

Interaction Between Religious People in the Qur'an: Examining Tolerance in Tafsir Bun Yanun Marshush

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ABSTRACT

Indonesia is a pluralistic and tolerant country with the largest Muslim population in the world. Various ethnicities, cultures, and religions thrive in Indonesia. This diversity is, on the one hand, a noble value, but on the other hand, it has led to conflicts among fellow citizens due to the misuse of the true meaning of tolerance. Therefore, it is crucial to understand the concept of tolerance and its rules to create a harmonious and respectful coexistence among religious communities in Indonesia. This research was conducted to find out the meaning of tolerance according to Indonesian ulama, who are active in crucial activities for religious relations in Indonesia by referring to the QS. Al-Mumtalanah in the interpretation of Bun-Yanun Marshush. The research employs a literature review using qualitative analysis techniques and a thematic (maudhui) method. Data collection is based on documentation techniques, where primary data is sourced from the Qur'an and the book "Tafsir Al-Qur'an Juz XXVIII Juz Qad Sami' Allah Bun-Yanun Marshush" (A Solid Building). Secondary data is drawn from relevant tafsir books, publications, and journals related to the subject, which are then comprehensively studied. In conclusion, this research finds that: 1) Allah does not prohibit Muslims from aiding non-Muslims with the condition that they do not act hostile towards and expel Muslims from their homeland, and 2) the prohibition forming friendships with those who assist non-Muslims in their hostility against Muslims, with a clear distinction between right and wrong.

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1. Introduction

Indonesia is a multicultural and pluralistic country, consisting of 17,000 islands, 250 ethnic groups with over 250 subcultures, and local languages. It officially recognizes five or six different religions, including Hinduism, Buddhism, Islam, Christianity (both Protestant and Catholic denominations), and the Chinese community, which practices the Kong Hu Chu religion. The presence of these religions is not only a matter of faith but also carries political significance, as evident in the structure of its various kingdoms [1]. Behind this diversity, in some cases, many people become targets of cruel and unjust treatment based on their skin color, race, or even their religion. This is in contrast to the teachings of the Qur'an, in which it is clear that the purpose of creating different races, tribes, and nations is "that they should understand one another," as mentioned in QS. Al-Hujurat [49]: 13. In

summary, the purpose of creating different races, tribes, and nations is not conflict, but rather cultural richness [2].

Michael H. Hart, in his book “The 100: A Ranking of the Most Influential Persons in History,” placed Prophet Muhammad as a timeless champion of humanity because he taught that Islam is a religion of tolerance [3]. In a hadith that comes from Ibn Abbas, he said, he asked the Prophet, “Which religion is the most beloved by Allah?” Then the Prophet said, “Al-Hanifiyyatus samhah (the one that is straight and tolerant)” [4].

Based on the above, one of the most important efforts is to promote the tolerance that has been widely advocated in our country. There was a highly discussed and heated topic related to the leader of Al-Zaytun Islamic Boarding School, Panji Gumilang, when he sang a Jewish song in front of the congregation at Al-Zaytun Islamic Boarding School, titled “Havenu Shalom Aleichem,” which interpreted as a song of peace. As an activist for tolerance and diversity, Monique Rijkers (an Israeli and Jewish activist) welcomed the activities of Al-Zaytun Islamic Boarding School. Furthermore, she had no objection, as it is an Islamic Educational institution and they presented it with a face of tolerance and diversity. The students who will become future leaders of the nation must have a spirit of tolerance and peace, as Indonesia is diverse in its religions. Thus, what Panji Gumilang did is a positive example for us, a pluralistic Indonesia, the largest Muslim country in the world, whose thinking should align with the values of Pancasila and the geopolitical context. It would be wonderful if all Islamic boarding schools could sing songs from Jewish, Chinese, Indian, and other cultures [5].

On the other hand, scholars and the community argue that Panji Gumilang’s unintentional act is a mixing of Islam and Israel, namely singing a Jewish song in a religious and Islamic setting. In response, one of the results of the Bahtsul Masail PWNJ Jabar states that historically, the lyrics of “*Havenu Shalom Aleichem*” are strongly associated with Judaism and unintentionally resemble and propagate the traditions of other religions, potentially undermining the constitutional principles of Islamic jurisprudence or Fiqh [6].

Furthermore, there is also a view from scholars emphasizing the obligation to respect the previous scriptures before the Qur’an, even though their forms have changed. Similar respect as with the Qur’an, including the obligation to purify oneself before handling them. While we may not necessarily agree, such a view highlights the emphasis on tolerance towards fellow religious communities. Fundamentally, every religion teaches values of goodness for its followers, such as values of peace, compassion, and mutual assistance. However, these teachings may sometimes contradict the interests of daily life due to certain individuals who involve power and economic interests, leading to conflicts. They may justify any means to achieve their goals without considering the disruption of social, political, and other aspects of harmony. In essence, humanity is an organized society to do good and prevent wrongdoing. Therefore, an understanding of religious tolerance in Indonesia is highly necessary, enabling peaceful coexistence, mutual respect, and empathy among followers of different religions.

Given the broad concept of tolerance, we need rules to what extent to tolerate non-Muslims in the context of humanity, allowing us to respect all opinions, even if we disagree, as long as they promote peace. In QS. Al-Mumtahanah [60]: 8-9, it is explained regarding the boundaries of tolerance towards non-Muslims. This surah is also an episode of the education of faith, social and community organization, and the state system in a cultured and modern society [7]. Tolerance in QS. Al-Mumtahanah [60] can be categorized into two aspects: 1) having compassion that can be applied through love, care, attention, and more, and 2) acting justly and doing good, which can be applied through mutual respect, complementing, assisting, and not discriminating against each other [8].

This research is not a new theme. There have been several prior studies on the subject of tolerance, including 1) The article by Rizky Pratama Putra and Uswatun Hasanah titled “*Toleransi dalam Surah Al-Mumtahanah Perspektif Tafsir Al-Munir*,” which concluded that Al-Zuhaili informed people of other religions that Islam does not prohibit helping and maintaining good relations in any form, as long as it is not related to creed and obligatory worship [9]. 2) The article by Prosmala Hadi Satputra and Baiq Rofiqoh Amaliansyah titled “*Pendidikan Toleransi di Indonesia: Studi Literatur*,”

discusses the implementation of tolerance education in Indonesia, including pesantren, schools, communities, and family environments [10]. 3) The article by Mhd. Abror's titled "*Moderasi Beragama dalam Bingkai Toleransi: Kajian Islam dan Keberagaman*" emphasizes the importance of religious moderation for interfaith harmony and social interaction among people, maintaining shared boundaries [11].

Several of these studies have clearly outlined the meaning of tolerance, emphasizing that humanity always goes hand in hand with diversity and demonstrating various implementations of tolerance education in environments such as schools and communities. This contributes to the harmony among followers of different religions. However, there hasn't been a comprehensive presentation of the meaning of tolerance according to Indonesian scholars, particularly M. Yunan Yusuf, who is highly active in Islamic thought (theology, philosophy, and Sufism) and diversity in the Bun-Yanun Marshush tafsir. Therefore, this research will discuss how to be a tolerant Muslim in Indonesia and understand the boundaries of interaction with non-Muslims in the Tafsir Bun-Yanun Marshush, which is known for its distinctive characteristics. Notably, Yusuf gives each juz a unique name in line with the messages and wisdom contained within, making these messages generally applicable to the Indonesian Muslim community. He is also a proponent of tolerance and diversity. The tafsir to be examined is well-known among the Madanian community and in QS. Al-Mumtahanah also narrates his friendship with a pastor from the Pasundan Christian Church (GKP).

This research aims to realize an Islamic civilization, namely a civilization carved out of a society that is not only local-regional but also international-mondial. And it is hoped that it will become the parameter of a social order, which is in line with the context of the present era and the future of the Islamic world, namely protecting each other, and complementing each other until the meaning of tolerance is born without differences and conflict with the *bun-yanun marshush* system (neat sturdy buildings) which must be realized by a society built on the foundation of Islamic *manhaj*.

2. Method

This research is included in the type of library research, namely, research carried out using literature (libraries) in the form of books, notes, or reports of previous research results. The main data from this research is Tafsir Al-Qur'an Juz XXVIII Juz Qad Sami' Allah Bun-Yanun Marshush (A Sturdy Building), the work of Yunan Yusuf, the first print of the publisher Lentera Hati, Tangerang. Meanwhile, for supporting data, researchers use books and journals that are relevant to the study being discussed. Researchers use a qualitative analysis system, which can be used in basic and applied research, basic research involves discovering theories or concepts using expressions or words because theories are abstract. This data is collected using documentation techniques and then described to form a systematic, coherent, and complete study result.

Apart from that, the researcher will use one of the Maudhu'i interpretation methods in one surah [12], with the following steps: 1) identify everything related to the surah to be researched, including asbab al-nuzul, makkiyah and madaniyah, related authentic hadiths, 2) identify the meaning of the surah globally, 3) researchers dig deeper into the content of the surah, especially about tolerance contained in the QS. Al-Mumtahanah [60]: 8-9, and 4) does not leave munasabah between one part and another. Furthermore, after that, it will be analyzed using content analysis techniques so that an accurate and tested analysis result is born [13].

3. Results and Discussion

3.1. Description of QS. Al-Mumtahanah in Tafsir Al-Qur'an Juz XXVIII Juz Qad Sami' Allah Bun-Yanun Marshush

QS. Al-Mumtahanah (*the woman who was tested*) is the 60th surah in the composition of the surahs in the Ottoman Mushaf which consists of 13 verses. Ibn 'Abbas counted 348 words and 1510 letters. This surah includes Madaniyah verses and was revealed in the 90th order which came down before the QS. Al-Nisa' [4] and after surah Al-Ahzab [33]. This surah is also named surah *al-Imtihan*

(test) and *al-Mawaddah*. It is said to be *al-Imtihan* and *al-Mawaddah* because both testing and compassion are important themes that this surah teaches. This surah is based on events experienced by Hatib Ibn Balta'ah, as narrated by the hadith which is the *asbab al-nuzul* of this surah. This hadith was presented by Syaikhain, originating from 'Ali [14].

The *munasabah* with the previous surah can be seen from the content of both. In QS. Al-Hasyr [59] explained how the hypocrites helped each other with the Jews in antagonizing the Muslims, both the hypocrites and the Jews at that time became enemies that were difficult for the Messenger of Allah to face. and believers. Allah reminded this phenomenon by emphasizing the QS. Al-Mumtahanah [60] for Muslims not to appoint and make unbelievers leaders and also forbids Muslims to make unbelievers their loyal friends. However, at the same time, Allah made allowances for Muslims to be allowed to work together as long as the infidels were not hostile to Muslims [14].

The content of QS. Al-Mumtahanah [60] is a guide in interacting with unbelievers. If they are hostile to Muslims, then it is not permissible to interact with them. Good relations with them must be stopped. They are placed in a position that must be fought, which is contained in verses 1-3 "prohibition of loyalty to the enemies of Islam". This surah informs about the story of the Prophet Ibrahim AS. with his people who worship idols, found in verses 4-7: "The Prophet Ibrahim and his followers as *uswatun hasanah*", and explains the teachings about compassion for fellow human beings. If infidels are not hostile to Muslims, they are permitted to interact with them and are even obliged to build cooperation in the realm of social activities. They are placed in the position of having to be invited to build goodness in society, this is found in verses 8-9 "Allah does not forbid doing good with disbelievers, but with conditions". A proportional attitude towards hostile and non-hostile infidels or non-Muslims is the standard in interacting with non-Muslims. Therefore, so that disproportionate things don't happen in this relationship, it is necessary to test women who claim to be Muslim, this is found in verses 10-12 "tested women". And it is emphasized again that it is not permissible to have good relations with unbelievers, which is a very strategic thing in the content of surah al-Mumtahanah, found in verse 13 "do not be a helper of those whom Allah is angry with" [14].

Humans always need other people, not just because they are stronger, richer, more knowledgeable, and so on. But also because we cannot do good, help, defend, and so on except in the presence of weak people. One of the functions of the heart is to love them. This is a form of tolerance between humanity because humanity is shared by all without distinction. Until some scholars stated that it was permissible to give some wealth or gifts to good disbelievers as long as the disbelievers were not hostile to Islam. This is one of the explanations contained in verses 8-9, where verses 8-9 will be the topic of discussion in this article.

The 8th verse relates to the history which is the *asbabun nuzul*. Imam Bukhari has presented a hadith through Asma bint Abu Bakr who has said: "My mother came to me of her own will. Then, I asked the Prophet SAW. May I meet him?" So the Prophet replied: "Yes." then Allah revealed His words "*Allah does not forbid you to act and act fairly towards people who do not fight you because of religion...*". This event was also narrated by Imam Ahmad, Imam Bazzar, and Imam Hakim, they considered it to be an authentic hadith [14].

3.2. Understanding Tolerance

The term tolerance comes from the English *tolerare*. Whereas in Arabic it is called *tasamuh*, likewise *samahah* (weakening, accepting after objection, giving a lot with joy) is a word used to mean tolerance [15]. *Samaha* is a characteristic that is reflected in the clarity of the face and cleanliness of the heart which originates from pleasure and love, while *tasamuh* is good behavior that is born from noble qualities [16]. In the Big Indonesian Dictionary published by the Department of National Education, tolerance is an attitude of respecting the opinions or views of other people in their beliefs, even if they conflict with one's own [17].

Tolerance is an attitude that shows mutual understanding based on humility towards fellow humans. We often neglect the word "fellow human" in social relationships [3]. The spirit of *tasamuh* was not only aimed at fellow Muslims but was also practiced among non-Muslims, namely the Muhajirin and Ansar, they became the center of community activities amid a plural community of

Jews, Christians, and Arab residents of Medina itself. They control the movement of cultural development and are also the key holders of supremacy, both political, legal, economic, and cultural under the leadership of the Prophet Muhammad [14].

According to Umar Hasyim, tolerance is giving freedom to fellow humans to practice their beliefs, as long as it does not conflict with the creation of order and peace in society [18]. Therefore, every Muslim is obliged to convey religious teachings regarding tolerance, as the Prophet said, "Convey even just one verse" [19]. As a result, there is no reason for a Muslim to hate another person because he is not a follower of the Islamic religion. Allowing other people to continue to adhere to non-Islamic religions is part of Islam's commandments. The tolerance shown by Islam is so strong that Muslims are prohibited from cursing the gods worshiped by polytheists [20]. This is stated in the Qur'an:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

"Do not curse the gods they worship other than Allah because they will then curse Allah by going beyond the limits without knowledge. Thus We make every Ummah think well of their work. Then to God, they returned, and He told them what they had done before." (Q.S. al-An'am verse 108).

Ibn Kathir emphasized that this verse prohibits the Prophet and Muslims from insulting the gods of the polytheists. Because if Muslims do it, then polytheists will do the same thing to the God of Muslims [21]. This verse also shows that a person's belief in a religion must be protected. According to Islam, differences in expressions of belief or belief in God do not justify someone interfering with "others". In other words, coercion in religious matters is not only contrary to the dignity of humans as free creatures but also contrary to the teachings of the Qur'an [22].

The implementation of an attitude of tolerance must be based on openness towards other people which focuses attention on the principles held by the individual without sacrificing the principles of others who are different. Tolerance will function in a society that has differences in principles or wealth that are institutionalized by society [23]. In the context of analysis regarding the application of tolerance, quite a few views have been put forward by experts, both past and present. For example, tolerance is carried out with friendliness and love between mother and father towards their children. Today's tolerance is not only a reflection of noble morals and virtue, but also about the benefits for all, both those who tolerate and those who are tolerated. The essence of today's tolerance is a friendly and sympathetic method which is a step towards achieving common goals. Once again, it needs to be emphasized that the benefits of tolerance do not only return to the other party but also return to the perpetrator of tolerance himself because he feels peace and tranquility.

3.3. The Meaning of Tolerance in Tafsir Tafsir Al-Qur'an Juz XXVIII Juz Qad Sami' Allah Bun-Yanun Marshush

Muhammad Yunan Yusuf, was born in the Sorkam Sibolga market, Central Tapanuli, North Sumatra, on January 19, 1949, he is the second of four children. Yunan Yusuf completed his education at the People's School and Madrasah Ibtidaiyah *Ikhwan Fi al-Din al-Islam* for 6 years starting when he was in elementary school from 1957-1963 in Sibolga. For public schools, it is held in the morning, while Madrasah Ibtidaiyah is held in the afternoon. After completing his second education, he continued his education at PGAP Muhammadiyah Sibolga and graduated in 1967. Then he moved to Padangpanjang, West Sumatra, to continue his education at *Ma'had Kulliyatul Mubalighin Muhammadiyah* which was founded by Buya Hamka in 1935. Yunan Yusuf completed his education in 1969 while also taking the extraneous exam for the Bukit Tinggi State PGA and obtaining a diploma in 1970 [24].

Yunan Yusuf is the son of M. Yusuf Tanjung and Hj. Siti Hamiah. In 1979, Yunan Yusuf married Iriyanis Tanjung and had four sons and a daughter [25]. Yunan Yusuf is a writer who has produced many written works. The majority of written works produced discuss religious social life, both social life in society and religious ethics. Works produced by Muhammad Yunan Yusuf include; The Ideals and Image of Muhammadiyah, Kemuhammadiyah: Introductory Study, Al-Islam, Nature of Islamic Thought, Muhammadiyah Educational Philosophy, Thought Patterns of Kalam Tafsir Al-Azhar,

Muhammadiyah Encyclopedia, Tafsir Juz Tabarak “Khuluqun ‘Adzim Juz Tabarak”, Tafsir Bun-Yanun Marshuh Juz Qad Sami’ Allah, Tafsir Al-Qur’an Juz XXVII Juz Qala Fama Khatbukum Hikmatun Balighah: Piercing Wisdom, Al-Qur’an on Earth “in the book Religion in the Middle of Chaos”, Tafsir Juz ‘Amma As-Siraj’i Wanhaj, Islamic Cultural Movement Seeking Form” in the book The Emptiness of Modern Society, and Tafsir Al-Qur’an Juz XXVI Juz Ha Mim: Kitabun Hafiz [26].

The formation and development of Islamic society which will be explained by the researcher is the same as the main theme of juz XXVIII (*Bun-Yanun Marshush*). The content of each surah in this juz conveys an understanding of the Islamic society created by the Prophet Muhammad. Medina is the embodiment of the values contained in the Qur’an. With this, the choice to give the title *Bun-Yanun Marshush* was seen as the right choice. *Bunyanun Marshush* is a symbol of an orderly society in the Islamic system. Islam is not only an individual religion but also a social one. Religion builds a people or congregation, because Islam cannot be established except with an organized and highly disciplined congregation. The congregation is governed by a divine system and *manhaj* which then creates a creative society with frontal movements to create policies and develop benefits for human life [14].

There are 3 general concepts of tolerance in the Qur’an: *First*, divine tolerance, that is, if there is sin between humans and God, then God will not make demands as long as the person concerned steps towards Him, even though He may even forgive someone. without repenting because God’s treatment of humans is based on tolerance and forgiveness. *Second*, humanitarian tolerance, namely respect for community culture and so on. *Third*, is religious tolerance, namely living side by side with other religions [16]. In surah al-Mumtahanah, the explanation of tolerance is found in verses 8-9, where Yunan Yusuf groups the two verses and gives the theme, namely, Allah does not forbid doing good with unbelievers, but with conditions.

The first verse of this surah begins with a strict rule that it is haram for a Muslim to make enemies of Islam as guardians or leaders, and a strict prohibition on giving loyalty to them (infidels) who in the case of the first verse are the polytheists of Mecca who hostile to Muslims. So this verse also applies to unbelievers who are hostile to Islam until the end of time. Thus, as a universal teaching, this generalization is prohibited by Allah because not all unbelievers are hostile to Allah and His Messenger and Muslims [14].

To avoid generalized views as explained above, Allah determines the conditions for which infidels must not be hostile to them in verse 8. These include: *First*, disbelievers who are not hostile to Muslims. They want to work together in building society, live side by side peacefully, and help each other to create benefits in society. *Second*, the infidels did not expel the Muslims from their own country. Islamic ethics mandates that there is no coercion in religious beliefs. Religions must be believed with total sincerity and must not be mixed up. Islam respects the line of demarcation of beliefs with the affirmation “*Lakum dinukum wa liyadin*” [14].

Yunan remembered a friend. He is pastor Weinata Sairin from the Pasundan Christian Church (GKP) in Cimahi, West Java, and was once Deputy General Secretary of the Indonesian Church Association. Yunan’s friendship with his friend ran harmoniously in his position as a member of the National Education Standards Agency, for the 2005-2009 period. Yunan and pastor Weinata Sairin often discuss crucial issues in relations between religious communities in Indonesia, especially between Islam and Protestant Christianity. The discussion took place in a mood of mutual respect and respect for each other. Both of them are often trusted by the National Education Standards Agency as liaisons with religious institutions, such as KWI, WALUBI, MATAKIN, PARISADA, HINDU, and DHARMA when discussing Religious Education Content Standards at the Primary and Secondary Education levels. A mood that always respects and maintains each other’s beliefs creates an attitude of mutual giving in social work for the benefit of the education of the nation’s children. Tolerance without entering into each other’s faith beliefs is the basic capital for building interfaith cooperation in the country. The life of society, nation, and state within the framework of the Unitary State of the Republic of Indonesia, must be placed in the order of *Bhinneka Tunggal Ika* based on the Pancasila philosophy [14].

To interpret the meaning of tolerance which is more about the ability to have good relations with non-Muslims, Allah repeats this decree through verse 9, namely this verse is very clear that Muslims cannot have good relations with non-Muslims if those people Non-Muslims are hostile to Muslims. Hostile here means physically disturbing the peace of Muslims. The word *inna-maa* in this verse only emphasizes actions that meet the conditions mentioned, namely if the person concerned fights because of considerations of different religions. This means that their hatred and hostility towards Muslims is caused by the truth of the religious teachings brought by Islam itself. In the context of this hostility, non-Muslims also expelled Muslims from their own country. In the case of the incident experienced by the Prophet Muhammad. the Muslims in Mecca were expelled from the Quraish polytheists. They then moved to Medina with the Prophet Muhammad. If this happens to Muslims, it is prohibited to establish cooperative relations with non-Muslims [14].

Among those who should not have good relations with them are people who are not directly hostile to Muslims, namely people who assist infidels to expel Muslims from their own country. Those who help the enemy are the enemy themselves. In other words, the enemy's friend is the enemy. This is a principle that cannot be negotiated with because they are enemies of the faith. In connection with this issue of aqidah, Islamic teachings have outlined very clear provisions "*Lakum diinukum wa liyadiin*". There should be no mixing between what is right and what is false. Therefore, the Qur'an has given the rule "*And whoever takes them as friends, those are the wrongdoers*". This firm line must be established straightforwardly without hesitation and must be enforced and implemented wholeheartedly. The act of being hostile to Allah and His Messenger according to the Qur'an means they have wronged themselves. They harm themselves because with this action they will be sanctioned by Allah with a very painful punishment in the afterlife. As will be accepted by unbelievers [14], as Allah SWT says:

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"Allah does not forbid you to do good and be fair to those who do not fight you because of religion and do not (nor) expel you from your land. Indeed, Allah loves those who act justly." (Q.S. al-Mumtahanah: 8)

إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ۗ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"Indeed, Allah only forbids you to make as your friends those who fight you because of religion and expel you from your land, and help (others) to expel you. And whoever takes them as friends, those are the wrongdoers." (Q.S. al-Mumtahanah: 9).

From the explanation regarding tolerance above, it can be understood that in surah al-Mumtahanah, Bun-Yanun Marshuh's perspective, verse 8, explains the ability to tolerate infidels with two conditions, namely; infidels who are not hostile to Muslims, infidels who do not expel Muslims from their land. Then in verse 9, there is a strict prohibition, namely not to be tolerant of people who help infidels in making enemies of Muslims. Overall, this is a form of tolerance towards humanity, namely the ability to join hands with one another. Tolerance is one of the necessities of social life that is inherent in every human being.

This 8th verse is the basis for us to do good to them (non-Muslims). There is no prohibition against doing good even if they are polytheists, as long as non-Muslims do not fight, antagonize, or expel Muslims from their hometowns. In the final verse, it is explained regarding the lafadz muqsithiin that it is to act fairly with a broader meaning (covering social life) namely to do good to neighbors who are fellow Muslims or non-Muslims [27]. If in social interactions, they (non-Muslims) are on the right side, while one of the Muslims is on the wrong side, then the Muslims must defend and calm them down [28].

In his book *Suleiman the Magnificent* he was tolerant towards non-Muslims has been recorded in gold ink in history. Like the Jews who lived side by side with Islamic Muslims in Palestine, Jewish visitors from Europe were amazed by their freedom. Islam does call non-Muslims "infidels", but it is not an order to fight them because of religious differences, and in the Qur'an, it is clear that: "*There*

is no compulsion to convert to the religion” (al-Baqarah:256) [29]. War is indeed permitted in Islam, but there are conditions. Permission to go to war to repel persecution as well as protect places of worship (mosques, churches, monasteries, synagogues, and so on). Indeed, justice must be upheld, injustice must be prevented, if abuse is carried out by Muslims, the Qur’an has also ordered that this be prevented, even if necessary, the perpetrators should be fought (strictly prevented) [16]. How the Islamic religion has established the rights and obligations of tolerance for members of society who live side by side. All have the same rights and obligations, all are free to practice their religion and beliefs.

Several agreements of the Prophet SAW which have described unity in diversity, namely the application of tolerance, include: *First*, the Madinah charter which contains points of text content, among others; freedom of religion for every believer, citizenship so that all have the same rights and obligations in a social context, defense of the persecuted, the obligation to defend and defend the city of Medina from enemy attacks. *Second*, the Prophet's promise to Christians, for example regarding the Prophet's permission for them to carry out services at the Nabawi Mosque [16].

Tolerance is indeed the result of close social interaction in society. However, there is no need to mix up *aqidah*, as in the case that has occurred, namely saying Jewish greetings at the Al-Zaiytun Islamic Boarding School which has inadvertently broadcast other religious traditions within the boarding school that are synonymous with religion and Islam. It could be that what he did violated religious norms, because not only did he declare that he had left Islam, but he was careless in his speech, *aqidah* (heretical sect), or his behavior was incompetent. If one of them has been done, that is, they have practiced something that is not common among people who adhere to the Islamic religion. So, not only clerics but also ordinary people have felt disturbed by the behavior of a person who has been nicknamed Sheikh because he has taught a doctrine that could potentially eliminate the sharia constitution regarding jurisprudence [30].

The Indonesian Ulema Council (MUI) of East Java Province has made an appeal and appeal in letter number 110/MUI/JT/2019 so that people do not say interfaith greetings, namely greetings other than *assalamu'alaikum warahmatullahi wabarakatuh*, because there are doubts that can damage the purity of the religion. is being followed by him and the greeting is a prayer that refers to his religious beliefs. The East Java MUI explains that there must be criteria and limits to intolerance so as not to damage the authenticity of religion and the law guarantees that Indonesian people must practice their religion according to their respective beliefs [31].

The Qur’an has explained about *wasathiyah*, namely not taking sides to the left and the right. Thus, respecting an opinion does not mean accepting the opinion. Respect all opinions even if we don't agree with them, as long as they promote peace. In the context of religion, believe that the one who determines whether a religion is right or wrong is God, and that decision will be made in the afterlife. Meanwhile, in this case, tolerance has been interpreted in such a general way that everything has been linked to the word tolerance, namely Jewish greetings are a form of tolerance, mixing prayers with Christians is tolerance, and so on. The meaning of tolerance has been greatly obscured by those who consider themselves to be the most correct in interpreting the Qur’an. even though tolerance and security in Islam are not allowed to mix with worship, we are only allowed to live side by side with Chinese people, and Christians and we are not even allowed to be jealous. Even if you are jealous of non-Muslims, it is haram as long as there is security between Muslims and non-Muslims. However, if non-Muslims disturb, insult, obstruct preaching, and so on then it is haram to make good friends.

Then the prohibition on making friends with people who are hostile to Islam is contained in verse 9, namely that Muslims are allowed to have social relations with unbelievers, including; *Kafir Mu'ahad*, *Kafir Musta'man*, *Kafir Dzimmi*. Because there are non-Muslim teachers who educate Muslim children, and vice versa. This means that it is permissible for Muslims to be friends with non-Muslims who do not fight Muslims in matters of religion, even if they are infidels, but not *Harbi* Infidels. And in this day and age, the real enemy of Muslims is Israel [32]. Allah has warned in verses 1-3 of Surah al-Mumtahanah that believers should not make Allah's enemies and their enemies friends and companions. Do not, because you are afraid of being said to be intolerant, enter into relationships with the enemies of Islam to the point that the secrets of Muslims themselves are revealed to them. At

the end of verse 9, Allah SWT has reminded Muslims who make enemies (non-Muslims) loyal friends and help them, so if they violate this prohibition, they are among the wrongdoers [33]. There is no prohibition against doing good to the first group, but Allah only forbids having relationships with the second group (making them role models and loyal friends) [34].

In the context of harmonious relations among religious followers, we can refer to the concept known as *al-'Ubhdah al-'Umariyah*, a term associated with the noble attitude of Sayyidina Umar (may Allah be pleased with him). It is emphasized in historical texts that the inhabitants of Eliya should not be compelled in matters related to their faith. They are entitled to protection regarding their lives, property, churches, and crosses. Their churches should not be occupied, demolished, or have their boundaries encroached upon. It is noteworthy that the spirit of tolerance shown by Sayyidina Umar (may Allah be pleased with him) extends not only to Jews and Christians but also to adherents of the Zoroastrian faith, who believe in two gods, one of goodness (Ahura Mazda) and one of evil (Angra Mainyu) [16]. Prophet Muhammad (peace be upon him) also set an example of tolerance in his actions. An incident is narrated from Abu Hurairah (may Allah be pleased with him) in which a man approached the Prophet with a harsh demeanor, and the companions were ready to rebuke him. The Prophet Muhammad (peace be upon him) said, "Leave him be, for everyone has the right to speak. Buy him a camel and give it to him." The companions said, "We could only find one better than that in quality." The Prophet said, "Buy it and give it to him because the best among you is the one whose verdict is the most excellent" [19]. What Prophet Muhammad (peace be upon him) and his companions did in the past serves as a model for fostering tolerance, particularly in a diverse nation like Indonesia, which encompasses a wide range of ethnicities, religions, cultures, and more.

The explanation above reflects the manner of interacting with non-Muslims that aligns well with the Islamic religious perspective on human life. This alignment is attributed to Islam's universal perception of all creatures [7]. These principles encompass the following aspects of respect and harmonious coexistence: firstly, showing respect for the symbols of other religions as part of communal life, although not necessarily acknowledging the truth of all religions. Secondly, it involves respecting each other's beliefs and not mixing religious doctrines [35]. The ultimate goal is to create a harmonious, peaceful, and spiritually content religious life, which benefits not only individuals but also all of humanity (common welfare).

Several factors contribute to fostering a tolerant attitude, including restraining anger, forgiving, and being open-minded, with a positive outlook toward others. The virtue of tolerance lies in forgiving mistakes, being a source of God's mercy, averting fear on the Day of Judgment, and being spared from the fires of hell [36]. Consequently, it is essential to interact with everyone regardless of their individual beliefs, without interfering with their faith. Indonesia, guided by the principles of *Pancasila* and *Bhineka Tunggal Ika*, is widely recognized as a global model for practicing tolerance and religious harmony.

4. Conclusion

Based on the analysis presented above, the researchers concluded that QS. Al-Mumtahanah [60], consisting of 13 verses in the *Tafsir Al-Qur'an Juz XXVIII Juz Qad Sami' Allah Bun-Yanun Marshush*, Yunan grouped it into 5 sections with an opening at the beginning of the surah and a conclusion at the end. These sections were respectively studied using the *tahlili* method and a combination of the *bil ma'tsur* and *bil ra'yi* methods. An explanation of the relationship between "tolerant" religious communities in the *Tafsir of the Qur'an Juz XXVIII Juz Qad Sami' Allah Bun-Yanun Marshush* can be found in verses 8-9, with the theme "Allah does not forbid doing good to infidels, but with conditions." These conditions include: 1) non-hostile infidels to Muslims who do not expel Muslims from their villages, and 2) the prohibition of making them (non-Muslims) friends. Anyone who assists friends in being hostile to Islam is considered an enemy. There is no mixing in matters of faith because Islam has clearly outlined the provision "Lakum dinukum wa liyadin." Regarding the Jewish greeting conducted by the leadership of the Al-Zaytun Islamic Boarding School, the East Java MUI considered it questionable as it was believed to compromise the purity of the religion for its adherents.

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