

## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATIONS

#### A. Conclusion

Based on the analysis that has been mentioned previously, it may arrive at a conclusion, that the doctrine of *fiqh* of tolerance is a valid form of Islamic teachings formulating the concept of Islamic behavior towards followers of other religions or communities. Therefore, *fiqh* aims to build *fiqh* of tolerance that includes *Tasamuh* values in it which can be implemented as a guideline to not get lost while living in Indonesia. Tolerance, both in the field of religion and society, with the existence of the concept of *Fiqh* of tolerance, is strengthened by the interpretation of the verses to be followed and implemented into the personality of Indonesian society.

Indonesia has adopted the doctrine of *fiqh* of tolerance comprehensively in all legislations by incorporating Islamic values in every philosophical, sociological, and juridical consideration. It needs to trace back on *Risalah* all laws and regulations, whether the formers of laws inspired by the concept of *fiqh* of tolerance in Islam. This is in line with the opening text of the 1945 Indonesian Constitution. The main principle of the establishment of this nation is to advance the general welfare, peace and social justice. It is impossible to

achieve those goals without Islamic law values reflected on it, as mentioned in several regulations such as the 1945 Constitution on Freedom of religion, Law of Marriage, Blasphemy Law, and the Joint Ministerial decree of 2008. Those regulations cannot be regulated and implemented without the consideration of *fiqh* of tolerance in diversity of religion and ethnics in Indonesia. It proves that Indonesia highly promotes the value of pluralism to create peace and togetherness based on *fiqh* of tolerance.

## **B. Recommendations**

For the good purposes, education is actually considered as an important instrument. Therefore the first recommendation is that, scholars need additional learning time on religious education and not only focus on rituals and beliefs, but also focus to the level of social and human morality. Through such an educational atmosphere, there will be a harmonious atmosphere in the religious life and no difference in human behavior life.

Then, the second recommendation aims to provide the harmonization on diversity in Indonesia. It is the needs of the political will which is necessary to uphold justice in tolerance. No matter how many religions conflicts happened in the past, if there is no political will to do justice, it will be nonsense. Having a functional democracy by letting people experience the freedom of choosing religion is a model of a good governance.