

# THE UNDERSTANDING OF RELIGIOUS AND MULTICULTURAL CULTURE IN MANADO CITY SOCIETY FROM *MAQÂSHID AL-SYARÎ`AH* PERSPECTIVE

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**Abstract:** Religion and culture are two inseparable things. Grounded religious values require traditions and culture that develop in society. This article aims to analyze the religious and cultural understanding of multiculturalism in the people of Manado City. This research is a qualitative descriptive study with data sources coming from the literature and interviews. The data were analyzed using the *maqâshid al-syarî`ah* approach. The results of the study show that the city of Manado as an area with a multicultural population strongly adheres to the religious understanding that every religion in principle loves, respects, and respects each other. The philosophy of *sitou timou tumou tou, torang samua basudara, mapalus*, democracy, anti-discrimination and friendship are believed and guided in carrying out all social activities in Manado society. If viewed from the perspective of *maqâshid al-syarî`ah*, then it is included in the category of *maslahat al-'ummah*.

**Keywords:** religious understanding; multicultural culture; Manado City; *maqâshid al-Syarî`ah*; *maslahat al-'Ummah*.

**Abstrak:** Agama dan budaya adalah dua hal yang tidak terpisahkan. Nilai-nilai agama yang membumi membutuhkan tradisi dan budaya yang berkembang di masyarakat. Artikel ini bertujuan menganalisis paham keagamaan dan budaya multikulturalis pada masyarakat Kota Manado. Penelitian ini merupakan penelitian deskriptif kualitatif dengan sumber data berasal dari kepustakaan dan hasil wawancara. Data dianalisis dengan menggunakan pendekatan *maqashid al-syariah*. Hasil penelitian menunjukkan bahwa Kota Manado sebagai daerah yang berpenduduk multikulturalis sangat berpegang pada pemahaman keagamaan bahwa setiap agama pada prinsipnya saling menyayangi, saling menghormati dan saling menghargai. Falsafah *sitou timou tumou tou, torang samua basudara, mapalus*, demokrasi, antidiskriminasi dan silaturahmi diyakini dan dipedomani dalam melakukan segala aktifitas sosial dalam masyarakat Manado. Jika ditinjau dari perspektif *maqâshid al-syarî`ah*, maka masuk dalam kategori *maslahat al-'ummah*.

**Kata kunci:** paham keagamaan; budaya multikulturalis; kota Manado; *maqâshid al-Syarî`ah*; *maslahat al-'Ummah*.

## Introduction

Multicultural discourse in a society cannot be trusted, because humans were created by the Creator, both individually and in groups.<sup>1</sup> The concept of multiculturalism, as well as the concepts of the social sciences and humanities, which are not value-free, does not escape enrichment and adjustment when studied for application. Likewise, when this concept entered Indonesia, which is known for its diversity figure, and in its development, the concept of multiculturalism that was associated with religion emerged, namely

religious multiculturalism which emphasizes the inseparability of religion from the state, does not tolerate any understanding, culture, and people who atheist.<sup>2</sup>

The concept of multiculturalism began to develop around the 20th century AD, where this concept has three elements, namely: culture, cultural diversity, and special ways to anticipate cultural diversity. In general, modern society consists of various groups of people who have

<sup>1</sup> See Q.S al-Hujurat[10]: 13.

<sup>2</sup> Siti Musdah Mulia, "Menuju Pendidikan Multikultural Berbasis Tauhid," *Paper*, presented in International Conference on Multicultural Education in Indonesia, with Special Reference to Islamic Education System di Mercure Regency, Makassar, October 23-25, 2009, p. 2.

the same cultural and political status. Furthermore, for the sake of today's equality, the recognition of cultural pluralism is a demand from the concept of social justice in a society in a country.

Especially in Indonesia, it is very important to revive these concepts and discourses so that people have sensitivity in dealing with social symptoms and problems rooted in differences in ethnicity, race, religion, and value systems that occur in people's lives. It is known that Indonesia consists of various islands, ranging from the smallest islands to the largest islands, such as Sumatra Island, Java Island, Kalimantan Island, Sulawesi Island, and Irian Island. The islands are inhabited by Indonesian people of various ethnic groups, races, customs, cultures, and religions. From this diversity, the Indonesian people can live in harmony, and peace, side by side, and respect each other. The togetherness of the Indonesian people has been a long time coming and was proclaimed in the Youth Pledge incident on October 28, 1959, where Indonesian youths pledged to the same identity, namely one Indonesian nation, one Indonesian homeland, and one Indonesian language.

However, in the development of people's lives and the industrialization of Indonesia's national development, it creates an effect that can cause the seeds of problems that exist in society, such as social inequality, conflicts between groups, ethnic groups, religions, and so on. Concrete examples include the cases of Ambon, Sampit, and Poso, the conflict between the Islamic Defenders Forum (FPI), violence against the Ahmadiyah group, and violence against the Indonesian Ahlul Bait Jamaah Association (IJABI) and so on. Of course, if these incidents are allowed to continue, it will have the potential for the emergence of national disintegration.

From 1999 to 2000, Ambon (Maluku) was involved in a conflict based on religious identity, namely Islam and Christianity. It is not only inter-religious conflict that causes this conflict but there are other factors, namely the existence of economic and social disparities that are the cause of the conflict. Conflicts that occurred between Muslim residents, both natives and immigrants whose economy was considered relatively good

because of their work as traders and more involved in the government, caused Christian groups to feel marginalized by this situation. This conflict is divided into four chapters with different backgrounds. Issues of ethnicity, religion and race (SARA) carried out by interested parties became the trigger for the religious conflict.<sup>3</sup>

Likewise, the Poso conflict, which is still unresolved. In 1992, Rusli Lobolo (a former Muslim who became the son of the regent of Poso, Soewandi who is also a former Muslim) was deemed to have blasphemed against Islam, by calling Muhammad the Prophet of Islam, not a prophet let alone an apostle. Meanwhile, the 15 February 1995 incident occurred as a result of the throwing of a mosque and a madrasa in Tegalrejo village by a group of Christian youths from Mandale village. This incident was met with resistance and response from Muslim youths from Tegalrejo and Lawanga by destroying houses in the village of Mandale.<sup>4</sup>

The Poso riots occurred again in December 1998, the second conflict occurred in April 2000, not long after the second stage of the riots, the third riot occurred in May-June 2000, the conflict was continuing with the fourth riot in July 2001; and the fifth in November 2001. These events show that there is a relationship between one another so the riots are examined in the context of volumes one to five.<sup>5</sup>

The violence that occurred against the IJABI group, which is a social and religious organization with Shia beliefs, in which cases of community resistance to the existence of IJABI occurred several times in 2006. For example, on 12 September 2006, an attempt was made to burn the house of Kiai Mushawwir (IJABI figure), in the village of Jambesari. On December 23, 2006, about 400 residents of Jambesari dispersed a routine recitation and haul event which was held at one

<sup>3</sup> Asri Nurwendahsari dan Fena Meisara, *Konflik Agama di Ambon Tahun 1999*, <http://kontensara.blogspot.com/2017/04/konflik-agama-di-ambon-tahun-1999.html>, accessed September 9, 2018.

<sup>4</sup> <https://saatnyayangmuda.wordpress.com/2009/01/28/sejarah-konflik-poso/>, accessed September 9, 2016.

<sup>5</sup> Hamdan Basyar, *Konflik Poso: Pemetaan Dan Pencarian Pola-Pola Alternatif Penyelesaiannya*, (Jakarta: P2P LIPI, 2003), p. 124.

of the houses of a resident of IJABI followers.<sup>6</sup>

In the case of rejection and destruction of the HKBP Church in Dumai City, Riau Province, wherein 1998, the community refused by burning the back of the church building. Then continued on March 18, 2009, the Lurah of Bukit Nenas, Mr. Waginem, and the Chairman of RT 10, Mr. Isap, led 10 Satpol PP (Civil service police Unit) troops totaling 8 people, tearing apart the casting place and iron pillars for the renovation of the church building which is currently under construction.<sup>7</sup>

The emergence of the events above cannot be separated from the emergence of patterns of thought and diversity in Indonesian society. Especially in Islamic literature, it is found that there are quite diverse styles of thinking about Islam, for example, fundamentalist, normative theological, exclusive, rationalist, transformative, actual, contextual, esoteric, traditionalist, modernist, cultural and inclusive pluralist.<sup>8</sup>

The territory of Indonesia is spread from various islands with a pluralistic society that is indeed very vulnerable to the occurrence of SARA-related conflicts. The vulnerability of conflict is the cause of cultural conflict between different societies. Because every ethnicity or religion has its own culture, namely different perspectives, goals, principles, and beliefs. Conflict can occur between different groups or between individuals who interact with each other, this interaction will lead to perceptions of certain groups which are sometimes positive and sometimes negative. Of course, to anticipate this, it is necessary to take preventive and countermeasures from various elements, from the community itself to the government. One of the preventive efforts, for example, is to provide religious understanding and multiculturalist cultural education to the Indonesian people.

Education is one of the most effective media to give birth to a generation that has views that

can make diversity a part that must be appreciated constructively. This is because education is systemic with a fairly even level of distribution. Educational institutions of various levels have been widely spread in various parts of Indonesia.<sup>9</sup>

One of the areas in Indonesia that are quite important in the development and strengthening of multiculturalist culture is Manado City. The city of Manado as the capital of North Sulawesi Province is an area where all components of society meet, starting from the end of Gorontalo, Minahasa, Bolaang Mongondow, and Sangihe Talaud. All of them are represented in the Manado community. Even though the city of Manado is relatively small, from the size of its social diversity, it is extraordinary. This is because, in addition to the indigenous people of North Sulawesi, there are also other ethnic villages, such as Arab Villages, Chinese Villages, Ternate Villages, and Islamic Villages. Even in Minahasa, as the largest contributor to Manado's population, there is also a special village called Kampung Jawa derived from Kyai Modjo.

The religious practice and multiculturalist culture in Manado City Society are interesting to study where the fact of religious harmony in Manado can be seen from the social activities of its people which can be called a meeting place for religions in Indonesia. Although in Manado all the major religions exist and are growing rapidly, the people often meet each other in the form of cooperation in the field of religion, and each builds experiences together and cooperates. In Manado City, brotherhood is held because of the mere encouragement and internal realization that all religions are equal, in their position as teachings of peace and brotherhood. When viewed psychologically and culturally, the people in this city have a mentality that values the warmth of concrete relationships between humans more than the expression of abstract values from religion. This is the basic appreciation of the Manadonese towards religion in the dimensions of the daily life of the people.

However, it is not inevitable that conflicts that occur in Manado City in particular and in North

<sup>6</sup> Wakhid Sugiyarto, *Direktori Kasus-Kasus Aliran, Pemikiran, Paham, Dan Gerakan Keagamaan Di Indonesia*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama, 2010), pp. 33-34.

<sup>7</sup> Nuhrison M. Nuh, *Aliran-Aliran Keagamaan Aktual Di Indonesia*, 1st ed, (Jakarta: Badan Litbang dan Diklat Kementerian Agama, 2010), pp. 81-82.

<sup>8</sup> Abuddin Nata, *Peta Keragaman Pemikiran Islam Di Indonesia*, 1st ed, (Jakarta: PT RajaGrafindo Persada, 2001), p. vi.

<sup>9</sup> Ngainum Naim and Achmad Sauqi, *Pendidikan Multikultural Konsep Dan Aplikasi*, ed. Ilyyan Muhsin, (Yogyakarta: Ar-Ruzz Media, 2008), p. 8.

Sulawesi Province, in general, must exist. For example, conflicts between villages occurred in several villages in Dumoga, Bolaang Mongondow Regency, North Sulawesi Province. The conflict between villages in Dumoga is a conflict phenomenon with a unique nuance, because it often involves members of the same ethnic and religious group, and often has relatively close kinship ties. Conflicts between villages that often occur are mostly triggered by trivial problems that are personal and then turn into more communal by highlighting distinguishing identities based on regional boundaries so that they turn into conflicts between villages.<sup>10</sup>

In addition, the discourse of multiculturalism is very important and interesting to be reviewed in more detail because it is motivated by the idea that: (a) the need for socialization that all religions come to teach and spread peace and peace in human life; (b) tolerant and inclusive religious discourse is an inseparable part of religious teachings themselves. After all, multiculturalism, the spirit of tolerance, and inclusiveness are God's laws that cannot be changed, hindered, and covered up; (c) there is a big gap between the ideals of religions and the empirical reality of religious life in society; (d) the increasing tendency of exclusivity and intolerance in some religious communities which in turn triggers conflict and hostility labeled as religion; and (e) it is necessary to look for efforts to overcome problems related to inter-religious harmony and peace.<sup>11</sup> This then became a strategic issue in national development in Indonesia.

Therefore, this article seeks to examine and analyze three problems, namely: first, the practice of religious understanding and multiculturalist culture of the people of Manado City; the second, factors that support the development of religious understanding and multiculturalist culture in Manado City; and the third, strategy is the implementation of the practice of religious understanding and multiculturalist culture of the people of Manado City. From the results of this

analysis, it can be seen that there is a significant relationship between culture and the philosophy of life adopted by the people of Manado City in creating a multiculturalist culture in their social life.

## Method

This research is field research with data sources derived from interviews and documentation. Researchers used structured interview techniques with religious leaders and academics; while the documentation data in the form of books and journals that are relevant to this research. The approach used in this research is the *maqashid al-syariah* approach. Then the data is processed and analyzed by qualitative description.

## The Practice of Understanding Religious and Multicultural Culture in the Manado City Society

Cultural and religious diversity in society has the opportunity for horizontal conflicts to arise and will threaten the stability of state security, as has happened in several regions in Indonesia. Current technological developments and advances are expected to narrow the differences that arise in society, but some people or individuals justify these actions, especially actions that are sometimes carried out in the name of religion, not least in the city of Manado.

Sumampouw quoted news from the Manado Post newspaper that the province of North Sulawesi was known and echoed as a miniature area of religious harmony in Indonesia. This is very proud of the local government, including the community. This can be seen from the news headlines of the newspaper which contrast the community's tolerance for Christmas celebrations in Manado. However, something different happened in Bogor, some Christian communities in Bogor were refused to celebrate the holiday at the Yasmin Indonesian Christian Church (GKI), so people had to worship outside.<sup>12</sup>

<sup>10</sup> Redaksi, "Sisi Lain "Dumoga"," in <https://suarautara.com/sisi-lain-dumoga/>, May 17, 2022.

<sup>11</sup> Ismatu Ropi, *Fragile Relation: Muslim and Christians in Modern Indonesia*, (Jakarta: Logos, 2000), p. 120.

<sup>12</sup> Nono S. A. Sumampouw, *Menjadi Manado: Torang Samua Basudara, Sable Aer, Dan Pembentukan Identitas Sosial*, (Yogyakarta: Gadjah Mada University Press, 2018), p. 1. Compared by Manado Post (Friday, December 11, 2009), column 3-7: p. 7, and Manado Post, (Tuesday, December 27, 2011), column 1-7: p. 1.

It doesn't stop there, the image of being safe, peaceful, and tolerant of religious and ethnic communities in North Sulawesi is firmly attached and illustrated by the song "Torang Samua Basudara" with singer Rama Aiphama. The song, which was released to audiences in 1999, carries the spirit of the BoHuSaMi, an acronym formed by the local government based on the name of the local ethnic group in North Sulawesi, namely: Bolaang-Mongondow; Hulu(Goro)ntalo; Sangi(he)r; Minahasa. The lyrics and video clip of the song emotionally contain an invitation and a reminder to live in harmony even though they have different backgrounds.

These sweet stories are directly proportional to the stories of the residents and some people who have stopped by in Manado. Even though, as is commonly thought, North Sulawesi people are attached to Christian identity and (to)Western(an)<sup>13</sup> values which are known for being individualistic, society still shows tolerance in the arena of plurality. For example, at the 2012 Chinese New Year celebrations, one of the religious leaders who continue the tradition every year invites all city residents regardless of background to rejoice together at the celebration which is centered at the Ban Hin Kiong Temple at midnight.<sup>14</sup>

There are 40 sects within the Christian church, particularly Protestantism in North Sulawesi. Problems such as the struggle for church influence, the struggle for congregations, grouping in deliberation, lack of communication between church leaders, lack of mutual understanding in dealing with differences of opinion, and mutual suspicion between sects often occur. This happens and is most felt during political moments. However, the problems mentioned above have never caused a conflict that led to an attitude of blaming each other through violence.

Speaking of religious harmony within Christianity has a strong theological basis in the Bible. Practically, the efforts of the North Sulawesi Christian Congregation in fostering religious harmony in its environment include; First, the

Church tries to build friendly relations and the intensity of communication between a person or between one family and another, not only in formal meetings but also as friends, neighbors, members of harmony; Second, the distribution and exchange of pastors in carrying out worship activities between groups or sects within the Christian church environment; Third, attend each other and involve other churches in official church events; Fourth, there is an exchange of teaching staff in the educational environment, as well as religious celebration activities carried out together.

Internally, the adherents of Islam have a quite good harmony, although recently there has been a negative sentiment towards Shia in Manado by some religious leaders (*Da'i*), it is not clear what the motive is but this has not had much impact on relations between Muslims. In the social field, along with the rapid development of education in this area which is very good, social activities managed by the community through various organizations are growing rapidly. Educational institutions both owned by the government and the private sector thrive in the community. Likewise, the presence of a well-managed Islamic boarding school by the Kyai plays a very large role in developing social activities.

The results of the interview with Ali Amin stated that "Muslims in Manado is a minority, but their existence is respected. This is because Manado has a cosmopolitan culture, where the people of Manado have an understanding that all human races are a single community and have the same morality. This is basically how they respect and respect each other in their association."<sup>15</sup>

The culture of society along with the increase in education is also progressing. The harmony that has been maintained so far in the community is closely related to the tolerant culture of the people of North Sulawesi. The religious conflicts experienced by the regions are geographically not so far from North Sulawesi. Instead, it is considered not to affect the state of inter-religious relations in the region. The harmonization of socio-religious life is well maintained, although many people

<sup>13</sup> Bert Tua' Supit, "Quo Vadis Tou Minahasa," *Buletin Tou Nga'asaan, Edition II Agustus*, (Manado, 2005), p. 8.

<sup>14</sup> Nono S. A. Sumampouw, *Menjadi Manado: Torang...*, p 2.

<sup>15</sup> Ali Amin, Lecturer in IAIN Manado, *Interview*, in Faculty of Ushuluddin IAIN Manado, July 06, 2019.

have doubts about security stability whenever there is an agenda for regional head elections. But this concern was not realized, where the City of Manado still showed a sense of security, peace, and harmony. This fact further increases the public's sense of trust that North Sulawesi is a peaceful area that has been successfully built by the government, officials, and community support.

Mass organizations such as Nahdlatul Ulama (NU), Syarikat Islam (SI), Muhammadiyah, Islamic Union (Persis), and others are very active in running their organizations. Likewise with extra student organizations such as the Indonesian Islamic Student Movement (PMII), The Muslim Student's Association (HMI), Muhammadiyah Student Association (IMM), plus several youth organizations such as the Mosque Youth Association (IRM), the Indonesian Mosque Youth Communication Forum (FKPRMI), and the Indonesian Mosque Youth Coordination Agency (BKPRMI). Even though Muslims are a minority, and there are lots of mass organizations and youth organizations that have different ideologies, they can synergize with each other and can build harmonious relationships internally.

Interview with Nasruddin Yusuf who stated that: "Islamic mass organizations in Manado always synergize with the government and followers of other religions. This is done to maintain the unity and integrity of the community so that the multiculturalist culture is maintained. Activities carried out include interfaith dialogue."<sup>16</sup>

Related religious harmony externally, can be seen from the pattern of relationships that are built between Muslims and Christians. While Christians in other areas are often disturbed by the implementation of Christmas worship, instead, Muslims in Manado City together with other religious organizations secure the implementation of the Christmas worship and celebration. Vice versa, Christians also always participate in ceremonial Muslim worship activities that involve many people, such as the celebration of Eid al-Fitr and Eid al-Adha.

Other factors that support the establishment of harmony between Muslims and Christians in North

Sulawesi are the sense of kinship and kinship that are closely intertwined in the community, due to blood relations, marriage, area of origin, neighbors, and the existence of a working relationship. mutual respect, a mutual need for one another, helping each other especially in alleviating the burden of suffering from others, visiting each other and shaking hands, for example during major religious holidays, wedding ceremonies, deaths, and so on.

The relationship between Muslims and Christians in North Sulawesi, especially Manado, does not mean that it will run smoothly without obstacles. Several clashes have also occurred, for example in mid-2014 there was a case of threatening a resident (Christian) to a muezzin so as not to call to prayer using loudspeakers in Dendengan Village. Still, in the same year, Muslims in Manado was suddenly not permitted by the city government to use public facilities, namely the Sparta Tikala football field to carry out Eid prayers, even though the football field is often used by Muslims in carrying out Eid prayers. This issue is opposed by Muslims throughout North Sulawesi.<sup>17</sup>

Not only these cases, there is an assumption from the Muslim community, especially the lower middle class that the harmony of religious life which is being actively socialized and built by the government as a process of "Christianization" is disguised, but this is difficult to prove. The attitude of some Muslims (in fact) can be interpreted as an expression of disappointment with the political map and government in Manado City. It is an undeniable fact that during the last few decades Muslims have never occupied the number one position or at least occupy strategic government posts in this area, so it is natural that there is an assumption that Muslims are deliberately marginalized in political-government matters. In addition, the acceptance of employees in government agencies who come from the Muslim community is very less, so this further adds to the feeling of disappointment and marginalization of the Muslim community.

The harmony of religious life in Manado is largely determined by regional leaders, religious leaders, and community leaders. If one of the

<sup>16</sup> Nasruddin Yusuf, Secretary of the Indonesian Ulema Council of North Sulawesi, *Interview*, in Manado, July 06, 2019.

<sup>17</sup> Benny Rhamdani, Chairman of the North Sulawesi Ansor Youth Movement, *Interview*, in Manado, July 10, 2019.

groups or groups feels disappointed and moves the masses of the group, then conflict is very easy to occur. This is partly because the economic conditions of the lower classes are quite backward, so they are easily provoked by certain power-politics interests.

During the long history of the presence of religious organizations between Islam and Christianity, Islam in this case the mainstream organizations, namely NU-Muhammadiyah and Christian ecclesiastical institutions such as GMIM, did not experience many encounters in the form of joint dialogue. Even if there is a dialogue, it is very elitist, and usually because of the government's initiation under the coordination of FKUB, in the dialogue the issues brought up tend to be theological and even political, never discussing agendas or social issues.

Relations between Muslims and Christians in North Sulawesi are very volatile, sometimes they are safe and work very well, but on other occasions tensions arise and even lead to acts that exceed limits, such as violence, inciting one another. This is illustrated in Abdullah AP's research report that the inter-religious relationship in Manado City is "quite enjoying." However, based on his observations, it shows that residential areas tend to be divided based on certain religious groups, especially Christians and Muslims, where he catches mutual suspicion, demeaning each other, feelings of dissatisfaction among each other, and accusing each other.<sup>18</sup>

Then entered the reformation period based on Swazey's study that inter-religious harmony who saw Manado and its surroundings had progressed in terms of quantity. One of them is Swazey's study that looks at the Christian-Islamic relationship and its relationship to identity formation. He sees ambivalence, because on the one hand, in various forms of life and symbols in it, the community is very, very tolerant, even for the election of Indonesian Idol, Manado's representative, even though Dirly is a Christian, he is still supported. But at the same time, urban planning reforms that removed street vendors (PKL) from the city

center sparked religious and ethnic controversy. Admittedly, Swazey critically questioned the issue of harmony.<sup>19</sup>

## Supporting Factors for the Development of Understanding Religious and Multiculturalists Culture in Manado City

Manado City is a city nicknamed *Nyiur Melambai* (coconut tree is swaying by the wind), appearing with the slogan "*Torang Samua Basudara*" which was coined by Governor E. E. Mangindaan, and "*Torang all God's Creations*" which were initiated by Governor Olly Dodokambey, build the charm of tolerance in the religious life of the community of friends. Since becoming a destination city for warring areas in Eastern Indonesia (Ambon, Ternate, and Poso), Manado is still able to maintain an attitude of tolerance and peace to this day, so Manado is equated with The City of Brotherly Love.<sup>20</sup>

The success of the religious understanding and multiculturalist culture in the people of Manado City is due to several factors that are guided and adhered to by the community until now, including:

### 1. Philosophy of Life

#### a. *Sitou Timou Tumou Tou*

*Sitou Timou Tumou Tou* means a living human who humanizes other humans. The general assumption of judging. This philosophy was coined by Dr. Sam Ratulangi, who is right, he concludes from the reality of the life of the Minahasa people who are tolerant, build each other up, are close to each other, and respect all forms of differences that pass through the barriers of chronic differences, in this case, religious differences as an obstacle. In the past, this philosophy was very visible in the adaptation process between refugees from the "Java War" (1825-1830)<sup>21</sup> who were Muslim and

<sup>18</sup> Abdullah AP, *Kerukunan Hidup Umat Beragama: Studi Kasus Di Kota Manado*, (Jakarta: Komisi Nasional Hak Asasi Manusia dan Institut Pluralisme Indonesia, 2005). p. 232.

<sup>19</sup> Kelli Swazey, "From the City of Brotherly Love: Observations on Christian-Muslim Relations in North Sulawesi," *Explorations: a Graduate Student Journal of Southeast Asian Studies: Special Edition: Islam in Southeast Asia*, vol. 7, no. 2 (2007), pp. 47-51.

<sup>20</sup> Kelli Swazey, "From the City...", p. 47.

<sup>21</sup> Salmin Djakaria, "Sekelumit Tentang Kampung Jawa Tondano," in *Niyaku Toudano Maulud Tumenggung Sis Dan Orang Jaton*, ed. Alex Jhon Ulaen and Nasrun Sandiah, (Manado: BKSNT dan Laboratorium Antropologi FISIP Unsrat, 2003), pp. 13-14.

the people of Tondano, Minahasa was Christian. The Javanese who were then led by Kyai Modjo, until now have lived in harmony with the local community, even some of his sons have been the Mayor of Manado (Hi. Abdi Buchari) and provincial representatives in the MPR-RI (Ishak Pulusaat). The sense of mutual openness and acceptance of differences made the Javanese people who live in exile, even though they are Muslim, label themselves as *Niyaku Toudano* (I am Tondano).<sup>22</sup>

Currently, this philosophy of life does not only belong to the Minahasa people but to the local people of Manado. But by all the city dwellers from various religious backgrounds. This philosophy is the main shield to prevent conflict and possible disintegration. Helping each other, supporting each other in various forms regardless of the differences seen in the lives of people who can introspect each other about the threat of conflict. Sharing with the needy, supporting each other in social life, and tolerant of different customs and religions, so that a cool atmosphere is seen in the reality of people's lives.

#### **b. Torang Samua Basudara**

*Torang Samua Basudara* means we are all brothers. At first, the slogan which has now turned into a cultural value was brought forth by the former Governor of North Sulawesi, Lt. Gen. (Ret.) EE Mangindaan to be a glue gun in avoiding ethnic, religious, racial, and inter-group (SARA) conflicts that were widespread in eastern Indonesia (1998-1999), so that the sense of community unity and integrity remains attached. Since its inception, this slogan has become a living icon for the people of Manado. In fact, in the field of education, Muslims often study in Christian educational foundations and are still able to interact healthily without losing the characteristics of their religious identity. In the religious field, you will find the name Evangelical Christian Church in Minahasa Yarden, Jemaat Kampung Islam, which is a collection of members

of the Christian community whose existence has been recognized for years and has been ingrained in the dominant environment of Islam.

For the people of Manado City, they consider every human being as a brother whose existence must be acknowledged and continue to support each other in positive activities. Religious differences and all forms of primordial identity do not become a barrier to the growth of this slogan into words that people live by.

#### **2. Mapalus Cultural Values (Cooperation)**

In the Minahasa community, *mapalus* is carried out as an effort to help each other in working the fields. Currently, the Manado city government has adopted him mainly into the organization of the Inter-Religious Cooperation Agency (BKSAUA) and the Inter-Religious Consultative Body (BAMAG), which are tasked with collaborating to build two-way communication between religious leaders and the people. These two organizations were built with the composition of representatives from all existing religious backgrounds such as. That way, this organization has a mass of supporters who have different religions and of course different ethnicities. Community organizations that are part of the effort to build this communication are GP Ansor, PMII, HMI, Manguni Brigade, Legium Christum, Chinese Family Association, and so on.

As a result, the same perception arises about the importance of a peaceful life that is built based on tolerance. Sympathetic actions that are often carried out by adherents of different religions are maintaining mutual security and smoothness as well as distributing flowers during Christmas worship in churches and performing Eid prayers during Eid al-Fitr. This beautiful sight has been going on for a long time before the concept of multiculturalism was hotly discussed in Indonesia and riots that brought about religious issues broke out in Indonesia. Moreover, the most emotional occurred between 1998 and 2002, when conflicts in Kalimantan and Maluku temporarily flared up and many residents from the conflict areas took refuge in Manado and carried out their respective religious holidays in Manado City.

<sup>22</sup> Maulud Tumenggung Sis, "Tradisi Ba'do Ketupat Masyarakat Jaton Di Sulawesi Utara," in *Niyaku Toudano Maulud Tumenggung Sis Orang Jaton*, ed. Alex Jhon Ulaen and Nasrun Sandiah, (Manado: BKSNT dan Laboratorium Antropologi FISIP Unsrat, 2003), p. 64.



### 3. Democratic Cultural Values

Long before Indonesia's independence and running a modern democratic system in its government. Minahasa has built a solid foundation of democracy. This can be seen in the absence of a king in the local government of the Minahasa community in the past. Each community group is led by a "head Walak" who is an extension of the tongue of its citizens. In making strategic decisions, such as regional division, the heads of Walak carry out deliberations which are the ideal model of democracy and are most respected by the Minahasa community. The foundation building existed when the Minahasan Raad (Minahasa People's Council) became the first people's council in Indonesia which eventually became the forerunner of the Volks Raad (Indonesian DPR during the Dutch East Indies era). Its meaning in inter-religious life in Manado City is as a means of accommodation between communities towards the need for free expression according to their religion, without feeling excluded from the dominant community group. That way, the "immigrants" will feel comfortable, because they are appreciated and appreciated. Moreover, the need for peace based on the spirit of tolerance becomes channeled and does not need to be carried out by a homogenization process from the majority culture to the minority. Because, through a healthy democratic process, differences are declared to exist and are understood as harmony and wisdom in society.

### 4. Anti-Discrimination Cultural Values

In the social order of Minahasa society, discrimination, regardless of its form, is forbidden, so that since the past, women have had the same place, roles, and opportunities as men.<sup>23</sup> Likewise, each ethnic group has a different cultural background. The people of Manado do not take into account the issue of religious minorities. Indigenous people as well as immigrants get the same position and opportunities to develop and express themselves. The evidence is valid,

<sup>23</sup> Maria Heny Pratiknjo, "Kedudukan Wanita Manado dalam Masyarakat," Paper in Diseminasi Modul Pendidikan Karakter dan Pekerti Bangsa, di Manado, July 30 – Agustus 2, 2007, pp. 2-10.

the recent mayor Hi. Abdi Wijaya Buchari is an "immigrant" and not the majority religion (Islam). In the past, when women were still taboo to lead regions in Indonesia, Manado already had a female mayor, namely Mrs. Tien Waworuntu (1950-1953).

The same is true when Lt. Col. Hi. Rauf Mo'o, who represented Gorontalo's ethnic minorities like immigrants, was able to lead the city of Manado well, even donating government land to become the secretariat of the Indonesian Christian Student Movement (GMKI) Manado Branch. He is the same as Mr. Supeno, BA. who led Manado when Islam in quantity in Manado had not developed as fast as it is today? In essence, the openness that gives rise to the recognition of differences will automatically be balanced by the recognition of the quality of life of each human being, not because of their inherent primordial identity, but by effort and hard work. Thus, the openness of expression is one of the main gates to building harmony.

### 5. Cultural Values of *Silaturahmi*

This culture is one of the glues of living harmony in diversity. Everyone feels respected and recognized as a human being. In addition, the habit that became this culture broke religious exclusivity. Not only applies to religious holidays, but the habit of visiting each other can also be seen in traditional activities such as Chinese New Year, Goan Siau, Tulude, Ba'do Ketupat holidays, Thanksgiving, and others. An illustration of how important communication must be in cooperation and friendship shows how beautiful it is to live in harmony and peace based on tolerance.

The community in Manado City, although heterogeneous and in terms of numbers dominated by Christians, has so far succeeded in developing a model of interaction and relations between religious communities in an equal, tolerant and non-exclusive manner. In this case, the underlying cultural values are the philosophy of life of *sitou timou tumou tou* and *torang samua basudara*, cultural values of *mapalus* (cooperation), democratic cultural values, anti-discrimination cultural values, and cultural values of friendship.

Through these five cultural values, the people of Manado City, which are diverse in religion, build and strengthen themselves as a friendly-looking

city in terms of the freedom of inter-religious people. This healthy interaction arises from public awareness of the importance of living in harmony and peace.

### **Strategy for the Implementation of the Multiculturalist Cultural and Understanding Religious in the Manado City Society**

Managing diversity is not an easy thing to do. On the one hand, religious people as components of the nation try to maintain their identity and fight for their aspirations. On the other hand, they are also required to contribute and contribute significantly in the context of maintaining national harmony and integrity. In such conditions, wisdom and maturity are needed among religious people to maintain a balance between group interests and national interests. Therefore, a new format is needed in creating and maintaining religious harmony to create a peaceful, safe and prosperous Indonesian society.

History has proven that the Indonesian people are already known as a pluralistic society with all kinds of diversity. At the same time, religions that have developed in Indonesia have become part of the culture and activities of the people. Historical roots, for example, show that there is a harmonious relationship between Hinduism and Islam, as well as between them and Islam. However, between Islam and Christianity, the relationship is not entirely favorable. In the view of religious historians, the three major religions before arriving in Indonesia had indeed been involved in relations of conflict and conflict, exclusivism, and intolerance.<sup>24</sup>

Issues concerning the challenges of fostering religious harmony must be realized that they are quite complex. Symptoms and threats of disintegration that demand awareness and contributions from various parties to overcome them are quite dominant. Economic inequalities and injustices, as well as political interests, are also quite coloring so that conflicts escalate quickly because those in conflict involve religious

sentiments as the trigger. These problems then spread to religious issues which are very vulnerable to being provoked to commit acts of violence.

Concerning the context of inter-religious relations, harmony becomes something very important in people's lives. The importance of harmony cannot be separated from the potential for conflict that can come suddenly and it must be built early. Harmony means an atmosphere of life for religious people who are united in heart to live side by side based on mutual respect, respect, and freedom from intervention, thus creating inner and outer peace and an atmosphere of mutual help. Harmony of the people will create general peace, and strengthen the unity and integrity of the nation to create coolness of heart for people's lives.<sup>25</sup>

Harmony of life is a social condition in which all religious groups live together without prejudice to their basic rights to carry out their religious obligations. In social life, everyone wants to live in harmony with anyone regardless of their life background. Therefore, there are several strategies carried out in the implementation of the practice of religious understanding and multiculturalist culture in Manado City, namely:

#### **1. Local Wisdom is a Fundamental Value**

The meaning that is no less important is about local wisdom which is a fundamental strength for each region in maintaining cultural traditions that have developed from generation to generation. By understanding the meaning of local wisdom, each individual can understand more deeply the uniqueness of the culture of an area that can care for life with full wisdom by the traditions and beliefs of the local community.

Local wisdom is identical to the wisdom found in the lives of tribes in various regions. Local wisdom in it is not only an idea in the form of science, but also in the pattern of actions that produce a certain culture as a monumental heritage. Not surprisingly, the discourse on local wisdom in certain tribes is always related to the

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<sup>24</sup> Abdul Fatah, "Kebijakan Pembinaan Kerukunan Hidup Umat Beragama Dalam Masyarakat Pluralis Indonesia," in *Pengembangan Kerukunan Umat Beragama Di NTT*, ed. Philipus Tule and Maria Maltildis Banda, (Maumere: Ledarero, 2007), p. 63.

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<sup>25</sup> Chatib Thoha, *Membiarkan Berbeda: Kerukunan Hidup Beragama Dalam Perspektif Keindonesiaan*, (Yogyakarta: Pustaka Pelajar, 2004), p. 59.

demands of change or modernization. A society that still adheres to its local wisdom, as much as possible is not influenced by outside cultures that are not under noble values that reflect the philosophy of life in the world. This is under what Fred Wibowo said that the values of wisdom in any form must be preserved because they are a priceless cultural heritage.<sup>26</sup>

The local wisdom of the Manado community is in the form of a philosophy of life that is guided by social interactions, for example, *sitou timou tumou tou* (humans live to humanize other humans), *torang samua basudara* (we are all brothers), and *mapalus* culture (cooperation). The potential of social treasures has indirectly bound the people of Manado to build harmony in diversity. The proof is that ethnic differences, differences in aspects of historical descent, and cultural heritage appear between regions and certain regions. Many in the Manado area are separated or distinguished from other areas by language and culture.

The local ethnic diversity that is framed in the life of the Manado people does not necessarily become an obstacle to the creation of harmony between residents but rather strengthens the social bonds that are built from one generation to the next. What's more, within this local ethnic group many large ethnic groups migrated from Java, Bugis, Makassar, Chinese, and Arabs. Cultural assimilation that is framed in the life of local ethnicities with ethnic immigrants runs synergistically and there is rarely a complete resistance. This inter-ethnic interaction allows the people of Manado to live in harmonious and peaceful situations and conditions, so that cultural assimilation can give birth to amazing friendships within the framework of *Bhinneka Tunggal Ika* (unity in diversity).

## 2. Application of Multiculturalist-Based Education

Education as a process of developing human resources to obtain optimal social skills and individual development provides a strong relationship between individuals and the community

<sup>26</sup> Fred Wibowo, *Kebudayaan Menggugat: Menuntut Perubahan Atas Sikap, Perilaku, Serta Sistem Yang Tidak Berkebudayaan*, (Yogyakarta: Pinus Book Publisher, 2007), p. 220.

and the surrounding cultural environment.<sup>27</sup> More than that, education is a process of "humanizing humans" where humans are expected to be able to understand themselves, other people, nature, and their cultural environment.<sup>28</sup> On this basis, education cannot be separated from the culture that surrounds it as a consequence of the purpose of education, namely honing taste, initiative, and work. Achieving these educational goals is a challenge of all time because one of them is cultural differences.

Therefore, the need for education that can accommodate and provide learning to be able to create a new culture and be tolerant of other cultures is very important in other words education that has a multicultural basis will be one solution in developing human resources that have a strong character and are tolerant of another culture.

The link between education and multiculturalism is a solution to diverse cultural realities as a process of developing all potentials that respect plurality and heterogeneity as a consequence of cultural, ethnic, ethnic, and religious diversity.<sup>29</sup> One of the efforts that can be done to fight for multiculturalism is through multicultural education for the people of Manado.

According to Haryati, the orientation to be achieved from multicultural education is that it is expected to be able to resolve conflict problems that occur in society or at least be able to provide awareness to the community that conflict is not a good thing to be cultivated. Furthermore, education must also be able to provide intellectual offerings, including designing materials, methods, and curricula that can make people aware of the importance of mutual tolerance, respect for differences in ethnicity, religion, race, ethnicity, and culture of the multicultural Indonesian society.<sup>30</sup>

Gollnick and Chinn as quoted by Abdullah mention there are five orientations to be achieved

<sup>27</sup> Zahara Idris, *Dasar-Dasar Kependidikan*, (Padang: Angkasa Raya, 1987), p. 7.

<sup>28</sup> Driyarkara, *Driyarkara Tentang Pendidikan*, (Jakarta: Kanisius, 1980), p. 8.

<sup>29</sup> Maslikhah, *Quo Vadis Pendidikan Multikultural: Rekonstruksi Sistem Pendidikan Berbasis Kebangsaan*, (Surabaya: JP Books, 2007), p. 748.

<sup>30</sup> Tri Astutik Haryati, "Islam Dan Pendidikan Multikultural," *Tadris: Jurnal Pendidikan Islam*, vol. 4, no. 2 (2009), pp. 153–171.

in multicultural education, including (a) promoting the strengths and values of cultural diversity, (b) emphasizing human rights and respecting differences between individuals, (c) acceptance of alternative life choices for people, (d) promoting social prejudice and equality for all, and (e) emphasis on equal distribution of power and income between groups.<sup>31</sup>

The multiculturalist education model has been implemented in several schools in Manado, for example at YPKM Vocational School and Tridharma High School Manado. The description of social relations between non-Christian and non-Buddhist students at YPKM and Tridharma Vocational Schools with students of other religions is quite good. In giving academic grades, educators treat all students equally regardless of religious and ethnic background. The school also continues to provide space for non-Christian and non-Buddhist students to carry out their respective worship. Even so, Islamic religious students in Christian-based schools (YPKM) are included in pastoral worship before starting learning activities and are required to take Christian subjects.

### 3. Strengthening Inculturative Religious

Values The portrait of harmony that occurs in the Manado community is also inseparable from the cultivation of cultural-based religious values so that the potential for conflict can be very well muffled. The majority of Manado people are Christians, making religious development easy to do in a wider context. For example, Christian religious leaders in Manado are trying to integrate the messages of the Bible into the context of local culture, which is better known as inculturation theology; the scholars (Islam) convey to Muslims how to live a social life according to the values of Islamic teachings; as well as followers of other religions in Manado.

### 4. Strengthening the Role of Religious Leaders

The position of religious leaders in Manado society is a catalyst in protecting and embracing

all people to unite in realizing a life full of brotherhood and peace as well as anticipating the increasingly widespread symptoms of violence that are a common challenge. The role of religious leaders in Manado is considered to be quite strategic and significant in directing the religious attitudes of the people who tend to be exclusive.

Religious figures play the function of religion for the benefit of the people by developing interpretations that have the spirit of peace and the spirit of religious harmony. Religious leaders as people who carry out the functions of religious leaders are expected to be able to lead and direct religious followers to withstand all turmoil to achieve the ideals of peace in the life of society and the nation so that they can make religion the basis of ethnicity.<sup>32</sup>

Individually and collectively, religious leaders in Manado are known as protectors as well as community life coaches. So, the authority of these religious leaders comes from three sources. First, the authority of the community comes from the recognition of its capabilities in carrying out religious tasks. Second, is the authority of the ecclesiastical structure through a certain ordination process. Within this framework, not everyone, despite having adequate knowledge, can legally become a religious figure. Third, state authority is based on the appointment or appointment of religious bureaucratic positions created by the state. Religious figures who gain authority from this state may not have great influence, but their position is often irresistible because, from a certain point of view, they can be considered as interfering in religious affairs which in this view are private matters, not state affairs.<sup>33</sup>

As stated by Edi Gunawan that: "The role of religious leaders in Manado City is very important to maintain dialogue between religious communities in Gorontalo City. Religious leaders are expected to function themselves in conveying messages of tolerance, mutual respect, and maintaining unity and integrity. Moreover, there are many places for

<sup>31</sup> Anna Christina Abdullah, "Multicultural Education in Early Childhood: Issues and Challenges," *Journal of International Cooperation in Education*, vol. 12, no. 1 (2009), pp. 159–175.

<sup>32</sup> Ngainum Naim, *Teologi Kerukunan: Mencari Titik Temu Dalam Keragaman*, (Yogyakarta: Teras, 2011), p. 12.

<sup>33</sup> Azyumardi Azra, *Konteks Berteologi Di Indonesia: Pengalaman Islam*, (Jakarta: Paramadina, 1999), pp. 56-57.

dialogue between religious leaders, for example, FKUB.”<sup>34</sup>

Religious leaders do have a central position in every conflict resolution and encourage the creation of inter-religious harmony, but they cannot work alone in increasing harmonization between religious adherents. Therefore, it is necessary to provide support and trust to religious leaders to carry out a healthy and honest dialogue without any suspicions and prejudices that hinder the achievement of cooperation in building interfaith friendships through cultural and institutional dialogue.

### **The Understanding of Religious and Multiculturalist Culture in Manado City Society in *Maqâshid al-Syarî`ah* Perspective**

Islamic law as God's law was revealed to the Prophet Muhammad. regulates human life and life in the world, both individually and socially. This law is set to realize prosperity and happiness in this world and the hereafter. Islamic law whose teachings are sourced from the Quran and the Sunna of the Prophet Muhammad SAW. is a guide and guidance for Muslims to live life in this world and be a provision in the life of the hereafter.

Allah SWT lowering the teachings of Islam, of course, cannot be separated from the existence of a purpose that He wills. In the study of *ushûl fiqh*, it is known as *maqâshid al-syarî`ah*. Kamali suggests *maqâshid* refers to the aims and objectives of sharia, the general purposes (*al- maqâshid al-‘ammah*), or particular goals (*al- maqâshid al-khassah*). There are three forms whose meaning is similar to *maqâshid*, namely *hikmah* (wise purpose), *illah* (basis), and *maslahah* (interest, benefit) respectively.<sup>35</sup> But in principle, the meaning is in the direction of benefit.

Broadly speaking, the scholars provide an overview of the *maqâshid al-syarî`ah* theory that must be centered and based on five main benefits, namely: the benefit of religion (*hifz al-dîn*), the benefit of the soul (*hifz al-nafs*), the benefit of the mind (*hifz al-`aql*), the benefit of offspring (*hifz*

*al-nasl*) and the benefit of property (*hifz al-mâl*).<sup>36</sup> Apart from these five benefits, the benefit of the nation (*hifz al-ummah*) is also very important to maintain.

This is in line with the criticisms of Ibn Taimiyah and Ibn 'Asyur about the stagnation of the development of the concept of *maqâshid al-syarî`ah* only around *al-ushûl al-khamsah*. Then, universal values are offered that become the focus or goal of upholding Islamic teachings, including; freedom, justice, humanity, and so on. The basic reason for their footing is that the classical *maqâshid* which relies on individual laws does not solve the bigger problem, namely maintaining the order of human life.<sup>37</sup>

At the Indonesian level, cases of divisions are not uncommon among Muslims which are triggered by differences in community organizations (Ormas), parties, ethnicities, and even religious issues which lead to cases of ethnic, religious, racial, and intergroup divisions (SARA). Sharp differences of opinion often lead to the division of the ummah. Whereas Muslims boast that Islamic teachings bring mercy to the environment (Surah al-'Anbiya [21]:107).<sup>38</sup>

The connection with the religious and multicultural understanding of the people of Manado City is a necessity because Manado City is one of the cities in the archipelago whose population consists of ethnicity, race, class, and religion is a frame of *Bhinneka Tunggal Ika*. In addition, Manado City has become a metropolitan city visited by many people, both locally and internationally.

Religious activities in society in general and in a person, in particular, cannot be separated from the influence of the social environment, both family, education, political and cultural situations that shape it, so that understanding will affect their diversity, and actions will improve all of their

<sup>34</sup> Edi Gunawan, Lecturer in IAIN Manado, *Interview*, in IAIN Manado, June 16, 2019.

<sup>35</sup> Mohammad Hashim Kamali, *Maqâshid Al-Sharî`ah Made Simple*, ed. Anas S. Al Shaikh Ali and Shiraz Khan (London-Washington: The International Institute of Islamic Thought, 2019).

<sup>36</sup> Fathurrahman Djamil, *Filsafat Hukum Islam* (Ciputat: Logos Wacana Ilmu, 1997), p. 126.

<sup>37</sup> Afrizal Ahmad, “Reformulasi Konsep Maqashid Syar’lah; Memahami Kembali Tujuan Syari’ At Islam,” *Hukum Islam*, vol. 14, no. 1 (2014), pp. 45–63.

<sup>38</sup> Syahril Dedi, “Perluasan Teori Maqashid Al-Syarî`ah: Kaji Ulang Wacana Hifdz Al-’Ummah A. Djazuli,” *Al Istimbath: Jurnal Hukum Islam*, vol. 1, no. 1 (2016), pp. 45–62, <http://journal.iaincurup.ac.id/index.php/alistinbath/article/view/72>.

works and movements. This is experienced by the people of Manado City with the characteristics of individual and social life that cannot be separated from aspects of cultural philosophy that have been adopted for generations.

Humans were created by Allah SWT with all forms of diversity and difference. This diversity and difference can be in terms of religion, country, culture, ethnicity, language, and even skin color. But behind all of this, of course, there is a pearl of wisdom contained, namely when diversity and differences exist, conditions will be created to fill each other's shortcomings. From here it will create a sense of mutual understanding between these differences. This feeling will later encourage togetherness and in the end, will create unity. Unity is very important in Islam. Almost all elements that exist in Islam cannot be separated from what is called fellowship.

Allah SWT created humans as caliphs in this world (Surah an-Naml [27]:62) made Islamic teachings a normative rule regulated by Allah SWT in the interest of humans and as His creatures to build the life of the world, both individually and socially. The meaning of universal Islamic law shows the teachings of Islam that apply to all human beings in this world without any distinction, be it the territory of a country, nationality, ethnicity, skin color, language, and so on. All of them are intended for the sake of getting to know each other (Surah al-Hujurât [49]:13).

The philosophy of *sitou timou tumou tou* (humanizing other humans) in the Islamic concept is under the word of Allah SWT in Surah al-Isra [17]:70. Each religion with its understanding must glorify humans. It's just that the methods and practices are different. Islam, like the divine religion, is based on humans as its teachings. In the concept of *maslahat*, this shows respect for the soul or personality of the Manado people to be maintained so as not to be injured by behaviors that can destroy the values of *sitou timou tumou tou*.

The philosophy of *torang samua basudara* (we are all brothers) in the concept of Islam is under the word of Allah SWT in Surah al-Hujurât [49]: 13. The creation of humans, both male and female, spread over various tribes, religions, nations, and

racas are certainly expected to know each other and foster brotherhood, to create unity (*maslahah al-ummah*). From a sense of brotherhood to creating a cultural relationship of friendship to strengthen the harmony of life for the people of Manado.

Likewise, the *mapalus* culture (cooperation) in the Islamic concept is in line with the word of Allah SWT in Surah al-Mâidah [5]: 2. This collaboration is of course in doing things that are beneficial for every human being in general, in particular for Muslims. Cooperation between religious people is part of social relations between humans which is not prohibited in all religious teachings. relations and cooperation in the fields of economics, politics, or not prohibited, even within a good scope.

Concerning the interaction between people of different religions, Muslims establish a human union (*ukhuwah insaniyah*) which is manifested in human mutual help (*ta'awun*) in dealing with various common problems based on human equality. In this way, the reference to the place of return is the alignment of humans as creatures of Allah SWT who live on earth. This is reflected, among other things, in the Medina Charter which states that Muslims are a strong community, respect each other between Muslims and non-Muslims and help each other face common enemies and ensure justice and equality before the law.

The creation of a peaceful life among mankind is a form of necessity (*dharuriyah*). Efforts to resolve conflicts, for example through agreements that are mutual agreements and must be adhered to together are also a form of need (*hajjiyah*). The forms of luxuries (*tahsiniyah*) are actions in the form of noble character towards fellow human beings. Every difference needs to be treated maturely as a natural thing in the dynamics of social life, and even that needs to be seen as beauty. The similarities and mutual agreements are a necessity, so that life can be felt as something orderly, safe, and peaceful towards happiness.

## Conclusion

Manado City Society is people who have a cosmopolitan culture, so religious practices and multiculturalist culture can develop very well. In the sense that the community already has a

humanist understanding. An understanding that recognizes the importance of human values in religion, meaning that a religious person must be able to implement human values; respect the human rights of others, care for others, and strive to build peace for all mankind.

Factors supporting the development of religious understanding and multiculturalist culture in Manado City, among others: religious understanding can develop because of the laws and regulations governing the freedom to embrace and practice religious teachings according to their beliefs. Meanwhile, multiculturalist culture can develop because the people of Manado have a philosophy of life that is firmly held and passed down from generation to generation, for example, *sitou timou tumou tou*, *torang samua basudara*, *mapalus* culture, democratic cultural values, anti-discrimination cultural values, and cultural values of friendship.

The strategy for implementing the practice of religious understanding and multiculturalism in the Manado community uses a dialogical-persuasive paradigm that prioritizes dialogue and peaceful means in viewing disputes and differences in religious understanding rather than taking physical actions. The things that have been done include: making local wisdom a fundamental value that is guided by the community; applying multiculturalist-based education; strengthening the inculturation of religious values, and strengthening the role of religious leaders in society.

Religious understanding and multiculturalist culture in the people of Manado City according to the *maqâshid al-syarî'ah* perspective are included in the *maqashid* development aspect, namely *maqâshid al-ummah*. The creation of peace in the community is a necessity (*al-dharuriyat*), if there is a conflict then efforts to resolve it through agreements and obeying the agreement are a form of need (*hajiyat*), and acting under good morals is a form of luxuries (*tahsiniyat*). Therefore, to create *maslahat al-'ummah* is an obligation for everyone (*fardhu 'ain*), no longer at the level of *fard kifayah*.

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