

Nurcholish Madjid's Perspective about Thought of Religious Pluralism

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ABSTRACT. One of the modern Islamic reformers in Indonesia is Nurcholish Madjid. The focus of this research is to find out the style of thought of Nurcholis Madjid regarding religious pluralism. The aims of this study are to (1) describe the style of Nurcholis Madjid's thought related to religious pluralism, (2) open new insights regarding modern Islamic views, and (3) describe the contributions and controversies of Nurcholis Madjid's thoughts regarding religious pluralism. This study uses a descriptive-comparative research approach. The results of this study indicate that there are three thoughts of Nurcholis Madjid about religious pluralism. First, according to him, religious pluralism is an understanding that recognizes the existence of other religions and is mature in dealing with diversity. Second, Nurcholish Madjid's idea of religious pluralism is a religious principle that recognizes freedom of religion, living with risks that will be borne by each believer. Third, according to Nurcholish Madjid, religious pluralism in Islam is not based on the doctrine of assuming that all religions are true. Still, Islam only recognises the extent of each individual's right to exist in harmony with the freedom to practice their respective religions to realize a tolerant life in Indonesia.

Keywords: *Nurcholish Madjid, Religious Pluralism, Modern Islamic*

ABSTRAK. Salah satu tokoh pembaharu Islam modern di Indonesia adalah Nurcholish Madjid. Fokus penelitian ini adalah untuk mengetahui corak pemikiran Nurcholis Madjid terkait pluralisme beragama. Tujuan penelitian ini adalah untuk (1) mendeskripsikan corak pemikiran Nurcholis Madjid terkait pluralisme beragama, (2) membuka wawasan baru terkait pandangan Islam modern, dan (3) menjabarkan kontribusi dan kontroversi dari pemikiran Nurcholis Madjid terkait pluralisme beragama. Penelitian ini menggunakan pendekatan descriptive-comparative research. Hasil penelitian ini menunjukkan ada tiga pemikiran Nurcholis Madjid tentang pluralisme agama, yaitu: Pertama, menurutnya pluralisme agama adalah sebuah paham yang mengakui keberadaan agama-agama lain dan bersikap dewasa menghadapi keanekaragaman. Kedua, bahwa ide pluralisme agama Nurcholish Madjid adalah sebuah prinsip beragama yang mengakui kebebasan beragama, hidup dengan resiko yang akan ditanggung oleh masing-masing pemeluk agama. Ketiga, menurut Nurcholish Madjid pluralisme agama dalam islam bukan pada doktrin berasumsi bahwa semua agama adalah benar, tetapi islam hanya memberi pengakuan sebatas hak masing-masing untuk berada bersistensi dengan kebebasan menjalankan agama masing-masing agar dapat terwujud hidup bertoleransi di Indonesia.

Kata Kunci: *Nurcholish Madjid, Pluralisme Agama, Islam Modern*

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INTRODUCTION

Introduction Religious life in Indonesia, which has a plurality of tribes, races, religions, and cultures, is fertile ground for the growth of many religions, there are at least six religions officially recognized by the Indonesian state, namely Islam, Christianity, Catholicism, Hinduism, Buddha, and Confucianism (Hanik, 2016). Judging from these facts, it is not surprising that Nurcholish Madjid said that Indonesia is one of the most pluralist nations in the world, or in other words, that the Indonesian population is the most diverse in religion and culture on earth (Moko, 2017).

Then in the history of inter-religious relations in Indonesia, it is noted that the seeds of this inter-religious dispute lie in the field of mission or the problem of spreading religion (Muda & Suharyanto, 2020). This competition in the spread of religion has occurred since the arrival of Portuguese and Dutch colonialism which brought the mission to spread Christianity. Dutch colonialism in Indonesia was intended to facilitate the process of Christianization, so the government of the Kingdom of the Netherlands with its political power tried to destroy the power of Islam. This can be seen from the political policies issued by the Dutch which always brought losses to the adherents of Islam. On the other hand, Christians, both Protestants and Catholics received great attention and became the "golden child" community group of the Kingdom of the Netherlands.

The situation of inter-religious relations was very bad during the Old Order government when religious groups were allowed to form their parties to voice their political aspirations. Political ideologies became so diverse that religious relations at that time revolved around ideological competition on the national political stage (Haustein & Østebø, 2011). It was only later that the relationship began to subside when the New Order, which was leaning toward "consolidating national stability", attempted to catch up with the development process and took power.

The New Order government managed to minimize the vulnerability of religious conflicts with various very strict policies (Takdir, Mushthafa, & Rozinah, 2021). The suspicion of Muslims towards the modernization process, which in the government's language is developed, is seen as a process of Christianization, continues to be a bad shadow in Islamic circles. In subsequent developments, because most Indonesian Muslims view the modernization process negatively, Indonesian Muslims are left behind in the development process.

This is where the relevance of Nurcholish Madjid's analysis when he classifies Muslims, in a sense that is not only limited to Indonesian Muslims, as the most "pathetic" human group in terms of their economic life (Madjid, 2019). However, the government's policy has caused Muslims to be in a marginal position, both in the political dimension (power) and in the development dimension (modernization) (White, Pye, & Chan, 1987). The reality of the New Order's political policies has contributed significantly to the birth of religious conflicts in Indonesia. This fact has not gone unnoticed by Indonesian scholars committed to human values. One of the scholars who pay attention to the issue of inter-religious relations is Nurcholish Madjid, a Muslim scholar known as a reformer of Islam in Indonesia (Setiawan, 2019).

Nurcholish Madjid's thoughts on religious pluralism are a link in the movement for the renewal of Islamic thought in Indonesia that he initiated. With this idea, Nurcholish increasingly shows his open attitude in accepting the reality of a pluralistic religious life. Nurcholish's intellectual attitude is in the frame of an inclusive paradigm so his thoughts on pluralism are often referred to as an "inclusive theology", which is a form of theology that seeks to find common ground and acknowledges the right to life of adherents of other religions. Based on the above background, the

formulation of the problem in this study is how is Nurcholish Madjid's thoughts on religious pluralism. The purpose of this study is to find out Nurcholish Madjid's thoughts on religious pluralism in the Indonesian context.

RESULT AND DISCUSSION

Biography of Nurcholis Madjid

Nurcholis Madjid, hereinafter referred to as Madjid or the bigger one with the name "Cak Nur", was born in Mojoanyar Jombang, East Java on March 17, 1939, the son of Abdurrahman Madjid, a community leader and scholar in Mojoanyar, Jombang. This is evidenced by the mention of Abdurrahman Madjid who was called "Kiai Haji" as an expression of respect for the height of his Islamic sciences and who played the most role in raising and supervising Madrasah Wathaniyah in the area where he lived (Barton, 1997). He was a student of Hasyim Asy'ary, an NU leader, and graduated from the People's School (Muspawi, 2018).

Nurcholish was one of the witnesses of the various cultural tensions that characterized Jombang at that time (Van Bruinessen, 2014). As we know, Jombang is geographically under the heart of Javanese Islam. As the heart of Islam, he absorbed and channeled the various upheavals of the society where Nurcholish Madjid went through his childhood.

In academia, Madjid shows an outstanding graph of academic achievement, especially during his studies at madrasas. For more than three years Madjid received the highest grades and was class champion at the madrasa, much to the shame and admiration of his father. This is due to the position of the father who holds important positions and the teaching staff at the madrasa. Then entering the age of fourteen, Madjid studied at the Darul ulum Rejoso Islamic boarding school in Jombang, and at this pesantren, he also obtained amazing achievements. Madjid studied at the pesantren for only two years despite being successful academically, but on the other hand, suffered from being the target of ridicule by other students. This is because his father's political activities are involved in Masyumi, even though culturally they are both in NU culture. This is what made his father move Madjid to Pondok Modern Gontor Ponorogo, East Java (Adian, 2005).

During his time as a student at the Darul Ulum Islamic boarding school, Madjid was better known in depth about the condition of the pesantren and the education system applied, namely the salaf. This education in Gontor is the mainstay for Madjid's continued learning, where he has broad insight and becomes a provision to go to Jakarta to continue his education to a higher level. In 1961, he was accepted at the Adab faculty, Department of Arabic Language and Literature, IAIN Syarif Hidayatullah, Ciputat. From this, it becomes clear that the educational career is not to show that he is moving toward the position of pious in the traditional sense. Madjid chooses what is substantially the basic character of studying fiqh or theology.

This can be seen from the title of his thesis entitled "AlQur'an Arabiyun Lughatan wa Alamiyyun Ma'nan" (Al-Qur'an is Arabic in language, meaning universal). In addition, it can also be seen when he chose to continue to the University of Chicago who wanted to continue to the discipline of political science, but because of the influence of Fazlur Rahman, he switched to Islamic disciplines which later wrote a dissertation to earn a Doctorate on Islamic thought Ibn Taymiyah entitled (Ibn Taymiya on Kalam and Falsafah: A Problem of Reason and revelation in Islam), "Ibn Taymiyah in the Science of Kalam and Philosophy of Reason and Revelation in Islam" which was completed in 1904.

Understanding Religious Pluralism

Etymologically, religious pluralism comes from two words, namely "pluralism" and "religion". In Arabic, it is translated as "al-ta'addudiyah al-niyah" and in English "religious pluralism" (Thoha, 2005). Because the term religious pluralism comes from English, it is necessary

to refer to the dictionary of the language to define it accurately. Pluralism means "crowd" or more than one. Pluralism in English according to Anis Malik Thoha¹⁴ has three meanings. First, the definition of ecclesiastical: (i) a designation for people who hold more than one position in the ecclesiastical structure, (ii) holding two or more positions simultaneously, both ecclesiastical and non-ecclesiastical. Second, philosophical understanding; means a system of thought that recognizes the existence of a rationale that is based on more than one. Meanwhile, the third, socio-political understanding: is a system that recognizes the coexistence of diverse groups, whether they are racial, ethnic, sect, or party, while still upholding the very characteristic differences between these groups (McKay & Hornby, 1975). As for religion, sociologists and anthropologists tend to define religion from the point of view of its social function-that is, a system of life that binds humans into social units or groups. Meanwhile, most experts in theology, phenomenology and religious history see religion from the aspect of its very basic substance-that is something sacred (Pace, 2011).

From the definition, one can be drawn an understanding that "religious plurality" is a condition of living together (coexistence) between different religions (in a broad sense) in one community while maintaining specific characteristics or teachings of the people of each religion. However, in terms of the context in which "religious pluralism" is often used in socio-scientific studies and discourses in this modern era, it has a different definition (Kusnan, 2020). John Hick, quoted by Anis Malik Thoha, for example, states: religious pluralism is an idea that the world's major religions are different perceptions and conceptions of, and coincidentally, responses to the real or the Supreme from within the various cultural institutions of human beings; and that the transformation of human existence from self-centeredness to essential concentration takes place in every real world. each of these human cultural institutions and occurs, so far as can be observed, to the same extent (Thoha, 2005).

Nurcholis Madjid's Style of Thought

It is undeniable that plurality has the potential for division and is full of conflict if not regulated (Zhao, 2022). Pluralism is presented with the aim that people with various ethnicities, cultures, and religions can go hand in hand and harmoniously without looking at each other negatively because pluralism allows harmony in society and can reduce conflict.

In this case, there are several characteristics of pluralism initiated by Nurcholish Madjid, including humanity and justice. Humanity is the main element in Nurcholish Madjid's pluralism themes. He puts forward an understanding of the meaning of man and humanity so that a spirit of unity arises as fellow creatures of God's creation. Then regarding justice, Nurcholish Madjid explained that every human being has a position and equality in expressing opinions, demanding rights, and carrying out obligations as humans or as citizens. With an explanation that raises religious themes as the basis for human creation, referring to the arguments of the Qur'an, it can be understood that Nurcholish Madjid is a pluralist theologian.

Human pluralism, according to Nurcholish Madjid, is a reality that God has intended. If the scriptures say that humans are created diverse with various national and ethnic backgrounds, the goal is to know and respect each other. Therefore, according to Madjid, pluralism has increased to become a necessity, namely a value system that sees pluralism positively optimistically by accepting it as reality and based on that trying to do the best (Madjid, 1992).

Nurcholish Madjid said that Allah SWT' creating monitoring and balancing mechanism between fellow human beings to maintain the integrity of the earth is a manifestation of God's abundant mercy to humankind. As well as the plurality that exists, people should accept this situation as the will of God as a whole, the existence of differences is something that cannot be avoided. Nurcholish Madjid also explained that religious harmony does not have to result in the unification of religions, because every religion already has its guidelines to carry out and achieve its goals (Asbari, 2022).

Various religious notions and differences in customs do not have to be a difference for the survival of a society that upholds the values of justice and is free to choose and determine beliefs. As Nurcholish Madjid said, he also revealed that all humans, of course, have the potential to be right and behave well in various thoughts, intentions, and actions. Therefore, Nurcholish Madjid explained that freedom in determining is also a natural thing that must be understood by all groups that indeed the plurality that exists is something that has been determined. Nurcholish Madjid also explained that in the Qur'an there is an affirmation of plurality in perspectives and ways of living between humans that does not need to be disputed. This fact should be used as the first step toward various goodness so that later God will explain why humans are different from one another when we return to Him (Nafis, 2014).

According to Nurcholish Madjid, as is well known, the holy book teaches the principle that all believers are brothers, then it is ordered that between fellow believers who are in disagreement always endeavor to reconcile in the context of piety to Allah and efforts to gain His mercy. The teaching about brotherhood was then immediately followed up with instructions on the main principle, namely how to maintain Ukhuwah Islamiyah (safety relationships in the sense of ties of friendship between each other). This main and first principle is then continued with several other instructions to strengthen and emphasize its meaning, by clearly explaining things that can damage the ties of the brotherhood.

It is possible to apply the true principles of brotherhood and humanity. The point is, after faith as the basis, the next is pluralism. First, among fellow believers based on the principle of internal relativism. According to Ibn Taymiyyah, this is a "great principle" (ashl adhim) that must be guarded well, as exemplified by the Prophet Muhammad. Second, fellow human beings in general, the understanding of plurality is applied with the principle that each human group has the right to exist and live life according to what they believe.

Regarding the pluralism that can be understood from the thought of Nurcholish Madjid, there is an important explanation that we can see, namely about Islamic Universalism. The pluralism described by Nurcholish Madjid is also based on his explanation of Islamic Universalism. The most important explanation of the term Islamic Universalism is the meaning behind the words "Islam" itself. The Qur'an in its explanation has repeatedly emphasized that the religion of the previous prophets before the Prophet Muhammad SAW were all al-Islam because, in essence, it teaches an attitude of surrender to God. Based on this, the religion whose message was brought by the Prophet Muhammad is called Islam.

The explanation of the meaning of "Islam" above, implies that Islam in Nurcholish Madjid's view is all religions that teach obedience, submission, and submission to God. Thus, all religions are Islam. The uniformity of mankind today is a tendency of human instincts that characterizes humanity itself. In the beginning, mankind was a single person. The uniformity that occurs today is growing due to human intellectual development that has not been perfect. This uniformity does not arise from the agreement of community members until there is a problem of disintegration because it is dealing with the development of human life, so there is a human plurality like today's diversity.

Two kinds are prioritized, namely intellectual development and paradigm of thought. The first is intellectual development. A person's thinking is an integral part of his life history. Likewise, one's thoughts cannot be separated from the situations and conditions that surround one. Likewise, the thought of Nurcholis Madjid cannot be separated from the socio-political situation that surrounds him. Nurcholis Madjid in formulating his thoughts has gone through a long process, examining his intellectual development in the light will find shifts, and the search and development of his thoughts will test the consistency of his thinking from the 60s until now. In simple terms, Madjid's religious intellectual development (thoughts) is divided into two periods: the first period of the 80s and the second period of the 90s (Hidayat, 1998). In the first period, the themes that

Madjid put forward were modernization, secularization, and desacralization the second period, many convey the themes of Islamic universalism, deablolitism, and pluralism (Muslim & Gariato, 2022).

Second, the paradigm of thought. The key to understanding Madjid's worldview or philosophical framework is to open his view of the holy book al-Qur'an in terms of its inspiration, nature, and purpose. This is because of the distinctive characteristics of his views of thought that are shaped and directed by that philosophy. Madjid in dissecting a real problem faced by Muslims is based on a firm belief that the Qur'an is a rational revelation document that can be understood rationally as well. According to Nurcholis Madjid, rationality is very important in conducting *ijtihad*, where *ijtihad* is the key for Muslims to organize themselves and develop more advanced in responding to the dynamics of the times. The focus of Madjid's *ijtihad* is directed and applied in the pattern of reforming Islamic thought (Aripin & Nurdiansyah, 2022).

According to Nurcholish Madjid, the ideal Islamic education system is an education system that can form a liberal mindset, namely intellectualism that can lead people to two traditions that are very closely related, namely breaking away from traditional values and looking for values that are oriented towards future based on the Qur'an and Sunnah (Made Saihu, 2020). The purpose of *da'wah* is to spread religious morals and the development of science and technology. In other words, it has traditional and modern roles. Traditional roles (1) as transmission and transformation of Islamic sciences; (2) maintenance of Islamic traditions and; (3) as the reproduction of *ulma'*. While the modern role is as a center for community services such as health and environmental education with a religious approach, a center for developing appropriate technology for the community, creating professional human resources, and socio-economic empowerment. Have a vision that can answer the problems of the times and have a universal worldview based on the Qur'an and Hadith (Hamada, 2016).

The concept of Islamic education reform initiated by Nurcholish Madjid broadly includes the idea of secularization, intellectual freedom, and an open attitude to new ideas. Secularization in Madjid's sense is a process of rational understanding to dominate worldly values. Intellectual freedom is a measure to carry out *ijtihad* in renewal with methodological steps.

Nurcholis Madjid's Thought of Religious Pluralism

From the beginning, Nurcholish's thought did not exist in a socially empty atmosphere, because theologically it was precisely related to the emergence of fundamentalism at that time and also the strong influence of exclusivism (Ridwan, 2002). In addition, it is also driven by the existence of a discourse on the formalization of Islamic Shari'a in the life of society and the nation as well as the strong currents of political flow. Nurcholish is of the view that when Islam is interpreted formally, let alone in the political realm, it will inevitably lead to tensions, sectarian tensions, and polarization based on religious sentiments.

In other words, the formalization of religion in the realm of the nation will lead to what is known as identity politics which greatly hampers the pace of pluralism that is currently needed by the Indonesian nation in dealing with the many cultural and religious diversity of its people to build a common commitment as one nation. His harsh criticism of fundamentalism was aimed at the process of stigmatizing some Muslim circles that pushed for the establishment of Islamic shari'ah in the life of the state. In this context, Nurcholish's liberal, inclusive thinking seems to emerge as a balance to the formal-exclusive understanding of religion. His critical and liberal thoughts are also a reflection of his intellectual and moral spiritual awareness of religious traditions that tend to be formalistic and textual-oriented (Abdullah, 2020).

Nurcholish gives the meaning of "pluralism" as a value system that provides an optimistic view of a plurality, by accepting it as a reality and doing well based on that fact. Observing this view, it can be understood that pluralism in Islam has been given space for its existence, the space

intended in this context is not in the area of having to admit the truth of religions outside of Islam, but only recognizing the reality of diversity, especially diversity from a sociological perspective, such as cultural diversity, customs, and traditions, views, and so on.

Al-Quran itself has given recognition to the existence of pluralism. This means that pluralism is a reality of life that must be accepted as part of Allah's scenario (Anjum, Rafique, & Mir, 2020). which of course remains guided by the texts of the Qur'an and the hadith of the Prophet SAW as a whole and comprehensively.

The pluralism recognized by Islam according to Nurcholish Madjid is not on religious doctrine by assuming that all religions are true and equally enter heaven, because if this doctrine is used as a reference from Islam, then there are indications of "contrary" with the text of Surah al-Maidah. This strengthens pluralism in Islam, not in the context of recognizing and accepting all religions as equal and true, but Islam recognizes pluralism outside the context of religious doctrine.

Nurcholish Madjid's thought analysis about Islam and religious pluralism this awareness was born in Nurcholish Madjid as a result of his deep concern for witnessing religious conflicts. Witnessing the reality of modern human history, which is full of irony, has blasphemed Nurcholish Madjid's awareness to deeply question the nature of religion and the nature of Islam. Starting from that belief, the basic claim launched by Nurcholish Madjid is a religious view that is exclusivism, a religious view that can undermine universal human brotherhood, only because of differences in the holy book and the Prophet who brought it. This cooperation is necessary because according to him, modern times have caused mankind to be divided into several groups, so practically there is no society in today's world without plurality.

Nurcholis critically reinterpreted Islamic doctrine, to support his whole idea of religious pluralism. He also looks back a lot at the history of mankind, to get historical inspiration that can be taken and used as *ibrah* (warning), so that the *nurhikmah* (light of wisdom) of past human history can be captured by modern humans today. First of all, Nurcholish asserts that the problem of pluralism (in whatever sense it takes) is not something unique and surprising, especially in modern times, because sociologically the reality of pluralism always exists. "There is no society anywhere that is truly singular (unitary)," he said.

However, Nurcholish Madjid assured that the existence of differences does not mean that unity or oneness cannot be realized, even though the state of being united is relative and tentative. Then, theologically plurality law is certainty (*taqdir* according to its meaning in the Qur'an) from God. Therefore, according to him, what is expected of every society is to accept pluralism as it is and then cultivate a healthy common attitude in the context of religious pluralism itself. A healthy attitude is to use the strengths of each community to maximally encourage efforts to realize various goodness in society.

The issue of difference is left entirely to God alone. Therefore, pluralism is included in the *sunnatullah* category which cannot be avoided by religious people because of its certainty. So high is Islam's appreciation for the plurality of previous religions, that the Qur'an views religions before Islam as being worthy of respect. One form of appreciation is the concept of *Ahl al-Kitab* in Islamic doctrine, a concept that shows the demand for Muslims to be tolerant of adherents of other religions.

Due to the principles that acknowledge the existence of other religions, which later became known as the *Ahl al-Kitab* concept, the holy book of the Qur'an is a book that teaches religious plurality. This is following the apostolic mission of the Prophet Muhammad that Islam emerged to reaffirm that all religious human beings "submit themselves submissively to God" (ie "Islam" in its true meaning). Then the question arises whether with this concept Islam recognizes the truth of all religions in other words. Islam views all religions as equal? of course according to Nurcholish that view is wrong. The view of Islam towards other religions only gives recognition to the extent of

their respective rights to exist (to exist) with the freedom to practice their respective religions. Thus, the teaching of religious pluralism is based on the fact that all religions are given the freedom to live with the risks that will be borne by the adherents of each religion (Madjid, 2008).

This unique nature of Islam has created unique attitudes among Muslims in inter-religious relations, namely tolerance, openness, language, justice, and fairness (Eko & Putranto, 2019). Therefore, the issue of tolerance or inter-religious relations becomes very important. Nurcholis is optimistic that in this matter of tolerance and pluralism, Islam has proven its ability convincingly. The fact that Islam strengthens tolerance and provides aspirations for pluralism, following Pancasila values which from the beginning reflects the determination of various groups and religions to meet on a common platform in the life of the nation and state. Indonesia has a long history of experience in matters of religion, political flow, and religion, from pre-independence times until after. Nurcholis sees the ideology of the Pancasila state which has provided the basic framework for the Indonesian people in terms of religious pluralism. It is this basic foundation that overshadows all possible problems that can be resolved quickly. Not only can solve problems but can be used as a guide in coexistence in every difference, and can respect and appreciate each other.

Religious Pluralism as expressed by Nurcholis Madjid said that the attitude of diversity that not only fights for the interests of Muslims but also serves the interests of the wider community, namely through dialogue and accepting other cultural traditions that are not contradictory. Similarly, Islam instills the value of diversity and mutual respect and respect between religions to realize Indonesian values that are fought for together regardless of differences.

Nurcholish emphasized the importance of the principle of tolerance and mutual respect for diversity as the main capital of Indonesian Muslims to solve various problems that will be faced. In the Indonesian context, capital is very necessary and relevant considering that the Indonesian nation is a nation with a very high level of pluralism. Within the framework of modernity, the above principles are a must for Indonesian Muslims to be realized in their lives as Muslims, so that inter-religious tolerance in Indonesia is maintained.

In short, Nurcholish, in their efforts to develop creative thinking and understanding of religion, Indonesian Muslims must also be acquainted with "empirically" experiences, thoughts, and understandings of Islam in the past. From there, many comparative materials will be obtained that will enrich the vision and insight of Indonesian Muslims for the present and the future.

Regarding the issue of religious pluralism in Indonesia, Nurcholish emphasized the bright aspects of Islamic doctrine, namely that Islam is a religion that views the unity between the sacred and the profane (between religion and the state), but that does not mean that the two are identical. Because even though religion and state in Islam, although inseparable, are not separated, but different (Hamidi, Ahmad, Asasriwarni, & Matondang, 2022). Because humans are divided into various groups, each has a different purpose in life. Each community is expected to be able to accept socio-cultural diversity, and tolerance among religious people to each other, providing freedom and opportunity for everyone who lives their life according to their respective beliefs. "Because what is needed in a pluralistic society is for each group to compete in a healthy and right way (Madjid, 2001).

CONCLUSION

Nurcholish Madjid studied at the People's School, then continued his education at the Darul Ulum Islamic Boarding School and the Darussalam Islamic Boarding School Gontor. Education at the Darussalam Gontor Islamic Boarding School is what inspires modernization, non-sectarianism and Pluralism. After graduating from Gontor, he enrolled at IAIN Jakarta, after graduating he continued his doctoral education in Chicago with his dissertation entitled "Ibn Taymiyah in Kalam and Falsafah: a Problem of Reason and Revelation in Islam".

This doctoral dissertation shows his admiration for this character. Pluralism is an attitude that recognizes as well as respects and respects pluralistic conditions and understands religious pluralism that every believer is required not only to recognize the rights of other religions but also to be involved in efforts to understand differences and similarities to achieve harmony in life in Indonesia. For Nurcholish Madjid, pluralism is a reality of life that must be accepted as part of Allah's scenario. which of course remains guided by the texts of the Qur'an and the Prophet's hadith as a whole and comprehensively. Pluralism in Islam is not in the context of recognizing and accepting all religions as equal and true, but Islam recognizes pluralism in the context of religious doctrine. Nurcholish's view is inclusive theology, which holds the view that acknowledging the diversity of other religions by upholding each other's differences.

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