




## The Concept of Tasamuh Culture in the Implementation of Multicultural Society Behavior

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### Abstract

This article examines the importance of the concept of tasamuh culture in a multicultural society, this research has succeeded in writing the criteria for tasamuh behavior in pluralism. as a guideline for Muslims in behaving in tasamuh in the midst of a multicultural society. Also as a basis for Jember LPAI residents in carrying out good and forbidding evil in society and government. This article uses descriptive qualitative, active participant observation in Jember LPAI activities once a month every Legi Friday, Tasamuh culture in a multicultural society is oriented by the exemplary behavior of the Prophet in the midst of a pluralistic community. He gave an example of a pattern of living together in the midst of theological diversity, culture, racism, language built on the basis of the phrase monotheism (la ilaha illa Allah) in Mecca for 13 years, then he moved to Yathrib (now Medina). Living with a society that does not only consist of one ethnicity, tribe, nation, or religion, but is very diverse. So as to be able to build togetherness in a multicultural society

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## INTRODUCTION

This tasamuh aspect of culture is a culture of tolerance for group differences both in religious matters, especially matters that are *furu'* in nature or become *khilafiyah* issues as well as in social and cultural issues (Team PBNU, 1984). In line with the team formulating the presidential *wasathiyah* concept that the culture model aspects of *tasamuh* (tolerance) in a multicultural society, namely recognizing and respecting differences, both in religious aspects and various other aspects of life and therefore *wasatiyyat* demands a fair attitude and is above all groups or groups (Team Presidential, 2018:12) certainly does not discredit the others.

Tasamuh is a culture that has the principle of mutual respect among fellow citizens in a pluralistic (multicultural) setting. This principle applies universally, not only to issues that are profane in nature, but also issues that are sacred in nature such as respecting other religions (Thohr, 2007:309) and other pluralistic contexts such as culture, language, race, ethnicity and so on. Thus it will give birth to students or human beings with an inclusive, pluralist and democratic outlook in the midst of a multicultural society. This insight is not to educate students or *santri* to believe that all religions are true and that all are believed in, but only to foster mutual respect and tolerance towards differences in religious beliefs and societal culture.

Therefore, the culture of *tasamuh* in Islamic religious organizations, especially LPAI and *pesantren* and *madrasas*, is constructed as an organizational culture that concentrates on living together, side by side with all human beings with all kinds of diversity, differences in religion, ethnicity, language, culture, mutual acceptance and giving context. social cooperation, *gotong-royong* and others and together to realize the ideals of a strong and dynamic national unity and integrity in accordance with the mandate of the *Pancasila* and the 1945 Constitution.

Tasamuh culture in multiculturalism is an orientation towards the diversity of members of an organization (society) where they need to recognize and take advantage of differences to maximize their members properly to increase their success. That is according to Stephen P. Robbins and Timothy A. Judge (2017:26-27) that diversity in organizations is divided into two levels, namely surface level diversity and deep level diversity. Surface level diversity is differences in easily assessed characteristics such as gender, race, ethnicity, or disability that do not always reflect the way people think or feel but can give rise to certain stereotypes. Deep level diversity are differences in personality values and work preferences that become progressively more important in determining similarity as you get to know other people better. Discrimination is paying attention to differences between one thing and another, we often refer to unfair discrimination where the judgment of someone is based on their stereotyped demographic group.

Mudjahirin Thohir (2007: 310) in his epelog, the organizational culture of the *tawassuth pesantren*, the *tasamuh* aspect model ... is intended to interpret and place local cultures such as Javanese culture. Therefore the presence of religion (Islam) itself functions to perfect civilization and not to eliminate civilization such as the traditions of human society as in the expression of the Prophet "*innama buistu liutammima makarimal akhlaq*" in fact I (the Prophet) was sent by Allah only to perfect civilization . This means (a) Islam is present not in an empty social space but in a social space where civilization already exists, (b) Islam exists to sort out and choose which traditions are not in accordance with Islamic teachings which must be abandoned.

Doctrinally, Islam protects the whole world. Islam is not meant to eradicate all existing religions and human cultures, but rather Islam offers dialogue and a culture of tolerance in the form of mutual respect and love for one another. Muslims realize that the diversity of mankind in religion and belief is God's will, humans are God's creation, any difference is God's *qudrat* that must be developed by humans in order to bring benefits to life.

Tasamuh culture is oriented towards giving birth to human beings or *santri*, students have a clear theological attitude, a cultural sociological perspective, and understand the history of the growth of diversity and human development with all kinds of its elements.

Theologically, humans are born with the potential for difference, that difference is a blessing (ikhtilafu ummati rahmatun), as well as the sociological aspect that human life, systems and structures in society are different, you need to adjust yourself and restrain your ego in order to create an atmosphere of togetherness, unity, humane and live in harmony with each other. There is a story about the cultural aspect of tasamuh when Rasulullah was about to pray five times a day, on the way to the mosque, there was a person from a Jewish group who was hostile to him and then he spat on Rasulullah, the culture he showed was smiling, patient and did not put up any resistance to him, but when he was sick, the first time to visit him was the Prophet. Another example, every morning the Prophet approached the Jew who insulted him in the market while feeding the blind Jew every day until the Prophet died.

The educational culture of LPAI tasamuh shows the oriented exemplary behavior of the Prophet in the midst of a pluralistic community. He gave an example of a pattern of living together in the midst of theological diversity, culture, racism, language built on the basis of the phrase monotheism (la ilaha illa Allah) in Mecca for 13 years, then he moved to Yathrib (now Medina). Living with a society that does not only consist of one ethnicity, tribe, nation, or religion, but is very diverse. However, there are the largest number of ethnic groups, namely the Aws tribe, the Khazraj tribe, the Qainuqa tribe, the Quraidlah tribe, and the Nadzir race. The inhabitants are of different religions, Islam, Judaism, and Christian Najran. There are two groups of Muslim residents, namely the Friends of the Muhajirin (origin of the Meccan race), and the friends of the Ansar (Madina race, the majority of the Aus and Khazraj). Meanwhile, the Jewish people came from the Bani Nadzir, the Qainuqa tribe and the Quraidlah group.

LPAI Jember members are aware of the atmosphere of diversity of religions, races, ethnicities, languages, the Prophet Muhammad taught them to be human beings with dignity, reconcile between generations who are in conflict, build a community of togetherness, side by side and complement each other from limitations. mutual respect and respect for these differences as well as awareness of the rights and obligations of each ethnic group, so that effective, stable and harmonious community relations are established in the midst of a multicultural society.

This has been done in Jember LPAI Islamic boarding schools such as Assunniah Kencong Islamic boarding schools, Al-Azhar Tegalbesar Jember, Sumberwringin, Darus Shalah, Astra Talangsari, Madinatul Ulum Jenggawah, Nuris Jember, al-Qodiri Jember and other boarding schools, so that they received a lot of recognition from various circles that it is an Islamic institution that is tolerant (tasamuh), unites and teaches students and the community mutual respect for diversity (multicultural) and does not impose will (la ikraha fiddin) and lawum dinukum waliyadin), does good to anyone, including take a good lesson from them. Because it is Allah who has the right to send anyone to do good, not humans. That is the value of tasamuh cultural action in a multicultural society at the Jember Islamic Moral Development Lajnah (LPAI).

The problem of this research is how is the concept of tasamuh culture in a multicultural society in Lajnah Islamic Akhlak Development (LPAI) Jember?. This problem will be discussed using a descriptive qualitative approach model and collecting research data using participant observation, interviews, literature and documentation of LPAI Jember activities once a month, namely every Sweet Friday (legi) at 13:30 - 16:30 WIB.

## **DISCUSSION**

### **1. Characteristics of tasamuh culture in a multicultural society at LPAI Jember**

Based on the research results that LPAI Jember upholds the values of tasamuh in a multicultural society, but LPAI Jember does not tolerate groups within Islam that are radical-hard-misguided (KH. Abdul Hamid Hasbullah, 2023), groups that reject Pancasila, the 1945 Constitution (UUD 1945). KH. Umar Saifuddin, 2023), a group that likes to propagate, idolize Muslims (KH. Ahmad Sadid Jauhari, 2023), they are the developers of the theory of the trinity of faith (rububiyah, Divine, Attitude). This group is the embryo of the Islamic movement, the line of heresy and shirking and even justifying the blood of Muslims (Khalili, 2023). This group has adapted in the sense of undercover joining the tawassuth-tasamuh Muslim group (The Nahdliyyin People) such as following the NU tradition, filling the mosque, participating in studies and as such, but their goal is just to disguise themselves and will return to their group (Ahmad Halid, 2023 ). Therefore, according to KH. Abdul Haris (2023) that LPAI Jember needs to formulate tasamuh cultural standards in the midst of the community, primarily identifying the needs of the community and the Jember district government.

The concept of tasamuh culture in a multicultural society in Lajenah Akhlak Islamiyah Development (LPAI) according to the results of a study by the Jember LPAI scholars as explained above that the Jember LPAI has special characteristics of tasamuh culture in a multicultural society is in conformity with the theory developed by experts, it can be described in the following table form:

No	Characters/experts/scientist	The characteristics of the tasamuh cultural model in the midst of a multicultural society
1	Geert Hofstede, Gert Jan Hofstede Michael Minkov (1976:100)	<ol style="list-style-type: none"> <li>1. Tolerance of others</li> <li>2. Harmony with others</li> <li>3. Noncompetitiveness</li> <li>4. A close, intimate friend trustworthiness</li> <li>5. Contentness with one's position in life</li> <li>6. Solidarity with others</li> <li>7. Being conservative</li> </ol>
2	Regulation of the Minister of Religion (PMA No. 13 of 2014 concerning Islamic Religious Education)	Islamic boarding schools are obliged to uphold and develop Islamic values rahmatan lil alamain by upholding the values of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, Unity in Diversity, justice, tolerance, humanity, sincerity, togetherness and other ancestral values.
3	Surat al-Kafirun ke 6	Respect freedom of religion and culture, do not cooperate in faith. Consistent with the Islamic religion and not lax in matters of worship.
4	Pearl saying	Do not look at religion, race, culture, language, descent, group as an example of good deeds, because Allah has the right to send anyone to do good (la tandlur ma qala, wa tandhur ma qila; don't look at the person who said it, but look at the contents of what he said)
5	LPAI Jember Study Results 2023	Tasamuh culture emphasizes respectful behavior against a background of difference, but does not allow differences arising from untruth, immorality, blasphemy, injustice, may not establish all true religions, may not impose faith on others, rectifies government and society that are contrary to Islamic teachings , do not allow evil and need to cooperate with all lines, both the police, the military, community

6	Yusuf Qardlawi (2003:347)	<p>leaders (tomas), community leaders (towa), kiai langgar figures (tokla), government: regents, DPRD, official services and others.</p> <p>It is not our group who instruct fanaticism, not our group who fight because of fanaticism and not our group who die because of fanaticism. Yusuf Qardlawi (2003:347). balance and simplicity in everything both in aqidah, worship, morality, muamalah and legislation and far from exaggeration and exceeding the limits of syara' (Yusuf Qardawy, 1990:523)</p>
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Table 1.1. The table refers to Ahmad Halid (2020:117) regarding the cultural aspect of tasamuh

## 2. Tasamuh cultural typology in a multicultural society at LPAI Jember

The attitude of tasamuh is a respectful behavior for other people to carry out their beliefs and their own culture, but LPAI Jember does not give tasamuh to anyone from the Islamic group itself to insult the worship of the Muslims, because such an extreme form and their heresy must not develop within the Muslim group, because they will divide the Muslim brotherhood (Halid, 2023), in the field of aqeedah only the Imam al-Asy'ari school of thought is justified (KH. Hamid, KH. Sadid, 2023). Indonesia must be Asy'arikan in the field of aqidah (KH. Syamsul Arifin, 2023). LPAI Jember has a typology in carrying out tasamuh, namely objects and subjects. when it comes to matters relating to differences in aqidah, then LPAI Jember has no tolerance except for the Ahlussunnah al-Asy'ariyah-al Maturidiyah aqidah and in an environment such as a pesantren, then there is no tolerance. However, when it comes to non-Islamic religions and other organizations, the external environment, LPAI Jember has a high tolerance because it concerns objects and subjects of other people who both have the right to behave and maintain and organize according to their respective beliefs (Observation, 09 -06-2023, 14:00 WIB). The Jember LPAI Kyai do not visit officials, it is officials who come to the ulema (Umar Syaifuddin, 2023)

LPAI Jember's tasamuh typology concept, in accordance with the tasamuh cultural typology according to Halid (2019:10), Halid (2020:120) has 4 types that can be implemented, namely (1) tasamuh typology based on subject, (2) tasamuh typology based on subject-level , (3) tasamuh typology based on its nature and (4) tasamuh typology based on cultural objects, can be presented in the following table

No	Typology of Tasamuh LPAI Jember	Tasamuh (tolerance) variant of LPAI Jember
1	Subject-object	Tasamuh to yourself. Tasamuh inter-ummah Tasamuh between religions Tasamuh between countries
2	Subject-Object Level	Tasamuh Individual level Tasamuh at the household level Tasamuh at the Ummah level Tasamuh country level
3	Characteristic	Tasamuh Active-Positive Passive-Negative Tasamuh Tasamuh Active-Negative
4	Aspect –Object	Tasamuh on variations of thought Tasamuh to attitude variations Tasamuh on variations in cultural behavior

Table 1.2 Typology of tasamuh aspects, Halid (2019:159), Halid (2020:120)

The tasamuh typology variants in the table can be explained as follows;

### **a. Typology of Tasamuh Based on Subject**

Based on the subject, there are at least three kinds of tasamuh, namely tasamuh to himself, among fellow Muslims, and towards non-Muslims. First, tasamuh towards Self. If tasamuh has been attached to oneself, then he will be tolerant of himself, that is, he will fulfill his physical needs properly, fairly and proportionally, such as eating healthy, good and proportionate food; he will sleep according to his needs, work hard, exercise, and other activities that make him healthy and strong (*bastah fi al-jism*). He will also fulfill his spiritual needs (*bastah fi al-'ilm*), such as seeking knowledge in various ways, wherever and whenever, worshiping diligently.

Second, tasamuh to fellow Muslims (*tasamuh fi al-Islam*). Tasamuh in him will also be actualized to fellow Muslims with the attitude and behavior of helping each other, respecting each other, loving each other, advising each other, and not suspecting each other. This characteristic is equivalent to *ukhuwah fi al-Islam* or *ukhuwah al-Islamiyyah*.

Third, tasamuh towards non-Muslims (*tasamuh fi al-dini*). Tasamuh towards non-Muslim humans, such as respecting their rights as humans and members of society in one country, building *ukhuwah wathaniyah* and *basyariyah*.

### **b. Tasamuh Typology based on Subject-Level**

Based on the level of the subject, tasamuh can also be divided into three parts, namely a) tasamuh at the individual level, b) tasamuh at the level of religious people, and c) tasamuh at the level of the nation or state.

First, tasamuh at the Individual Level. This type of Tasamuh is the nature and attitude of tolerance between individuals of the same religion, ethnicity and nationality, and or between different religions, ethnicities and nations. Every individual, regardless of skin color, language, ethnicity, nation and religion, has the same position in the life of society, nation, state and religion. As long as they help, love, and care for each other, don't antagonize, oppress, and harm each other, they are one and must be nurtured and protected. They have the right to move and seek happiness in life on God's earth.

Second, tasamuh at the Ummah Level. If tasamuh has been instilled in each individual (the majority of Muslims), then he will transform into a tolerant community (*ummat samhah*). Tasamuh at the ummah level is often related to the existence of plurality (Arabic: *ta'addud*). Third, tasamuh between nations and countries. If at the ummah level a tasamuh (tolerant) has been formed, then Indonesia will transform into a nation and state that has *al-samahah* (a tolerant nation and state). The uniqueness of Indonesia lies in tasamuh (Barack Obama, 2014).

### **c. Tasamuh Typology Based on Its Characteristics**

Judging from its nature, tasamuh can be divided into several parts, namely a). tasamuh active-positive, and b). passive-negative tasamuh, c). Tasamuh active-negative, Halid, 2019:190), Halid, 2020:132)

First, Tasamuh is Active and Positive. The tolerance taught by Islam is not passive tolerance which is simply "tolerant, open-minded, and peaceful coexistence"; but more broadly, namely to be active and positive, namely to do good and act fairly.

Second, Passive and Negative Tasamuh. Passive tasamuh is tasamuh that does not move a person to do good to others. Meanwhile, negative tasamuh is tasamuh towards the bad or wrong actions of others; or in other terms, this negative tasamuh is a permissive attitude. In Islam, permissiveness can be said as *dayas*.

All three Tasamuh are active-negative. This tasamuh is a type of tolerance for bad deeds and even actively protects or helps make them happen. For example, tolerance for the existence of localization, legal and illegal gambling places; is an example of active-negative tolerance exhibited by individuals, communities, ethnic groups, or countries.

The first type of tasamuh is the desired tasamuh in Islam or Islamic and positive tasamuh. Meanwhile, the second and third types of tasamuh are types of tasamuh which are prohibited in Islam. In other words, the second and third tasamuh are negative tasamuh and come out of Islamic rules (Halid, 2019)

In addition to the tasamuh typology, Islamic boarding schools have 3 theories of attitudes towards national and state brotherhood (tri ukhuwah), namely ukhuwah Islamiah (brotherhood among adherents of the Islamic faith). ukhuwah wathaniyah (brotherhood among nations and countries) ukhuwah insaniah/basyariah (brotherhood among humans). KH. Muchith Muzadi (2003: 234) explains that in essence the Tri Ukhuwah originates from the first ukhuwah, namely Islamiyah in the sense of brotherhood, harmony or good relations among humans, "hablu minannas". This emerged as a response to the plurality of the Indonesian people. The importance of this ukhuwah is formulated, because humans naturally interact, both in the fields of thought, culture, different groups, interactions that are Islamic and non-Islamic united in one 'Indonesian State' environment.

Process input and output of tasamuh culture application in developing a multicultural society can be presented in the following figure:

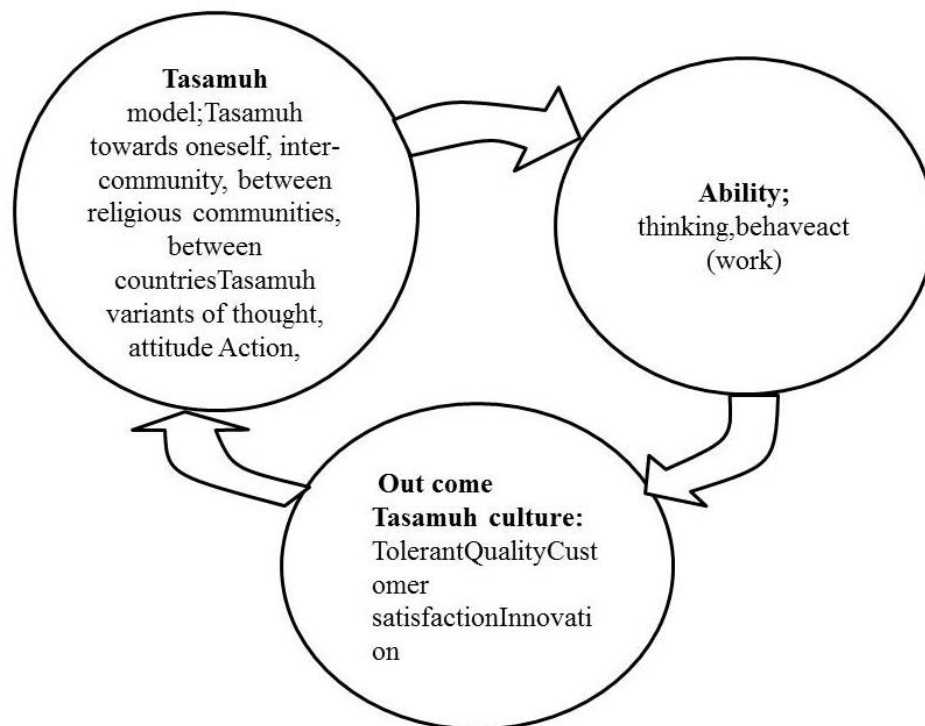


Figure 1.1 The input and output process for the application of tasamuh culture in multiculturalism (Halid, 2020)..

### **3. The Tasamuh Culture Concept in Interacting with Multiculturalism Community at LPAI Jember**

All members of LPAI Jember interact and communicate well with anyone and anywhere (KH. Lutfi Ahmad, 2023). The theory of communication in the culture of the tasamuh model is very important to be applied in a learning process based on multiculturalism, religion, differences in social backgrounds function to convey understanding of differences and prevent discommunication between people. Communication is the process of conveying a message from someone (teacher, friend) (communicator) to

another person, either directly face to face or indirectly using the media by using meaningful symbols or language to change opinions, attitudes and behavior (Pekerti Team, AA. 2014: 116).

In terms of social relations, the kyai creates good conditions for the santri, the kyai also stems negative factors for the santri, the kyai deals with attitudes, thoughts and actions in matters of education, social affairs (Clifford Geertz, 1968: 459)

Davito, quoted by the Pekerti Team (2014: 116), explains that communication is a process, not a static thing. The implication of this is that communication requires space, is dynamic, produces changes in an effort to achieve results, involves joint interactions and involves a group. Ruben and Steward in Pekerti-AA Team (2014: 117) "human communication is the process through which individuals in relationships, groups, organizations and adapt to the environment and one another".

The elements of tasamuh cultural communication consist of communicators, communicants, messages, media, context, effect, feed back. The following shows the flow:

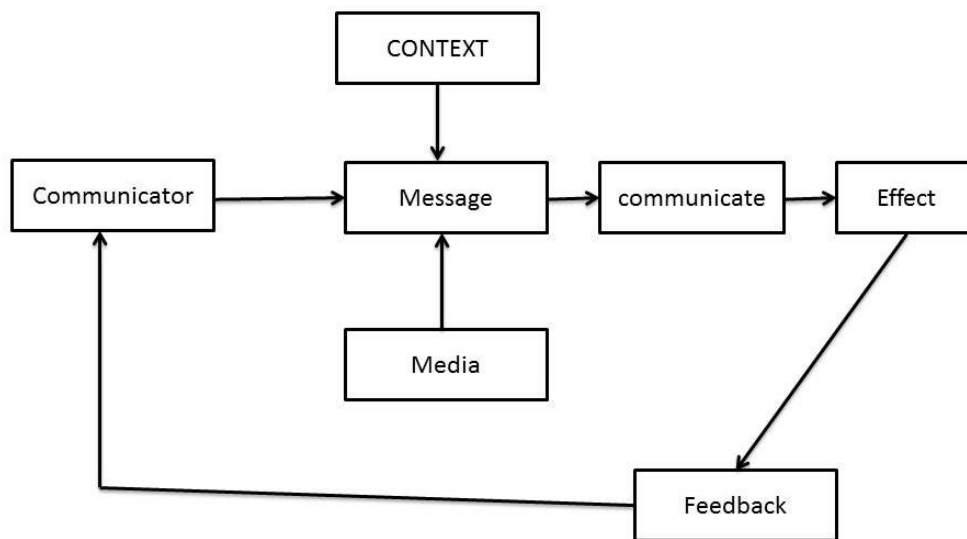


Figure 1.2 Halid's (2020) elaboration of tasamuh culture communication lines

Meanwhile, from the aspect of the cultural communication process of the Ahlussunnah Wal Jama'ah pesantren organization: tasamuh can use two models, namely the linear model and the circular model. The linear model is a communication process that only consists of two straight lines where the communication process begins with the communicator and ends with the communicant. while the circular model is a process characterized by an element of feedback, the communication process does not start from one point and end at another point. So the circular communication turns a full circle.

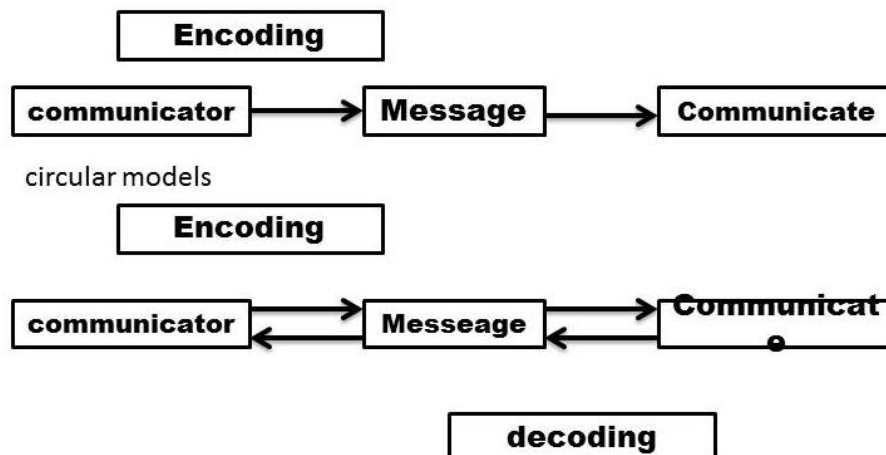


Figure 1.3 Tasamuh linear and circular communication models (Halid, 2020)



The purpose of the LPAI's *tasamuh* interactions is to build communication in all directions in order to communicate the vision and mission of LPAI, asking for good and forbid *munkar* and trying to make sense of differences among Muslims and society in general by strengthening *ukhuwah Islamiyah*, *basyariyah* and *wathaniyah*. is the most valuable thing (grace) in the organization, it is impossible in an organization without these differences, starting from the differences in the members of the organization can make LPAI progress quickly and strongly when managed properly, that's why it is very urgent to build learning communication in LPAI Jember Islamic boarding schools as explained by Maryla Bogdanowicz (2014: 61) that communicate vision, mission, strategy and values. A new mission, vision and strategy was officially announced to the employees during the kick-off meeting..

The benefits of *tasamuh* interactive communication in learning (study) are to tell, to sell, to learn, to decide and to maintain the quality of beliefs, values, norms that are owned by the organization to continue to exist, besides that, guaranteeing the quality of security and responsibility, is built mutual trust, teamwork, innovation and involvement of members of the organization achieve its goals. Therefore, the *pesantren* owned by Kiai LPAI Jember requires an approach of familiarity, tolerance and cooperation between staff. Employees are expected to expand the scope of activities and make efforts to develop different skills and competencies.

Communication as a familiarity approach to all elements of the organization can be done with open communication and information exchange between leaders and subordinates. Maryla Bogdanowicz (2014:61) outlines the following steps for open communication;

- 1) Regular meetings, called “breakfast with the Board”, during which the official part (presentation of financial results) is followed by the Questions and Answers session.
- 2) Box available for the employees to leave the questions and opinions to the Board.
- 3) Open door policy.
- 4) New interactive Intranet
- 5) Mailing system managed by the Communication department to announce important information to all the employees.
- 6) Company newsletter, co-edited by the employees; *buletin perusahaan*,
- 7) Individual meetings with the Board Members, called “Morning coffee”.
- 8) Anonymous surveys and questionnaires among the staff.

The eight steps of open communication are very appropriate with LPAI Jember's communication in carrying out *amar makruf* and *nahi munkar* which are also suitable for developing LPAI resources.

LPAI Jember applying the *amar Ma'ruf* and *Nahi Mungkar* in the context of *tasamuh* culture can apply 14 steps as explained by Halid (2023:156): (1) see the evil immediately changed, (2) fight against tyranny, (3) all to continue to listen, obey, and obey, (4) sometimes use strict and strict prohibitions against perpetrators of immorality and crime, (5) are not at all pleased with immoral and ugliness behavior, (6) join with righteous people (7) avoid oneself from things that can bring sin such as sitting on the side of the road (8) may not do what is prohibited by Islamic law, such as a man wearing a gold ring (9) having an attitude of pity for anyone (10) always doing good (11) utter a sentence demanding justice before a leader (12) say the right words before a deviant leader (13) guard the tongue so that one does not become a disobedient person (14) does not make others commit immorality.

## **CONCLUSION**

The characteristics of *tasamuh* culture in a multicultural society at LPAI Jember are that *Tasamuh* culture emphasizes respectful behavior against differences, but does not allow differences arising from untruth, disobedience, blasphemy, injustice, may not establish all true religions, may not impose faith on other people, rectify the government and society that are contrary to Islamic teachings, do not allow evil and need to cooperate with all lines of police,

military, community leaders (tomas), community leaders (towa), kiai langgar figures (tokla), government: regents, DPRD, officialdom and others.

Typology of Tasamuh culture in Multiculturalism Society in Lajenah Islamic Moral Development (LPAI) Jember is divided into four levels, namely first, Subject-object (a) Tasamuh to oneself (b) Tasamuh inter-ummah, (c) Tasamuh between religious communities, (d) ) Tasamuh between countries, second, Subject-Object Level (a) Tasamuh at the Individual level, (b) Tasamuh at the household level, (c) Tasamuh at the Ummah level and (d) Tasamuh at the country level, third, Tasamuh cultural characteristics (a) Tasamuh Active-Positive (b) Passive-Negative Tasamuh, (c) Active-Negative Tasamuh, fourth, the level of object aspects (a) Tasamuh to variations of thought, (b) Tasamuh to variations of attitudes, (c) Tasamuh to variations of cultural behavior

The concept of tasamuh culture in dealing (interaction-communication) with multicultural society in LPAI Jember builds communication in all directions in order to communicate the vision and mission of LPAI, asking for good and forbidding evil and trying to make sense of differences among Muslims and in general the wider community by strengthening ukhuwah Islamiyah , basyariyah and wathaniyah.

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