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Research Article

A Study Between Tawhid And Pluralism In Buya Hamka And Nurcholish Madjid's Interpretation Of Kalimatun Sawa In A Comparative Review

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Abstract. This article attempts to explain the sentence sawa in interfaith. This concept needs to be further researched because it is anticipated as one of the approaches to inter-religious relations. Kalimatun sawa is a concept that comes from the Koran, namely Surah Ali Imran: 64, which is often used in inter-religious relations. However, there is a difference of opinion from two well-known Indonesian intellectual figures, namely Buya Hamka and Nurcholish Madjid, because they believe that Kalimun Sawa is religious pluralism and there are those who think Kalimun Sawa is a concept that explains that Islam is the only religion that is approved by Allah. . This type of research leads to qualitative research which is based on library research, both print and digital. By using comparative analysis, the author will explain the views of the two intellectuals to be analyzed and compared to reveal their different thought patterns. According to Hamka, Kalimun Sawa is an invitation to the people of the book to return to monotheism in order to establish Islam as the only true religion, on the other hand, Nurcholish Madjid interprets Kalimun Sawa as an effort to unite religions on the same

basis. The research results state that current research regarding the Kalimun Sawa concept is not comprehensive enough to develop Nurcholish Madjid's ideas as a whole. Nurcholish Madjid put forward the idea of comprehensive theology, emphasizing Islamic universalism and the need for harmony between Islam, Indonesian culture and modernity. He believes Kalimun Sawa can become a common platform for various religions and contribute to the development of a multicultural model in interfaith relations in Indonesia. In closing, Buya Hamka and Nurcholish Madjid discussed the Kalimatus Sawa concept in the context of interreligious relations, but Nurcholish Madjid's synthetic theological ideas and the role of Kalimatus Sawa in introducing Multiculturalism were more comprehensive and relevant to contemporary Indonesia.

Keywords: Pluralism, Monotheism, Inter-Religious Relations, Buya Hamka's Perspective, Nurcholish Majid's Perspective.

Abstract. Tulisan ini berusaha untuk menjelaskan tentang kalimatus sawa dalam antaragama. Yang mana konsep ini perlu lebih jauh untuk diteliti karena diantisipasi sebagai salah satu pendekatan dalam hubungan antar agama. Kalimatus sawa merupakan konsep yang berasal dari Al-Qur'an yaitu surat Ali Imran: 64, yang mana sering digunakan dalam hubungan antaragama. Namun, ada perbedaan pendapat dari dua tokoh intelektual Indonesia yang terkenal yaitu Buya Hamka dan Nurcholish Madjid, karena mereka berpendapat bahwa kalimatus sawa merupakan pluralisme agama dan ada yang berpendapat kalimatus sawa adalah konsep yang menjelaskan bahwa islam adalah satu-satunya agama Yang diridhoi oleh Allah. Jenis penelitian ini mengarah kepada kualitatif yang didasarkan pada penelitian kepustakaan baik cetak ataupun digital. Dengan menggunakan analisis komparatif, penulis akan menjelaskan pandangan kedua intelektual tersebut untuk dianalisis dan dibandingkan untuk mengungkapkan pola pemikiran mereka yang berbeda. Menurut hamka kalimatus sawa adalah ajakan kepada ahli kitab untuk Kembali pada tauhid agar menetapkan islam sebagai satu-satunya sebagai agama yang benar, sebaliknya Nurcholish Madjid menafsirkan kalimatus sawa adalah Upaya untuk menyatukan agama-agama di atas landasan yang sama. Hasil Penelitian menyebutkan bahwa Penelitian saat ini mengenai konsep Kalimun Sawa belum cukup komprehensif untuk mengembangkan gagasan Nurcholish Madjid secara utuh. Nurcholish Madjid mengemukakan gagasan teologi komprehensif, menekankan universalisme Islam dan perlunya keselarasan antara Islam, budaya Indonesia, dan modernitas. Ia meyakini Kalimun Sawa dapat menjadi platform bersama bagi berbagai agama dan berkontribusi dalam pengembangan model multikultural dalam hubungan antaragama di Indonesia. Sebagai penutup, Buya Hamka dan Nurcholish Madjid membahas konsep Kalimatus Sawa dalam konteks relasi antaragama, namun gagasan teologi sintetik Nurcholish Madjid dan peran Kalimatus Sawa dalam mengenalkannya Multikulturalisme lebih komprehensif dan relevan dengan Indonesia kontemporer.

Kata Kunci: Pluralisme, Tauhid, Hubungan Antaragama, Perspektif Buya Hamka, Perspektif Nurcholish Majid.

INTRODUCTION

Indonesia is a country that has very abundant religious and cultural diversity. Even though Indonesia has used the motto *Bhinneka Tunggal Ika*, there are still problems and conflicts in inter-religious relations in Indonesia¹. Interreligious relations are a very crucial issue in our country. Problems in interreligious relations in Indonesia are not something new. Since the beginning of Indonesian independence, there has been conflict between Muslims and Christians in Ambon

¹ H A Harmakaputra, "Interfaith Relations in Contemporary Indonesia: Challenges and Progress," *Religion and World Affairs Series*, 2016, 1-15.

and Maluku². Apart from that, there is also conflict between Muslims and Hindus in Bali³. These conflicts are proof that harmony between religious communities in Indonesia still needs to be built and maintained. According to some groups, religion is often a source of conflict, but from the perspective of religious people, it is actually a source of peace and harmony. Islam is a religion that invites peace and harmony between religions. In the Islamic religion there are also concepts that are used as an approach to inter-religious relations with the hope of creating tolerance, harmony, peace and good relations between religions. One of them is the concept of Kalimatus sawa⁴.

Kalimatus sawa is a term used to describe the similarities between Islamic teachings and other religions. In the perspective of Buya Hamka and Nurcholish Madjid, Kalimatus sawa is an important concept in inter-religious relations. Buya Hamka emphasized the importance of understanding the similarities between religions to encourage harmony and peace between people of different religions. Meanwhile, Nurcholish Madjid believes that Kalimatus sawa can be used as a basis for inter-religious dialogue and cooperation⁵.

Kalimatus sawa' comes from the Al-Qur'an Surah Ali Imran: 64 verses are often used as an approach in inter-religious relations, Kalimatus Sawa' is also interpreted in the form of equality or unity in trust and confidence between Muslims, in the context of inter-religious relations, Kalimatus Sawa" can be used as a meeting point or symbol of unity and tolerance between religious communities. Kalimatus sawa' basically refers to the concept of equality or equality in inter-religious relations. This concept means that despite differences in religious beliefs, all humans should be respected and treated fairly. In an Islamic perspective, the concept of Kalimatus sawa' can be found in the teachings of the Qur'an which teaches that all humans were created by Allah with the same rights and dignity.⁶

However, scholars differ in their opinions regarding the Kalimatus Sawa', some use religious pluralism as its basis and there are those who reject this by stating that the Sentun Sawa' is an affirmation that Islam is the only religion approved by Allah, both of these thoughts appeared in two prominent scholars in Indonesia, namely Buya Hamka and Nurcholis Majid⁷. Buya Hamka and Nurcholis Majid are two prominent Muslim figures in Indonesia who have different views on various matters, including the interpretation of the Sentaun Sawa'. Even though both of them agree on the importance of Kalimatus sawa' in Islam, there are several differences in the meaning they give to Kalimatus sawa'. Both Buya Hamka and Nurcholis Majid agree

² Maksimus Regus, "Interreligious Conflicts in Post-Authoritarian Indonesia: Assumptions, Causes, and Implications," *Jurnal Politik* 5, no. 2 (2020): 199, <https://doi.org/10.7454/jp.v5i2.267>.

³ Harmakaputra, "Interfaith Relations in Contemporary Indonesia: Challenges and Progress."

⁴ Hasani Ahmad Said, "Kalimatus Sawa" 15, no. 1 (2019), <https://doi.org/10.18196/AIJIS.2019.0095.55-81>.

⁵ Zainal Abidin, "167188-ID-Teologi-Inklusif-Nurcholish-Madjid-Harmo," *Humaniora*, 2014, 665-84.

⁶ Harda Armayanto and Adib Fattah Suntoro, "Konsep Kalimat Sawa' Dalam Hubungan Antaragama: Analisis Komparatif Pandangan Hamka Dan Nurcholish Madjid," *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir* 3, no. 2 (1970): 199-223, <https://doi.org/10.19109/almisykah.v3i2.15073>.

⁷ Armayanto and Suntoro.

that Kalimatun sawa' has the potential to strengthen harmonious and mutually respectful inter-religious relations, and also Buya Hamka and Nurcholish Madjid's views on Kalimatun sawa can be seen as a manifestation of efforts to advance inter-religious relations in Indonesia⁸. As a country with a variety of religious communities, both positive and negative. Understanding the concept of Kalimatun sawa can be a valuable tool for promoting mutual respect, understanding, and cooperation among various religious communities in Indonesia. Therefore, the researcher will describe the views of the two Muslim intellectual figures to then be analyzed and compared so that the patterns of thinking of the two intellectual figures can be seen.⁹.

Literature Review

In research conducted by Qurrata A'yun and Hasani Ahmad Said¹⁰ which focuses on the interpretation of Indonesian scholars regarding the word Kalimatun sawa which is mentioned in the Al-Qur'an, Surah Ali Imran: 64. The conclusion of this research is that the meaning of Kalimatun sawa is consistent, fair, balanced, and not debatable. The word emphasizes the prohibition on ascribing partners to Allah, and rejects the idea that humans are elevated to be gods. And the research aims to introduce tolerance in Indonesia's diverse society.

The research methodology uses qualitative research, and data is collected from primary and secondary sources. The interpretation of Indonesian ulama regarding Kalimatun sawa is discussed thoroughly, including their perspective on the meaning and implications of the word. This research also looks at the importance of dialogue and understanding between different religions in building and fostering harmonious relationships.

This research also mentions experiences that show similarities between religions, especially Abrahamic religions, both in terms of belief in the oneness of Allah and moral values. Pluralism figures such as Nurcholish Madjid argue that all religions meet in their belief in the Almighty God and resistance to power being used at will. The concept of Kalimatun sawa is also used in the Indonesian government, such as in the Pancasila ideology. The interpretation of the Qur'an by Indonesian scholars also has an important role in the interpretive tradition in Indonesia.

In research conducted by Harda Armayanto and Adib Fattah Suntoro¹¹ explains the concept of Kalimatun sawa in interfaith relations, with a focus on the perspectives of Hamka and Nurcholish Madjid. The concept of Kalimatun sawa is often used as an approach in interreligious relations. However, there are differences of opinion among scholars regarding this concept, with some basing it on religious pluralism and others rejecting it by asserting that Islam is the only blessed religion. Hamka and Nurcholish

⁸ Amalia Yunia Rahmawati, *Spiritualisasi Islam*, 2020.

⁹ A.G. Muhaimin, "The Islamic Traditions of Cirebon: Ibadat and Adat Among Javanese Muslims : Ibadat and Adat Among Javanese Muslims," *The Islamic Traditions of Cirebon: Ibadat and Adat Among Javanese Muslims : Ibadat and Adat Among Javanese Muslims*, no. July (2006), https://doi.org/10.26530/oopen_459298.

¹⁰ Said, "Kalimatun Sawa'."

¹¹ Armayanto and Suntoro, "Konsep Kalimat Sawa' Dalam Hubungan Antaragama: Analisis Komparatif Pandangan Hamka Dan Nurcholish Madjid."

Madjid, two prominent intellectual figures in Indonesia, are associated with these different concepts. This research is qualitative in nature and is based on library research, using comparative analysis to describe and compare the perspectives of the two intellectual figures. According to Hamka, this word is an invitation to the people of the book to return to monotheism, establishing Islam as the only true religion, while Nurcholish Madjid interprets the sentence sawa as an effort to unite religions based on similarities, related to the concept of al-Islam as an attitude. submit to God. Despite existing differences, the idea of Kalimatun sawa is seen as the right approach in interreligious relations. This article discusses the meaning and interpretation of the word "sawa" in the Al-Quran. The term "sawa" can be found in various places in the Al-Qur'an with different meanings. Different scholars give different interpretations of this word, such as the same word, common ground, or the same word. These interpretations are based on an understanding of the terminology of the Qur'an and the context of the Verses.

Imam al-Qurthubi, Ibnu Katsir, Muhammad Abduh, Rasyid Ridha, Sayid Qutb, and Wahbah al-Zuhaili all agree that the word "sawa" in Ali Imran's letter: 64 refers to the concept of Tawhid. They interpreted it as a call to monotheism and a prohibition against polytheism. This verse is addressed to the people of the book and their deviation from monotheism. The socio-historical context of this verse is the diverse society of Medina, where the Prophet Muhammad had to build a harmonious community. This verse is also considered a madaniyyah verse, which was revealed after the migration of the Prophet Muhammad to Medina.

In research conducted by Zainal Abidin, Nurcholish Madjid's inclusive theological thinking begins with an understanding of Islam. The point is that all the heavenly messages that were revealed are called Islam, which in its general sense means perfect surrender or complete obedience to God's commands. Based on data and analysis carried out by Zainal Abidin, it was concluded that the inclusive theology carried out by Nurcholish Madjid was divided into three fields of study, namely religion, politics and culture. In the interreligious field there are three accompanying concepts, namely exclusivism, inclusivism and parallelism. And of these three concepts, Nurcholish Madjid follows the second concept, namely Inclusivism, which for Nurcholish Madjid, inclusivism is based on the spirit of humanity and universality of Islam. This research uses a hermeneutic approach and uses the library research method by reading books by Nurcholish Madjid as primary data, and books by other authors as secondary sources. With the aim of understanding Nurcholish Madjid's inclusive theology¹²

Theoretical Study of Interreligious Relations

Nurcholish Madjid's theory of interfaith relations emphasizes pluralism and inclusiveness¹³. He believes that pluralism is a religious principle that recognizes

¹² Abidin, "167188-ID-Teologi-Inklusif-Nurcholish-Madjid-Harmo."

¹³ Johan Setiawan, "Pemikiran Nurcholish Madjid Tentang Pluralisme Agama Dalam Konteks Keindonesiaan," *Zawiyah: Jurnal Pemikiran Islam* 5, no. 1 (2019): 21–38.

religious freedom and the risks borne by each member of each religion¹⁴. He also acknowledged the importance of living in harmony with people of different religions¹⁵. According to Nurcholish Madjid, the root of conflict between religious communities in Indonesia lies in competition to change religions¹⁶. Nurcholish Madjid's pluralistic approach to religion is based on the idea that there are many paths to one truth, namely God¹⁷. He believed that all religions should be respected and their followers should be allowed to practice their beliefs freely¹⁸. Nurcholish Madjid's theory of interfaith relations is very important because it introduces tolerance and understanding between different religious communities

Buya Hamka theory, he was a leading Indonesian Islamic scholar and writer who lived from 1908 to 1981. He believed in the importance of religious tolerance and advocated it in his writings and teachings.¹⁹ According to Buya Hamka, tolerance means giving peace to other religions and giving freedom to other people to choose a religion according to their beliefs without any coercion.²⁰ He also believes that all humans are given the freedom by God to embrace any religion without any coercion²¹. Buya Hamka's views on religious tolerance are based on his interpretation of the Koran, especially in his work, namely Tafsir Al-Azhar.²² He believes that treating followers of other religions well and fairly is a form of religious tolerance, but he also believes that there must be boundaries to avoid mixing Islamic beliefs with other religions.²³ Buya Hamka's ideas about religious tolerance are still relevant today and can be used to introduce peaceful coexistence among people of various religions in Indonesia

Quraish Shihab's theory is to emphasize the importance of peaceful coexistence between people of different religions and encourage Muslims to engage in dialogue with people of other religions. He also argued that Islam is a religion of love and Muslims should show compassion and respect to people of other religions.

¹⁴ Setiawan, "Pemikiran Nurcholish Madjid Tentang Pluralisme Agama Dalam Konteks Keindonesiaan."

¹⁵ Suryadi, "Teologi Inklusif Nurcholish Madjid (Pemikiran Tentang Pluralisme Dan Liberalisme Agama)."

¹⁶ Setiawan, "Pemikiran Nurcholish Madjid Tentang Pluralisme Agama Dalam Konteks Keindonesiaan."

¹⁷ APRILIANA, "Pluralisme Agama Dalam Pandangan Nurcholish Madjid."

¹⁸ Suryadi, "Teologi Inklusif Nurcholish Madjid (Pemikiran Tentang Pluralisme Dan Liberalisme Agama)."

¹⁹ Muthmainnah Muthmainnah, "Konsep Toleransi Beragama Dalam Al-Quran Perspektif Buya Hamka Dan Thoifur Ali Wafa," *Bayan Lin-Naas: Jurnal Dakwah Islam* 5, no. 1 (2021): 1, <https://doi.org/10.28944/bayanlin-naas.v5i1.246>.

²⁰ Muthmainnah, "Konsep Toleransi Beragama Dalam Al-Quran Perspektif Buya Hamka Dan Thoifur Ali Wafa."

²¹ Hendri Gunawan, "TOLERANSI BERAGAMA MENURUT PANDANGAN HAMKA DAN NURCHOLIS MADJID NASKAH PUBLIKASI Diajukan Untuk Memenuhi Tugas Dan Syarat-Syarat Guna Memperoleh Gelar Sarjana Ushuluddin (S.Ud) Pada Program Studi Perbandingan Agama (Ushuluddin) Oleh," 2015.

²² N Nurlina and B Busro, "The Concept of Religious Tolerance in Indonesia According to Buya Hamka in Tafsir Al-Azhar," *Gunung Djati Conference Series* 4 (2021): 467-79.

²³ Nurlina and Busro, "The Concept of Religious Tolerance in Indonesia According to Buya Hamka in Tafsir Al-Azhar."

Apart from that, Quraish Shihab also wrote in one of his books about the concept of Darussalam, which he defined as a place of peace and security, and argued that this concept should be applied to interfaith relations.²⁴

RESEARCH METHODS

The methodology of this article uses library research, specifically data collection methods by understanding and studying theories from various documents related to research. According to Zed (2004), library research includes four stages, namely preparing the necessary tools, preparing work folders, managing time, reading and recording research library materials. Collect data by researching and developing various sources such as books, journals and existing research²⁵. The analysis method used is descriptive analysis, which is a statistical analysis method which aims to provide a description or overview of research subjects based on variable data obtained from certain subject groups.²⁶This analysis helps in describing, demonstrating, or helping to summarize data points. Descriptive analysis is divided into two types, namely qualitative descriptive analysis and quantitative descriptive analysis.²⁷

DISCUSSION

Buya Hamka's Views On Kalimatun Sawa

Buya Hamka's opinion on the concept of Kalimun Sawa' comes from his tafsir, namely the Al-Azhar tafsir. Before entering into a discussion of his views, it is necessary to know that the Al-Azhar tafsir uses the bi al-iqtiran tafsir method, which combines two tafsir methods: tafsir bi al-ma'tsur and bi al-ra'yi interpretation method²⁸In terms of the composition of the interpretation, Al-Azhar's interpretation uses the tahlili method which starts sequentially from al-fatihah to al-Nas. The styles of hamka interpretation are literary and social. This style can be seen in his interpretation, where Hamka, a writer, tries to compose his interpretation in language that is easy for all groups to understand.²⁹

Hamka interprets Surah Ali Imran: 64 starting with his explanation where this verse is tied to the mubahalah event explained in the previous verse. The revelation of this verse is a form of preaching to them and is not a contradiction. Hamka interprets the verse "although the differences between Jews, Christians and Muslims look different,

²⁴ Kamarusdiana Kamarusdiana, "Al-Qur'an Dan Relasi Antar Umat Beragama; Diskursus Tentang Pendidikan Pluralisme Agama Di Indonesia," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 5, no. 3 (2018): 241-54, <https://doi.org/10.15408/sjsbs.v5i3.9811>.

²⁵ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 33-54, <https://doi.org/10.21831/hum.v21i1.38075>.

²⁶ Latifah Uswatun Khasanah, "Analisis Data Kuantitatif, Kenali Analisis Deskriptif," *DQ LAB*, 2021.

²⁷ Muh. Son Aghni, "Analisis Deskriptif: Pengertian, Tujuan, Metode, Dan Cara Membuatnya," *educativa.id*, 2023.

²⁸ Avif Alfiyah, "METODE PENAFSIRAN BUYA HAMKA DALAM TAFSIR AL-AZHAR," *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1 (2017), <https://doi.org/10.18592/jiiu.v15i1.1063>.

²⁹ Dewi Murni, "Tafsir Al-Azhar: Suatu Tinjauan Biografis Dan Metodologis," *HUNAF: Jurnal Studia Islamika* 6, no. 3 (2009): 359, <https://doi.org/10.24239/jsi.v6i3.146.359-376>.

they have the same sentence and are a meeting point.³⁰. Kalimatun sawa' is a form of prohibition on worshipping other than Allah, as well as a form of prohibition on associating partners with anything. Hamka says in his book: "Let's return to the core of the teaching, one sentence does not say, one God has no alliance with another, there is no intermediary. In this case there is no difference in our core. This is the source of our strength and this is also the source of your strength."³¹

Hamka explained that this principle of teaching which has the value of monotheism already exists in the Jewish and Christian religions. In Judaism it is called the "Commandment of Ten" while in Christian teachings, there is a command to unite God, namely a phrase from Isa al-Masih which was quoted by John in his Gospel which reads "this is eternal life, namely so that they know you, the One God and Yes, and it is Jesus Christ whom you have sent."³²

Hamka then explained that the prohibition against appointing a god other than Allah does not require using the word "God" about someone, but when we place other people's orders or provisions on a par with Allah's provisions, that is a form of fulfillment. To strengthen this argument, Hamka quotes from a hadith about Adi bin Hatim's friend, a former Christian priest, who had discussions with the Prophet Muhammad. It is said that one day the Prophet Muhammad was giving a lecture about monotheism in which he mentioned that the people of the book had deified their priests. Hearing this statement, Adi bin Hatim then confirmed that Christians do not deify their priests. Then the Prophet Muhammad explained that in the Christian religion, all halal and haram rules are determined by the priest, whose adherents are obliged to accept them as they accept the rules from Allah. This is a form of human fulfillment³³. For Muslims who live in this era of religious chaos so that there are thoughts that want to unite all religions, this verse is also the main core of preaching. A preacher and preacher should be able to bring people to the unity of religious teachings by stating this verse. This is the verse of preaching that must be used as the core, which leads to the meeting point.

Hamka also explained that this verse was used by the Messenger of Allah as an excuse when he sent a call for preaching to Heraclius, the King of the Romans who was in Syria to be willing to convert to Islam.³⁴.

Nurcholis Majid's Views On Kalimatun Sawa

Nurcholis Majid is a Muslim scholar who was born on March 17 1939 in Jombang, East Java. In his thinking about the Kalimun Sawa concept, it is closely tied to the issue of religious pluralism. Nurcholis Majid addresses the pluralism of society, it is not enough just to acknowledge and surrender to the fact that society is plural, but the basic thing is that it must be accompanied by an attitude of accepting pluralism as a positive thing and a blessing from God, so that for Nurcholis Majid,

³⁰ Hamka, "Tafsir Al-Azhar Jilid 2: Ali Imran.An-Nisa," *Pustaka Nasional PTE LTD Singapura*, 1982, 700-1568.

³¹ Hamka.

³² Hamka.

³³ Hamka.

³⁴ Said, "Kalimatun Sawa'."

pluralism is a necessity for the safety of the people. man³⁵Nurcholis Majid said "so pluralism is actually sunnatullah which will not change, so it cannot be opposed or denied".³⁶ It is with this pluralist theology that Nurcholis Majid reconstructs the interpretation of the verses of the Koran regarding religious pluralism and inter-religious relations, one of which is related to the Kalimatun Sawa'.

In Nurcholis Majid's opinion, epistemologically, kalimun sawa' is the same idea or principle. It is a teaching that becomes a "common platform" between various groups. In his explanation in surah Ali-Imran: 64, Nurcholis Majid emphasized that all religions initially adhered to the same principle, namely surrender to the Almighty God. These religions will gradually discover their own original truth, so that everything will be based on one meeting point "common platform" or in the Qur'an it is called Kalimatun sawa'.

Nurcholis Majid underlined four things that are the essence of Surah Ali Imran: 64, namely, first, there is an order to find common ground between adherents of various religions. Second, the common ground is monotheism or belief in the one and only God. Third, monotheism demands the absence of myths about fellow humans or creatures. Fourth, if efforts to find common ground fail then each must be given the right to freely defend the faith system he or she adheres to.³⁷

In another statement, Nurcholish Madjid holds the view that monotheism or the understanding of the one and only God, is the core of universal truth. And according to him, all mankind from the beginning of their existence believed in monotheism which was symbolized in themselves and believed in Adam as the first human in Semitic religious beliefs.³⁸. So the task of the apostles was to teach about monotheism, and guide humans to obey God alone. This understanding of monotheism as the core of universal truth is proof that the Qur'an teaches pluralism. This is an inclusive point of view according to Nurcholish Madjid.

If mapped into the religious thought of Nurcholish Madjid's religious theology, the concept of Kalimatun sawa is the culmination of the entire building of his thought. Ahmad Nawawi in his book about Nurcholish Madjid, describes the building of Nurcholish Madjid's thoughts as a pyramid. Where in stages from the lowest to the highest starting from the concept of continuity, universality, and the unity of the prophets and Islamic revelation, the universal message of the prophets, all religious adherents are people of the book, and the highest is the Kalimatun Sawa as unity in diversity³⁹Nurcholish Madjid's views on Sentun Sawa ultimately have an impact on the truth claim which is formulated in a theological concept called "Inclusive theology". This understanding states that truth is not only found in one's own group,

³⁵ Suryadi, "Teologi Inklusif Nurcholish Madjid (Pemikiran Tentang Pluralisme Dan Liberalisme Agama)."

³⁶ Islam Nurcholish Madjid, "Doktrin Dan Peradaban," *Jakarta: Paramadina*, 2000.

³⁷ Nurcholis Majid, "Karya Lengkap Nurcholish Madjid," no. Icmi (2020): 281–82.

³⁸ Nurcholish Madjid, "Islam Doktrin Dan Peradaban, Sebuah Telaah Kritis Tentang Keimanan, Kemanusiaan, Dan Kemodernan," 2019, 74.

³⁹ Ahmad Nawawi, *Nurcholis Madjid Dan Teologi Islam (Rekonstruksi Islamic Worldview Pluralisme Agama Perspektif Cak Nur)*, *Angewandte Chemie International Edition*, 6(11), 2015.

but also in other groups, including religious communities⁴⁰ Apart from that, Nurcholish Majid's interpretation of the Kalimun Sawa also had an impact on his views on the doctrine of salvation. A person will not automatically gain salvation in the afterlife or become a follower of the truth just because he joins a certain religious community. However, salvation can be achieved as long as he believes in Allah, the Last Day, and does good deeds.

From the explanation of the concept of kalimun sawa' according to Hamka and Nurcholis Majid, it can be seen that the views of these two figures have aspects of similarities and differences that are quite fundamental, making it interesting to analyze. The differences in views of these two figures are caused by different intellectual backgrounds, such as Hamka, who is known as an interpreter, writer and historian, so his thinking tends to be systematic and has a lot of empirical data.⁴¹

Meanwhile, Nurcholis Majid is known as a person who is an academic who has studied a lot of philosophical issues and is known as a humanist, so his style of thinking tends to be more critical-philosophical, and uses a metaphorical language style full of analogies.⁴²

Explanatory Views Of Hamka And Nur Cholis Madjid In The Comparative Review Of Kalimatus Sawa

From the explanation above regarding the concept of Kalimatus sawa according to Buya Hamka and Nurcholish Majid, we can understand that the views of these two intellectuals have aspects of similarities and differences that are quite essential, so this is interesting to study. The differences in thinking between these two intellectuals could be due to their different backgrounds. Like Hamka, who is known as an expert in interpretation, literature and historian, so his style of thinking tends to be systematic and supported by empirical data and explained simply.⁴³ Meanwhile, the background of Nurcholish Majid, who is known as an academic who studies philosophy, is a humanist, so he has a style that tends to be more philosophically critical, brought with him a cultural approach and explained in a metaphorical language style that contains many analogies.⁴⁴

Among the differences between the two intellectuals which are quite essential in the discussion of Sentun Sawa is the issue of monotheism and its application in inter-religious relations. As is known above, Hamka interprets the sentence sawa in Ali Imran: 64 referring to the pronunciation of the verse, namely in the form of a command to worship only Allah and a prohibition against associating partners with Him.⁴⁵ Thus, Kalimun Sawa is a da'wah or invitation to non-Muslims to reveal that in fact in the Jewish and Christian religions there are the same teachings but they

⁴⁰ Maria Ulfa, "Mencermati Inklusivisme Agama Nurcholish Majid," *Kalimah* 11, no. 2 (2013): 238, <https://doi.org/10.21111/klm.v11i2.94>.

⁴¹ Alfiah, "METODE PENAFSIRAN BUYA HAMKA DALAM TAFSIR AL-AZHAR."

⁴² Ahmad Nabil Amir and Tasnim Abdul Rahman, "Cak Nur: Intelektual Cerdas Indonesia (Studi Biografi)," *At-Ta'fikir* 14, no. 1 (2021): 99-105, <https://doi.org/10.32505/at.v14i1.2817>.

⁴³ Alfiah, "METODE PENAFSIRAN BUYA HAMKA DALAM TAFSIR AL-AZHAR."

⁴⁴ Nabil Amir and Abdul Rahman, "Cak Nur: Intelektual Cerdas Indonesia (Studi Biografi)."

⁴⁵ Hamka, "Tafsir Al-Azhar Jilid 2: Ali Imran.An-Nisa."

have abandoned them. Hamka also believes that Islam is the only true religion, because only Islam practices monotheism. And salvation can only be achieved for those who apply monotheism. Therefore, the Prophet Muhammad was ordered to invite them to the sentence *Kalimatun sawa*, namely monotheism in its true meaning. And this is written in the preaching letters of the Prophet Muhammad to Heraclius and Muqauqis.

Buya Hamka's views on *Kalimatun sawa* are also related to his thoughts regarding inter-religious tolerance. Buya Hamka did not build the concept of tolerance with a pluralism approach that seeks to equalize religions at certain levels. However, Buya Hamka still places Islam as the only true religion and safe path. Islam for Hamka is not enough just to surrender and believe. This religion demands pious deeds in accordance with the commands of Allah and the Prophet.⁴⁶

On that basis, for Hamka, religious tolerance in Islam must be based on *Aqidah*. Religious tolerance is an attitude of mutual respect for each other's beliefs in religion while adhering to each other's core teachings. Hamka also strongly criticized Muslims who argued "for the sake of tolerance" but abandoned their faith. He demonstrated this firm attitude by issuing a fatwa prohibiting the joint celebration of Christmas and Eid al-Fitr. Because according to Hamka, building tolerance is not by pawning your *Aqidah*⁴⁷

Different from Buya Hamka, Nurcholish Madjid's style of thinking tends to be inclusive. He understands monotheism in the words of *Kalimatun Sawa* as the core of universal truth and evidence that the Qur'an teaches religious pluralism. With the emergence of the *Kalimatun sawa* concept, Nurcholish Madjid saw that all religions initially adhered to the same principles, so that truth is found in all religions. From here, everyone can achieve salvation in the afterlife as long as they believe in Allah, the Last Day, and do good deeds. In this case, tolerance between religious communities, according to Nurcholish Madjid's view, the concept of *Kalimatun sawa* must be placed as a common platform where all religions are at the same point.⁴⁸

The similarities in the thoughts of the two intellectuals, namely Buya Hamka and Nurcholish Madjid, are: both of them agree that the *Kalimatun Sawa* concept really needs to be applied as an inter-religious approach. Hamka very optimistically stated that preachers are strongly advised to correctly understand the interpretation of the Qur'an in Surah Ali Imran: 64 and convey it to the people. Likewise, Nurcholish Madjid made the concept of *Kalimatun sawa* the meeting point or culmination of the building of religious theological thought that he pioneered.

The Relevance Of Sawa Kalimatun To Interreligious Relations

Kalimatun sawa is a term used in the Qur'an which means "same words"⁴⁹. This term is mentioned in Ali Imran's letter: 64 and is interpreted as a meeting point in

⁴⁶ Hamka, "Iman Dan Amal Shaleh," no. III (1986): 154.

⁴⁷ Buya Hamka, *Dari Hati Ke Hati*, 2020.

⁴⁸ Nurcholis Majid, *Dialog Diantara Ahli Kitab (Ahl-Kitab): Sebuah Pengantar Tiga Agama Satu Tuhan* (mizan, 1999).

⁴⁹ Mohamed Imran Mohamed Taib, "A Muslim's Perspective on Interfaith," *DIALOGOSPHERE*, 2023.

the concept of plurality⁵⁰. The concept of Kalimatun sawa is very important in interreligious relations because it emphasizes the importance of finding common ground between different religions and using conversation to get to know each other.⁵¹ Here are some ways in which Kalimatun sawa is relevant to interfaith relations:

- a. Introducing dialogue: the Kalimun Sawa concept encourages people from various religions to dialogue with each other. By finding common ground, people can build relationships and work to achieve common goals⁵²
- b. Emphasize respect: to find common ground, people must respect each other's beliefs and values. Kalimatun sawa introduces respect for diversity and encourages people to learn from each other⁵³.
- c. Encourages cooperation: When people of different faiths work together, they can achieve great things. Kalimatun sawa emphasized the importance of cooperation and encouraged people to work together to achieve common goals⁵⁴.
- d. Introducing peace :by finding common ground and working together, people of different religions can introduce peace and harmony in their communities. Kalimatun sawa encourages people to build relationships and work to achieve shared goals, which can lead to a more peaceful and harmonious society⁵⁵.

CONCLUSION

The concept of Kalimatun sawa has been discussed very well by Buya Hamka and Nurcholish Madjid in the context of interfaith relations. However, existing research on this topic is not complete enough to fully develop Nurcholish Madjid's ideas. Nurcholish Madjid's idea of inclusive theology which emphasizes Islamic universalism and the need for harmony between Islam, Indonesian culture and modernity. He believes that Kalimun Sawa can become a common platform for different beliefs and can contribute to the development of a multicultural paradigm for interfaith relations in Indonesia. In conclusion, both Buya Hamka and Nurcholish Madjid have discussed the concept of Kalimun Sawa in the context of interreligious relations, but Nurcholish Madjid's ideas regarding inclusive theology and the role of Kalimun Sawa in introducing multiculturalism are more complete and relevant for contemporary Indonesia.

⁵⁰ Qurrata A'yun et al., "Interpretation of Sura Ali Imrān Verse 64 about Kalimatun Sawā': An Analysis Study of Ma'na-Cum- Maghza," 2021, <https://doi.org/10.4108/eai.20-10-2020.2305165>.

⁵¹ A'yun et al.

⁵² Taib, "A Muslim's Perspective on Interfaith."

⁵³ Hepni; Babun Sukarto; Abd. Muis Thabrani, "INCLUSIVE ISLAMIC DA'WAH MANAGEMENT (A New Direction towards the Harmony of Civilization)," *Journal of Positive School Psychology* 6, no. 4 (2022): 6987-95.

⁵⁴ Suraya Sintang et al., "The Spirit of Human Fraternity Pervades Sabah's Inter -Religious Landscape Preserving Unity in Diversity," *Afkar* 24, no. 1 (2022): 191-242.

⁵⁵ Adeng Muchtar Ghazali, "THE CONCEPT OF TOLERANCE IN ISLAMIC EDUCATION," *Ejournal of Sunan Gunung Jati* 1 (2014): 17.

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