

Research article

Religious Conflict: The Influence of Fiqh Understanding and Tasawuf's Understanding Toward Religious Tolerance in Yogyakarta

Aliya Nurhasanah¹, Yulia Nafa Fitri Randani², Mochammad Rizal Bayu Bhakti Nugroho³, Krismono⁴

Universitas Islam Indonesia, Yogyakarta, Indonesia

ORCID

Aliya Nurhasanah: <https://orcid.org/0000-0001-5022-6065>

Abstract.

The study was intended to prove that balance in the fiqh and tasawuf understanding could improve religious conflict between religious people and Indonesia's growing tolerance crisis. By taking case studies in multiple multireligious environments in the province of Yogyakarta and supported by a quantitative and qualitative method, the study shows that intolerance occurs because of some factors that can be argued without first finding out where the issue is based, there is no good communication between religions that cause misunderstandings and generalize the nature of a religion based on the one trait of the class in which it leads to the wrong perception. Moreover, when Muslims automatically performed fiqh and tasawuf in their equilibrium, they had moderate Islamic understanding, which placed tolerance as the fruit of applying such understanding.

Keywords: Toleration, Fiqh, Tasawuf, Religious Conflict.

Corresponding Author: Aliya Nurhasanah; email: 19521055@students.uui.ac.id

Published 5 July 2022

Publishing services provided by Knowledge E

© Aliya Nurhasanah et al. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ICASI Conference Committee.

1. Introduction

1.1. Background

Today religious beliefs are the primary weapon for disabling criticism and input. Even some people use it to create conflict. It is not uncommon to end the schism and bloodshed among religious, ethnic, and tribal peoples. Reporting from BBC news, recent issues of conflict between religions occurred in the Karet village, the Pleret, the metropolitan area. The refusal of ethnic Catholics that led to voluntary expulsion has been unanimous in the village because they have not converted to Islam[1]. Such an event is unfortunate because human beings are genuinely social beings, regardless of religious and religious ties; there is no other reason to help fellow humans wherever and whenever. After adding to the issue, an important matter is passed over and is not

OPEN ACCESS

infrequently overlooked by some Muslims today, such as how to behave and act. The main foundations of Muslims in socializing are governed by fiqh rules and making each of their works supported by the tasawuf existence that is within him. These are the two things that keep Muslims in order to respect differences and to receive input as long as they use them correctly.

As well as the shooting of members of one of the Islamic community organizations fpi police who was a hot topic at the end of the year when it was rumored that six people from the fpi army were shot to death [2]. The justice that remains ambiguous in the community and how to place this shooting as a perpetrator or victim makes Najwa Shihab question how the state should behave[3]. Even if pulled back, it can be seen that there were some irresponsible scapegoating elements, so that there was a misunderstanding that created an unfavorable perception of Muslims and there was a clash.

Fiqh and tasawuf are two continuous pillars. Fiqh is a knowledge of the syariah laws that govern Islamic life in worship and in living as servants and social beings. At the same time, tasawuf itself is a corridor connecting human interaction or attitude to (al-hablu minallah) and human interaction with man himself (al-hablu min an-nass) (imam ghazali's statement in his book "ya ayuhal walad"). As for the nature of both being so transcendental, it is easy to be unapplied because of Muslims' lack of understanding and consciousness.

Therefore, this research shows the emulation between Muslims who understand fiqh and tasawuf with Muslims who do not understand fiqh and tasawuf well with religious tolerance. Therefore, our research begins with the title of a religiosity conflict: the influence of fiqh and tasawuf's understanding of religious tolerance in Yogyakarta; it can be a joint study for Muslims themselves, thus honoring and conforming to one another and changing the perceptions of religiously inclined Muslims.

1.2 Formula of Problem

Based on the background that's been deciphered, a problem might be formulated as follows:

1. What factors have contributed to the rift between religious people in Yogyakarta?
2. What role do fiqh and tasawuf balance play in uniting religions?

1.3 Purpose

The objective of the research is to prove that a good balance of fiqh and tasawuf can draw considerable weight in uniting religious issues and contributing to the thinking that can change religious perceptions of impressionable Muslims.

1.4 Benefits

1. Benefits to the Government

The research benefits governments in terms of national development that require the support of a morally, ethical, and tolerant society. It also supports the 10th point's sustainable development goals (SDGs) of diminishing inequality.

2. For Authors

The research can be a mediation to develop capabilities and improve the intellect of authors in dealing with social issues in society and act as intermediaries for learning to mediate dissent.

3. To people

It is hoped that this research will help the religious out of the perception that causes misunderstandings against Muslims. It is also capable of learning to raise Muslim's own consciousness in the importance of maintaining a balanced understanding of fiqih and tasawuf good living.

2. Methodology

2.1. Types and Data Source

The kind of research that is done is employed and nonemployed, where it is employed with field research supported by literature studies. Electronic data sources are obtained from regression analysis of nonquantitative data and supported by electronic research derived from questionnaires' answers in the form of multiple-choice and related case studies.

The characteristics of Muslim respondents are those who live in Yogyakarta (cities of Kota gede, Sedayu, Semanu, n, and Ngaglik) and coexist with non-muslims and from various backgrounds. That is from the background of the Islamic organization (Nu, Muhammadiyah, MTA), and not from any Islamic organization within the age of 19 to 45 years.

As for the characteristics of non-muslim respondents, those as young as 19- 45 are scattered over Yogyakarta.

2.2. Data-Collection Methods

The method employed in the research is mix method, which is to combine qualitative and quantitative analysis. Qualitative analysis by giving the participants an essay (case study) questionnaire to strengthen evidence and fact of the research's sustainability, then quantifying the quantitative by creating an angular data on the corresponding indicator to find the variable analytical perspective.

The data is drawn by distributing data on questionnaires (for Muslim respondents) which contains a double-point selection for quantitative analysis. A questionnaire that contains case study essays (not interviews) only that a bunch of us come and see the actual data filtering process in order to maintain originality as well as for those who cannot directly fill the Questionnaire because of the special needs or the illiterate need, We read the questions listed on the Questionnaire in person. And the questionnaire deployment consisted of case studies for non-muslim respondents.

The agreement to take data from each of the respondents is indicated on the statement within the frame of researchers' statements and statements that the data of the relevant respondents would be used as research. It is just that the respondent's name is blacked out because this reset contains a small amount of sensitivity.

The questionnaires served in two sets of hard copies and soft copies (Google form), the use of hard copies for responders that could not use forts, while the use of soft copies for responsive ones.

2.3. Variable Research and Sample Population

2.3.1. Research Variable

There are three research variables: independent variables and one variable is the dependent variable.

1. Free variable (independent variable)

Free variables are independent variables and are variables affecting variables bound. For example, the free variables of this research are fiqih (x1) understanding and tasawuf (x2) understanding.

2. Variable bound (dependent variable)

Variables are bound to be non-sufficient, variables affected by other variables. The variable attached to this research is the level of tolerance.

2.3.2. sample population

The population in this research is based on the fact that there are people in the five provinces of Yogyakarta, Indonesia, Indonesia, Indonesia, Indonesia, and Indonesia. With a 19-45 age span.

The size of the sample used in this research follows the valid one suggestion written by roscoe in the book Sugiyono, that is, if in research will do multivariate analysis (a correlation or regression, for example), then the number of sample members is at least ten times the number of variables examined. [4]. Because in this research, there are three variables, so the sample used is 3×10 , which is 30 samples.

2.4. Method of Data Analysis

The data analysis method used is to conduct prerequisites for testing test instruments and scatter plots and multiple regression tests to analyze quantitative data as for analyzing qualitative data using triangulation.

2.4.1. Testing Instrument Test

As for the device used for the prerequisite test:

1. (a) i. A. Validity test

The validity test is a test to describe the level of the instrument used capable of measuring what is measured. A valid instrument means the instrument can measure the measured data. If the instrument is otherwise, then the instrument cannot be used as a measuring data gauge—testing validating instruments using product correlation techniques with SPSS 25. The research reveals its r_s table is 0.361, so when r counters from question $> r$ table are stated, the question is valid, and if r counts from any of the questions As for some questions known to be invalid, then the inquiry is not used (discarded). Based on tests that have been made that an overall measure of reliability proves as for some invalid questions, researchers set it aside and were not used for further tests.

1. (a) i. A. Reliability Test

Reliability testing is used to test the level of consistency or the weariness of an instrument. These tests pertain to trust (trustworthiness) for religious testing using the

help of an SPSS program 25. These research instrument reliability tests used the measurements of Cronbach's alpha on each variable. When the score of Cronbach's alpha under each variable > 0.70 Maybe said the variable is reliable. Cronbach's alpha values chart was proposed by Eisingerich and Rubera.

Nilai Cronbach's Alpha	Tingkat Keandalan
0.0 - 0.20	Kurang Andal
$>0.20 - 0.40$	Agak Andal
$>0.40 - 0.60$	Cukup Andal
$>0.60 - 0.80$	Andal
$>0.80 - 1.00$	Sangat Andal

Figure 1: Reliability Level Cronbach's Alpha[5].

As for the results of the tests obtained is the score of cronbach's alpha from the fiqih understanding questionnaires, the tasawuf understanding, and the tolerance rate, in a row. 0.870; 0.817; .926. Which the result of those religious measurements is that of those things. When adjusted to the chart above, it provided a highly reliable measure for the three variable questionnaires.

1. (a) i. A. Normality Test

Normality tests are used to determine whether or not data distribution is normal. The normal test used in this study was the normal test with colmogorov-smyrna was calculated using type 25 SPSS program software. The researcher USES a degree of significance of tests $\alpha = 0.05$ and if its significance is obtained $> \alpha$ qualities, then the sample comes from a normal-distributed population. On the other hand, if its significance is obtained $< \alpha$, samples come from an abnormal distribution population. The way to know significant or insignificant results of the normal test is to notice Numbers in the significance column (asypm. Sig. (2-tailed) the thing. The normal results of this research examination were normal because the significance gained by 0.200 was greater than α .

2.4.2. Quantitative Data Testing

Quantitative data is tested using two approaches with the scatter plot and the multiple regression hypothesis test. Use of a scatter plot to know and describe a one-way relationship from each free variable to its corresponding variables (x1 with y and x2 with y). While regression test is used to know and describe the correlation of both free variables to its corresponding variables (x1 and x2 to y).

2.4.3. Qualitative Data Testing

The testing of qualitative data in this study is by triangulation of a data source, which is by extracting truths of certain information through various methods and sources of data acquisition. This is by case studies and excavation of some of the residents at the research facility.

2.5. Research Place and Time

Most research is done in the special province of Yogyakarta. As for the people being reached as the target for questionnaire data distribution is Sleman (Ngaglik), Bantul (Sedayu), Yogyakarta (Kota Gede), Gunung Kidul (Semanu region), and Kulonprogo (Nanggulan). Research time is carried out from July 2021-August 2021.

3. Results and Discussion

Using advanced review research methods, researchers have uncovered approximately ten national journals and four research reference books consistent with the title "religious conflict: the influence of fiqh and tasawuf understanding of religious tolerance in Yogyakarta." In conducting searches of various official sites and reference books, researchers use keywords; Conflict of religion in Yogyakarta, the importance of religious tolerance, tolerance in Islam, fiqh and tasawuf as the basis of socialization, community-sharing, religious discrimination in Yogyakarta. Religious Islam was largely tolerant of humanity and taught its members to be social beings one through detailed understanding and tasawuf. A deep understanding of the fixation associated with the differences between madzhab in Islam which leads to various religious viewpoints and legal variations, makes a Muslim more tolerant in various ways [6]. When a Muslim assesses both mindsets and tasawuf simultaneously without interpreting one of them,

there is a moderate Muslim figure because of the religious problems that occur in the field today because of the imbalance between the two. To look to religion with mere reason is a calamity, as is to rely solely on love as shaikh said's statement in his book *Al-Hub fi al-Qur'an*. [7]. In a thesis written by karina khoirun nisa on the topic: the impact of the gus baha on youtube about tolerance of non-muslims in the phenomenon of Alfred schutz quotes gus baha's statement that with the science one has will give rise to an attitude so that when one has sufficient references to tolerance one will be easier to tolerate self-tolerance. [8]. Those who understand tasawuf or sufi have no hatred for anyone for instilling a deep love for god. [9].

Tolerance in Islam is a tolerance of humanity, where a Muslim must be a neighbor, a friend, and a good friend to a fellow human regardless of faith. However, when entering the realm of akidah and worship, Muslims have their limits; religious tolerance does not change their beliefs or worship other religions, but they remain convinced of held religion without allowing believers to believe their own[10].

Researchers also use small management of the distribution of Questionnaire data to prove the correlation between tasawuf's understanding and fiqh Muslim respondents with the level of tolerance they have, as well as to know the perception of non-muslim respondents with several cases relating to the correlation of fiqh understanding and tasawuf understanding of a Muslim.

After it has done a data processing using a scatter plot and then multiple regression with the help of SPSS software 25. It receives results as graphic and chart as follows:

TABLE 1: Relation Between Fiqh Understanding an Tasawuf Understanding Towards Tolerance Level.

Model Summary ^b				
Model	R	R Square	Adjusted Square	R Std. Error of the Estimate
1	.364 ^a	.133	.069	14.884

a. Predictors: (Constant), Tasawuf's Understanding (x2), Fiqh Understanding (x1)
 b. Dependent Variable: Tolerance Level (y)

From one's graph, it may be known that the influence of fiqh understanding of tolerance levels of 0.01% in terms of a person's level of worship (of an outward form such as salat, zakat fasting) can, in a sense, not affect one's tolerance level. On the other hand, Tasawuf's contribution to the level of tolerance by 13% means that the inner purity of one's heart affects the person's tolerance level enough. In contrast, the influence of fiqh and tasawuf understanding of tolerance level is 13,3%, indicating that fiqh understanding also has a fiqh understanding and a tasawuf.

Based on several books that researchers have reviewed and deduced data analysis, it can be said that the understanding of a tasawuf or an inner state, as well as the psychic connections between a person and his or her god, has a more significant influence on the level of tolerance than that of one's external worship. This is true in line with the statement of tasawuf that describes schools that guide the individual so that the individual can achieve harmony and balance in life, for in tasawuf one is invited to process the following: 1) taholli, emptying or cleansing from undignified behavior, 2) tahalli, refilling herself with good character, 3) tajalli, putting god at every breath and act [11]. Therefore, although it is not necessary that superficial understanding of worship is not necessary, worship or understanding fiqih is important because fiqih understanding is the guidance of the worship that his law must have been studying. As for the kalam of a tasawuf cleric Maulana Jalaludin Rumi, famous in the book of Matsnawi, he said, "if love is enough with thought and meaning alone, there will be no command of prayer and fasting," that outward worship should be the proof of a servant's love for his god. Thus, the fiqih understanding and tasawuf understanding must be balanced.

As for qualitative data analysis results from our field observations on cases of religious intolerance affecting other antra and social harmony:

1. (a) i. A. In the town of Kota Gede Yogyakarta in 2020, there were at least two cases of religious conflict in the Kauman mosque of the denial of Gus Muwafiq studies. Towards the end of the year, there was a bad issue of hooking up the Sonobudoyo museum and a merry Christmas. These circumstances have fueled debate between Christians and Islam. [12]. This problem results from poor communication between poor parties and lack of intention to understand the limits of religious tolerance.
- B. There were thirteen churches in Gunung Kidul experiencing discrimination and a form of intolerance as they tried to establish the ecclesiastical administration office. Because the local people refused to build the office [13]. According to the description of one of the first residents from the area, the public rejected the establishment of the church administration because of fear of their rights being disturbed without knowing what use the church's office for. This suggests an understated factor in eating issues that are not yet valid without the background of the issue.
- C. The removal of the permission to build a building of church occurs in Sedayu district, Bantul. [14]. This is because of the rejection of society and the provocative issues that create an unfriendly environment.

D. Discrimination against niqabi Muslims is aimed at Sleman country for those in Sleman country, due to an earlier case involving Muslim tallow (which has no balance in proper fiqh and tasawuf understanding), that is troubling and threatening the safety of other communities. This suggests an intolerance factor in the dissolution of the nature of a religion based on one trait of its people.

To strengthen the fiqh understanding and tasawuf's understanding can properly affect the unity of religious people in Indonesia, seen by the response of respondents rather than muslims we ask at random, in response to some cases we have submitted leads to situations where the subject has fiqh and tasawuf's correct understanding of social matters, Nor subject cases that lack balance of fiqh understanding and correct tasawuf in addressing a social problem.

The result was that the responden' answers contained positive responses were directed to case studies of subjects that had fiqh understanding and correct tasawuf in addressing a social problem.

4. Conclusion

After reviewing some journals, analyzing quantitative and qualitative data can see a bright spot in the research's formula for answers. That there is several factors in the incidence of religious conflict. For muslims themselves, the factor that leads to an intolerance is a lack of understanding of the matter of fiqh understanding and a proper, balanced tasawuf understanding that makes a person religious and live a temple but lose the essence of religion itself of love and tolerance among fellow believers. Also, on the part of the whole religious community is not only Muslims, but an intolerance also occurs because an issue of doubt consumes some factors without first figuring out where the issue is coming from, there is no good communication between religions that cause misunderstandings, and the generalization of the nature of a religion based on one characteristic of the class in the religion, which can cause a one-sided perception.

Proper fiqh and tasawuf comprehension and balanced implementation can affect Indonesia's multireligious unity. Moreover, because the majority of Indonesians are Muslims, when Muslims themselves practice fiqh and tasawuf in a commendable way, they automatically have a moderate understanding of Islam, which places tolerance as a fruitful of the proper implementation of fiqh and tasawuf.

References

- [1] H. Furqon, "Diusir dari desa karena agama, bagaimana mencegah intoleransi di tingkat warga?" [Online]. Available: <https://www.bbc.com/indonesia/indonesia-47801818>.
- [2] R. Andita, "Kasus Penembakan Laskar FPI, Polri Sudah Periksa 83 Saksi," 2021. [Online]. Available: <https://nasional.tempo.co/read/1420717/kasus-penembakan-laskar-fpi-polri-sudah-periksa-83-saksi>.
- [3] Najwa, "Silang Versi FPI-Polisi: Kasus FPI-Polisi, Negara Bisa Apa?," 2020. [Online]. Available: <https://youtu.be/jPB2sOqgRHA>.
- [4] Sugiyono, *Metode Penelitian Kuantitatif, kualitatif, dan R & D*. Bandung: Alfabeta, 2018.
- [5] Rubera, "Drivers of Brand Commitment: A Cross National Investigation," *J. Int. Mark.*, vol. 18, no. 2, pp. 64–79, 2010.
- [6] A. Ghoni, "Fikih Toleransi di Pesantren dalam Perspektif Sosiologi Hukum Islam," *J. Indo-Islamika*, vol. 5, no. 2, pp. 212–240, 2019, doi: 10.15408/idi.v5i2.11748.
- [7] M. Sa'id, *Al-Hub fi al-Qur'an*, 4th ed. Damaskus: Dar al-Fikr, 2011.
- [8] K. K. Nisa, "PENGARUH DAKWAH GUS BAHHA DI YOUTUBE RENTANG TOLERANSI TERHADAP NON MUSLIM DI KECAMATAN MOJOAGUNG DALAM PERSPEKTIF FENOMENOLOGI ALFRED SCHUTZ," Surabaya, 2021.
- [9] H. Muzakkir, "Toleransi Beragama dan Mahabbah dalam Perspektif Sufi," *TEOLOGIA*, vol. 23, no. 1, pp. 125–139, 2012.
- [10] dalimunthe Farhan, "Studi Pemikiran Buya Hamka Dalam Membangun Toleransi Umat Beragama di Indonesia," ResearchGate, 2019. https://www.researchgate.net/publication/330912594_STUDI_PEMIKIRAN_BUYA_HAMKA_DALAM_MEMBANGUN_TOLERANSI_UMAT_BERAGAMA_DI_INDONESIA.
- [11] N. Mizwar, "Tasawuf dan Internalisasi Moderasi Beragama Dalam Menghadapi Problematika Bangsa," Yogyakarta, 2020.
- [12] Subarkah, "Muncul Kasus di Kauman, Pemkot Klaim Tak Ada Intoleransi di Jogja Sejak 2019," 2020. [Online]. Available: <https://jogjapolitan.harianjogja.com/read/2020/11/15/510/1055399/muncul-kasus-di-kauman-pemkot-klaim-tak-ada-intoleransi-di-jogja-sejak-2019>.
- [13] Putsanra, "Kisah GKJ Klasis Jogja: Perjuangan Minoritas Melawan Intoleransi," 2020. [Online]. Available: <https://tirto.id/kisah-gkj-klasis-jogja-perjuangan-minoritas-melawan-intoleransi-f7bN>.

- [14] Suryani, "Ini Akhir Konflik Pendirian Gereja di Sedayu Bantul," 2020. [Online]. Available: <https://jogjapolitan.harianjogja.com/read/2020/01/08/511/1028877/ini-akhir-konflik-pendirian-gereja-di-sedayu-bantul>.
- [15] Anonim, "Tito Karnavian Ungkap Peran Al-Khairat Tangani Kelompok Santoso," 2018. [Online]. Available: <https://www.jawapos.com/jpg-today/30/06/2018/tito-karnavian-ungkap-peran-al-khairaat-tangani-kelompok-santoso/>.
- [16] A. Kurnia, "Penulis Eat, Pray, Love Ungkap Wajah Islam Akibat Wanita RI, Oprah Winfrey Terkejut," 2021. [Online]. Available: <https://www.merdeka.com/trending/penulis-eat-pray-love-ungkap-wajah-islam-akibat-wanita-ri-oprah-winfrey-terkejut.html>.
- [17] H. Ulya, "Diusir dari desa karena agama, bagaimana mencegah intoleransi di tingkat warga?," 2019. [Online]. Available: <https://www.bbc.com/indonesia/indonesia-47801818>.
- [18] A. Hayder, "Jilbab di sekolah negeri: 'Saya lepas Jilbab dicap bermoral buruk, diintimidasi, dikucilkan lingkungan,'" 2021. [Online]. Available: <https://www.bbc.com/indonesia/indonesia-56425516>.