



The Concept Of Tolerance Interreligious And Its Boundaries In An Islamic Perspective

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ABSTRACT

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Numerous issues have emerged recently in relation to slowing down globalization's impact on world development. Not only do they relate to social and religious problems, but they also undoubtedly contribute to the global ban on religion. Like the remark that every religion is the same and always emphasizes kindness in the study on Multireligious Tolerance. One of the topics that will be covered in this essay is how Islam promotes tolerance of all people. Another is how to handle the ethical dilemmas that arise when attempting to practice tolerance of all people. The purpose of this study is to understand how Islam views tolerance between religions and among people, such that it does not contradict anything that has been revealed in the Al-Qur'an or the Sunnah. This type of research is a theoretical study or literature review with a descriptive approach in answering these problems. Summaries of facts are taken from books and journals that discuss tolerance of all people in the context of Islam. data collection technique utilizing documentation. Utilizing content analysis techniques, analyze information. The conclusion drawn from this study is that Islam advises people to tolerate religious diversity with a minimum degree of tolerance. Certainly tolerance that Islam encourages has the power to protect its adherents from deadly calamities like damage to understanding and aqeedah of a Muslim who is not openly disavowed. Similar to what has already been stated in a few verses of the Qur'an and a few ulama-written tafsirs that make clear that tolerance between religions is more muamalah than connection on worldly matters like social and interpersonal relationships with other humans, respectively. Therefore, tolerance of all people cannot change the core beliefs of belief or the aqidah of a Muslim.

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Introduction

Living in religious or belief diversity is a common sight in Indonesia, among other countries. Religious tolerance is an attitude of mutual acceptance and openness towards different religious communities. Regardless of the religion one practices, everyone should be able to respect and appreciate each other. The goal of religious tolerance is to create a harmonious atmosphere, promote unity, and strengthen solidarity. Indonesia is a multicultural nation with various diversities such as ethnicity, race, language, and religion. This diversity is a valuable

asset of the Indonesian nation that must be preserved and nurtured together. Religious diversity is an unavoidable reality, and therefore, every religious community has an obligation to acknowledge and respect other religions without discrimination, as symbolized by the motto "Bhineka Tunggal Ika," which means "Unity in Diversity."

However, religious tolerance does not mean that one can freely switch from one religion to another or participate in the rituals and practices of all religions without any binding regulations. Instead, religious tolerance should be understood as an acknowledgment of the existence of other religions with their own systems, worship practices, and the freedom to exercise their respective religious beliefs.

In the current phenomenon, tolerance is used as the basis and reference for the pluralist belief that "all religions are true." It even justifies Muslims participating in non-Muslim rituals to promote harmony among religious communities. However, doesn't this sacrifice the firmly held beliefs? Syncretism supports all beliefs or religions and holds the principle that all religions are equally good, leading to practices like interfaith marriages.

Given the aforementioned issues, it is important to have a deep understanding of the concept of religious tolerance and its limitations from an Islamic perspective. This understanding will prevent misconceptions and misapplications of tolerance in our daily lives.

Research Method

This research is a theoretical study or literature review conducted with a descriptive approach. The data sources were obtained from books and journals that discuss religious tolerance from the Islamic perspective. The data collection technique employed was documentation. The data analysis technique utilized content analysis.

Result and Discussion

1. Definition of Tolerance

In the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), the term "toleransi" (tolerance) is categorized as a noun. Tolerance has several meanings, which include: a) the quality or attitude of being tolerant; b) the allowable limit for addition or subtraction; c) the acceptable deviation in measurement. (Departemen Pendidikan Nasional, 2011) Tolerance originates from the Latin word "Tolerantia," which means leniency, gentleness, flexibility, and patience. In other words, tolerance is an attitude that allows individuals to freely express their opinions. (Vivi Aulia Moh. Yamin, 2011)

According to M. Nur Ghufron, religious tolerance is the awareness of an individual to respect, honor, allow, and permit the beliefs, views, behaviors, and religious practices of others that are different from or contrary to their own, in order to foster a harmonious coexistence. (M. Nur Ghufron, 2016)

In Islam, tolerance is referred to as "as-Samahah." According to Syaikh Salim bin 'Ied al-Hilali, "as-Samaha" can be interpreted as: a) willing-heartedness due to nobility and generosity; b) broad-mindedness resulting from purity and piety; c) humility and ease in maintaining social relationships without deceit and negligence; d) the highest peak of moral character; e) gentleness due to facilitation.

Therefore, the broad understanding of tolerance is a human attitude or behavior that does not deviate from rules, where individuals respect or honor every action performed by others.

2. The Concept of Tolerance in Islam

In Islam, tolerance is strongly emphasized. Islam, by definition, means "peace," "safety," and "submission." Islam, in this sense, is often known as "Islam rahmatan lil'alamin" (Islam as a mercy to all creation). This indicates that Islam exists not to eradicate all existing religions. In the Quran, Allah states, "And if your Lord had willed, all those on earth would have believed entirely. Then, would you compel the people in order that they become believers?" (Yunus 10:99, translation).

In another verse, Allah reminds, "Indeed, this, your religion, is one religion, and I am your Lord, so worship Me" (Al-Anbiya 21:92, translation). Based on this meaning, the verse affirms that fundamentally, humanity is one, but they separate and choose their own beliefs.(admin, 2016)

In Surah Yunus, Allah adds further, stating, "Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' " (Yunus 10:105, translation). This verse invites people of different faiths to emphasize their common values and avoid differences in order to foster mutual respect and honor. Thus, this verse clearly illustrates the concept of tolerance among religious communities based on shared interests. Respecting each other's beliefs is a comprehensive concept in Islam.

In another Islamic religious source, the hadith, the Prophet discussed universal brotherhood by stating, "Show mercy to those on earth, and the One above the heavens will show mercy to you." Universal brotherhood is a form of tolerance taught by Islam. Through universal brotherhood, the rights of others are protected, and acceptance of differences is embraced in an Islamic society.

Historical evidence of tolerance in Islam can be found in the Constitution of Medina. Among its provisions, it emphasizes the mutual respect among different religions and the prohibition of

hostility or harm towards one another, promoting the protection of all members within the Medina community.

The strongest principle in Islamic thought that supports the theology of tolerance is the belief in a primordial religion embedded within every human being, and human goodness is a consequence of this principle. Based on the opinions mentioned above, it can be concluded that both the Quran and the authentic hadiths of the Prophet teach tolerance to the Muslim community. Tolerance not only requires accepting differences but also entails material and spiritual sacrifice, both externally and internally. Here, the concept of tolerance (as-Samahah) in the Islamic perspective becomes the foundation for Muslims to engage in social interactions (hablum minannas) grounded in strong spirituality (hablum minallah).

3. Limitations in The Islamic Perspective

Before discussing the limitations of tolerance among religious communities, it is necessary to examine the categorization of non-Muslims. According to Muslim scholars, non-Muslims are divided into several groups, namely:

- a. Kafir harbi or kafir muharib: These are disbelievers who are engaged in warfare and hostility against the Muslim community.
- b. Kafir dzimmi: These are disbelievers who live within the Muslim community under Islamic governance and pay the jizyah (tax) annually.
- c. Kafir mu'ahhad: These are disbelievers who have entered into a temporary agreement with the Muslim community.
- d. Kafir musta'man: These are disbelievers whose safety is guaranteed by the Muslim community.

Creating harmony within a community comprising diverse beliefs can be achieved through the presence of tolerance among its members. The residents of such a community should practice tolerance in their daily lives. However, there are limitations to be considered when engaging in interfaith activities, especially concerning matters of faith or the relationship with God, which are not to be disturbed or compromised.

The limitations of tolerance are as follows:

- a. Surah Al-Baqarah, verse 256:

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ فَمَنْ يَكْفُرْ بِالطَّغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning:

"There is no compulsion in religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."

The above verse explains the freedom of religion. It presents a challenge to mankind because Islam is the true religion. There is no compulsion in believing and embracing Islam, but humans, as rational beings, are invited to think. As long as they think rationally, they will surely accept that Islam is true. The conviction of a religion should not be enforced because "the truth and falsehood are already distinct." People can use their sound reasoning to weigh and choose the truth and avoid falsehood. (Hamka, 2015) Forcing someone to embrace Islam will only result in more victims and does not demonstrate wisdom.

Compulsion is not permissible in conveying the truth because the distinction between goodness and wrongdoing is clear. Imposing one's will is not a human right. (Hamka, 2015)

Just like the way Prophet Muhammad conveyed the message of Islam with patience and abundant forgiveness. He did not force the disbelievers to embrace Islam because his duty was only to convey and guide, not to impose one's will through violence. It is only Allah who will instill faith in the hearts of individuals according to His will. (Hamka, 2015)

b. Surah Al-An'am, Verse 108:

"And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do."

In this verse, Allah forbids the believers from insulting or reviling the idols worshipped by the people of ignorance (Jahiliyah). If we insult their idols, it will lead to hatred and resentment, causing them to retaliate by insulting Allah due to their ignorance. Thus, the situation will not improve but instead become more chaotic. If we wish to remind them of the truth, we should do so in a good manner. Show them reasonable arguments on the drawbacks of idol worship or associating partners with Allah without having to insult their gods. Islam teaches its followers to convey guidance with humility, which brings beauty to everyone's perception of the Islamic faith. If they insult Allah in response to the insults of Muslims, the Muslims who initiated the insults are not exempt from sin, as they were the ones who started it. (Hamka, 2015)

Differences in religion should not lead us to discriminate against followers of other faiths besides Islam. On the contrary, Islam encourages us to do good and be just to everyone. Justice is highly valued in Islam. The justice referred to here means putting

everything in its rightful place and giving each their due rights. The same goes for tolerance in matters of religion. Islam strongly prohibits acts of injustice against people of other faiths.

c. Surah Al-Mumtahanah, Verses 8-9:

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers."

Based on the above verses, there is no prohibition against doing good and acting justly towards others, be they Jews, Christians, or polytheists, as long as they do not show hostility, fight against, or expel Muslims from their homes. Acting justly here encompasses various aspects of life. Specifically, if we are kind to our fellow Muslim neighbors, we should also be kind to non-Muslim neighbors. (Hamka, 2015)

However, if they show hostility, fight against, or even expel Muslims from their homes, or if they provide assistance in expelling Muslims, then Allah prohibits us from being good friends with them and seeking their support. Those who establish friendly relationships with clear enemies who show hostility, expel Muslims, or assist in their expulsion are clearly among the wrongdoers. They have compromised the strategies and tactics of Islamic resistance against the enemy. This indicates a lack of firm faith and the absence of the spirit to defend Islam. (Hamka, 2015)

Although there are recommendations to socialize, assist, and do good to people of other religions, Muslims must always be cautious of Jews and Christians. Until the Day of Judgment, Jews and Christians will continue to compete for influence and seek to establish religious dominance. They will not be content until Muslims become followers of their religions.

d. Surah Al-Baqarah, Verse 120:

"The Jews and Christians will never be pleased with you until you follow their religion. Say, 'Indeed, the guidance of Allah is the [only] guidance.' If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper."

It is important to emphasize that although Muslims are encouraged to be tolerant towards non-Muslims, the Quran advises against mixing and blending their respective faiths.

e. Surah Al-Kafirun, Verses 1-6:

“Say, 'O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion”.

These verses serve as a firm guideline for Muslims that matters of faith cannot be reconciled. Monotheism (Tawhid) and polytheism (shirk) cannot be mixed. If the truth is combined with falsehood, then falsehood will prevail. Allah cannot be compromised or mixed with polytheism.

Conclusion

The concept of tolerance among religious communities is about fostering peace through attitudes of respect and reverence amidst religious diversity, refraining from hostility or harm, and instead providing mutual protection. The boundaries of religious tolerance serve as evident foundations for adherents in fulfilling their obligations as members of their respective faiths, shaping their perspectives and ways of life. These foundations aim to prevent conflicts and necessitate understanding among followers of different religions, ultimately fostering harmony. The boundaries of religious tolerance in daily life involve religious values concerning God, worship practices, and sacred scriptures. They include granting freedom to individuals in practicing their religion, respecting and refraining from disparaging the deities of other religions, as well as fostering good relationships and acting justly towards followers of other faiths.

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