

Criticism Of The Qur'an On Syncretism (Analysis Of The Sacralization Of The Symbol Of Tawheed)

by Made Saihu

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CRITICISM OF THE QUR'AN ON SYNCRETISM (ANALYSIS OF THE SACRALIZATION OF THE SYMBOL OF TAWHEED)

MUHAMMAD HARIYADI¹, MADE SAIHU², NUR ARFIYAH FEBRIANI³,
DARWISHUDE⁴, MUHAMMAD SUAIB TAHIR⁵ and IWAN SATIRI⁶

^{1,2,3,4,5&6} Institute of PTIQ Jakarta, Indonesia.

Corresponding Author Email: m.hariyadi@ptiq.ac.id

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Abstract:

The conclusion of this dissertation is that although there are positive impacts of syncretism, in the end syncretism actually leads to syirik, because its pantheistic belief system can formulate and sanctify new symbols of God that are contrary to the teachings of tawheed in the Qur'an. Meanwhile, the excessive sacralization of tauhid symbols is often trapped into a group that feels the truest or purest teachings they adhere to and often denounces other Muslim groups and even leads to the attitude of other Muslim groups being infidel.

Keywords: syncretism, belief system, sacralization of tauhid symbols

INTRODUCTION

Muhammad Tito Karnavian, in a seminar at the Aryaduta Hotel Jakarta on April 8, 2017 offered syncretic Islam as a solution that can withstand the swift currents of the anti-diversity movement in Indonesia (Alim, 2017). However, the term syncretic Islam can have a negative connotation when dealing with efforts to purify Islamic teachings, as in the conclusion of Bhennita Sukmawati's dissertation who rejects syncretic Islam (syncretism), because it can damage the pure teachings of Islam, that is monotheism (Sukmawati, 2015). In a different narrative, Hamka views syncretism as a threat to the purity of monotheistic values that are contrary to Islam (Hamka, 2016). The negative connotations of syncretism were also put forward by several Western writers including Edwin Zenner, his critical response was that syncretism caused too many changes in religion that threatened religious values and belief in God (Zenner, 2005). Another critical response from Kraft, considers syncretism as an error and error in religion (Kraft,

2002), so that for Hendrik Kreamer, syncretism becomes an illegitimate mixture of elements of one religion with other religions, and in the end Robert Baird forbids syncretism because it has an impact on the desacralization of the teachings of a religion (Leopold, Anita Maria & Jensen, 2004).

Desacralization of the teachings of a religion from syncretism then according to Anis Malik Toha can become a new religion of its own (Toha, 2005). Negative impact like this is the result of a syncretism process that occurs according to with the understanding as a mixture of religion and philosophy, with different religions, and with cultures in order to obtain harmony after giving birth to a new belief or a new religion (Brown, 2006). New beliefs or new religions resulting from syncretism include: such as the Baha'i religion in Iran, the Druze religion in the Middle East (Toha, 2005), and religion Jawi (Kejawen Islam) in Indonesia (Amin, 2000). The theological side of all these syncretic religions to Alfred North Withehead more pantheistic than monotheistic (Withehead, 1926). The theological side of pantheistic syncretism by Roham is seen as a belief system rejected by teachings monotheism in the Qur'an (Roham, 2009).

Syncretism is rejected by the normative paradigm, because syncretism negative connotations can damage the teachings of monotheism into shirk, even though for the descriptive paradigm of syncretism has a positive impact (Mokhtar, 2016). On today's new style syncretism is a concern for the paradigm the normative (Bashari, 2006). As resistance, religious awareness emerges with sacred religious symbols (Beyer, 1994; Tibi, 2012). Rais mentions resurrection this is the monotheistic paradigm (Rais, 1985). Hidayat termed it as an ideological movement (Hidayat, 2004). Kuntowijoyo calls it a movement religious purification that abolishes syncretic culture (Kuntowijoyo, 1994). Bagir called some of these groups as takfirism movements, that is movement that likes to disbelieve in other Muslim groups (Bagir, 2017).

There are also some of them do not consider the process of assimilation, acculturation and integration between Islam and culture (Farida, 2015). However, the assimilation process acculturation and integration that has occurred between Islam and culture in the past or in the present is difficult to avoid, even the two complement each other between one another (Saihu, 2019). From the phenomenon above, the problem arises how? The Qur'anic critique of syncretism by considering the process assimilation, acculturation and integration between Islam and culture, not by excessive attitude in sacralizing the symbol of monotheism. This problem It can be said that this is something new in the study of the relationship between Islam and culture very interesting and worthy and even important to study, because the phenomenon of This problem still often appears as a religious problem that faced by the Indonesian nation today. For this reason, the author gives the title of this study "The Qur'anic Criticism of Syncretism (Analysis of the Sacralization of Symbols" Tawhid)"

METHODS

In this study the authors used a qualitative research approach using a descriptive analysis method that uses analysis and techniques through library research. Literature study is a method of collecting data that is directed at finding data and information through documents, written documents, photographs, drawings, and electronic documents that can support the writing process. "Research results will also be more credible if supported by photographs or academic papers and art that already exist" (Sugiyono, 2013). Data sources in this study are the literature relating to multicultural education in the perspective of James A. Bank and the literature on multicultural education models in Islamic boarding schools in Indonesia, in the form of library materials, such as documents, archives, newspapers, magazines, scientific journals, books, annual reports and so on. In this paper, data analysis refers to Milles and Huberman's data analysis procedures, data analysis is carried out starting from data collection, data reduction, data presentation, and drawing conclusions or verification (Dedi Mulyana, 2006).

RESULT AND DISCUSSION

The Qur'anic Criticism of Syncretism and the Sacrament of Symbols Tawhid

Some of the Qur'anic criticisms of syncretism and the sacralization of symbols monotheism in this discussion is the answer to the problem formulation research, namely how is the Qur'anic criticism of syncretism? taking into account the processes of assimilation, acculturation and integration between Islam and culture, not with an excessive attitude in sacred symbol of monotheism. Before the Qur'anic criticism of syncretism is carried out, first the criticism of the Qur'an against the excessive sacralization of the monotheistic symbol is mentioned. This criticism was carried out, because it was motivated by the emergence of a religious purification movement with sacred symbols of monotheism trying to abolish a syncretic Islamic culture (Beyer, 1994). This movement claiming to be the purest form of Islamic teaching, While customs are considered to be able to eliminate the authenticity of Islamic teachings so that it turns into shirk and heresy. Then this movement often times disbelieve in other Muslim groups (takfirism) (Bagir, 2017).

As for the criticism of the Qur'an against the sacralization of the symbol of monotheism which exaggerated beyond this proportionate limit as depicted Shihab in the interpretation of *Surah al-Rum*[30]: 31-32, that they're like a group that's just boasting his own group and likes to criticize what is on the other side the group (Shihab, 2005). The paragraphs in question are:

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مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ٣١ مِنَ الَّذِينَ قَرَعُوا دِينَهُمْ وَكَانُوا شِعْبًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

By returning to repent to Him and fear Him and establish prayer and do not be of those who associate with Allah. That is people who divide religion and they became several groups. each group feel proud of what is in their group.

According to Bakry, this verse is a prohibition for Muslims so as not to imitate the behavior of the polytheists who often divide religions and form divided groups so that it often creates a sense of pride and enmity between themselves (Bakry, 1982). Hamka in his commentary commented on this verse with begins with the statement that in the beginning there was only one religion, namely religion monotheism, but then split into several groups or groups sects and groups that feel most self-righteous and like to criticize another group (Hamka, 2005) The relationship of the verse and its interpretation above with the sacralization of symbols excessive monotheism is that the religious purification movement by sacred symbols of monotheism that seek to abolish Islamic culture Syncretics are often trapped into the group that feels the most right or the purest of the teachings he adheres to and often criticizes other Muslim groups even come to an attitude of disbelief other Muslim groups. This attitude is often the trigger strife in Islamic society (Shihab, 2005). The Messenger of Allah condemned such behavior as in his words:

لَا يَرْمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ، وَلَا يَرْمِيهِ بِالْكُفْرِ، إِلَّا ارْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ.

Let no one accuse others with accusations of wickedness and disbelievers, because the accusation will return to itself if the accused person was not what he had accused him of (Abu Abdillah Muhammad Ibn Isma'il Al-Bukhari, n.d.).

Another criticism of the above groups is that they do not considering the process of assimilation, acculturation and integration between Islam and culture. In fact, the Qur'an is adaptive and accommodating towards culture as reflected in Surah al-Baqarah [2]: 200 as follows:

فَإِذَا قَضَيْتُمْ مَسْجِدَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمَنْ الْإِنْسَانُ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ٢٠٠

When you have completed your pilgrimage, then do dhikr by mentioning Allah, as you mention with be proud of your ancestors, or (even) do dhikr more than that. So among mankind there are those who pray: "Our Lord, give us (goodness) in the world", and for him there is no share (which fun) in the afterlife.

The verse above is interpreted by Hamka, that customs or traditions the Arabs were ignorant before Islam when they finished wukuf in `Arafah, they mention their ancestors for pride. After Islam came, this custom was not removed entirely but replaced by mentioning the name of Allah with full of enthusiasm and gratitude to Him (Hamka,

2005). This means that Islam come by considering the processes of assimilation, acculturation and integration with existing Arab culture. Such is the criticism of the Qur'an against the sacralization of the symbol of monotheism excessive as a resistance to the syncretism that still have a positive impact on the relationship between Islam and culture. Although the positive impact of syncretism exists, the syncretism that give birth to a pantheistic belief system that in the end can actually become the desacralization of the teachings of monotheism, because these teachings formulate and sanctify the symbol of God who brings to shirk. Symbol formulations like this are in stark contrast to the teachings of monotheism that are transcendent and absolute with the formulation the symbol of God is symbolized enough by *lafadz* or Allah's writing (Allah) (M. Husein A. Wahab, 2011).

This is where the Qur'anic criticism of syncretism is made. For example, in the Baha'i religion which is a of Islamic syncretism with several other religions such as Judaism, Buddhist, Zoroastrian, Hindu and Christian. The Baha'i religion symbolizes God with a man named Baha'ullah, because he is believed as the embodiment of God (Nigosian, 1990). Druze religion in the Middle East too symbolizes God with a human named Tariq al-Hakim. Tariq al-Hakim is the pioneer of this religion which is believed to be as an incarnation of God. This religion is a mixture of pure Islam and philosophical thought (Radwan, 2009). The next syncretic religion that symbolizes God with a man is Sikh religion. Sikh religion is the result of syncretism between the teachings of Brahmanism-Hinduism and Islam in Indo-Pakistan Punjab. The doctrine of this religion is God can become human(Esha, 2006).

The divine doctrine of the syncretic religions above gives meaning that God can be symbolized by a magic human who can be the savior of mankind. The formulation of God's symbol is like this contrary to the Qur'an as stated in Surah al-Shura [42]:11, that is

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فَاطَرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝ ١١
(He is) the Creator of the heavens and the earth. He made for you of the kind you yourselves are pairs and of the kind of livestock pairs (also), He made you multiply by that way. There is nothing like Him, and He is The All-Hearing and Seeing.

Sentence لَيْسَ كَمِثْلِهِ شَيْءٌ which means Nothing is alike with Him in the verse above the meaning is that there is nothing like it with Allah SWT (Al-Tobari, 1340). This paragraph is also intended to determine the nature of Allah, the Most Perfect, without the slightest blemish, and is aimed at to reject His likeness with something else or with his creatures (Al-Sa'di, 2018). So this verse very clearly rejects the doctrine divinity which states that God can incarnate into a human. Such a doctrine is a deviation from the symbol of monotheism which was also done by the people of Prophet Nuh AS who believed in

pious people who have died such as Wad, Suwa`,Yagus, Ya`uq, and Nasr as Gods to be worshipped(Al-Qur'an, 2010).

As narrated in the following verse below:

وَقَالُوا لَا تَنْزُرُ إِلَهُنَا وَلَا تَنْزُرُ وَدًّا وَلَا سَوَاعَا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ٢٣

And they said: "Never leave worship your gods and never abandon worshipping Wad, Suwa`, Yagus, Ya`uq, and Nasr".

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Wad, Suwa`, Yagus, Ya`uq, and Nasr in Nuh, are the names of the idols worshiped by the people of Prophet Noah AS. What is the name The idols are taken from the names of pious people who position close to Allah SWT (Kathir, 1992). These idols maintained its position by the rulers of the people at that time, although day and night relentlessly opposed by the Prophet Nuh AS who preach the teachings of monotheism (Quthb, 2017). Worship of these pious people is done on Initially, they only used them as motivation to worship. Then in the next generation make statues as idols to be worshipped. A glimpse of this interpretation illustrates the existence of a belief system in an immanent God and the sacralization of pious people because it is manifested by God(Nasr, 1976).

However, this acknowledgment only applies when the sacred value of humans because of the manifestation of God with fixed conditions eliminate excesses beyond the limits of the provisions of Qur'an. So the rejection of the doctrine of the immanence divinity in This syncretic religion does not deny sacred values to humans who manifested by God like prophets or saints, however his refusal because of an exaggerated attitude in the belief that culminate in the attitude of making the value of sacredness in humans become the new God. So, creating a new God with the formulation of a God symbol that is new in syncretic religion occurs because of the attitude that exaggeration. This exaggeration was criticized by Qur'an, as stated in this verse:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلَّمْتُهُ آَلَفَهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَأَمْنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ١٧١

O People of the Book, do not transgress in your religion, And do not say against Allah except the truth. Verily, the Messiah, Isa, the son of Mary, is the messenger of Allah and created by His words which He conveyed to Mary, with a breath of spirit from Him. So believe in Allah and His messengers and do not say: "(God is) three", stop. That's better for you. Verily Allah is the Lord Almighty God, Glory be to Allah from having children, everything in the sky and on the earth is His. It is enough for Allah to be the sustainer.

A snippet of the verse that reads: وَلَا تَغْلُوا فِي دِينِكُمْ and it means don't you exceed the limits in your religion, it means prohibition exceeding the limits of reasonableness in defending a religious belief, such as belief in God. This prohibition is accompanied by a prohibition

next time not to say a belief in God except properly (Al-Tobari, 1340). This prohibited attitude is referred to as *ghuluw* (excessive). This exaggeration has ever been done by Christians against their beliefs about the Prophet Isa AS (Al-Sa`di, 2018). So that they dare to say about divinity indirectly true and deviate from the true nature of God. Then This attitude they do leads to a belief that Prophet Isa AS is the incarnation of God as in the trinity which states that there are three Gods, namely the Lord Jesus Christ, the Lord God Father, and the Holy Spirit (Shihab, 2005).

The belief of Prophet Isa AS as the incarnation of God gives meaning that the Christians symbolize God with a human. The symbol of God as these Christians believe also once owned by the Jews as mentioned in Surah al-Taubah [9]: 30. If the Christians are new God After Allah, who appeared and believed in them was Isa Al-Masih whose position is as a child of God, then the Jews The new god that appeared was Uzair a Prophet (Al-Marāghī, 1998) This belief indeed is part of the sacralization of the manifested symbol by the attributes of Allah so as to make pious people valuable sacred. However, the process of sacralization goes beyond normal limits prescribed by the Qur'an. The conclusion of the discussion on the criticism of the Qur'an against syncretism and the sacralization of the symbol of monotheism, namely that the process of syncretism in the end formulates new symbols of God that exceeds the limits of the teachings of monotheism in Islam and contrary to the Qur'an

CONCLUSION

From the discussion of the Qur'anic criticism of syncretism (analysis of the sacralization of the symbol of monotheism) above, it can be concluded that syncretism between Islam and other cultures, religions, or philosophy can have a negative connotation if it gives birth to heretical and shirk, but can also have a positive connotation if it strengthens existing monotheism. Although the positive effects of syncretism still exist, but it's a shame it turns out that syncretism gave birth to pantheistic belief systems can be a desacralization of monotheism, for formulating and sanctifying the symbols of the new God contrary to the teachings of monotheism in the Qur'an. Another conclusion is that an exaggerated attitude towards Syncretism in the sacralization of the symbol of monotheism can also be a mistake in religion, if you do not consider process of assimilation, acculturation and integration between Islam and culture. This excessive sacralization of the monotheistic symbol is often trapped into the group that feels the truest or purest teaching she adheres to and often denounces other Muslim groups even to the attitude of disbelieve in other Muslim groups.

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