliah Agama Islam Pada Pendidikan Tinggi* (Jakarta: Bulan Bintang, 1974).

64 Rasjidi, *Sambutan Atas Kedatangan Sri Paus Paulus VI Di Indonesia*.

65 Aydin, *Modern Western Christian Theological Understanding of Muslims Since the Second Vatican Council*.

wards mutual understanding and cooperation of the two different religions.⁶⁶

Rasjidi and other scholars viewed that the Christianization activities have caused increasing tension between two religions, the Christians and the Muslims, and the issues were still the major problem in the Christian-Muslim Dialogue in Colombo, Sri Lanka, 30 March-1 April 1982.⁶⁷ It does not mean that Rasjidi rejects the existence of Christianity in this country (Indonesia), but what he rejected was the method of Christian missionaries, which is to proselytize people in the various regions irrespective of their existing religious adherents.⁶⁸ Thus, allowing other faiths to fulfill their religious duty in a respectful way without interfering with one's religious belief is a part of social justice in a plural society with diverse religious backgrounds.

Dialogue Between Muslim and Christian in Indonesia: Rasjidi's Experience and Other

One of the most important aspects of our lives, especially in a state like Indonesia, is to know and understand historically the establishment of the 1945 Constitution. Among the principles that attempt to manage the religious differences that enable us to live in security and peace according to each religious teaching is mentioned in Article 29 of the 1945 Constitution, which consists of two sections. The first section, "The state is based on God, who is absolutely One." The second article, "The state guarantees the freedom of each citizen to embrace his or her religion and to worship according to his or her religion and belief."⁶⁹ It is the principle of religious coexistence in the state.

If we look at the first pillar of the state and then extend our view based on the historical fact, it cannot be denied that it is an explanation of the first principle in Pancasila and of course does reflect *tawhid* (unity of God) as understood in the first Pillars of Islam, which has been conceptually formulated by the Muslim leaders and scholars in this country.⁷⁰ Although it is exclusively based on *tawhid*, inclusively, Islam does command to respect other religions to exist in the Muslim country such as what happened in Indonesia, Malaysia, etc.⁷¹ Thus, the principle of living together with other faiths should be reflected based on the framework as explained above⁷².

66 Ibid.

67 John B. Taylor, "Letter to the Pope XI (Christian-Muslim Dialogue in Colombo, Srinlanka)," *Islamochirstiana* 201–217 (1982).

68 Ibid.

69 <http://jdih.pom.go.id/uud1945.pdf>, Muat naik pada 5 Agustus, 2018.

70 Rasjidi, *Unity and Diversity in Islam*, in *Islam — The Straight Path*, Edited by Kenneth W. Morgan. New York: The Ronald Press, 1958.

71 H. M. Rasjidi, *Empat Kuliah Agama Islam Pada Pendidikan Tinggi*.

72 Agung Wahyu Utomo, Mohamad Ali, dan M. N. R. M., "*Konsepsi Adab*

In 1967 there were two important events concerning Muslim-Christian dialogue. First, on 16-17 June 1967 there, was a National Symposium on Human Rights. It was organized by Lembaga Pembela Hak-hak Asasi Manusia (Institute for the Defending of Human Rights). In that time, there were two key speakers: Rasjidi as a Muslim representative and General T.B. Simatupang as a Protestants representative. The objective of the symposium is to find a solution to conflicts between Muslim and Christian relations because religious tension between these two religions cannot be denied; there was news in Aceh asserting that the church was closed by the society because the Christian had established it in an area where no Christian lives, and also in Medari, Central Java, someone who gave a talk and discussed religion and discussed Catholic adherents has been reported to Komando Distrik Militer (KODIM) and is under investigation.

In Responding on those problem, T.B. Simatupang has agreed on W.B. Sidjabat's work entitled '*Religious Tolerance and Christian Faith*',⁷³ Rasjidi responded by appreciating the book, yet he also disagrees some of its content especially on Sidjabat's understanding of tolerance within plural religions. By using the book, Simatupang indirectly wished that the realization of religious tolerance is by virtue of allowing *zending* and missionaries to open churches, christian schools, and hospitals as they like without considering norms of other faiths in society.⁷⁴ Rasjidi mentioned that Sidjabat viewed the Minister of Religion as having jailed *religious tolerance* because the government is involved in religious matters of society. It means that Sidjabat expected that the government should not be involved in religious matters so that Christianization can still be freely moving without law.⁷⁵ Thus, it is what they meant by *tolerance* in a plural society in Indonesia regardless of other faiths.

Rasjidi, one of the scholars who have witnessed the colonialist movements in supporting Christian missionaries morally and financially, realizes that the tension between Muslims and Christianity has been starting since the colonial period.⁷⁶ After the end of the regime of colonialism, Rasjidi hoped that senior scholars could become a good example to start and revive Muslim-Christian relationships based on mutual respect and understanding.⁷⁷

Perspektif Al-Ghazali dan Relevansinya terhadap Pembentukan Karakter," Muttaqien: Indonesian Journal of Multidisciplinary Islamic Studies 4, no. 1 (2023).

73 Sidjabat, "Religious Tolerance and Christian Faith" (Princeton University, 1982).

74 H. M. Rasjidi, *Kebebasan Beragama* (Jakarta: Dewan Da'wah Islamiyah Indonesia 1967).

75 T.B. Simatupang, *Dari Revolusi Ke Pembangunan* (Jakarta: Gunung Mulia, 1897).

76 H. M. Rasjidi, *Kebebasan Beragama*, (Jakarta:Dewan Dakwah Islamiyah Indonesia 1967).

77 Ibid.

In order to achieve that objective, Rasjidi firstly defined the term 'tolerance' as 'social relation in societal life,' and it is not targeted to forcibly convert one religion into another religion, for such an attitude may result in social conflicts among religions.⁷⁸ In relation to that, Rasjidi proposed another term concerning religious freedom. He said that it is 'either Muslim or Christian that enables them to build their own place of worship (mosque for Muslims and church for Christians) within each community,' by which each religion enables the reaffirmation of the tradition taught by each religion to each adherent.⁷⁹ Thus, with that, it is hoped that the fundamental teachings of each tradition will be well-understood and preserved by each religion within each community based on the doctrines of each religious tradition.

However, at the end of the symposium they finally agreed on the establishment of the Organization Link Between Islam and Christian (*Badan Kontak Antara Agama Islam dan Kristen*) with the following members: I.J. Kasimo (Catholics), H.M Rasjidi (Muslim) and T.B. Simatupang and Sudjono S.H. After a few months, there was a *Musyawahar Antar Agama* on 30 November 1967 which facilitated by the government by inviting scholars or leaders from various official religions in Indonesia.⁸⁰ Still the same case as the previous symposium, it was held due to, again, the religious conflicts in relation to the Christian proselytization activities towards other religions – by utilizing financial power, including building a church in a Muslim community with non-Christian residents, etc. -which have caused increasing tensions, especially between Muslims and Christians.⁸¹

The government encourages that each religion in the state should live in harmony, which is a prerequisite of national unity, stability, and security.⁸² So, the representatives made a draft resolution that agreed on establishing the Department of Religious Council Organization (*Badan Musyawarah Agama*), which includes leaders and scholars from each religion (Islam, Christian-Catholic, Christian-Protestant, Bali-Hinduism, and Buddhism) and enables them to cooperate in solving religious problems in the plural religious society.⁸³ Furthermore, the meeting was expected to achieve mutual

78 Ibid.

79 H. M. Rasjidi, *Kebebasan Beragama*, (Jakarta:Dewan Dakwah Islamiyah Indonesia 1967).

80 Muhammad Natsir, "Islam Dan Kristen (For More Detailed Reading on the Speech Delivered by Soeharto, President of Indonesia, during the Inter-Religious Council)," 1967.

81 H. M. Rasjidi, *The Ethical and Social Demands of Islam for a Modern Society, with Special Consideration for the Moslems of Indonesia (Christians Activities)* (Jakarta: Dewan Da'wah Islamiyah, 1968).

82 Muhammad Natsir, "Islam Dan Kristen (For More Detailed Reading on the Speech Delivered by Soeharto, President of Indonesia, during the Inter-Religious Council)."

83 Muhammad Natsir, "Islam Dan Kristen (For More Detailed Reading on the

understanding and respect from each religion, by which it would cultivate tolerance from each religion.⁸⁴ As a result, it would not make sense for one who has embraced one of five official religions to become the object of missionary effort of any religion. Lastly, the draft resolution was last ended by an agreement that 'indeed, with strong commitment in developing Pancasila as the basic foundation of the state of the Indonesian Republic, each religion should be given an opportunity to contribute the essence and the meaning in his own experience.'⁸⁵ It means that each adherent of each religion is able to deepen understanding of his own religion.

However, the draft resolution has been agreed upon by each representative of religious scholars of five official religions in Indonesia except the Christian representatives from both Protestants and Catholics. In that time, the oppositions to the draft were delegated by A.M. Tambunan (Protestants) and I.J. Kasimo (Catholics). Both of them strongly hold that they cannot confine Christian missions exclusively for Christian adherents and those who did not embrace any religion within the five official religions. The Christian delegations rejected the draft because they think that the draft would break the principle of religious freedom and human rights in this country.⁸⁶ Therefore, the draft resolution has failed to reach a consensus due to the rejection. Thus, the Council, which attempts to solve interreligious conflict, could not reach a consensus.⁸⁷

We can see that the argument from the Christian delegation in the rejection of the draft was based on *religious freedom* and *human rights*. Thus, proselytism to other religious adherents, according to Christian leaders, is a part of *religious freedom*. According to Rasjidi, the arguments of both leaders, indeed, do not represent what was agreed in the Second Vatican Council; which in that council strongly condemned proselytism, and it is regarded as the corruption of being a Christian witness. Again, in that letter, it was also asserted that such activities are also regarded as a form of coercion and dishonor.⁸⁸

Moreover, if we look at modern Western history, the idea of *religious freedom* and *human rights* emerged during the Enlightenment of Western Christianity. It is based on human reason, with an effort to be free from church doctrines. As a result of it, the dichotomy between Church doctrines and reason is difficult to be reconciled.⁸⁹ Since it is embedded in Western thought,

Speech Delivered by Soeharto, President of Indonesia, during the Inter-Religious Council).”.

84 H. M. Rasjidi, *Empat Kuliah Agama Islam Pada Pendidikan Tinggi*.

85 H. M. Rasjidi, *Sikap Umat Islam Indonesia Terhadap Ekspansi Kristen* (Jakarta: Bulan Bintang, 1975).

86 Ibid.

87 Ibid.

88 H. M. Rasjidi, *Sidang Raya Dewan Gereja Sedunia Di Jakarta 1975 Merupakan Tantangan Terhadap Dunia Islam*.

89 H.M Rasjidi, *Sekularisme Dalam Persoalan Lagi* (Jakarta: Yayasan Ban-

secularism, therefore, is becomes part of their philosophy in interpreting the religion in relation to man and this world.⁹⁰

In 1973, when Rasjidi dealt with the fact that the Indonesian government wanted to establish a marriage law based on a secular framework and promoted a program of religious harmony (*Program Kerukunan Beragama*), both Protestant and Catholic councils of churches (DGI and MAWI) wholeheartedly supported the proposed law.

In doing so, they asserted with several arguments; first, they think that religion has made narrowed the life of man, for marriage is a private business of human beings or is merely a relation between man and woman, while religion is something to do between man and God⁹¹. Therefore, for those who agreed on secular thought, religion should not be included in the marriage law. That is why these secular-minded people, especially from the leaders of MAWI and DGI, were questioning 'why religion should be included in the marriage law'.⁹²

Second, they also proposed that the standard law in the government should be one law only (secular law), for it encompasses the whole nation, including the married law. They asserted so because such thought is based on the Constitution of 1945, article 27, number 1.⁹³ Perhaps in their mind they have regarded that the application of secular law to the married may cover all nations regardless of their religious background.

In the Constitution of 1945, Article 27, no. 1, was quoted by the Christian leaders to support their arguments. Because in their mind, there was no difference between one religion and another religion or regarded that all religions are the same.⁹⁴ Furthermore, Rasjidi analyzed that the secular-minded look at the differences of the religions as conceptually placed in equal with the existence of different region.⁹⁵ As a consequence, both MAWI and DGI agreed that one can possibly marry according to the secular law without considering the law of religion.⁹⁶ If it is so, the implication of it is that interreligious marriages will possibly occur regardless of whatever religion because such marriages would be regarded as legal marriages by the government. Another

gkit, 1972).

90 Ibid.

91 M. Z. Azani, "HM Rasjidi (1915–2001) on Morality and Its Relevance to Contemporary Discourse," *Iseedu: Journal of Islamic Educational Thoughts and Practices* 3, no. 1 (2019): 27–40.

92 H. M. Rasjidi, *Kasus R.U.U. Perkawinan Dalam Hubungan Islam Dan Kristen* (Jakarta: Bulan Bintang, 1974).

93 H. M. Rasjidi, *Kasus R.U.U. Perkawinan Dalam Hubungan Islam Dan Kristen* (Jakarta: Bulan Bintang, 1974).

94 Rasjidi, *Sikap Umat Islam Indonesia Terhadap Ekspansi Kristen*.

95 Rasjidi, *Kasus R.U.U. Perkawinan Dalam Hubungan Islam Dan Kristen*.

96 Ibid.

consequence will be the fundamental aspects of marriage law in all religions in the state will be disregarded, including in Catholics and Protestant.⁹⁷

As far as the religion of Islam is concerned, marriage law is not merely a worldly responsibility and legal contract between a man and a woman that is legally approved by the government but at the same time encompasses spiritual responsibility (*amānah*) with Divine Messages which has been articulated by the prophet, so no one can deny their authenticity⁹⁸. Therefore, these sources are regarded as one of the sources of knowledge in the worldview of Islam. If the role of the government is to serve people's needs, if a leader in the government realizes that the society really consists of different religious backgrounds, then the leader of the government should not consider merely secular matters but at the same time how this mundane aspect is guided by the spiritual aspect of man, which is derived from the religion; otherwise, the leader would indirectly deny the most important aspects in the life of man.⁹⁹ Because for a Muslim, the religion of Islam, which consists of a creedal and ethical framework based on Divine Messages, is considered the guidance of life in this world.

Furthermore, Rasjidi disagreed that all religions are the same by responding that the existence of diverse religions cannot deny the fact that there are conceptual differences in the theology, ontology, and history.¹⁰⁰Based on these differences, one can project a different worldview in understanding reality and truth in this world. In Islam, those differences should be admitted and tolerated by each religion, but the aspects of social relations are that there are similarities among these diverse religions in this state, by which it may create relations among other religions with principles of mutual understanding and respect among religions in this state (Indonesia)¹⁰¹. For example, in the Gospel, it commands to love the neighbor, whoever he or she is, instead of loving ourselves as Jesus has exemplified in his life. Thus, for those who supported that all religions are the same in terms of their theological, ontological, and historical foundations, it meant that such an opinion to Rasjidi was merely 'an imagination toward religion,' thereby neglecting the established principles of each religion.

97 Rasjidi, *Sikap Umat Islam Indonesia Terhadap Ekspansi Kristen* (Jakarta: Bulan Bintang 1975).

98 Toto Basyir Yaman dan Suharto, "Sustainable Educational Innovation: Contextualizing Ibn Sina's Philosophical Framework in Modern Kuttub," *Profetika: Jurnal Studi Islam* 25, no. 3 (2024).

99 Rasjidi, *Sikap Umat Islam Indonesia Terhadap Ekspansi Kristen* (Jakarta: Bulan Bintang 1975).

100 Rasjidi, *Kasus R.U.U. Perkawinan Dalam Hubungan Islam Dan Kristen*.

101 Hasmi Rafsanjani, Mutohharun Jinan, dan M. M., "Penanaman Nilai Islam Rahmatan Lil 'Alamin di Pondok Pesantren," *JlIP: Jurnal Ilmiah Ilmu Pendidikan* 5, no. 12 (2022): 5528.

Another case also happened when the leader of DGI and MAWI, with all due respect, rejected the Decree of the Minister of Religion no. 70 in 1978 on guidelines for the propagation of religion in Indonesia and also in no. 77 in 1978 on overseas donations to religious institutions in Indonesia.¹⁰² Indeed, the government attempts to accommodate the regulation in propagating the religion and also foreign aid in order to be placed in the right place and target by minimizing the provocation of one religion into another religion. Meanwhile, the Muslim leaders and scholars have agreed on the regulations, but not the Christian leaders and scholars.¹⁰³

Indeed, Rasjidi highlighted and supported the government regulation based on several considerations. First, Rasjidi for many years engaged and observed that Proselytizing activities (Christianization), which its method have disturbed peaceful coexistence among religions.¹⁰⁴ Thus, the government, through the Decrees no. 70 and 77, 1978, intended to reduce the causes of the conflict in the relation among different religions in Indonesia and deserved to be supported. Second, indeed the regulations (the Decrees no. 70 and 77, 1978) are in line with the resolution of Chambesy in 1976 which was attended by the leaders of each religion -Protestants, Catholics, and Muslim-including a delegation of Indonesian Christian scholars, Ihromi.¹⁰⁵

Indeed, the resolution in the conference of Chambesy in 1976 clearly stated with strong condemnation all abuse of service for any conversion motive, and the conference of Chambesy in 1976 also agreed to suspend its abuse of service, and then it was orientated towards mutual respect of one's faith. Third, Rasjidi also highlighted that the Second Vatican Council also declared that society has the right to defend itself against possible abuse committed on the pretext of religion. It is the special duty of the government to provide the security.¹⁰⁶

That is why, when MAWI and DGI reject the government regulation concerning on managing the foreign aid for religious propagation to another religion, it obviously shows their dishonesty and heresy regarding what was agreed upon in the Chambesy in 1976 and in the Second Vatican Council. Thus, Rasjidi, based on his understanding of the established concept in

102 Ahmad von Denffer, *Indonesia; Government Decree on Mission and Subsequent Development*, Leicester (The Islamic Foundation, 1970).

103 Eduard Abel, *A Pastor at the Press Secretary for the Swiss Mission Society Responded That That the First Pillar Is the Acknowledgement on the Existence of God Which Is One Which the Community Is Freed to Practice His Religion. According to Him It Is Free to Exercise Re*, n.d.

104 Rasjidi, "Relationship of Man and Nature in the Different World Religions."

105 Denffer, *Indonesia; Government Decree on Mission and Subsequent Development*.

106 H. M. Rasjidi, *Empat Kuliah Agama Islam Pada Pendidikan Tinggi*.

the religion of Islam, found that the causes of conflict between Muslims and Christians in Indonesia can be possibly resolved if the Christian scholars (MAWI and DGI) submit to the resolutions in the Second Vatican Council and Chambesy in 1976.¹⁰⁷

Rasjidi indirectly has given an example to Muslims on the importance of knowledge and understanding the fundamental teachings in the religion of Islam. Because such affirmed understanding would create moderation in action based on the *wisdom* and *courage* in understanding the truth from another scholarly work from different cultures and civilizations at the same time, disregarding corruption of knowledge that is unbeneficial knowledge viewed within the established framework of the religion of Islam.

Furthermore, within that framework, Rasjidi also supported the government in the establishment of the Constitution for Religious Court (Rancangan Undang-Undang Peradilan Agama). Rasjidi agreed with the government because the state has four scopes of court in the National Court System, by which it is divided into two: State Court (*Peradilan Negara*) and Special Court (*Peradilan Khusus*), which it is divided into three specializations: military, administration and religion.¹⁰⁸ Thus, Rasjidi does not believe in the dualistic approach between the state and the religion court, nor he does agree with agnosticism, which totally disagrees on the existence of the religion court in the state.

Meanwhile, according to agnostics, they would rather regard the law of one of the religions in that state (Islamic Law) if it is to be formally institutionalized; therefore, the authority of the state becomes absurd and weak. Suseno clearly asserted that 'the authority of the state is not clear if there is a law institutionalized formally with the law of religion'.¹⁰⁹ In other words, agnostics further stated that it is not only the position of the religion will be higher than the state, but the religion that will also project a worldview by which it strongly binds onto a form of life.¹¹⁰

Therefore, agnosticism perhaps would prefer to disregard the Court of Religion in the state based on the above consequences, or if it is not disregarded, perhaps prefer to be in dichotomy by placing the religion in private and keeping it pure, for it is Divine, while this world is full of sin. Such a dichotomy of understanding is indeed one set of a secularization project which

107 Marcel A. Boisard, *Humanisme Dalam Islam, Penerjemah. H. M. Rasjidi* (Jakarta: Bulan Bintang, 1980).

108 H. M. Rasjidi, "Tanggapan Terhadap Tulisan Franz Magnis Suseno SJ, Guru Besar Sekolah Tinggi Filsafat Driarkara, Jakarta Tentang Seputar Rencana RUU Peradilan Agama" (Jakarta, 1989).

109 Ibid.

110 H. M. Rasjidi, "Tanggapan Terhadap Tulisan Franz Magnis Suseno SJ, Guru Besar Sekolah Tinggi Filsafat Driarkara, Jakarta Tentang Seputar Rencana RUU Peradilan Agama" (Jakarta, 1989).

is strongly believed by Suseno, a Christian secular nationalist. Because, according to Frank Magnis Suseno, on behalf of those groups, honestly asserted that 'since the dawn of Indonesian Independence, they [secular nationalist and christians] lost to achieve their goal, which was to secularize this state during the formulation of basic principles of Indonesia'.¹¹¹

On the contrary, Rasjidi asserted that the Special Court does not mean giving privilege to these specializations but to differentiate the scope of these three of the Special Court. Thus, the Law of Religion, which is involved within Special Court, is a part of the National Court System.¹¹² For instance, if such thought is applied in the marriage law, each adherent of a certain religion in the state can marry based on the law of the doctrine of his or her religion, which is officially institutionalized in the State Court. Therefore, each person is given freedom, which is the responsibility to submit to or act upon his or her belief in the doctrines of his or her religion, which is institutionalized in the state. If we look at Rasjidi's experiences in observing the arguments of Christian leaders in Indonesia, it shows their betraying themselves towards the Second Vatican Council and the resolution of Chambesy in 1976, and also, even more, they propose systematic thought of what Al-Attas asserted as 'secularization as philosophical program'.¹¹³

Conclusion

The above discussions, Rasjidi advocates for a framework of mutual respect, rooted in the Qur'anic principles of tolerance, to foster peaceful coexistence among diverse faith communities. His works engage critically with both Islamic and Christian principles, emphasizing the need for understanding and wisdom in interfaith interactions. Rasjidi's thoughts reflect his broader vision of social justice, encouraging religious harmony through non-coercive methods and promoting freedom of belief while upholding the spiritual responsibilities inherent in each faith. Thus, Rasjidi's significant influence on modern discourse about religion, society, and the role of education in bridging faith-based divides.

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111 H.M. Rasjidi, "Tanggapan Terhadap Tulisan Franz Magnis Suseno SJ, Guru Besar Sekolah Tinggi Filsafat Driarkara, Jakarta Tentang Seputar Rencana RUU Peradilan Agama", (Jakarta: Dewan Dakwah Islamiyah Indonesia,1989).

112 H.M. Rasjidi, "Tanggapan Terhadap Tulisan Franz Magnis Suseno SJ, Guru Besar Sekolah Tinggi Filsafat Driarkara, Jakarta Tentang Seputar Rencana RUU Peradilan Agama", (Jakarta: Dewan Dakwah Islamiyah Indonesia,1989)..

113 Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC),1993).

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