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**RESEARCH ARTICLE**

**Tolerance Towards Multiculturalism in the Diversity of Cultures and Traditions as a Form of Moderation in the Implementation of Muhammad's Prophetic Attitude**

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**ABSTRACT**

This paper aims to explain that tolerance for cultural diversity and local traditions which are one of the sources of civilization for humans, must be maintained so that maintaining is part of moderation and implementation of the attitude that has been practiced by the prophet. Every community, of course, has local culture and traditions that differ from one another, from one region to another, so there is no need to be opposed. This research is qualitative research because it aims to describe systematically and factually a number of facts, phenomena and relationships between the phenomena studied. In addition, a qualitative approach is seen as appropriate to the theme of this research because the data presented is in the form of statements instead of using numbers. The data collection technique in this study used the library research method in the form of a documentation study. The results of this study state that to unite and bring together elements of the community with other elements, this can be done through a process of culture and traditions and customs that have become the habits of the community in an effort to appreciate and respect one another. And this was actually practiced by the prophet Muhammad, even though in some cultures and traditions of the community, the prophet corrected it later.

**KEYWORDS**

Tolerance, towards multiculturalism, culture and traditions, moderation

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**1. Introduction**

Indonesia is an archipelago country with a relatively large number of tribes and ethnicities with different cultures and diverse local traditions. It reflects that Indonesia is a country with very massive diversity. However, this diversity is united in a unified country called the Unitary State of the Republic of Indonesia (NKRI). The diversity of cultures and traditions in Indonesia does not necessarily have to be the basis for disputes among the country boys. However, it must be a medium for getting to know and respect each other, which is called in the 2nd precept of Pancasila "*Just and civilized humanity*" and the 3rd precept of Pancasila "*Indonesian Unity*."

Local culture and traditions are known in the Arabic term *al-'adat wa al-taqalid* which means the customs and traditions of the ancestors. The existence of local culture and traditions in society actually departs from *insaniyah* nature which requires efforts to know each other between one human spirit and another human spirit in one unit of life, which is called community. They know each other in the same good and hate each other in bad things.

The knowing of one spirit and the other spirit is united in the same vision and mission in an effort to develop and improve the social conditions of society. Efforts made by humans to unite, to know and to bring closer among the elements. They are carried out through a process of customs, which later become good habits for the community in an effort to respect and appreciate one

another. This is recognized in the *Shari'ah* as shown by the *hadith* of the Prophet Muhammad Saw, as narrated by Muslim in his *Sahih* with the sanad from Qutaibah bin Sa'id, from 'Abdul 'Aziz bin Muhammad, from Suhail, from his father from Abu Hurairah, he said that the Prophet Muhammad Saw said:

الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَتْ مِنْهَا اتَّخَلَّفَتْ وَمَا تَنَافَرَتْ مِنْهَا اخْتَلَفَتْ

"Spirits are like warriors in groups; if they know each other, they will become friends, and if they are enemies with each other, they will clash with each other".

Community intimacy is marked by a number of local cultures and traditions that allow their souls and bodies to unite in a single unit of action and belief. Thus, when the human spirits agree on the goodness of an action, their bodies also come closer to each other and work together in realizing and succeeding, in that goodness. However, when the human spirits are at odds with each other and disagree, then they will not help each other in making goodness successful, they will even hold each other back and hinder each other in making goodness happen.

Based on the generality of the Prophet's words above, it shows that Islam, with its noble treatise through its Prophet Muhammad (Peace Be Upon Him), does not deny the existence of local culture and traditions which in the terms of the scholars are called "*al-'urf*", namely what is considered good and widely known among humans in general.

Therefore, Islam through the treatise of the Prophet Muhammad came and was not present to fight local culture and traditions, but came to defend local culture and traditions that contain elements of goodness and rectify local cultures and traditions that contain elements of evil. In this case Ahmad bin Hanbal in *al-Musnad* through his sanad from Sa'id bin Mansur, from 'Abdul 'Aziz bin Muhammad, from Muhammad bin 'Ajlan, from al-Qa'a' bin Hakim, from Abu Salih, from Abu Hurairah, he said: Rasul Muhammad Saw said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"Indeed, I was sent to perfect good morals. (HR. Ahmad)

Based on the words of the Prophet Muhammad Saw above, shows clearly that all forms of good morals are perfected through Islamic teachings. Of course, the indicators of good morals are not determined in detail by the *shari'a*, but rather are determined by *al-'Urf* or *al-'Adat*, namely good habits or traditions that live in society.

## 2. Literature Review

One of the quite phenomenal studies is the research conducted by Robert Hefner since the 1980s when he raised the issue of "*Ritual and Cultural Reproduction in Non-Islamic Java*" (1983), which explains the relationship between the identity of indigenous peoples and the influence of Islam in Indonesia. Not only does he photograph anthropologically social and political changes in society, but Hefner shows the connection between the dynamics of local culture and traditions with the penetration of political power and the trajectory of Islamization at the micro domain and the penetration of modern culture at the macro domain. This cultural encounter gave birth to the phenomenon of "*Javanese Islamism*" as well as giving birth to a cultural identity with all its traditional characteristics (Qurtuby & Kholiludin, 2020; Tirtosudarmo, 2021). It seems that two decades after Hefner's work, there have not been many specific writing updates that reconnect Islam, one of which is the practice of the Prophet Muhammad's life with culture, moreover linking it to Muslim democratization and the dynamics of global Islam. Hefner's research is interesting as a basis for reviewing social change and the dynamics of Muslim society amidst the challenges of Islamic moderation, democracy and multiculturalism. Fathani Hasyim (2020) is one of the few studies that provide an example of a legal approach, in which Muslim minorities, especially in the Tengger area in Pasuruan are able to negotiate and adapt to culture and traditions in matters of marriage as reflected in every wedding ceremony. Meanwhile, the identity and the cultural power approach adopted by Ali Maksum (2015) in Ngadisari and Sapikerep rejects Geertz's theses in the context of Islamic and cultural relations and shows that some communities are capable of defending themselves from Islamic hegemony. Islam and local culture are actually able to show a substantial relationship rather than mere formalism. As for this paper, it is explained that tolerance for cultural diversity and local traditions is a source of civilization for humans, so maintaining it is part of moderation and implementation of the attitude that has been practiced by the Prophet Muhammad Saw.

Every community, of course, already has local culture and traditions that differ from one another, from one region to another, so there is no need to be opposed. The purpose of this paper is to describe and analyze the dynamics and challenges of cultural and traditional tolerance faced by Muslim communities in the context of societal cultural development. So the writer aims to show how the pattern of tolerance is built in a cultural community that has various religious beliefs. Some writings have described tolerance towards culture and tradition as one of the knots of tolerance as found in Muhammad Nur Prabowo Setyadi (2022), but he does not emphasize dynamics and analyzes more specifically to see the conception of tolerance associated with moderation and the practice of the Prophet Muhammad Saw towards cultural multiculturalism and tradition. This article is more or less associated with

the dynamics of cultural development and traditions that have been going on for generations which have become a concern for Hefner.

### 3. Methodology

This study discusses tolerance for cultural diversity and traditions which consists of several stages. **The first stage** is in the form of collecting materials and sources related to the topic of culture and traditions that have developed in the midst of society. There are frictions among some people between those who agree and do not agree with these traditions and culture even though we live in the Unitary State of the Republic of Indonesia on the basis of the Pancasila State. On the way to the social life of the community, the emergence of conflicts and enmity among groups with different views is sometimes unavoidable. **The second stage** displays the history of the Prophet Muhammad's Saw attitude in dealing with the culture and traditions of society by referring to representative sources, especially from the Prophet's Muhammad (Peace Be Upon Him) traditions which can be used to prove that the Prophet Muhammad Saw did not reject the culture and traditions of the companions which did not come from the Prophet Muhammad Saw. **In the third stage**, the research data presented is qualitative and then compiled in a complete framework according to the theme that has been chosen. The last stage is called historiography, in the form of writing the results of the analysis that has been carried out, arranged systematically and chronologically in writing that is descriptive and qualitative. In addition, a qualitative approach is seen as appropriate to the theme of this research because the data presented is in the form of statements instead of using numbers. The data collection technique in this study used the library research method in the form of a documentation study. According to Juliansyah Noor, a documentation study is the collection of literature, books or scientific works that are relevant to the variables or research themes (Juliansyah Noor, 2011). In this study, the researcher collected several hadiths of the Prophet Muhammad Saw in which there were explanations and practices of the Prophet Muhammad Saw in dealing with the culture and traditions of society.

### 4. Result and Discussion

#### 4.1 Between Sunnah, Local Customs and Traditions

The term Sunnah as stated in the Big Indonesian Dictionary (KBBI) is defined in two important definitions, namely: sunnah means custom or sunnah means the contents of religious rules based on everything that was done by the Prophet Muhammad Saw whether actions, words, attitudes or habits that were not never left what is commonly called *the hadith*.

The term *sunnah*, as in the first and second definitions above, shows that *sunnah* is more of a habit that has never been abandoned and has been hereditarily preserved and lived in society. This understanding is in line with the understanding or definition of *adat* which the KBBI defines in three definitions, namely: 1) *adat* means rules (actions and so on) that have been commonly practiced since ancient times. 2) Custom means the way (behavior and so on) that has become a habit. 3) Custom means a form of cultural ideas consisting of cultural values, norms, laws, and rules that unite with others to form one system.

Looking at *sunnah* and custom from their respective definitions of the two terms, it can be seen that there are similarities and goals in their existence in the midst of a society which in turn gave birth to the term tradition which in KBBI is defined in two important definitions namely: 1) tradition means hereditary custom (from ancestors) which are still practiced in society. 2) tradition means an assessment or assumption that existing methods are the best and correct.

Understanding the linguistic approach above shows that the term *Sunnah* in general accommodates the meaning contained in the definition of custom and tradition. Thus, the term *sunnah* cannot be confused – etymologically with the term custom and tradition. Because the term Sunnah contains the meaning of inherited rules of social life. Therefore, the arrival of Islam as a religion of *rahmatan lil 'alamin*, is not to throw away and eliminate the customs and traditions of society which contain norms of goodness that bind and unite and regulate the social life of the local community.

Therefore the Prophet Muhammad's in his words as narrated by Muslim in his Sahih from Muhammad bin al-Mutsanna al-'Anaziy, from Muhammad bin Ja'far, from Syu'bah, from 'Aun bin Abi Juhaifah, from al-Mundzir bin Jarir, from his father, he says;

كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَدْرِ النَّهَارِ قَالَ فَجَاءَهُ قَوْمٌ حُفَاءَ عُرَاهُ مَجْتَابِي الْبِمَارِ أَوْ الْعَبَاءِ مَتَقَلِّدِي السُّبُوفِ غَامَثُهُمْ مِنْ مُصَرِّ بَلِّ كَلْهُمُ مِنْ مُصَرِّ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ فَدَخَلَ ثُمَّ خَرَجَ فَأَمَرَ بِلَالًا فَأَدَنَّ وَأَقَامَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ: "يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ إِلَى آخِرِ الْآيَةِ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا" وَالْآيَةُ الَّتِي فِي الْحَشْرِ "اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ" تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِزْهِمِهِ مِنْ تُوْبِهِ مِنْ صَاعِ بَرِّهِ مِنْ صَاعِ تَمْرِهِ حَتَّى قَالَ: "وَلَوْ يَشِيقُ تَمْرِي" قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصِرَّةٍ كَادَتْ كَفَّهُ تَعْجُرُ عَنْهَا بَلٌّ قَدْ عَجَزَتْ قَالَ ثُمَّ تَتَابَعَتِ النَّاسُ حَتَّى رَأَيْتُ كَوْمِينَ مِنْ طَعَامٍ وَثِيَابٍ حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ كَأَنَّهُ مُدْهِبَةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ

"One morning, when we were near Rasulullah Muhammad Saw suddenly a group of people came without shoes and wearing a piece of cloth wrapped around their bodies while carrying swords. Most of them, perhaps all of them, are from the Mudlar tribe. When he saw them, the face of Rasulullah Saw was moved because of their poverty. He entered his house and came out again. So he ordered Bilal to call to prayer and iqamah, and after that, he prayed. After the prayer, he made a speech. He read God's word: "O mankind, fear your Lord, Who has created you from a single person...," to the end of the verse, "Indeed, Allah is always watching

over you." then the verse contained in the letter al-Hasyr: "O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter); and fear Allah ...," Hearing the Prophet's sermon Saw that, immediately a man gave his dinars and dirhams, his clothes, one sha' wheat, one sha' dates so that the Prophet Muhammad Saw said: "Even if only with half a date seed." Then a man from Ansar also came carrying a bag which his hand barely held, and did not even lift it. Thus, in the end, other people also joined in giving their alms, so that I could see that two piles of food and clothes had been collected, so that I could see the Prophet's face turning shining like gold. So Rasulullah Muhammad Saw also said: "Whoever starts doing good deeds in Islam, he will get the reward and the reward of those who imitate those actions, without reducing their reward in the slightest. (HR. Muslim)

Based on the generality of the hadith of Prophet Muhammad Saw above, he emphasized that he recognized the existence of traditions and customs that live in society, such as the habit of gathering to help each other, work together, and help each other in one gathering event and so on.

It is clear in the expression of the emergence of the words of the Prophet Muhammad Saw above, that the Prophet Muhammad Saw said his hadith regarding the issues of good and bad traditions and how the rewards of each form of these traditions were in a forum for activities or gatherings attended by elements of society that existed at that time.

Among the traditions of ignorance that are accommodated in Islam are the habits of the ignorant community to treat sick people using the ruqyah method or better known as mantras or reading (in Bugis-Makassar terms) which aims to ease the burden and pain for sufferers. In this case Muslim has narrated in his authentic from Abu al-Thahir, Ibn Wahb, Mu'awiyah bin Salih, 'Abdurrahman bin Jubair, from his father, 'Auf bin Malik al-Asyja'iy he said:

كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا: يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ؟ فَقَالَ: اعْرَضُوا عَلَيَّ رِقَائِكُمْ لَا تَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ

"We used to do spells during the Jahiliyah period. Then we asked Rasulullah the Prophet Muhammad (Peace Be Upon Him) 'O Messenger of Allah! What do you think about spells?' He replied: 'Demonstrate your spells in front of me. There is nothing wrong with the incantation as long as it does not contain a shirk. (HR. Muslims)

It can be seen in the *asbab wurud* of the hadith above, indicating that reading *mantras* had become a tradition among the Arabs during the *Jahiliyya* period, so they asked about its existence in Islam, so the Prophet Muhammad Saw asked them to display and show the ways of reciting the mantra, then he stated that in Islam such activities are well accommodated, as long as they do not contain shirk. If the tradition of reading mantras or *mabaca-read* (in the Bugis-Makassar tradition) which has traditionally existed and is rooted in society is carried out in various socio-cultural activities and events, in which such activities present all elements and community leaders in an atmosphere of kinship. which are egalitarian in nature, and are viewed by using the scales of Islamic rules (*shari'at*), then in essence, these activities are not prohibited as long as they do not contain elements of *shirk* in their implementation.

For example, the activities of carrying out *maulid/maulud* which in its implementation involve and present all elements of society ranging from the poor to the leaders by presenting various types of food and drinks and working together and helping each other in kindness and piety with the aim of getting to know the Prophet Muhammad Saw and following tradition/sunnah and does not contain elements of shirk and/or excessive attitudes towards the personality of the Prophet, so during that time, *maulid/maulud* activities cannot be said to be activities that violate Islamic rules.

However, when a local tradition is carried out in ways that contain elements of shirk and it can distance society from Islamic values and monotheism, then Islam takes action against it and throws it away and removes it from the social order of life and replace all the elements of shirk attached to this tradition with pure Islamic and monotheistic values. Thus, efforts to *nahyi munkar* are created in a *ma'ruf* way.

#### **4.2 Customs as the Basis for Determining Law in Islam**

Some Muslims – including moslems in Indonesia – are very anti-local customs and traditions that apply in society, they think that they are against Islamic law, so they must be removed and replaced with more *syar'i* ones. This kind of view shows how lacking their knowledge of the *shari'ah* arguments that form the basis of Islamic law.

As was introduced and has been widely spread among experts/ulama in the foundations of Islamic law (*ushuliyin*), the *Shari'ah* arguments which form the basis of Islamic law consist of eight kinds of propositions, namely: 1) *the Qur'an*; 2) *al-Sunnah/Hadith*; 3) *al-Ijma'* (ulama consensus); 4) *Qiyas*; 5) *Istihsan*; 6) *Maslah Mursalah*; 7) *al-'Urf*; and 8) *al-Istishab*. (Khallaf: 2010, 21-85)

Among the eight kinds of arguments mentioned above, four of them represent Islamic recognition of the position of *adat* and community traditions as one of the bases for establishing Islamic law, namely: 5) *Istihsan*; 6) *Maslahah Mursalah*; 7) *al-'Urf*; and 8) *al-Istishab*. (Khallaf: 2010, 72-85), and the most representative of the four kinds of *shari'ah* arguments is *al-'urf*. The term *al-'Urf* in the definition of terminology of the *Ushuliyin* scholars is:

مَا تَعَارَفَتِ النَّاسُ وَسَارَ عَلَيْهِ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَرْكٍ

"All things that are known to be used and carried out by the community either in the form of words, deeds and or things left behind. (Khallaf: 2010, 79).

The term *al-'Urf* based on the terminological definition above shows the meaning of a habit that has been known for its implementation and implementation in society, both known to all humans in general which is termed *al-'Urf al-'Amm*, as well as those that are only known by the people in a certain area which is called *al-'Urf al-Khash*. ('Azzam: 2005, 172).

*Al-'Urf* both general and specific can be divided into two forms, namely: *al-'Urf al-'Amliy*, namely: habits, customs or traditions in the form of deeds and *al-'Urf al-Qawly*, namely: habits, custom or tradition in the form of speech. Among the examples of habits, customs, or traditions that are actions in nature are buying and selling transactions without pronouncing the pronunciation. Meanwhile, an example of habit, custom or tradition in the form of speech is when people distinguish between the word "meat" which means all forms of meat originating from land animals such as cows, goats and chickens with the word "fish". (Khalaf, 79)

The term *adat*, according to the words of the fuqaha' and *ushuliyin* means, all forms of sayings and or actions that have become habits among Muslim communities, or certain regional communities, even habits that are carried out by someone who does it every day repeatedly. ('Azzam: 2005, 172). Departing from the explanation above, then the term *al-'Urf* and custom in the Islamic view based on the views of *Ushuliyin* and *fuqaha'* are all matters that have been imprinted in the human soul that is well received by the circumstances around them.

The use of *'urf* or custom as a legal basis in Islam applies when there are differences in legal views on a case where there is no single textual argument that explains the legal position of the case, whether the case is in the form of words or deeds. However, it is still necessary to pay attention to the two types of *'urf* or *adat* in the effort to establish and implement Islamic law based on it. The *ushuliyin* explain that *al-'urf* or *adat* consists of two types, namely:

1) *Al-'urf* or *al-'Adat al-Shahih*, namely: all matters that have become traditional among humans or certain communities that do not collide with or conflict with the main *shari'a* propositions (al-Qur'an and al-Sunnah) and do not contains elements of justifying the unlawful and canceling the obligatory.

2) *Al-'Urf* or *al-'Adat al-Fasid*, namely: all things that have become a tradition among humans or certain communities that are contrary to the main *shari'a* propositions (al-Qur'an and al-Sunnah) which contain halal elements that which is unlawful and cancels that which is obligatory.

The basis determined by *al-'Urf* or custom as the basis or argument in the determination of *Shari'a* law is the word of Allah Swt in QS. Al-Nisa'/03: 115:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

"And whoever opposes the Messenger after the truth has become clear to him, and follows a path that is not the way of the believers, We let him be free from the error that he has mastered and We put him in Jahannam, and Jahannam is the worst place to return to."

The wording which indicates that custom is made as one of the sources/arguments of law in Islam in the verse above is the word *سَبِيلِ الْمُؤْمِنِينَ* (the way of the believers) which explains that the word *سَبِيلِ* in this verse means the ways that are carried out by believers who are seen as good by them (إِسْتِحْسَان).

Based on the foregoing, following customs and habits that are valued or seen as good is an obligation for every individual in various types of communities. This is because this verse explains the threat to those who violate the paths or ways and habits or customs that are considered good by believers.

Regarding the use of *adat* or *al-'urf* as a source of Islamic law, it is also based on the hadith narrated by Ahmad bin Hanbal in al-Musnad with his chain from Abu Bakr, from 'Ashim, from Zirr bin Hubaisy, from 'Abdullah bin Mas' ugh, he said:

إِنَّ اللَّهَ تَنْظُرُ فِي قُلُوبِ الْعِبَادِ فَوَجَدَ قَلْبَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرَ قُلُوبِ الْعِبَادِ فَاصْطَفَاهُ لِنَفْسِهِ فَابْتَعَثَهُ بِرِسَالَتِهِ ثُمَّ تَنْظُرُ فِي قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ فَجَعَلَهُمْ وَرَاءَ نَبِيِّهِ يُقَاتِلُونَ عَلَىٰ دِينِهِ، فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ وَمَا رَأَى سَيِّئًا فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ

"Verily Allah looks at the hearts of the servants, then He finds the hearts of Muhammad Saw as the best of the hearts of the servants, then chooses them for Himself, He also sends them with treatises then He looks at the hearts of the servants after the hearts of Muhammad, then He finds the hearts of the companions as the best - be kind to the servants, then make them as assistants to His Prophet, fight to defend their religion. So what the Muslims see is good, then in the sight of Allah is good and what they see is bad, then in the sight of Allah is also bad." (HR. Ahmad)

In the hadith above, even though the status of *mauquf* (referred to as a friend) gives the meaning that the Muslims in question are the friends, *tabi'in*, *atba' tabi'in* and the *ahlu al-ijma' wa al-'Illm* (mujtahid scholars), then all things that in their view are good and provide the widest possible benefit for society, then those things are also good things in the sight of Allah. On this basis, the traditions that have been in the midst of society, especially the Muslim community, are accommodated by Islam as a source of argument in assessing the goodness or badness of a word or deed, as well as whether an action is permissible or not according to the *shari'ah* scales. Therefore, in essence, Islam as a religion that is rahmatan lil 'alamin through the Qur'an as its main guidance, has laid the foundations for individual and social life by placing local customs and traditions as one of the foundations for thinking and interacting and determining shari'ah law after the Qur'an, Sunnah, Ijama' and Qiyas.

So, it is not surprising that in the course of the history of Islamic shari'a law, a number of shari'a cases were found which were decided by the scholars based on the stipulation of the law based on 'urf or custom that was in force and developed in their respective times. Then, the results of this legal institute then became a tradition among the people who existed at that time and developed later, along with the times from generation to generation with one vision, namely *li mashlahat al-Din wa al-Dunya*.

Thus, in essence, Islam in *fiqhiyyah* accommodates local culture and traditions in the implementation of Islamic law in a *kaffah* manner. Because, without local culture and traditions, Islam, through its shari'a, comes from Allah and His Messenger. will not be able to have a tradition and spread to all corners of the world, without having to accommodate the traditions of the people around it. Because, the presence of *shari'ah* aims to improve human conditions not only in the private/individual area but up to the social, community, national and state levels.

### **4.3. Tolerance of Differences in Religious Traditions as a Necessity of Life**

Various forms of differences that occur in society, especially in matters of religious practice, always occur, even between incidents that result in hatred between one community group and another community group. The trigger for the majority is simply a difference of opinion in one or two cases that are classified as *furuiyyah* or branch in Islam which is the result of the product of ijihad based on the views of a religious figure or group of leaders who are then followed (*taqlid*) by a group of people.

Whether we realize it or not, that difference is a necessity for human life, because Allah swt. Himself has created humans in different circumstances, as in QS. Al-Rum/30: 22 as follows :

وَمِنْ آيَاتِهِ خَلْقُ السَّمُوتِ وَالْأَرْضِ وَأَخْتِلَافُ أَلْسِنَتِكُمْ وَالْوُجُوهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

"And among the signs of His power is the creation of the heavens and the earth and the diversity of your languages and the colors of your skin. Verily in that, there are signs for those who know. Based on the generality of the verse above, Allah swt very clearly states that among the signs of His power, He has created humans with differences in speech (language and understanding) and skin color".

More strictly Allah Swt explained in QS. Yunus/10: 19 as follows,

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفُضِّبَ بَيْنَهُمْ فَبِمَا فِيهِ يَخْتَلِفُونَ

"Humans were once just one people, then they differed. Had it not been for a decree which had been in place from your Lord before, a decision would have been given between them as to what they were disputing".

In this verse, Allah Swt states clearly in His sentence وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ (If it were not for a decree that existed from your Lord before) shows the occurrence of differences and disputes between humans, is one of Allah's decrees in human life. Surely it is caused and based on differences in creation.

The same firmness from Allah Swt will have determined the differences and disputes between human beings, can also be found in QS. Hud/11: 118-119 as follows:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّجِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ...

"If your Lord had so willed, He would have made mankind into one nation, but they always differ in opinion, except for those on whom your Lord has mercy. And that's why God created them. The word of your Lord (His decision) has been determined..."

In the two verses above, Allah Swt explains that the differences in views that occur between humans are part of the will of Allah Swt, whether these differences of opinion or disputes occur among believers who are basically loved by Allah because of their faith, as well as differences or the dispute, occurs among disbelievers who are basically hated by Allah because of their disbelief. Because, both the love and hatred of Allah Swt are part of the will of Allah Swt which is a rule as He commanded through the words of His Messengers (Barhamiy, 2000, 08).

#### 4.4 Different to understand each other not to hate each other

Allah Swt created humans through His *qadar* in different circumstances both biologically with all their characteristics and characteristics, skin color, language, and community groups such as ethnicity and nation. It is intended that humans know each other and do good in the process of social interaction with one another and not with the aim of hating and hostility to each other. Allah Swt has confirmed this in QS. Al-Hujurat/49: 13,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَنُّكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, verily We created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing".

The word *لِتَعَارَفُوا* (know each other) in the text of the verse above means that humans do good to one another, advise one another to one another, help one another in kindness and piety (QS. Al-Maidah/05:1) and not boasting about each other by boasting heredity, ethnicity and knowledge. Because true pride is self-devotion to Allah Swt based on Allah's standard of judgment because only He –Allah Swt– knows His *hamba* who deserves to be proud of his piety.

In line with the verse above, the Prophet Muhammad Saw in his Khutbah on Tasyriq day as narrated by Ahmad bin Hanbal in al-Musnad from Ismail, from Sa'id al-Jurairi, from Abu Nadhrah, that one of the Prophet's Companions had conveyed to him about the contents of the Khutbah the Prophet Muhammad (Peace Be Upon Him) on the day of Tasyriq, he said:

يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ آبَاءَكُمْ وَآبَاءَ الْأَعْرَابِ وَالْأَسْوَدَ وَالْأَسْوَدَ عَلَى الْأَحْمَرَ إِلَّا بِالتَّقْوَىٰ، أَلَبَّغْتُ؟ قَالُوا: بَلَىٰ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: أَيُّ يَوْمٍ هَذَا؟ قَالُوا: يَوْمٌ حَرَامٌ، ثُمَّ قَالَ: أَيُّ شَهْرٍ هَذَا؟ قَالُوا: شَهْرٌ حَرَامٌ، قَالَ: ثُمَّ قَالَ: أَيُّ بَلَدٍ هَذَا؟ قَالُوا: بَلَدٌ حَرَامٌ، قَالَ: فَإِنَّ اللَّهَ قَدْ حَرَّمَ بَيْنَكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، أَلَبَّغْتُ؟ قَالُوا: بَلَىٰ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيُبَلِّغِ الشَّاهِدَ الْغَائِبَ

"O, people! Your Lord is one, and your father is one, remember! There is no superiority for an Arab over an abusive person and for an abusive person over an Arab, there is no superiority for a red person over a black person, for a black person over people with red skin except with piety. Have I done enough, right?" they replied: the Prophet Muhammad Saw has conveyed it. The Prophet Muhammad Saw said: "What day is it?" they replied: Haram day. the Prophet Muhammad (Peace Be Upon Him) said: "What month is this?" they replied: The moon is forbidden. The Prophet Muhammad Saw said: "What land is this?" they replied: Haram land. The Messenger of Allah said: "Allah forbids your blood and property between you -I (Abu Nadhrah) said; I do not know whether he mentioned honor or not - like your day is forbidden, in this month and on this land." The Messenger of Allah said: "What have I conveyed?" they replied: The Prophet Muhammad Saw has conveyed. The Prophet Muhammad Saw said: "Let those who are present convey to those who are not present." (HR. Ahmad)

Through the hadith above, the Prophet saw hated the attitude of making fun of each other and taunting each other, clashing with each other and boasting about each other's group by judging that his group was the most correct and the other group was wrong, moreover this was done in the name of Islam and 'amaliyah syar'iyah. This is as recorded in Sunan Abu Daud with his sanad from Ibn al-Sarh, from Ibn Wahb, from Sa'id bin Abi Ayyub, from Ibn Abi Laila (Muhammad bin 'Abdurrahman al-Makkiy), from Abdullah bin Abi Sulaiman, from Jubair bin Mut'im, he said: 'Verily the Messenger of Allah said:

لَيْسَ مِنَّا مَنْ دَعَا إِلَىٰ عَصِيْبِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَىٰ عَصِيْبِيَّةٍ وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَىٰ عَصِيْبِيَّةٍ

It is not part of us - Muslims - people who invite groups, nor is it part of us - Muslims - people who fight because of groups and it is not part of us - Muslims - people who die because of groups." (HR. Abu Daud)

The term *عَصِيْبِيَّةٍ* as mentioned by the Prophet Muhammad Saw above, was defined by the Prophet himself in the hadith as also narrated by Abu Daud in his Sunan with his sanad from Mahmud bin Khalid al-Faryaby, from Salamah bin Bisyr, from Binti Watsilah bin al -Asqa' that he had heard his father say: I asked: 'O Messenger of Allah what is meant by 'Ashabiyyah?', Rasulullah replied:

أَنْ تُعِينَ قَوْمَكَ عَلَى الظُّلْمِ

"You help or defend your people in tyranny." (HR. Abu Dawud)

Based on the two hadiths of the Prophet Muhammad Saw above, Islam as a *wasithiyyah* (moderate) religion through its pure sharia is based on the words of Allah (al-Qur'an) and the guidance of the Prophet Muhammad Saw. It has a clear way out of various disputes and differences that occur among humans, especially among Moslems, namely by leaving pride in heredity, ethnicity, and group fanaticism. Because, this kind of fanaticism only produces enmity and hatred among Moslem brothers, while Allah swt through His word in QS. Al-Hujurat/49: 10 has emphasized that fellow believers are brothers and sisters in faith. They believe in one God, namely Allah, one religion, namely Islam, and originate from one father, namely Adam.

Therefore, Islam justifies and recognizes differences between humans. Because it is a necessity in human life. Through sharia; in Islam, Allah SWT and hated the attitude of mutual disagreement and hostility to one another. Moreover, if the hostility and hatred

are based on differences in the views of ijthadiyah in terms of amaliyah. This attitude arises because of the fanaticism of the group and the school of fiqhiyyah.

#### **4.5 Differences in the Views of Religious Traditions and Prophetic Attitudes of the Prophet Muhammad Saw.**

Basically, the occurrence of differences of opinion in the case of Religious in Amaliyah stems from the existence of freedom of ijthihad which has taken place during the life of the Prophet Muhammad Saw. All forms of disputes that occurred among friends were resolved properly by the Prophet. Thus, it can be said that it is almost impossible to find prolonged disputes among the Prophet's companions which led to endless debates even to the point of blaming one another. Because at that time the companions of the Prophet Muhammad saw always returned to the Prophet Muhammad Saw. As a form of practicing the word of Allah in QS. Al-Nisa'/04:59,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَزُدُوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
ذَلِكَ خَيْرٌ وَأَخْسَنُ تَأْوِيلًا

O you who believe, obey Allah and obey the Messenger, and Ulil Amri among you. Then if you disagree about something, then return it to Allah (the Quran) and the Messenger (the Sunnah), if you truly believe in Allah and the last day. That is more important (for you) and better the result.

Moslems who were outside the city of Medina at the time of the Prophet's life, there was a dispute among them in practicing Islam. This is more due to their differences in knowing and understanding the interpretation of the words of Allah and the Sunnah of the Prophet Muhammad Saw. The disputes and differences in religious views that occurred among the companions during the time of the prophecy were known as very rare, due to the clear reference and place of resolution of the disputed case namely the Prophet Muhammad Saw, it does not mean that the Prophet Muhammad Saw did not teach his companions about how to respond differences in terms amaliyah in Islam.

Therefore, Islam justifies and recognizes differences between humans. Because it is a necessity in human life. Through sharia; in Islam, Allah Swt and the Prophet Muhammad Saw hated the attitude of mutual disagreement and were hostile to one another. Moreover, if the hostility and hatred are based on differences in the views of ijthadiyah in terms of amaliyah. This attitude arises because of the fanaticism of the group and the school of fiqhiyyah.

اقْرءُوا الْقُرْآنَ مَا انْتَلَفْتُمْ عَلَيْهِ فُلُوبِكُمْ فَإِذَا اخْتَلَفْتُمْ فَقُومُوا

"Read the Qur'an, as long as your heart's attention is focused on it. If you are confused, then leave it"

Ibn Baththal in his syarah on the hadith above states: that the words of the Prophet Muhammad Saw indicate the importance of uniting hearts with other Muslims in religious matters and avoiding divisions in matters of religious practice. So, the Prophet Muhammad Saw hinted to always read the Qur'an so that one heart with another heart unites with each other as shown and guided by the Qur'an. As for the meaning of the word;

فَإِذَا اخْتَلَفْتُمْ فَقُومُوا

(if you are confused, then leave it) means that if you find or are faced with doubtful matters that can cause and give birth to discord and divisions in religion, then leave these doubtful matters and return to various matters that can bring you back together as shown and guided by the Qur'an. (Ibn Baththal: t.th, 10/284-285).

The Prophet Muhammad Saw has ensured that his people in the future after his death, will have disagreements and different views in addressing various problems that are religious. Therefore, before that happened, the Prophet Muhammad Saw, first reminded them to remain united under the auspices of the Qur'an and Sunnah, because only the two of them can unite their people despite the differences in views that occur between them. This is as narrated by Abu Daud in his Sunan with his sanad from Ahmad bin Hanbal, from al-Walid bin Muslim, from Thaur bin Yazid, from Khalid bin Ma'dan, from Abdurrahman bin 'Amr and Hujur bin Hujur, both of them from Irbadh bin Sariyyah, he said Rasulullah Saw said:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ

"Verily, those who live after me will see much discord. So, you should hold on to my Sunnah, the sunnah of the caliphs who are straight and guided, hold fast to it and bite it with the molars. (HR. Abu Dawud).

Based on the description of the hadith above, the most important prophetic attitude in dealing with various disputes is to return these different views to Allah Swt through His words in the Qur'an, the Sunnah of the Prophet Muhammad (Peace Be Upon Him) and the practice of the Companions of the Prophet especially the khulafa' al-Rasyidin-.

#### **4.6 The Prophet's Attitude towards the Different Views of His Companions in Religious Traditions.**

As in the previous description, the prophetic attitude taught by the Prophet is to return to everything that unites all these differences through the guidance of the Qur'an, the Sunnah, the Sunnah of his companions and the sunnah of the khulafa' al-



rashidin-. However, that does not mean that the companions of the Prophet in the midst of the Prophet's life did not agree and did not differ in their views on practicing Islam.

There were recorded a number of incidents of disagreements and differences in the views of the companions of the Prophet in practicing Islamic teachings, in which in this paper it can be said that there are two main issues that were disputed by the companions in practicing Islam, namely: their differences in reading the Qur'an and differences in understanding the intent of the Prophet's orders in matters of fiqhiiyah.

#### 4.7 The difference between the companions of the Prophet in reading the Qur'an

Imam Bukhari in his Sahih has narrated with his sanad from Abu al-Walid, from Syu'bah, from Abdul Malik bin Maysarah, from al-Nazzal bin Sabrah, that he heard Abdullah bin Mas'ud say:

سَمِعْتُ رَجُلًا قَرَأَ آيَةً سَمِعْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِلَافَهَا فَأَخَذْتُ بِيَدِهِ فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: كِلَاكُمَا مُخْسِنٌ وَلَا تَخْتَلِفُوا قَائِمٌ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا

I heard someone reciting a verse which is different from what I heard from the Prophet. So I held the person and then I brought him to Rasulullah Saw. So he said: "The way you read both of them is correct and don't argue because those before you argued until they finally perished." (HR. al-Bukhari)

In the case of the hadith above, Abdullah bin Mas'ud clashed with one of his other friends in terms of reciting verses from the Koran, where he heard him recite verses in a way that was different from what he had ever received from the Prophet. So that way he immediately pulled it perhaps forcibly and in a slightly rude manner directly to the Prophet Muhammad Saw to ask about the way of reading that violated the reading that had been taught by the Prophet Muhammad Saw to him.

However, the attitude shown by Abdullah bin Mas'ud was not liked by the Prophet Muhammad Saw as illustrated in other al-Bukhari narrations through the same sanad route which mentions it with lafazh:

سَمِعْتُ رَجُلًا قَرَأَ آيَةً وَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْرَأُ خِلَافَهَا فَجِئْتُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَةَ

So I brought the person to meet the Prophet and then I told him about the problem. However, I know that there is a dislike of him that is reflected in the look on his face Saw. (HR. al-Bukhari)

Furthermore, the Prophet Muhammad Saw stated that they both read the verse in the right way. Then the Messenger of Allah advised the two of them to stay away from disputes and blaming each other in matters of religious practice which seem different, but both of them have a practical basis from the true Shari'a arguments.

In addition to the cases above, also in the same case - namely a dispute over differences in reading the Koran - also occurred between 'Umar bin al-Khattab and Hisham bin Hakim bin Hizam in reading surah al-Furqan. This is as narrated by Muslim in his Saheeh with the sanad from Yahya bin Yahya, from Malik bin Anas (*qira'atan*), from Ibn Shihab al-Zuhriy, from 'Urwah bin al-Zubair, from Abdurrahman bin Abdul Qariy, he said: I have listened to 'Umar bin al-Khththab said:

سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ جَزَامٍ يُفْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَفْرَأُهَا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَأُيُهَا فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَمَهَيْتُهُ حَتَّى انْصَرَفَ ثُمَّ لَبَيْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يُفْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَفْرَأُيُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسِلْهُ أَفْرَأُ فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يُفْرَأُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا أَنْزَلْتُ لِي أَفْرَأُ فَقَرَأْتُ فَقَالَ هَكَذَا أَنْزَلْتُ إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْزَابٍ فَأَفْرَأُوا مَا تَبَسَّرَ مِنْهُ

"I heard Hisham bin Hakim bin Hizam reading the Al Furqan, unlike the reading (*qiraat*) that he had read to me. Because of that I almost acted rude towards him. But I just let him go. But I held his clothes, then I brought him to the presence of Rasulullah SAW. I said, "O Messenger of Allah, I heard that this person reads Al Furqan not like what you read to me, how is this?" The Messenger of Allah replied: "Let him go, tell him to read it again." Then Hisham read it again as he had read earlier. After that, the Prophet then said: "Indeed, this is how he was sent down." Then the Prophet Saw told me also to read. Then I read like I usually read. So the Prophet said: "Yes, the verse was indeed sent down like that. In fact, the Qur'an was sent down with seven letters (seven dialects).

The bad attitude shown by 'Umar bin Khattab to Hisham as illustrated in the hadith above is due to disputes and differences in how to read the Koran, namely by pulling the cloth from the front and top of Hisham and it lasted until the presence of the Prophet. But the Prophet Muhammad Saw told him to let go after knowing the problem that was disputed by the two which turned out to be related to how to read surah al-Furqan.

The behavior shown by 'Umar bin Khattab was of course based on his personal attitude which tried to practice Islam according to and in line with what the Prophet had taught him and judged that what Hisham practiced was contrary to the teachings of the Prophet Muhammad that he had received. However, the Prophet Muhammad (Peace Be Upon Him). taught him that the practice practiced by Hisham - namely how to read surah al-Furqan is the correct practice and is in accordance with the teachings of the Prophet Muhammad Saw. as is the practice of 'Umar bin al-Khattab in the same problem. So, neither of the two can be judged to

be wrong and neither of the two is more correct than the other in practicing the teachings and guidance of the Prophet in practicing Islam.

In the two cases above, of course, as long as the differences in religious practices carried out by Muslims are based on the true Shari'a arguments and are in accordance with the guidance of Allah and His Messenger, then during that time neither of those differences is more correct from the other, or one of them can be determined to be wrong and contrary to the basic teachings and guidelines of religious practice so that there is evidence that judges it to be wrong.

For this reason, in responding to differences in religious practices based on the information in the two cases above, the scales of religious amaliyah are not on what is considered good and right according to the views of a particular group and class. However, its size is based on its conformity with the arguments of the Shari'ah, especially the Qur'an, Sunnah, and Ijma' - including practices that have been practiced by the companions of the Prophet who were justified by the Prophet Muhammad Saw.

#### **4.8 The Differences of the Companions of the Prophet in Implementing the Prophet's Commands.**

The practice of religious practices in Islam must be based on the instructions, teachings and guidance of the Prophet Muhammad, because Allah Swt commands everyone who claims to believe in and loves Him to follow all of the instructions of the Prophet Muhammad (Peace Be Upon Him). in all practical matters, as Allah Swt said in QS. al-Hasyr / 59:07,

مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"What is given (ordered) the Prophet to you, then accept it. Leave what he forbids".

In line with the verse above, the Messenger of Allah has said, as narrated by al-Bukhari in his Sahih with his sanad from Isma'il, from Malik, from Abu al-Zinad, from al-A'raj, from Abu Hurairah, he said:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَعُونِي مَا تَرَكَتُكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ يَسْأَلُونَهُمْ وَأَخْبِلَانَهُمْ عَلَى أَنْبِيَانِهِمْ فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ

"From the Prophet, he said: "Leave what I left for you, only the people before you perish because they like to ask questions and dispute their prophet if I forbid you from something then stay away, and if I order you with something then do it. as much as you can."

In addition, the Prophet Muhammad Saw criticized the behavior of a number of his companions who practiced practices that violated the Sunnah of the Prophet Muhammad Saw, with his words as narrated by al-Bukhari with his sanad from Sa'id bin Abi Maryam, from Muhammad bin Ja'far, from Humaid bin Abi Humaid al-Thawil, that he had heard Anas bin Malik said:

جَاءَ ثَلَاثَةٌ زَهَطُوا إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُوبًا فَقَالُوا وَإِنْ يَخُنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ قَالَ أَخَذَهُمْ أَمَّا أَنَا فَيَأْتِي أَصْلِي اللَّيْلُ أَبَدًا وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ وَقَالَ آخَرُ أَنَا أَعْتَزِلُ الْبَيْتَاءَ فَلَا أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ أَأَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَقَاتُكُمْ لَهُ لِكَيْبِي أَصُومُ وَأَفْطِرُ وَأَصِلِّي وَأَرْفُدُ وَأَتَزَوَّجُ الْبَيْتَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

Three people came to the house of the Prophet's wives and asked about the Prophet's worship. And after being told to them, it seems they feel that it is still a little bit for them. They said, "Our worship is nothing compared to the Messenger of Allah, hasn't he been forgiven for his past and future sins?" One of them said, "Indeed, I will pray the night forever." Then others said, "If I am, then indeed, I will fast Dahr (a whole year) and I will not break my fast." And still, others say, "I will stay away from women and never marry forever." Then the messenger of Allah came to them and asked: "You say this and that. As for me, by Allah, I am the most fearful of Allah among you, and also the most pious. I fast and also break my fast, I pray and also sleep and marry women. Whoever hates my sunnah, then he is not from my group."

In all the texts of the Koran and hadith above, it is clearly explained that it is the duty of every person who claims to believe in Allah and His Messenger to carry out religious practices in Islam based on instructions and guidance as ordered by the Prophet and exemplified by the Saw because the perfection of a person's faith can only be proven when he follows all the orders, instructions and demands of the Prophet Muhammad Saw, especially when there are clear instructions from him about the disputes and differences of opinion that occur among Muslims. In this matter Allah swt in QS. Al-Nisa'/04: 65, said:

فَلَا وَرَيْكَ لَا يُؤْمِنُونَ حَتَّى يُخَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"So by your Lord, they (in essence) will not believe until they make you the judge of the matter they are disputing, then they do not feel in their hearts any objection to the decision you give, and they accept it completely".

So, actually, the benchmark for the perfection of a person's faith is based on when they practice something by following the instructions, guidance and teachings of the Prophet Muhammad. But this is not the case between the two groups of the Prophet's companions who differ in understanding and views in responding to and implementing the Prophet's orders, which has been

narrated by al-Bukhari in his shahih with his sanad from 'Abdullah bin Muhammad bin Asma', from Juwairiyah, from Nafi', from 'Abdullah bin 'Umar, he said:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَا لَمَّا رَجَعَ مِنَ الْأَحْزَابِ لَا تُصَلُّونَ إِلَّا فِي بَيْتِي فَرِيظَةً فَأَذْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ فَقَالَ بَعْضُهُمْ لَا نُصَلِّي حَتَّى تَأْتِيَهَا وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي لَمْ يَرِدْ مِنَّا ذَلِكَ فَذَكَرَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُعَيِّفْ وَاجِدًا مِنْهُمْ

"The Prophet Muhammad Saw said to us when he returned from the Ahzab war: "Never should one of you pray 'Asr except in the village of Bani Quraizhah." Then came the time of prayer when they were still on the way, some of them said, 'We will not pray unless we have reached our destination', and some others said, 'In fact, we will pray because he did not mean it that way'. So the incident was told to the Prophet and he did not criticize any of them". (HR. al-Bukhari).

In this hadith, it is clearly read that the Companions of the Prophet – as in the testimony of Abdullah bin 'Umar – were divided into two groups in understanding the intent of the Prophet's command, which of course, both of them made ijtihad based on what they understood from the Prophet's order to them. Thus, the two groups differ in understanding and practice. However, when the disputes and differences of the Prophet's companions as illustrated in the hadith above - in understanding, responding to and practicing the Prophet's commands, reached and were reported to the Prophet, the Prophet did not blame and denounce, any of them. This shows the implied meaning, that the attitudes and actions of his companions towards his orders, both for those who carry them out textually and those who carry them out contextually, are both in the right position, both in terms of understanding and practice. Thus, none of them was reproached due to disagreements over the understanding and practice of the Prophet's orders, because the Prophet saw that all of his companions were understanding and practised that in accordance with his instructions, guidance and teachings.

## 5. Conclusion

This article explains that tolerance for cultural diversity and local traditions which are one of the sources of civilization for humans has been maintained and practiced by the prophet. Based on the explanation above, it can be understood that apparently, there was no information among the Companions who had disagreements about understanding and practice of the Prophet's orders. Criticizing each other, insulting, demeaning and blaming. Because the Prophet himself did not blame and denounce any of them for their attitude. So, as long as the religious practice does not depart from the framework of Islamic guidance and teachings and remains within the corridors of valid religious arguments, as long as differences in practice can be tolerated. This study then contributes to the existing literature in which the practice of tolerance for cultural diversity and local traditions is inherent in Islamic traditions. However, this article limits its study to textual sources based on historical context. It is understandable since it studies past traditions. In future, research can be focused on contemporary issues related to tolerance for cultural diversity and local traditions in a Muslim society. It can be done based on field research in a certain Muslim society.

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