

PRINCIPLES OF RELIGIOUS TOLERANCE IN *SURAH AL-KAFIRUN*

(Applicability of Yusuf al-Qarḍawi Hermeneutical Approach)

BACHELOR'S THESIS

Submitted to Fulfill Duties and Complete Requirements

To Obtain a Bachelor's Degree in Bachelor of Theology

In The Qur'anic Sciences



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2024

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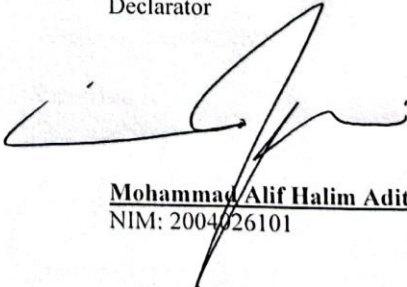
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Semarang, 23rd of July 2024

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PRINCIPLES OF RELIGIOUS TOLERANCE IN *SURAH AL-KĀFIRŪN*

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SUPERVISOR'S NOTE I

SUPERVISOR'S NOTE I

Attachment :-

Subject Matter : Approval of Supervisor Bachelor Thesis

Dear

Dean of the Faculty of Ushuluddin and Humanities

UIN Walisongo Semarang

In Place

Assalamu'alaikum Wr. Wb.

After reading, making corrections and improvements as appropriate, I declare that your thesis:

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THESIS APPROVAL LETTER

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It has been adjudicated academically by the entire Thesis Examining Board of the Ushuluddin and Humanities Faculty of UIN Walisongo Semarang, on the date 23rd of July 2024, and it has been accepted as one of the requirements for obtaining a Bachelor of Theology (*Sarjana Agama*) degree in Ushuluddin and Humanities.

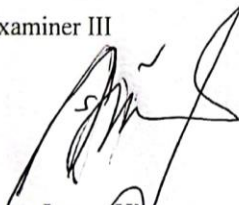
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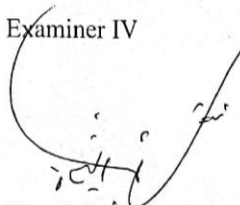
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MOTTO

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

There is no compulsion in (adhering to) religion (Islam), in fact there is a clear (difference) between the right path and the wrong path. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has held on (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing.

(QS. Al-Baqarah: 256)

“Diatas hanya Allah, dan dibawah hanya tanah.”

(KH. Hasan Abdullah Sahal – The Leader of PMDG)

TRANSLITERATION

The transliteration of Arabic words used in writing this undergraduate thesis is guided by the "Arabic-Latin Transliteration Guidelines" this requirement based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia (*Kementeriaan Agama Republik Indonesia*) in 1987.

The following is an explanation of the guidelines:

1. Consonant

Arabic consonant phonemes which in the Arabic writing system are denoted by letters, in this transliteration some are denoted by letters and partly denoted by signs, and some by letters and signs at once.

Below is a list of those Arabic letters and their Transliteration with Latin letters.

Arabic letters	Name	Latin letters	Name
ا	Alif	Not denoted	Not denoted
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Śā'	Ś	Es (with dot above)
ج	Jīm	J	Je
ح	Ḥā'	Ḥ	Ha (with dot below)
خ	Khā'	Kh	Ka and Ha
د	Dāl	D	De
ذ	Ẓāl	Ẓ	Zet (with dot above)
ر	Rā'	R	Er
ز	Zai	Z	Zet
س	sīn	S	Es

ش	Syīn	Sy	Es and Ye
ص	ṣād	Ṣ	Es (with dot below)
ض	ḍād	Ḍ	De (with dot below)
ط	ṭā'	Ṭ	Te (with dot below)
ظ	ẓā'	Ẓ	Zet (with dot below)
ع	'ain	‘	Inverted comma above
غ	Gain	G	Ge
ف	fā'	F	Ef
ق	qāf	Q	Ki
ك	kāf	K	Ka
ل	lām	L	El
م	mīm	M	Em
ن	nūn	N	En
و	wāw	W	We
ه	hā'	H	Ha
ء	Hamzah	`	Aspostrof
ي	Yā'	Y	Ye

2. Vocal

Vowels are Arabic, like Indonesian vowels, consisting of single or monophthong vowels and double vocal or diphthong vowels.

a. Single Vocals

The single vowel of Arabic is denoted by a sign or vowel, transliterated as follows:

Arabic letters	Name	Latin letters	Name
----------------	------	---------------	------

اَ	Fathah	A	A
اِ	Kasrah	I	I
اُ	Dhammah	U	U

b. Double Vowel

Arabic double vowels are symbolized in the form of a combination of letters and letters. The transliteration is in the form of a combination of letters, namely:

Arabic letters	Name	Latin letters	Name
يَا	Fathah and yes	Ai	a and i
وا	Fathah and wau	Au	a and u

c. Long Vowels (Maddah)

Long vowels or Maddah whose symbols are harakat and letters, transliteration in the form of letters and signs:

Arabic letters	Name	Latin letters	Name
آ	Fathah and alif	Ā	A and the line above
يَآ	Fathah and ya'	Ā	A and the line above
يِآ	Kasrah and ya'	Ī	I and the line above
وُآ	Dhammah and wau	Ū	you and the line above

3. Ta' Marbutah

The transliteration for ta' marbutah is twofold:

a. Ta' marbutoh life

Ta' marbutah who lives or receives harakat fathah, kasrah, and dhammah, the transliteration is (t)

b. Ta' marbutoh die

Ta' marbutah who died or received breadfruit harakat, the transliteration is (h)

- c. If the last word with ta marbutah is followed by a word that uses al clothing and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example:

Rauḍah al-atfāl: روضة الاطفال

4. Shadha (*Tasydid*)

Syaddah or tasydid which in the Arabic writing system is symbolized by a sign, the sign of syaddah or the sign of tasydid, in this transliteration the sign of syaddah is denoted by a letter, which is the same letter as the letter marked shadah.

Example:

Zayyana: زَيْنَ

5. Clothing Words

The word clothing in the Arabic writing system is denoted by the letter 'al' but in this transliteration the word clothing is distinguished from the word clothing followed by the letter syamsiyah and the word clothing followed by the letter *qamariyah*.

- a. The word clothing is followed by the letter *syamsiyah*

The word clothing followed by the letter Shamsiyah then followed by the letter Shamsiyyah is written according to the first letter of the *Shamsiyyah*.

Example:

Ar-rajulu: الرَّجُلُ

- b. The word clothing is followed by the letters *qamariyah*

The word clothing followed by the letter *qamariyah* is then written using the initial letter "al".

Example:

Al-kitābu: الْكِتَابُ

6. Hamzah

It is stated in the front that hamzah is transliterated with an apostrophe, but that only applies to the hamzah located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, then it is not symbolized because in Arabic writing it is alif.

Example:

Sha'un: شَيْءٌ

7. Word Writing

Basically, every word whether fi'il, isim, or harf, is written separately, only certain words whose writing with Arabic letters are usually combined with other words because there are letters or harakat that are omitted. So in this transliteration the writing of the word is also coupled with other words that follow it.

Example:

Fa au fu al-kaifa wa al-mîzāna: فَأَوْفُوا الْكَيْفَ وَالْمِيزَانَ

8. Capital Letters

Although in the Arabic writing system capital letters are not known, in this transliteration they are used as well. The use of capital letters as what applies in EYD, including: capital letters are used to write the initial letters of one's name and the beginning of sentences. If the name of the self is preceded by the word clothing, then what is written with a capital letter is still the initial letter of the name itself, not the initial letter of the word clothing

Example:

al-Alusi: الألوّسى

The use of capital letters for Allah applies only when the Arabic script is complete and if the writing is united with other words, so that any letter or vowel is omitted, capital letters are not used.

Example:

Lillāhi al-amru jamî'an: لله الأمر جميعاً

9. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of the science of tajwid. Therefore, the inauguration of Latin Arabic transliteration guidelines (Indonesian Version) needs to be accompanied by tajweed guidelines.

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In the end, the author realizes that the writing of this thesis has not reached perfection in the true sense, but the author hopes that this thesis can provide benefits for the author himself, especially and readers in general, to open scientific horizons in the field of Qur'an and Tafsir.

Semarang, 10th June 2024

Writer

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ABSTRACT

Cases of excessive religious intolerance and tolerance are events that are currently occurring in Indonesia. The existing dynamism should provide good views and actions according to the applicable corridors. However, in reality there were cases of intolerance and incidents of religious tolerance that did not comply with the corridors. On the other hand, this incident of excessive religious tolerance, carried out by people who have many followers, will certainly provide a new phenomenon for their followers, and is indicated to provide space for them to follow, as role models. This of course requires a good reaffirming attitude. Reaffirming as a response to return to the proper corridor, so that the harmony that is created is not a harmony of diversity that is appropriate, upright and straight in the specified corridor. Confirming that incident, this research will analyze in explore interpretation through *surah al-Kāfirūn* with the Yusuf al-Qarḍawī's hermeneutical approach, and the principles of religious tolerance. Another hand, this research will be studied further with a thematic tafsir study, with the research object being *surah al-Kāfirūn*, which is studied using five different tafsir books. Starting from tafsir books from the old period, the modern period and the contemporary period. The research will be followed up, using *Yusuf al-Qarḍawī's* Heremeneutics method. Next, And with this research, it was found that tolerance is not following what is desired, but following what has been regulated with limitations, this is clearly proclaimed in *surah al-Kāfirūn*, which will be explained in more detail in this research. That is the main aim and objective of religious tolerance, basically to provide limits on socializing in religion, limits on respecting differences in beliefs, maintaining the sanctity of religious values, then as an implementer of religion that respects differences and upholds the honor of authenticity. Apart from that, in the national context, maintaining the stabilization of diversity, awareness of upholding differences, and unifying the people.

Keywords: *Religion Tolerance, Surah al-Kāfirūn, Yusuf al-Qarḍawī's*

CHAPTER I

INTRODUCTION

A. BACKGROUND

Intolerance towards differences in beliefs has always been a hot issue that has no end, however this always provides space to provide an open forum for providing solutions, which mainly come from *al-Qur'an* dan *hadis*, *al-Qur'an* with all its dynamism through interpretive instruments in providing solutions, as well as *hadis*. In responding to this, religious tolerance and moderation has always been a warm answer to all these differences. This campaign continues to be echoed in knitting diversity in Indonesia, in this case tolerance does not only talk about being willing to accept differences, but openness to mutual recognition, openness and understanding of differences even though they do not agree on the truth they believe in.¹

However, along the way, this warm answer is not always warm, on the other hand, it provides a breath of fresh air in the path of freedom that is not suitable, and it seems that it needs to be strengthened until it is reaffirmed in regulations, as well as limits in behavior, so as not to overdo it, which of course all the problems will be explained again in another paragraph next. So, in this case the research will draw from a letter which directly and clearly explains guidance in dealing with differences in beliefs, namely *surah al-Kāfirūn*.

The meaning of *kāfir* in Arabic is to close, there are at least three global explanations in determining the meaning of *kafir* itself. *First*, there is a total refusal to acknowledge and testify to the divinity of Allah SWT, and the prophetic status of Rasulullah SAW as a complementary messenger to the prophetic message of the previous period. *Second*, there is a group of people who are not grateful for all the blessings they have been given. *Third*, there are those who deliberately do not carry out God's guidance even though they believe in it.² Apart from that, tolerance in this research will have two types of field actions, namely theoretical field actions, which are concerned with strengthening the

¹ Shofiah Fitriani, "Keberagaman Dan Toleransi Antar Umat Beragama," Analisis: Jurnal Studi Keislaman UIN

² Rahmawati Hidayat and Musa Al-Kadzim, "Reaktualisasi Toleransi Beragama Surah Al-Kafirun (Telaah Perbandingan Tafsir Al-Mishbah Dan Tafsir Al-Maraghi)," *Tajdid: Jurnal Ilmu Ushuluddin Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi* 21, no. 1 (2022): 47, <https://tajdid.uinjambi.ac.id/index.php/tajdid/article/view/232>.

meaning of tolerance, and secondly, dynamic tolerance which focuses on the axiology of the meaning of tolerance in development cooperation and everyday life..³ So the above provides information, that disbelief is an attempt to reject and deny God's guidance, as well as deliberately leaving it at the point of comfort in denying Divine/Ilahi guidance. *Surah al-Kāfirūn* It was found in several studies that it is used in discussing cases of tolerance, intolerance, and the limits of tolerance. Tolerance that prioritizes respect for every believer, provides freedom of worship, now increasingly has the courage to mix faiths. This letter was revealed as a confirmation of the Islamic faith, in other cases that letter has a firm basis that there is no tolerance in matters of faith in Allah..⁴

This matter was raised again, because there was widespread understanding among the community from one of the Islamic boarding schools in Indramayu, *Al-Zaytun*. There are other concepts in worship rituals, which have departed from the regulations that have been established, one of which is regarding prayer intervention, which occurred at Eid al-Fitr Prayers 1443, where a non-Muslim priest inisial name called by CHMP was found in the middle of the prayer ritual in *ṣaf ṣalat*. This was confirmed by the investigating team of the general crime directorate, Bareskrim Polri, who said: *"In the investigation, it was the priest who was in the prayer row, according to what was shown in the video."* That this phenomenon is not justified, either in principle, even under the pretext of tolerance..⁵

Following up on this, there is no urgency for non-Muslims to participate in the ritual of worship, apart from having no interest in it, it can disrupt the prayer line which is mainly about keeping the rows together. Because, the vision brought by prayer is monotheism and uniting Allah as the only God, which begins with the first pillar of belief, namely the testimony of total self-surrender in the creed. So, the main absolute requirement in performing prayer is, testimony to the belief that Allah is One, and there is no partner or likeness to Him. And secondly, the Prophet Muhammad as the messenger of Allah, as the Prophet and final Messenger of the Prophets. This is stated in the

³ As quoted of Said Agil Munawar in Ahmad Murtaza MZ and Muhammad Mulkan, "Makna Toleransi Perspektif Tafsir Al-Burhan Di Dalam Surat Al-Kafirun," *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam Universitas Al-Asyariah Mandar* 6, no. 1 (Mandar, 2021): 65, <https://doi.org/10.35329/jalif.v6i1.2214>.

⁴ MZ and Mulkan. "Makna Toleransi Perspektif Tafsir Al-Burhan Di Dalam Surat Al-Kafirun", h. 65

⁵ Andry Novelino, "Bareskrim Periksa Pendeta Yang Ikut Dalam Saf Salat Di Al Zaytun," CNN Indonesia, 2023, as accessed at <https://www.cnnindonesia.com/nasional/20230715121714-12-973816/bareskrim-periksa-pendeta-yang-ikut-dalam-saf-salat-di-al-zaytun>. accessed on 10 May 2024

syahadatain, in its ritual prayer has a global meaning, namely prayer, praise, and confession of sins to Allah SWT, which is manifested in self-purification.⁶

Manifestation of *ṣalat* cannot be separated from full awareness of the lowliness of servitude (*ulūhiyyah*), to the majesty of God (*rubbiyyah*). This attitude comes from reciprocal feelings of love, hope and worry.⁷ Quraish Shihab said that prayer is a great worship that glorifies Allah SWT, is worshiped and asked for help. From there, it educates the soul, sharpens the heart, enlightens the conscience with Islamic guidance. Prevent people from evil, and beautify themselves.⁸ It is also clear that prayer is a continuation of proof of the main testimony of the creed in the pillars of Islam, and an integral part of the prayer ritual, not only in the meaning of meaning (awareness as a servant), but also in moving *laf'zi*. The reason is that the syahadah is also contained in the type of tasyahud recitation, which if it is not read then the prayer is invalid.⁹

This is important because, those who are present in the middle of the prayer row are not carrying out the prayer ritual, they are only present under the pretext of tolerance and taking up space in the assembly. This is because the assembly is a ritual assembly of worship, which cannot be negotiated. This briefly presents the space of time, regarding the story of the negotiations between polytheists such as Al-Walid Ibn Mughirah, Aswan Ibn Abdan Mutalib, Umayyah ibn Khalaf to Rasulullah, namely a compromise offer for the implementation of religious rituals, the proposal was for the Prophet to follow their rituals, and in the future they would take turns worship differently. This was clearly rejected by the Prophet, because of the illogicality of the unification of religions, because of different principles and goals.¹⁰

It is clear that this is out of line with the values and regulations set. That *ṣalat* prescribed for believers, in this case those who believe in the principles of Islam, Allah

⁶ Waryono Abdul Ghafur, *Tafsir Rukun Islam, Menyelam Makna Spiritual Dan Kontekstual Syahadat Dan Shalat*, ed. Ibi Syatibi, Semesta Aksara, Cetakan 2, (Banguntapan, Bantul, Yogyakarta: Semesta Aksara, 2021) 35-36, [https://digilib.uin-suka.ac.id/eprint/42147/6/TafsirRukunIslam - Menyelami Makna Spiritual dan Kontekstual Syahadat dan Shalat.pdf](https://digilib.uin-suka.ac.id/eprint/42147/6/TafsirRukunIslam%20-%20Menyelami%20Makna%20Spiritual%20dan%20Kontekstual%20Syahadat%20dan%20Shalat.pdf).

⁷ Ghafur, *Tafsir Rukun Islam, Menyelam Makna Spiritual Dan Kontekstual Syahadat Dan Shalat*, (Bantul: Semesta Aksara, 2021), 35-36.

⁸ Kafrawi, "Nilai Pendidikan Dalam Shalat Fardhu (Studi Tafsir Al-Misbah)," *Jurnal Al-Aulia STAI Auliaurasyidin Tembilahan*, vol. 04, no. 01 (Tembilahan, 2018): 150, <https://ejournal.stai-tbh.ac.id/al-aulia/article/view/kafrawi>.

⁹ Ghafur, *Tafsir Rukun Islam, Menyelam Makna Spiritual Dan Kontekstual Syahadat Dan Shalat*. (Bantul: Semesta Aksara, 2021), 39.

¹⁰ Ahmad Safandi, "Pendekatan Hermeneutika Tafsir M. Quraish Shihab Dalam Surat Al-Kafirun," *Universitas Islam Negeri Dakutorama Palu Sulawesi Tengah (Universitas Islam Negeri Dakutorama Palu Sulawesi Tengah, 2019)*, 66-67. <http://repository.uindatokarama.ac.id/id/eprint/1073/>.

as the only God, and Muhammad as the last Prophet and Messenger, of course the principles do not exist in the concepts of people outside the Islamic religion, or Non-Muslim. In *surah an-Nisā*, verse 103, telling:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

103. Furthermore, when you have finished (your) prayer, remember Allah when you stand, when you sit and when you lie down. Then, when you feel safe, then perform the prayer (as usual). Indeed, prayer is a time-determined obligation for believers.

With instructions without closure, these regulations are shown to believers. With the discovery of non-Muslims in prayer groups, of course the values and regulations for the rituals of Islamic prayer worship have gone away. Then in the same place, quoted from the national news channel CNN Indonesia. That he sung one of the songs that is strongly filled with Jewish religion, namely *Havenu Shalom Aleichim*. The reason is, this was done in the context of welcoming the Islamic New Year, Muharram 1445. Islamic boarding school educational institutions, which are supposed to teach strong doctrines of faith, found inappropriate mixing..¹¹ A strong identity is a way to determine the direction of life, not just an ideology.

The identity of greetings in Islam has been regulated accordingly, and it has also been regulated what appropriate greetings should be when meeting relatives outside the Islamic community. The chanting of the poem is a greeting and prayer for prosperity for the Jewish people. It is also often used in worship, especially on Friday nights, at the start of the Sabbath. According to the Palestinian liberation peace activist, from Indonesia who lives in Gaza, in an interview with *Republika* media, he stated that apart from being often used in worship, this song is also often played at airports to welcome illegal Jewish settlers in Palestine, in order to occupy them and carry out massacres. Until now, it is increasingly being adopted by Christians in glorifying the birth of Jesus.¹²

¹¹ Fajrian, "NU Jabar Soal Lagu Havenu Shalom Aleichim Al-Zaytun: Haram Dinyanyikan," CNN Indonesia, 2019, 1. Sebagaimana dikutip dalam <https://www.cnnindonesia.com/nasional/20230619083447-20-963579/nu-jabar-soal-lagu-havenu-shalom-aleichim-al-zaytun-haram-dinyanyikan>. Diakses pada 25 Desember 2023.

¹² Andrian Saputra and Muhammad Afil, "Mengenal Lagu Havenu Shalom Aleichem Yang Difatwakan Haram Oleh PWNU Jabar," *Khazanah Republika*, (Indonesia, 2023), 1. Sebagaimana dikutip dalam <https://khazanah.republika.co.id/berita/rwdplh430/mengenal-lagu-havenu-shalom-aleichem-yang-difatwakan-haram-oleh-pwnu-jabar-part1>. Accessed on 25 Desember 2023.

Then, in national news that occurred in Tanjung Enim, Muara Enim, South Sumatra, it was discovered that the Prophet Muhammad was chanting prayers accompanied by the sound of marawis as the inauguration of the House of Worship, the Catholic Church. This was carried out by one of the boarding schools with students from an Islamic mass organization in Indonesia. Of course, incidents like this mix things up in religion, because in prayer there is praise to Allah and greetings to the Messenger of Allah, which are ethically inappropriate if they are chanted in a place like that, because of the pretext of tolerance. Because, in terms of ratio there is always a right and appropriate place, and of course this will have many implications that disrupt the regulation of worship, both within Islam and outside Islam..¹³

The next case is the discovery of the *melukat* trend, and this has spread a lot on social media, including personal uploads for example on Instagram pages. The reason is that Muslim public figures who do it have more influence and many Muslim followers. Those who follow the *melukat* tradition in Bali, such are Rizky Febian, Pevita Pearce, Raline Rahmat Shah, Cinta Laura, Nikita Willy, Ariel Tatum, Aura Kasih, Awkarin.¹⁴ Carrying out the *melukat* tradition in Bali. It is known that *melukat* means inner calm after carrying out self-purification through religious rituals. Apart from being a ritual activity of Hindu religious worship in a place that is sacred to them, this activity has developed into spiritual tourism in Bali. For example, the tradition of *melukat* is carried out by the Balinese Hindu community on Hari Raya Purnama, which is carried out in their sacred places of worship, such as temple/pura, Campuhan Windu, Kesiman. This has become a trend not among the local community, but is open to tourists at large, for spiritual purposes.¹⁵

Melukat is believed to have the power and positive energy of water, which is carried out at the temple.¹⁶ *Melukat* itself in its implementation has the aim of creating a psycho-spiritual panorama, although primarily for Balinese society, this can be

¹³ Prima Syahbana, “*Heboh Peresmian Gereja Di Muara Enim Diiringi Marawis, Ini Faktanya*,” detikNews, (Muara Enim, 2023), 1, <https://www.detik.com/sumbagsel/berita/d-6836953/heboh-peresmian-gereja-di-muara-enim-diiringi-marawis-ini-faktanya>. diakses pada 25 Desember 2023

¹⁴ Dedi, “8 Artis Muslim Yang Jalani Prosesi Melukat Di Bali,” Viva News Indonesia, (Indonesia, 2023), sebagaimana dikutip dalam <https://www.viva.co.id/showbiz/gossip/1576959-8-artis-muslim-yang-jalani-prosesi-melukat-di-bali-warganet-kira-pindah-agama>. diakses pada 25 Desember 2023

¹⁵ I Gusti Made Wendri, “Kajian Motivasi: Penawaran Pariwisata Spiritual Bali Ke Depan,” Soshum: Jurnal Sosial Dan Humaniora Politeknik Negeri Bali vol. 6, no. 1 (Bali, 2013): 68–69, <https://ojs.pnb.ac.id/index.php/SOSHUM/article/view/135>.

¹⁶ Desak Nyoman Seniwati and I Gusti Ayu Ngurah, “Tradisi Melukat Pada Kehidupan Psiko-Spiritual Masyarakat Bali,” Vidya Wertta: Media Komunikasi Universitas Hindu Indonesia Denpasar vol. 3, no. 2 (Denpasar, 2020): 163, <https://ejournal.unhi.ac.id/index.php/vidyawertta/article/view/1184>.

transmitted at a wider level. Among other things, the first is glorifying the function of water in each temple, the second is self-approach to God, the third is spiritual therapy.¹⁷ The general intention is good, human needs as servants, but it's just that the path taken is not in accordance with what is prescribed by Islam, because there is purifying something, believing in a power other than Allah, and it is carried out in a place of worship of another religion, clearly cannot be justified in belief.

This excessive tolerance has now also spread to effort *tasyabbuh*, or activities that resemble something towards a people. *Tasyabbuh* is an attempt at imitation as plagiarism and *taqlid*,¹⁸ In further confirmation, this is an effort to follow the way of dressing up, walking, acting, and focusing on the mental and spiritual aspects.¹⁹ This has long been commemorated in the arguments of the Qur'an and Sunnah, in responding to this. Because, these efforts can erode one's original identity and comfort in carrying out other religious rituals, rather than one's own religious rituals. Among other things, in surah *al-Baqarah*, verse 120

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۖ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتِّبَعْتُ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وِئٍ وَلَا نَصِيرٍ

120. And the Jews and Christians will not accept you (Muhammad) until you follow their religion. Say, "Indeed Allah's guidance is the (true) guidance." And if you follow their desires after knowledge (truth) has come to you, you will have no protector or helper from Allah.

In the hadith narrated by Abu Dawud, Musnad Ahmad, Mushannaf Abi Syaibah, it is explained that:

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ ثنا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ، قَالَ: ثنا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي مُنِيبٍ الْجُرَشِيِّ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ جَعَلَ رِزْقِي تَحْتَ رُفْجِي وَجَعَلَ الدَّلَّةَ وَالصَّغَارَ عَلَى مَنْ خَالَفَ أَمْرِي، مِنْهُمْ فَهُوَ يَقُومُ تَشَبَّهُ مَنْ

¹⁷ Seniwati and Ngurah. "Tradisi Melukat Pada Kehidupan Psiko-Spiritual Masyarakat Bali," *Vidya Wertta: Media Komunikasi Universitas Hindu Indonesia Denpasar*, (Denpasar: 2020), 164.

¹⁸ Muhammad Rawwas Qal'ah Ji dalam Nablur Rahman Annibras, "Larangan Tasyabbuh Dalam Perspektif Hadist," *TAJID: Jurnal Pemikiran Keislaman Dan Kemanusiaan Institut Agama Islam Muhammadiyah Bima* vol. 1, no. 1 (Bima, 2017): 78, <https://doi.org/10.52266/tajid.v1i1.4>.

¹⁹ As quoted of Al-Munawi in Muhammad Irsyad Noor, "*Hukum Merayakan Ibadah Non-Muslim*" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2015), 16. <https://repository.uinjkt.ac.id/dspace/handle/123456789/30649?mode=full>.

Meaning: "from Abu Munib al-Jarsyi, from ibn Umar, that Rasulullah SAW said: Verily Allah made my fortune under the shadow of the sword, and made lowly and small whoever violates my affairs, and whoever resembles a people is from among them".

Apart from *tasyabbuh*, the practice of worshipping something other than Allah is something that is not justified, as Islamic guidance requires belief in Allah Almighty, and the Messenger of Allah as a human being who was sent to preach the teachings of monotheism. As stated in various letters in the Qur'an, among others:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۚ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ ۚ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۚ وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

165. And among the people are those who worship gods other than Allah as rivals, whom they love as they love Allah. As for those who believe, their love for Allah is very great. If those who do wrong see, when they see the punishment (on the Day of Resurrection), that all power belongs to Allah and that Allah is very severe in punishment (they will surely regret it). (al-Baqarah: 165)

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ ۚ شَيْئًا بِالْأَوْلِيَاءِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنِّ ۚ وَابْنِ السَّبِيلِ ۚ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ۚ

36. And worship Allah and do not associate anything with Him. And be kind to parents, close relatives, orphans, the poor, near and far neighbors, colleagues, Ibn Sabil and any servants you have. Indeed, Allah does not like people who are arrogant and proud of themselves, (al-Nisa: 36)

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۚ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

48. Indeed, Allah will not forgive (sin) for associating partners with Him (shirk), and He forgives what (sin) is other than (shirk) for whom He wills. Whoever associates partners with Allah, then indeed, he has committed a great sin. (al-Nisa: 48)

In *surah al-Kāfirūn* also included as such, has a brief background regarding negotiations in worship by scheduling mutual worship in different places, under the pretext of tolerance. Obviously, this confuses the principle of worshipping one and only God, namely Allah SWT. In other cases, namely the prohibition of worship and the establishment of places of worship for each religion, as quoted from the SETARA Institute Press Release 17 January 2023, from the SETARA Institute's longitudinal data (2007-2022) noted that in the last decade and a half, there have been 573 disturbances in worship and the establishment of places of worship. Starting from disbanding worship services, refusing to build houses of worship, intimidation, vandalism, arson, and various other disturbances.²⁰ Of course this is contrary to the principles of the Qur'an, as stated in the Qur'an, *surah al-Baqarah* verse 256, which reads:

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

256. *There is no compulsion in (adhering to) religion (Islam), in fact there is a clear (difference) between the right path and the wrong path. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has held on (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing.*

In the related verse, it affirms that there is no compulsion in embracing other religions, and Allah wants peace. Peace is born in the soul, and peace is certainly not born from compulsion. However, even so, the absence of coercion does not mean that you are happy with anything other than Islam, it's just that the coercion that is meant is inviting with threats, and without being accompanied by deep love and understanding. Apart from that, not being pleased doesn't mean you have to blame or intervene with criticism, of course this is inversely proportional to the aim of Islam as a mercy for the universe..²¹ This attitude of tolerance is a tool in campaigning for Religious Moderation. Moderation itself has its origin in the first word from Arabic *wasatīyyah*,

²⁰ Pers SETARA Institute, "Kasus Penolakan Peribadatan dan Tempat Ibadah Lebih Serius dari Apa Yang Disampaikan Presiden Jokowi", SETARA Institute for Democracy and Peace Indonesia, (Indonesia, 2023), 1. Sebagaimana dikutip dalam <https://setara-institute.org/kasus-penolakan-peribadatan-dan-tempat-ibadah-lebih-serius-dari-apa-yang-disampaikan-presiden-jokowi/>. Diakses pada 25 Desember 2023.

²¹ Kartika Nur Utami, "Kebebasan Beragama Dalam Perspektif Al-Qur'an," *Jurnal Studi Agama-Agama Dan Pemikiran Islam Universitas Darussalam Gontor*, vol. 2, no. 3 (Gontor, 2018): 26–27, <https://doi.org/10.59188/jurnalsostech.v2i3.309>.

the derivation said is *tasāmuḥ*, *tawāzun*, *tawasuṭ*, *dan i'tidal*, which means free, balanced, middle and fair. In the formulation of the Thematic Interpretation of Religious Moderation launched by the Ministry of Religion, at least it contains the value of understanding reality, prioritizing the principles of ease in practicing religion, avoiding excessive fanaticism, understanding texts comprehensively, and openness in responding to diverse differences.

Religious moderation is an effort to regulate two contradictory things so that they are balanced, so that one party does not control one another. Balanced action means placing things proportionally so that there are no advantages or disadvantages between the parties. Regarding moderation, referring to *surah al-Baqarah* verse 143 is that there is an indication of fairness in the testimony of a witness and the consequences he receives. This understanding is also interpreted as avoiding deviations and deviations which fosters a consistent attitude in the existing teachings as stated in *surah al-Fatihah*. Another meaning is the central spring of unity, strength, unity, privileges in matters of significance and material things, as well as a house that is filled far away, from danger so that a feeling of security arises²²

However, efforts to protect religion from mixing that is inconsistent with basic religious values, or what is known as self-preservation, is a priority. Therefore, tolerance in this case must be reaffirmed that it has limits, so that it does not become an attitude of freedom without limits, freedom without rules. One of the most well-known is the internal limit *surah al-Kāfirūn*, verse 6. The interpretation has firmness, that according to him the interpretation is "*for you it is disbelief, and for me it is monotheism and sincerity in Allah SWT*", a very direct sentence and says a strong point.²³ This verse is a warning and a threat, the first of which states that they should do whatever they want. Second, that the presence of the Prophet Muhammad in preaching was an opportunity for them, if they followed him, they would have walked the path of truth, but if they did not accept it, then leave and stop enough not to invite them to the path of shirk. Third, it seems as if in a deep linguistic meaning that you

²² Adi Pratama Awadin and Doli Witro, "Islamic Moderation Thematic Interpretation: The Path Towards Religious Moderation in Indonesia," *Jurnal Bimas Islam Kementerian Agama Republik Indonesia*, vol. 16, no. 1 (Indonesia, 2023), 181–82, <https://jurnalbimasislam.kemenag.go.id/jbi/article/download/864/212>.

²³ As quoted from Ibnu Abbas in Suraya Attamimi, "Toleransi Dan Batasannya: Perspektif Maqasid Al-Qur'an (Kajian Kitab Tafsir Mafatih Aal-Ghayb Karya Fakh Al-Din Al-Razi)," *Madika: Jurnal Politik Dan Governance UIN Dakotarama Palu* vol. 2, no. 2 (Palu, 2022): 72, <https://jurnal.uindatokarama.ac.id/index.php/madika/article/view/1363>.

remain in your other religion, if it is destroyed it is better for you, and for me it is my religion because I have not abandoned it.²⁴ The interpretation of boundaries put forward by Ar-Razi is not linked to a particular group, but rather carries out the interpretation of the main function of the Qur'an in maintaining monotheism through self-preservation.

Surah al-Kāfirūn has an affirmation, that differences are inevitable, but beliefs and beliefs cannot be united, reconciled. Because, *surah al-Kāfirūn* provide strict regulations that aqidah remains aqidah, it cannot be debated and avoided, that monotheism and shirk cannot be united. Then it would be sufficient within the limits of willingness to provide freedom, for him his religion, and for me my religion.²⁵ In another review, that attempts at interpretation *surah al-Kāfirūn* starting with the harmony of the previous verse, that is *surah al-Kausar* which states that anyone who hates the Messenger of Allah will be an insignificant person, and leads to focusing attention on Allah and gratitude for all His blessings. So, after attending *al-Kāfirūn* is as a way of further education for the Prophet in speaking to his haters, as well as responding to all forms of diplomacy, compromise and mixed beliefs.²⁶

Surah al-Kāfirūn is a surah that confirms the differences between God and the worship of the polytheists, then there is no common ground on what is worshiped between the two, and the last verse is a special word that each religion has its own independent principles, and cannot be united under any pretext..²⁷ Yusuf al-Qarḍawi is one of the influential Muslim figures who is widely known for his moderate thinking. His thinking was developed in various fatwas, and his abundant work in many Islamic scientific disciplines. In his thinking, moderation itself, which is taken from Arabic, has four implementations of the same action language, including: *tawāzun*, *i'tidal*, *ta'adul*, dan *istiqāmah*, which has the definition that moderate muslim, are muslim who give opposing values with a record proportion of no more than the appropriate

²⁴ Ar-Razi dalam Attamimi. "Toleransi Dan Batasannya: Perspektif Maqasid Al-Qur'an (Kajian Kitab Tafsir Mafatih Aal-Ghayb Karya Fakhr Al-Din Al-Razi)", 73.

²⁵ Salman Abdul Muthalib and Mushlihul Umam, "Refleksi Ayat-Ayat Toleransi: Memupuk Keberagaman Dalam Menjalankan Syariat Islam Di Aceh," *TAFSE: Journal of Qur'anic Studies UIN Ar-Raniry Banda Aceh* vol. 5, no. 2 (Banda Aceh, 2020): 27, <https://doi.org/10.22373/tafse.v5i2.9053>.

²⁶ Hamka dan Quraish Shihab dalam Muthalib and Umam. "Refleksi Ayat-Ayat Toleransi: Memupuk Keberagaman Dalam Menjalankan Syariat Islam Di Aceh," *TAFSE: Journal of Qur'anic Studies UIN Ar-Raniry Banda Aceh*, (Banda Aceh, 2020), 27.

²⁷ Hidayat and Al-Kadzim, "Reaktualisasi Toleransi Beragama Surah Al-Kafirun (Telaah Perbandingan Tafsir Al-Mishbah Dan Tafsir Al-Maraghi)." (Jambi, 2022), 47.

portion. This is reinforced by the axiology of Islamic values in society, especially multicultural society. With an attitude of tolerance in it, Muslims become more open, wiser in their behavior, and as a tool in making clear thoughts, and have boundaries..²⁸

Following up on the issues raised, the urgency of religious moderation has a breath of fresh air in society, as well as in the state. However, sometimes there is a misunderstanding in society. So, it is necessary to reaffirm the boundaries, namely worship. Both at the level of worship are vertical rituals, between servants and Allah directly. Also, worship horizontally in society. This case must be careful in looking at the object of the meaning of a command in a verse. The most important urgency, between the author, reader, and text, whichever takes priority. Based on several events that the author has described, it is necessary to carry out in-depth and extensive research. This is because there has been a conflict in understanding the meaning of religious tolerance, especially in the context of worship, it is necessary to re-understand and re-write it in a new approach, namely the hermeneutic approach Yusuf al-Qarḍawī. Apart from that, the author is also interested in further research regarding several tafsir literature to emphasize this problem, to re-strengthen the understanding of religious tolerance, boundaries and moderation over pluralism. Therefore, based on the background that the author has described, the author wants to conduct in-depth and comprehensive research with the title: *“Principles of Religious Tolerance in Surah al-Kāfirūn (Applicability of Yusuf al-Qarḍawī Hermeneutical Approach).”*

B. FORMULATION OF THE PROBLEM

According to the title of this research, namely *“Principles of Religious Tolerance in Surah al-Kāfirūn (Applicability of Yusuf al-Qarḍawī Hermeneutical Approach)”*. So the main problem is as follows:

1. What is the interpretation of *surah al-Kāfirūn* with the Yusuf al-Qarḍawī's hermeneutical approach ?
2. What are the principles of religious tolerance ?

C. RESEARCH OBJECTIVE AND USE

1. Research Purpose

²⁸ Dzikrul Hakim Tafuzi Mu'iz and Uril Bahrudin, “Formulasi Moderasi Beragama Dalam Pemikiran Yusuf Al-Qardhawi Sebagai Basis Mewujudkan Masyarakat Madani,” *Al-Mubin: Islamic Scientific Journal Institut Ummul-Quro Al-Islami Bogor* vol. 6, no. 1 (Bogor, 2023): 53–54, <https://doi.org/10.51192/almubin.v6i01.513>.

In connection with the problem formulation above, the researcher has the following research objectives:

- a. To reaffirm the meaning of worship and the limits of tolerance in religious moderation, and provide further understanding in Yusuf al-Qarḍawī's hermeneutic theoretical approach
 - b. To describe the implications or consequences of rationalization (field evidence, language, expert opinion) and legitimation (normative foundations in the *Qur'an*, *hadis*, and *tafsir*), as well as providing new space in ongoing research.
2. Some things we can take from this research are as follows:
- a. Providing knowledge about the meaning of worship, affirming the limits of tolerance, religious moderation, and interpretation *al-Kāfirūn* from various interpretations, and hermeneutical approaches.
 - b. Providing knowledge as a solution to events of tolerance that do not comply with regulations, as well as intolerance and creating understanding *al-Kāfirūn* comprehensively.
 - c. Adding library materials and knowledge in thematic interpretation of letters, so that they can be useful as references for related scientific studies.

D. LITERATURE REVIEW

The research entitled “***Principles of Religious Tolerance in Surah al-Kāfirūn (Applicability of Yusuf al-Qarḍawī Hermeneutical Approach***”. This discussion is discussed from a Thematic Interpretation perspective with a textual, contextual and socio-historical approach. This is looking for references to *al-Qur'an* verses from various informants which are used as the basis for incidents of intolerance, tolerance that seems to be out of the corridor as it should be, and good regulations in being moderate. Based on the author's reading, there are several sources of scientific work that discuss similar research, including:

First, thesis entitled “*Toleransi Beragama Perspektif Muhammad Asad (Analisis Tafsir QS. Al-Baqarah(2):256 Dan QS. Al-Kafirun (109) Dalam The Message of The Quran.*” majoring in Al-Qur'an and Tafsir science study program, Faculty of Ushuluddin, Syarif Hidayatullah State Islamic University Jakarta. This research was written in 2020.

The results of this research explain the building of tolerance in the munasabat verse between *surah al-Baqarah* verse 256 and *surah al-Kāfirūn*, with Muhammad Assad's

approach through his work entitled *The Message of the Qur'an*. Through reference research with an in-depth approach to language principles. Between the two verses, the resulting conclusions include, firstly, in determining a religion, even Islam itself, there is no compulsion in embracing it, it must be done with full awareness and belief. Second, according to the reference book, *dīn* means faith or belief, while religion is the law or morals that are binding in it. Third, the urgency of maintaining tolerance in religion and life.²⁹ In this case, what is different about this research is. That research uses two surahs as research objects, and with the perspective of other figures. Meanwhile, this research will borrow the method of interpretation used by Yusuf al-Qardawi, and use just one surah, which is interpreted in various tafsir books.

Second, there is other research that discusses a similar theme, namely the journal article *Jurnal J-Alif : Jurnal Penelitian Hukum Ekonomi Syariah dan Budaya Islam*, written by Ahmad Muertaza Mz, and Muhammad Mulkan, entitled “*Makna Toleransi Perspektif Tafsir Al-Burhan Di Dalam Surat Al-Kafirun*”. This research was written in 2021

This journal article is literature research which aims to capture the understanding of tolerance from the perspective of Indonesian mufasir contained in it *surah al-Kāfirūn* in *Tafsir al-Burhan* by Abdul Karim Amrullah. This research found that the call for mutual tolerance between religious communities in Islamic teachings has been practiced from time to time. The existence of individuals who commit acts of violence or acts of terrorism is not part of the teachings contained in the *al-Qur'an*, because the recommendation to spread compassion and love for fellow humans is a point of emphasis in Islamic teachings which uphold the values of humanism and peace. So that tolerance between religious communities is seriously practiced in everyday life in diverse communities.³⁰ In this case, the different about this research is. That research use one surah as research objects, and only using one tafsir book. Meanwhile, the research will borrow the method of interpretation used by Yusuf al-Qardawi, and use just one surah, which is interpreted in various tafsir books.

²⁹ Ah Iqbal Fahmi, “Toleransi Beragama Perspektif Muhammad Asad (Analisis Tafsir QS. Al-Baqarah(2):256 Dan QS. Al-Kafirun(109) dalam The Message of The Quran,” UIN Syarif Hidayatullah Jakarta (Universitas Islam Negeri Syarif Hidayatullah Jakarta, (Jakarta, 2020), 1-104, <https://repository.uinjkt.ac.id/dspace/handle/123456789/52960>.

³⁰ Ahmad Murtaza MZ and Muhammad Mulkan, “Makna Toleransi Perspektif Tafsir Al-Burhan Di Dalam Surat Al-Kafirun,” *J-Alif : Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam Universitas Al-Asyariah Mandar* 6, no. 1 (Mandar, 2021): 65-77, <https://doi.org/10.35329/jalif.v6i1.2214>.

Third, the Tajdid Journal article written by Rahmawati Hidayat and Musa Al-Kadzim, with the title “*Reaktualisasi Toleransi Beragama Surah Al-Kafirun (Telaah Perbandingan Tafsir Al-Mishbah dan Tafsir al-Maraghi)*”. This research focuses on literature research on *surah al-Kāfirūn* with a comparative study method between Quraish Shihab's *Tafsir al-Miṣbah* which has a strong Indonesian national context, compared with the *Tafsir al-Maragi* Book as a comparative Tafsir Book to complete the space for transmitting research results. The resulting tolerance, among other things, must first adhere to each -each religion, secondly that God's differences cannot be forced and mixed up. Thirdly, reaffirmation that humans will be rewarded according to their actions. Research entitled contextualization of Indonesia.³¹ In this case, the different about this research is. That research use one surah as research objects, using two tafsir books to compare between in it. Meanwhile, the research will borrow the method of interpretation used by Yusuf al-Qardawi, and use just one surah, which is interpreted in various tafsir books.

Fourth, the Mubin Journal article written by Dzikrul Hakim Tafuzi Muiz, Uril Bahrudin with the title “*Formulasi Moderasi Beragama Dalam Pemikiran Yusuf Al-Qardhawi sebagai Basis Mewujudkan Masyarakat Madan*”. This research aims to explain the formulation of religious moderation in Yusuf al-Qarḍawī's thinking and the values of religious moderation that are relevant in civil society. The findings of this research confirm two aspects: first, the concept of forming a civil society which stems just from Yusuf al-Qarḍawī's own thoughts on religious moderation and the values that must exist in a civil society; second, indicators that can be used as benchmarks to assess the achievements of civil society which include: egalitarianism (equality), respect for achievement, openness, tolerance and deliberation.³² In this case, the different about this research is. That research just give Yusuf Al-Qardawi's perspective, not using the way to interpret. Meanwhile, the research will borrow the method of interpretation used by Yusuf al-Qardawi, and use just one surah, which is interpreted in various tafsir books. Then applicative interpret in it.

³¹ Rahmawati Hidayat and Musa Al-Kadzim, “Reaktualisasi Toleransi Beragama Surah Al-Kafirun (Telaah Perbandingan Tafsir Al-Mishbah Dan Tafsir Al-Maraghi),” *Tajdid: Jurnal Ilmu Ushuluddin Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi*, vol. 21, no. 1 (Jambi, 2022): 26-51, <https://tajdid.uinjambi.ac.id/index.php/tajdid/article/view/232>.

³² Hakim Tafuzi Mu'iz and Bahrudin, “Formulasi Moderasi Beragama Dalam Pemikiran Yusuf Al-Qardhawi Sebagai Basis Mewujudkan Masyarakat Madani.”

Fifth article in *JiIP (Jurnal Ilmu Ilmiah dan Pendidikan)* Journal, written by Syafri Samsudin, M. Nasir, Ruban Masykurm with the title “*Analisis Moderasi Beragama Perspektif Yusuf Al-Qardhawi dan M. Quraish Shihab serta Relevansinya terhadap Pendidikan Islam.*” The results of the research is to determine the concept of Islamic moderation from the perspective of Muhammad Quraish Shihab and its relevance to contemporary Islamic religious education. This research is related to the study of the thoughts of Yusuf al-Qarḍawi and Muhammad Quraish Shihab their own thoughts, namely: Yusuf al-Qarḍawi and Muhammad Quraish Shihab have similarities regarding the general principles of religious moderation, where the understanding is that religious texts must pay attention to the context of religious moderation in Islamic education, realized by paying attention to physical elements. and human spirituality constructing texts, understanding the context within them, and legal reasoning based on *maqāṣid syari’ah*.³³ Research is concerned with thoughts, as well as the resulting decision products, which in the sense of the work of thought. Meanwhile, what distinguishes this research is that it does not use the decision product, but borrows the product from steps in interpreting, which are then applied to find the author's decision product. In the ways that have been determined.

E. RESEARCH METHODS

In this research method, the methods used to discuss the main problem that are appropriate to the type of research are presented, including the following.

1. Type of Research

This research was structured as a *Thematic Interpretation of Surat* research using a descriptive qualitative paradigm and literature. This type of qualitative research is a method for exploring various data collected, both from primary and secondary data appropriately. Apart from that, it operates in in-depth theory and contextual methods. The problem formulation is divided into three parts, including descriptive, comparative, and associative or the relationship between one object and another object..³⁴ Research is also included in the type of qualitative library research, which utilizes library studies. Steps in searching the literature include obtaining information

³³ Wildani Hefni, Rizqa Ahmadi, and Imam Mustofa, “Reinventing the Human Dignity in Islamic Law Discourse: The Wasatiyah Approaches from Khaled Abou El-Fadl to the Interreligious Relation,” *Al-Manahij: Jurnal Kajian Hukum Islam* vol. 16, no. 2 (Purwokerto, 2022): 239–254, <https://doi.org/10.24090/mnh.v16i2.6928>.

³⁴ Syafrida Hafni Sahir, *Metodolgi Penelitian*, ed. Try Koryati, Cetakan I, (Banguntapan, Bantul, Yogyakarta: KBM Indonesia, Anggota IKAPI, 2022), 41-42, [https://repositori.uma.ac.id/jspui/bitstream/123456789/16455/1/E-Book Metodologi Penelitian Syafrida.pdf](https://repositori.uma.ac.id/jspui/bitstream/123456789/16455/1/E-Book%20Metodologi%20Penelitian%20Syafrida.pdf).

by reviewing previous research, deepening theoretical studies, and without conducting field research.³⁵

2. Data Source

The most important thing in research is finding data. From a study it depends on the results of the data obtained. In this research, there are two sources used as sources of information, namely the main data source and supporting data sources.

a. Primary data source

The main or primary data sources in this research are primary data sources obtained through tafsir books, the Qur'an, hadith, and similar previous research.

b. Secondary data source

Supporting data sources are secondary data sources obtained from supporting literature such as interpretive style journals, expert sentences, books, other academic research which contains materials that support ongoing research.

3. Method of Collecting Data

Data collection methods or techniques are efforts to collect data to confirm the research to be studied, in this case there will be efforts to select, compare and combine various meanings until an appropriate understanding is found. In terms of collecting data for this research, searching through literature studies. Literature study is studying various reference books and the results of similar previous research which is useful for obtaining a theoretical basis regarding the problem to be researched. Literature study also means data collection techniques by reviewing books, literature, notes and various reports related to the problem you want to solve. The technique is to collect various literature using variable library instruments in the form of books, books, research results, journal articles, official pages, and so on..³⁶

4. Data Analysis Method

The goal of data analysis is to make the data easy to understand and explain to other people. Several things that must be done when analyzing data include:

First, reduce the data, namely by summarizing, selecting the main points, and focusing on the important things by looking for patterns and themes. Data reduction is

³⁵ Milya Sari, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA UIN Imam Bonjol Padang vol. 6, no. 1 (Padang, 2020): 43–44, <https://ejournal.uinib.ac.id/jurnal/index.php/naturalscience/article/view/1555>.

³⁶ Budi Mirzakon, Abdi & Purwoko, "Library Research of The Basic Theory and Practice of Expressive Writing Counseling," Jurnal BK Universitas Negeri Surabaya, vol. 8, no. 1 (2018): 4, <https://ejournal.unesa.ac.id/index.php/jurnal-bk-unesa/article/view/22037>.

carried out in order to provide a general view and make it easier for researchers to carry out data collection at the next stage.

Second, presenting the data, after it has been reduced, the next step is presenting the data. In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, and the like which can explain the data concisely and clearly. Give the general data

Third, data verification (drawing conclusions). The initial conclusions put forward are still temporary, and will change if strong supporting evidence is not found at the next stage of data collection. However, if the conclusions put forward at the initial stage are supported by valid and consistent evidence when the researcher returns to the field to collect data, then the conclusions put forward are credible conclusions.

In analyzing this data, researchers used the thematic interpretation method, because appropriately the problems raised depart from the theme of tolerance. Raising problems and limiting understanding of verses by assigning interpretive titles. This method is to emphasize the theme, title or topic of discussion. Then, the selected themes will be studied thoroughly from various aspects according to the instructions in the verses to be interpreted. Existing problems must be studied thoroughly and comprehensively in order to find a solution to these problems. Meanwhile, the research approach is textual, contextual, socio-historical and linguistic approaches.³⁷ This is the case, and by determining the related research title, the researcher will use legal and socio-social interpretation styles. This style will prioritize producing laws to reaffirm the legal understanding and contextuality of the research title raised

F. WRITING SYSTEM

Writing systematics aims to provide a complete understanding of thesis writing. In this section, the researcher explains the content and the relationship between one chapter and other chapters. The following is the systematic writing.

First chapter, The researcher explains the background of the theme taken. The reasons for choosing this title are important for in-depth reasons, which become the background for the research. Starting from the background of the research, readers will receive comprehensive information behind the researcher's theme and writing of the research.

³⁷ Umami Kalsum Hasibuan, "Kajian Terhadap Tafsir: Metode, Pendekatan, dan Corak dalam Mitra Penafsiran Al-Qur'an," Peranda: Jurnal Studi Islam Kawasan Melayu, vol. 03, no. 01 (2020): 65, <https://doi.org/https://doi.org/10.35961/perada.v3i1.105>.

Next, we will continue with the problem formulation, this is an important point of the problem that must be solved and answered further. Then, starting from the main point of solving the problem to be solved, it continues with the research objective which is the answer to the problem formulation, which is developed in descriptive useful points, which can be accepted by researchers and readers. This will be developed by reviewing previous research literature, as a follow-up to the continuity between this research and previous research.

Second chapter, In this chapter, researchers will explain the theoretical basis, namely tolerance and moderation. Second, is the approach, in this case the approach Yusuf al-Qarḍawi's hermeneutical starting from biography, systems of thought, and hermeneutical steps of Yusuf al-Qarḍawi's hermeneutics.

Third chapter, attaching the data that has been collected, then transmitting it to material objects, namely *surah al-Kāfirūn*. Then, it is explained with various interpretations. Starting from classical interpretation, modern interpretation, and contemporary interpretation.

Fourth chapter, The researcher will explain the analysis. Analysis compiled from data and approaches/theories, as well as from various selected interpretive books that have been presented in chapters 2 and 3.

Fifth chapter, As the final chapter, this chapter will explain the conclusions of this research and several suggestions and recommendations for conducting further research.

CHAPTER II

THE GENERAL DESCRIPTION OF RELIGIOUS TOLERANCE AND *SURAH AL-KĀFIRŪN*

A. An Overview of The Theory of Religious Tolerance

1. Definition of Religious Tolerance

Talking about tolerance cannot be separated from diversity, as well as cultural diversity, systems, and beliefs. Of course, the perspective of tolerance does not stand alone, it stands with various terminology that supports it, etymologically the word is taken from Latin “*tolerantia*” which means leniency, meekness, and patience. This Latin word was widely and well known in Europe, especially during the French Revolution, because it was related to the slogan of freedom, independence and brotherhood which was at the core of the French Revolution..³⁸ In English, namely toleration which means tolerance. On the other linguistic side, Arabic has terms *al-Ikhtimāl*, *al-Tasāmuh*, which means an attitude of letting go, and an open mind, if squeezed again, it will produce tolerance. Al-Qur’an it self mentions the word, but explicitly explains various concepts of tolerance and clear boundaries.³⁹ Between these two terms is the implementation of an attitude of tolerance, allowing, consciously allowing or allowing other people to carry out their interests.⁴⁰

Tolerance here means loyalty in accepting reality different opinions about the truth held, respecting other people, even if it is at odds with our own opinions, stances and beliefs. According to terminology that refers to expert opinion. In terms of psychology, tolerance is called tolerance, that is, an attitude of liberality or not wanting to intervene and not disturbing the behavior or beliefs of other people, or in general terms, respect for understandings that are different from the understanding that one adheres to. And in sociological terms, it is a manifestation of self-restraint towards the attitudes of other parties that are not approved, something that can create harmony, in religion, harmony, in society, nation and state. However, religious tolerance does not mean freeing oneself from one's beliefs a certain religion and the next day we adhere to another religion or freely

³⁸ Muhamad Ridho Dinata, “Konsep Toleransi Beragama Dalam Tafsir Al-Qur’an Tematik Karya Tim Departemen Agama Republik Indonesia,” *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin UIN Sunan Kalijaga Yogyakarta* 13, no. 1 (2012): 86, <https://doi.org/10.14421/esensia.v13i1.723>, (*ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin UIN Sunan Kalijaga Yogyakarta*), 87-88

³⁹ Mufidatul Bariyah Bariyah, “Ayat Toleransi Dalam Al-Qur’an: Tinjauan Tafsir Al-Qurthubi,” *Al-Mada: Jurnal Agama, Sosial, Dan Budaya Institut Pesantren KH. Abdul Chalim Mojokerto*, vol. 2, no. 2 (Mojokerto, 2019): 34, <https://doi.org/10.31538/almada.v2i2.332>.

⁴⁰ Fitriani, “Keberagaman Dan Toleransi Antar Umat Beragama,” *Analisis: Jurnal Studi Keislaman UIN Raden Intan Lampung*, (Lampung, 2020), 183.

follow the worship and rituals of all religions without any binding regulations. As already understood, tolerance is mutual understanding or recognition of other religions in all forms of systems. In religious tolerance, there are two types of this, first, passive religious tolerance, namely the attitude of accepting differences as something factual. secondly, active religious tolerance.⁴¹

The name of tolerance that involves oneself with others amidst diversity and differences. The essence of tolerance itself is mutual respect for diversity. Tolerance is a great and noble concept that is fully realized Religious teachings, including the Islamic religion itself, which is the majority of the Indonesian state, in order to maintain the integrity and unity of the nation, require an attitude of respect and appreciation so that frictions and problems that can lead to conflict can be avoided. In fact, diversity is indeed a beauty, but it cannot be avoided that diversity has dynamics, conflict being one of them. However, this dynamic movement can be resolved in a good way, and the existence of conflict creates awareness to build harmony, so in social life tolerance is a tool for building social harmony. Religious tolerance does not only avoid divisions but can also make community relations more solid, exchanging ideas, respecting each other's differences (not arguing about which religion is better).

For example: mutual respect between followers of religions, by ensuring that if someone prays or worships, they maintain the peace of the people of other religions who are worshipping. Religion does not depend on the number of adherents, but the concern of the people embodies the responsibility to spread humanitarian messages based on belief in God. Religious harmony gives birth naturally to mechanistic awareness, namely ongoing dialogue in all sectors of life. Dialogue aims to learn from each other to learn from each other's strengths and reduce each other's weaknesses. Thus, there should be no need for harmony engineering, because harmony has been standardized in the consciousness of society which requires an atmosphere of peaceful and harmonious diversity, in order to fully implement religious teachings. It is in such circumstances that the idea of harmony is expected to produce new behavior.⁴²

⁴¹ Mohaammad Nasir and Nurul Qomariya, "Toleransi Beragama Dalam Hadis Nabi," *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 4, no. 2 (2021): 247-248, <http://ejournal.stiqwalisongo.ac.id/index.php/albayan/article/view/221/99>.

⁴² Arif Rahman, Darsul S Puyu, and Tasbih Hanafiah, "Implementasi Hadist Tasamuh Dalam Meningkatkan Moderasi Beragama" 2, no. 1 (2022): 20-21, <https://journal3.uin-alauddin.ac.id/index.php/ihyaussunnah/article/view/30228/15367>.

With this, the tolerance being campaigned for becomes more dynamic in Religious Moderation. Religious Moderation in Indonesia itself, according to the Islamic Guidance of the Republic of Indonesia, is an effort to distance ourselves from radicalism, which has six core values, including mutual awareness side by side, basic values of love and humanity, appreciation of various thoughts, common ground and religious moderation, ability to implement management. in the midst of diversity, offering a harmonious life for each different religious group.⁴³ In line with tolerance, namely moderation. Moderation itself is quoted from the word moderate, which is an adjective, taken from the English language, namely moderation, which means in the middle. In the equivalent found in *KBBI (Kamus Besar Bahasa Indonesia)*, has the meaning of reducing violence, or avoiding extremes. From this linguistic analysis, if moderation is juxtaposed with religion, it becomes religious moderation. It has a definitive meaning as an attitude of reducing violence, avoiding extremes in religious practices. With the existence of religious moderation in religious understanding, in everyday life we will encounter various frictions, the proximity of social interaction to these frictions will give rise to an attitude of tolerance, which is nothing but the fruit of social interaction..⁴⁴

In this view, one of the great Muslim scholars, *Yusuf al-Qarḍawī* provides definitive terms on religious moderation. In his view, religious moderation or living life as a moderate Muslim is fundamental *wasatīyyah* which is also commonly called *al-Tawazun*, maintains balance between the two parties. So that there is no domination between one another, act fairly, balanced and proportional. The word of *wasat* in Arabic, indicating the middle or something, has a good meaning, as the word of Rasulullah SAW.⁴⁵

خَيْرُ الْأُمُورِ أَوْسَطُهَا

From Mutharrif bin Abdillah said, that the Messenger of Allah said: The best thing is the middle." (History of Al-Baihaqi, in Syu'ab Al-Iman, no. 6176)

⁴³ Awadin and Witro, "Islamic Moderation Thematic Interpretation: The Path Towards Religious Moderation in Indonesia.", *Jurnal Bimas Islam Kementerian Agama Republik Indonesia* (Indonesia, 2023), 175

⁴⁴ Mhd Abror, "Moderasi Beragama Dalam Bingkai Toleransi (Kajian Islam Dan Keberagaman)," *Rusydiah: Jurnal Pemikiran Islam STAIN Kepulauan Riau*, vol. 1, no. 1 (Kepulauan Riau, 2020): 144, <https://ejournal.stainkepri.ac.id/index.php/rusydiah/article/download/174/130>.

⁴⁵ Abror. "Moderasi Beragama Dalam Bingkai Toleransi (Kajian Islam Dan Keberagaman)," *Rusydiah: Jurnal Pemikiran Islam STAIN Kepulauan Riau*, (Kepulauan Riau, 2020), 147.

As directed in the Qur'an, in order to be a people who mediate between many diversities, it is stated in *surah al-Baqarah* verse 143, which reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ

143. And likewise We have made you (Muslims) a "medieval people" so that you may be witnesses to human (deeds) and so that the Messenger (Muhammad) may be a witness to your (deeds). We did not make it the qibla that you (formerly) turned to, but that We may know who follows the Messenger and who turns back. Indeed, (moving the Qibla) is very difficult, except for those who have been guided by Allah. And Allah will not waste your faith. Indeed, Allah is Most Gracious, Most Merciful to humans.

With a balanced attitude of religious tolerance in this research is tolerance which is directed at the attitude of providing breadth for religious pluralism, with the aim of creating religious harmony, both within religions and among other religions, and limiting it in the context of worship. In this case, the essence of the good goal of religious harmony can be classified into four elements:⁴⁶

- Increasing faith and obedience to each religion adhered to
- Creating good national stabilization
- Support and make development a success
- Maintain and strengthen the sense of brotherhood between diverse people in society

In line with the four elements above, freedom of religion and respect for the teachings adhered to have been guaranteed by the state. In the national context, Indonesia guarantees the freedom of every citizen to embrace and choose the religious teachings they adhere to. This is stated in article 29 paragraph 2 of the 1945 Constitution (pasal 29 ayat 2 UU 1945), which reads:⁴⁷

“Negara menjamin kemerdekaan tiap-tiap penduduk untuk memeluk agamanya masing-masing dan untuk beribadat menurut agamanya dan kepercayaan itu.”

⁴⁶ Fitriani, “Keberagaman Dan Toleransi Antar Umat Beragama.”, *Analisis: Jurnal Studi Keislaman UIN Raden Intan Lampung*, (Lampung, 2020), 183-184.

⁴⁷ Ahmad Irfan Fadli, “Batasan Toleransi Antar Umat Agama Dalam Kehidupan Sehari-Hari,” *Journal of Civics and Moral Studies Universitas Negeri Surabaya*, vol. 4, no. 1 (Surabaya, 2019): 22, <https://journal.unesa.ac.id/index.php/jcms/article/view/6945>.

With the force of the applicable law, as citizens of a country under the umbrella of law, it is appropriate to carry out the mandate of the law regarding the freedom of its citizens to embrace religion and practice its teachings in public, without discrimination. The foundation and good understanding of tolerance must begin with an attitude of openness, which is an attitude of eliminating suspicion towards each individual, race, ethnicity and religion. The spirit of equality and brotherhood must be put forward, in realizing openness, so that the process of religious tolerance runs well. Apart from that, the attitude of understanding moderation and tolerance does not stop at religious dogma alone, but it is good to carry out critical reasoning dialogue efforts, which will have an impact on dynamic changes in meaning, so in social life, it is important to provide space for freedom of diversity and conformity of religion, secondly is the conformity of religion with political attitudes, or the arrangements and matters in leading each of its congregations. Both maintaining efforts from within, as well as from outside.⁴⁸

2. Basis of Religious Tolerance in Islam

a. Awareness of Multicultural Respect and Diversity

Responding to the existing facts, that differences are inevitable. Starting from men and women, ethnicity, language, culture, character, thoughts, to ideology. This is explained explicitly in *surah al-Hujurat* verse 13, which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

13. O people! Indeed, We created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant.

The verse above is an illustration that in all creation there are always differences, there are always types of men and women. So, with guidance like this, every human being should be able to try to understand each other well.⁴⁹ On the other hand, the

⁴⁸ Bojan Zalec and Martina Pavlikova, "Religious Tolerance and Intolerance," *European Journal of Science and Theology* Ovidius University of Constanța Romania, vol. 15, no. 5 (Romania, 2029): 44-45, http://www.ejst.tuiasi.ro/Files/78/6_Zalec & Pavlikova.pdf.

⁴⁹ Sita Sulastri, "Ayat-Ayat Toleransi Pada Kitab Tafsir Ahkam (Kajian Komparatif Kitab Tafsir Al-Jâmi` Li Al-Ahkâmi Al-Qurân Al- Qurthubî Dan Kitab Tafsir Al-Munîr Fi Al-`Aqîdah Wa Al-Syarî`ah Wa Al-Manhaj),"

Islamic religion has obligations for its adherents to look after each other and create harmony in life, by implementing the values of tolerance amidst diversity. Its teachings do not stop specifically with its adherents, but must make its values public. Because religious tolerance is one of the Islamic values taught. In a hadîs narrated by Abu Hurairah, as follow:⁵⁰

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ. فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَا وَضِعَتْ هَذِهِ اللَّبْنَةُ. قَالَ: فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتِمُ النَّبِيِّينَ.

From Abu Hurairah ra: That the Messenger of Allah said: Indeed, my parable and the parables of the Prophets before me are like someone who built a house then he made it beautiful and beautified except for one labinah (a kind of brick) which was in the corner (of the house), then people surrounded it. and they were amazed by it, saying: It would be good if this labinah were placed (in its place). He said: So I am the labinah and I am the cover of the Prophets. (HR. Bukhari)

This *hadîs* is a principle in building tolerance between religious communities. The main key in this hadith is how the Prophet compared the teachings brought by previous prophets to a sturdy and majestic building. With this, the teachings brought by the Prophet did not destroy previous teachings, but instead complemented previous teachings, this is what makes Islam uphold all differences..⁵¹

On the other hand, the message of tolerance is also conveyed from the *Qur'an*, which is contained *surah al-Baqarah* verse 256:

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

Institut Ilmu Al-Qur'an (IIQ) (Institut Ilmu Al-Qur'an (IIQ), Jakarta, 2019), 3. <http://repository.iiq.ac.id/handle/123456789/796>.

⁵⁰ Sulastrî. *Sita Sulastrî, "Ayat-Ayat Toleransi Pada Kitab Tafsir Ahkam (Kajian Komparatif Kitab Tafsir Al-Jâmi' Li Al-Ahkâmi Al-Qurân Al-Qurthubî Dan Kitab Tafsir Al-Munîr Fi Al-'Aqidah Wa Al-Syarî'ah Wa Al-Manhaj)"*, 4

⁵¹ MZ and Mulkan, "Makna Toleransi Perspektif Tafsir Al-Burhan Di Dalam Surat Al-Kafirun.", *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam Universitas Al-Asyariah Mandar*, vol. 6, no. 1 (Mandar, 2021), 67-68.

256. *There is no compulsion in (adhering to) religion (Islam), in fact there is a clear (difference) between the right path and the wrong path. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has held on (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing.*

With this verse, Quraish Shihab has an interpretation that this verse guides every Muslim not to force or be coerced into embracing a teaching of faith. This voice is in line with the principles of tolerance stated previously, openness and the absence of coercion, or coercion in the form of discrimination. Apart from that, believing that Islam is the only religion that is approved by Allah does not mean that Muslims have the authority to oppress, ridicule or feel superior to other religions. This is as explained in *surah al-An'am* verse 108 which reads:

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

108. *And do not curse those whom they worship other than Allah, because they will then curse Allah by exceeding limits without any basis in knowledge. Thus, We make every people think well of their work. Then to God will they return, and He will tell them what they have done.*

The verse is explained openly, that Allah strictly forbids Muslims from insulting their deities outside of Islam, or what are usually called non-Muslims. Because what will happen is, they will insult them again without sufficient knowledge, and that will be in vain. The background to the revelation of this verse is the story between the Quraish infidels and Ali bin Abi Talib, as narrated by Ibn Abas, that the infidels told Ali that with the presence of the Prophet Muhammad SAW's preaching, their position seemed to be ridiculed by what had become their worship, stop cursing or not, they will curse again what the Messenger of Allah worshipped. With this in mind, this verse came down. Tolerance does not mean justifying all religious teachings, but accepting religions other than Islam, so that we respect each other's beliefs, while

remaining principled, that Allah is the only one who must be worshiped and worthy of worship.⁵²

Then from that, as a missionary religion that provides noble values for life in this world and the hereafter, it has become a necessity in realizing it, to do good to others, to build ties of brotherhood in the name of human equality before God, and sometimes to place limits on someone's unjust actions. to him, this attitude is a balanced and fair attitude. As stated in surah al-Mumtahanah verse 8, which reads:

لَا يَنْهَكُمُ اللَّهُ عَنِ الدِّينِ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

8. Allah does not forbid you to do good and be fair to those who do not fight you in matters of religion and do not expel you from your hometown. Indeed, Allah loves those who act justly.

Through this verse, it means that Allah does not at all forbid being kind to fellow non-Muslims, in fact it is highly recommended. However, note that they also do the same thing. On the other hand, Islam also enforces justice and enforces the law not only among Muslims, but also non-Muslims. This incident occurred during the caliphate of Umar bin Khattab, at the time of the liberation of the city of Jerusalem. No, being the highest to the point of being authoritarian, in fact Umar bin Khattab gave guaranteed freedom to embrace religion, not forcing him to convert to Islam, provided that he was subject to and obedient to government laws. This kind of chivalrous attitude should be emulated by leaders and society. In another review, Allah again highlights another incident, namely the treatment of non-Muslims to Muslims to commune with Allah, as explained in *surah Luqman* verse 15, which reads:⁵³

وَأَن جَاهِدَكَ عَلَىٰ أَن تَشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

⁵² Muthalib and Umam, "Refleksi Ayat-Ayat Toleransi: Memupuk Keberagaman Dalam Menjalankan Syariat Islam Di Aceh.", *TAFSE: Journal of Qur'anic Studies UIN Ar-Raniry Banda Aceh*, (Banda Aceh, 2020), 25.

⁵³ Muthalib and Umam. *Refleksi*, *TAFSE*, 25.

15. *And if both of them force you to associate Me with something that you have no knowledge of, then do not obey them, and associate them well in this world, and follow the path of those who return to Me. Then to Me is your return, then I will tell you what you have done.*

This verse tells us that, if a child's guardian or parents force him to convert to a religion other than Islam, then he is prohibited from following it. However, the beauty of the Qur'an is that the sentence fragments that follow remain accompanied and socialized politely and well. There is a history saying that the background to this verse was revealed, that at that time one of the companions of the Prophet, Sa'ad bin Abi Waqas, after he converted to Islam, his mother was angry to the point of not wanting to eat or drink. The next day, he asked his mother to eat and drink again, but her mother still refused. So, Sa'ad bin Abi Waqas said that even if his mother had 100 lives and those lives died, he would never leave Islam. With an attitude like that, it is justified by the Qur'an, and in similar cases, for the sake of diversity and harmony, we should respect each other's beliefs..⁵⁴

b. Ethics in Tolerance

Talking about tolerance, we also talk about the attitude that will be presented by Islamic values themselves. Tolerance will be realized if it can be implemented well. Tolerance in religious moderation is often referred to as "*Tasāmuh*". Having a general meaning as a sense of tolerance, on the other hand, in Arabic the meaning of *tasamuh* is behaving equally well, being gentle, and forgiving each other. In the general sense of the term, *tasāmuh* is a commendable moral attitude in relationships, where there is a sense of mutual respect between fellow human beings within the boundaries outlined by Islamic teachings. In other literature, *tasāmuh* or tolerance is an attitude of acceptance and peace towards the situation faced, for example tolerance in religion, meaning that between religions respect each other's rights and obligations and do not interfere with each other. From here *tasāmuh* can be interpreted as religious tolerance within the boundaries outlined in Islamic religious teachings.⁵⁵

⁵⁴ Muthalib and Umam. Refleksi, *TAFSE*, 26-27.

⁵⁵ Ade Jamarudin, "Membangun Tasamuh Keberagaman Dalam Perspektif Al-Qur'an," *TOLERANSI: Media Komunikasi Umat Beragama* 8, no. 2 (2016): 171, <https://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/2477/1538>.

Religious tolerance is also an application of patience and self-restraint in not disturbing or insulting other religions or religious belief systems, apart from that, it does not also mean that it is a place to mix Islamic and non-Islamic ritual beliefs. Then this is also a rejection of discriminatory attitudes towards different ideologies and groups. For example, adherents of certain majority religions provide breadth and a sense of comfort in the presence of those in the minority. The concept of *tasāmuh* offered by Islam very reasonable, practical, not long-winded, and still firm. Initially, in their relationship between faith and worship, Muslims did not recognize the word compromise. This means that muslim's belief in Allah is not the same as the belief of adherents of other religions in their gods, as well as their ways of worship. However, Islam strictly prohibits its adherents from criticizing perceived gods in any religion. So *tasāmuh* or tolerance in Islam is not new thing or new belonging, but an old guidance, and must be implemented.⁵⁶

Tasāmuh or tolerance, if it is related to religion, belief or faith, can be interpreted as a willingness to live in harmony side by side with other religions and at the same time cooperate in all matters related to social life in society, but not with the mixing of religions. Basically, everyone must understand their rights and obligations. Each person's rights must be able to limit themselves, so as not to sacrifice the rights and obligations of others. Must understand the obligation to respect all differences, and the obligation to consciously protect each other. This interdependence is as explained in *surah Āli- 'Imrān*, 103:⁵⁷

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَاصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۚ وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ

103. And hold firmly all of you to the rope (religion) of Allah, and do not separate yourself, and remember Allah's favor upon you when you were enemies, then Allah united your hearts, so that by His grace you became brothers, while

⁵⁶ Jamarudin. "Membangun Tasamuh Keberagaman Dalam Perspektif Al-Qur'an," 2016: 173-174

⁵⁷ M.A Farkhan, "Konsep Tasamuh (Toleransi) Menurut Para Ulama Islam Dan Tokoh Barat," RAHMAD: Jurnal Ilmu Al-Qur'an Dan Studi Islam 1, no. 2 (2023): 126–127, <https://ejournal.stiqbima.ac.id/index.php/rahmad/article/view/10/18>.

(when that) you were on the edge of hell, then Allah saved you from there. Thus, Allah explains His verses to you so that you may be guided.

In understanding other literature, Quraish Shihab said that tolerance is a measuring limit for additions or subtractions that are still acceptable. Apart from that, this attitude is a deviation that should not be done.⁵⁸ This pillar is one of the many pillars of diverse religious moderation, in order to be a tolerant adherent and remain firm in the values of the Islamic religion.

Furthermore, the attitude of tolerance is more clearly explained in the *surah al-Kāfirūn*, a letter explaining the affirmation of aqidah in maintaining faith, and the limits of tolerance that apply in Islam.⁵⁹ As for the continuation of this material, it will be explained further in this research, with chapters that will be divided, and using a thematic approach to letters and hermeneutics of *Yusuf al-Qarḍawī*.

3. Tolerance as an Indication of Religious Moderation in Indonesia

a. Awareness in the Main Pillar of Religious Moderation

In practice, as one of the countries with the largest Muslim population in the world, this is accompanied by existing diversity, with all its dynamics, ranging from race, understanding, to religious differences. Of course, there is a real need for adhesive devices to glue the layers of society together, and remind them of everything that does not conform to the norms. In this case, religious moderation is a tool for religious pluralism in Indonesia. The Ministry of Religion Affairs of the Republic of Indonesia defines it as an attitude, perspective, behaving moderately, acting fairly and not being extreme. That, the purpose of this attitude is to uphold religious teachings without exaggerating. For Indonesian people, attitude is very important, and is suitable to be used fairly and wisely.⁶⁰

Looking at the various definitive expressions explained, Religious Moderation itself cannot stand alone, it is supported by various attitudes until it becomes a

⁵⁸ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar Journal* 25, no. 2 (2019): 97, <https://jurnal.radenfatah.ac.id/index.php/intizar/article/view/5640/3010>.

⁵⁹ MZ and Mulkan, "Makna Toleransi Perspektif Tafsir Al-Burhan Di Dalam Surat Al-Kafirun." *J-Alif : Jurnal Penelitian Hukum Ekonomi Syariah dan Budaya Islam Universitas Al-Asyariah Mandar*, (Mandar, 2020), 69.

⁶⁰ Iwan Ridwan and Abdurrahim, "Persepsi Dan Pengamalan Moderasi Beragama Dalam Mengembangkan Sikap Sosio-Religius Dan Toleransi Beragama Di Perguruan Tinggi Umum," *Jawara: Jurnal Pendidikan Karakter* 9, no. 1 (2023): 47–48, <https://jurnal.untirta.ac.id/index.php/JAWARA/article/view/19959/10669>.

concept. One of them is an attitude of *tasāmuḥ* or tolerance, in easy-short meaning of the tolerance, tolerance is a part of noble morals and good attitudes, it is an attitude of tolerance, mutual respect, tolerance, respect, but still within the barometer of the boundaries that have been regulated in the Islamic religion. Talking about tolerance, tolerance is present as the key to avoiding major conflicts in the future, resolving problems wisely, and exists as one of the indicators of religious moderation that has been formulated, especially in Indonesia which is very suited to a strong and diverse socio-religious climate.⁶¹

It is reiterated that religious tolerance is not about merging with each other's beliefs and beliefs also not for exchanging religions or beliefs with other groups who have different beliefs, but tolerance here is more about *mu'amalah* interactions or social interactions between communities which have boundaries that must be maintained together so that each party can and is able to controlling oneself and being able to provide space to respect each other and maintain each other's strengths and uniqueness without any fear or worry in carrying out one's beliefs, this is the essence of religious moderation within the framework of tolerance.⁶²

b. Religious tolerance and national context

In the context of nationality and religious pluralism, religious tolerance can be achieved starting with religious education. Religious education aims to lay the main foundation, to strengthen spiritual potential, to form people who are obedient to God, ethical and humanist. By starting with religious education, strengthening beliefs, the stimulation of noble national values can be included with the principle of *Bhinneka Tunggal Ika*.⁶³ This principle can be achieved if the educational environment plays its role by instilling factors that strengthen harmony over diversity, such as fostering tolerant, humanist attitudes and improving morals. Then, religious tolerance is very important as one of the fundamental points for creating a society that upholds the noble values of the character of the Indonesian nation.

⁶¹ Ridwan and Abdurrahim. "Persepsi Dan Pengamalan Moderasi Beragama Dalam Mengembangkan Sikap Sosio-Religius Dan Toleransi Beragama Di Perguruan Tinggi Umum," hlm. 48-52

⁶² Abror, "Moderasi Beragama Dalam Bingkai Toleransi (Kajian Islam Dan Keberagaman)." Hlm. 154

⁶³ *Bhinneka Tunggal Ika* is an old Javanese phrase that translates into "unity in diversity". Originally quoted from a poem titled Kakawin Sutasoma from the Majapahit era. *Bhinneka Tunggal Ika* signifies the importance of living in unity among Indonesia's diversity in culture, belief, and ethnicity. That understanding as quoted from AIESEC in Indonesia, "Bhinneka Tunggal Ika: The Significance of Living in Diversity," International Official Page of AIESEC in Indonesia, 2021, <https://aiesec.or.id/blog/living-in-diversity/>. Data accessed in 14 of May 2024

Apart from cultivating an attitude of tolerance, another point is no less important in the concept. Islamic religious education is the cultivation and education of morals. Morals in Islam itself are actually very closely related to the concept of faith.⁶⁴ From these developments, Religious Moderation and religious tolerance are a middle way that is very prominent in Indonesia. Of course, this concept cannot be separated from the rapid response to many acts of intolerance and religious extremism in society. Various elements of society, starting from the government and society, are starting to develop this concept both formally, informally, non-formally and in educational curriculum.⁶⁵

As an example of applying the concept of religious moderation, with the value of tolerance, is the internalization of this material in the Islamic Boarding School curriculum, which is divided into two. Among them are hidden curriculum and core curriculum. In its development, the hidden curriculum plays a role in the affective aspect of educators who are imitated/used as examples and contain moral messages and positive values relating to religious moderation. For example, in the indicators of religious moderation there are four things, including:

- National commitment
- Tolerance
- Non-violence
- Accommodating to local culture.

In an attitude of tolerance, students are always accompanied by an attitude of respect, accepting different people as part of ourselves, and thinking positively. When core curriculum, educators try to combine learning material with values or moral messages in the context of religious moderation.⁶⁶ This is very important, because practically this concept and attitude is in line with the presidential decision which supports this. Practical Religious Moderation in Indonesia shows encouraging

⁶⁴ Choirul Muna and Puji Lestari, "Penguatan Agama Dan Wawasan Budaya Sebagai Upaya Dalam Menumbuhkan Spirit Moderasi Beragama," *AL-AFKAR : Journal for Islamic Studies* 6, no. 1 (2023): 244–245, <https://doi.org/10.31943/afkarjournal.v6i1.483>.

⁶⁵ Muhammad Subhi, *Modul Training of Trainer Untuk Auditor: Promosi Toleransi & Moderasi Beragama*, ed. Ismail Hasani and Ikhsan Yosarie, 1st ed. (Jakarta Selatan, Indonesia: Pustaka Masyarakat Setara, 2019), [https://bacapustaka.com/store/1/ebook/indonesia/Promosi Toleransi dan Moderasi Beragama by Muhammad Subhi.pdf](https://bacapustaka.com/store/1/ebook/indonesia/Promosi%20Toleransi%20dan%20Moderasi%20Beragama%20by%20Muhammad%20Subhi.pdf).

⁶⁶ Husnul Khotimah and Mad Sa'i, "Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren," *Rabbani: Jurnal Pendidikan Islam* 1, no. 1 (2020): 66, <https://ejournal.iainmadura.ac.id/index.php/rabbani/article/view/3008>.

developments in line with communal harmony which is proven to continue to be strong. There is also great optimism that the implementation of the religious moderation program will be more systematic, planned and sustainable with the issuance of new regulations, namely *Peraturan Presiden Nomor 58 Tahun 2023* concerning Strengthening Religious Moderation. The regulations stipulated are the 2020-2024 national medium and long term development plan (*RPJMN - Rencana Pembangunan Jangka Panjang Menengah Nasional*). As a stable building in the future, based on the main attitude of tolerance.⁶⁷ Furthermore, in Indonesia this attitude of tolerance is important as an initial pillar of strengthening religious moderation, before expanding to other attitudes. As the Minister of Religion of the Republic of Indonesia agrees to strengthen religious moderation in various government agencies, and provides direction in the Technical Guidance for Strengthening Religious Moderation Agents which has a big theme “*Implementasi Moderasi Beragama Menuju Indonesia Toleran*”.⁶⁸ As can be seen, this tolerance has the first strong power in strengthening religious moderation. Apart from that, this attitude is a suitable middle way amidst the atmosphere of diversity of the Indonesian nation.

⁶⁷ Muhammad Rusydi Sani, “Kemenag: Perpres 58/2023 Wujudkan Moderasi Beragama Kian Kuat dan Kolaboratif,” Kementerian Agama Republik Indonesia, 2023, <https://kemenag.go.id/nasional/kemenag-perpres-58-2023-wujudkan-moderasi-beragama-kian-kuat-dan-kolaboratif-yUoWM>. Data accessed in 13 of May 2024

⁶⁸ Firmanda Taufiq and Ayu Maulida Alkholid, “Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital,” *Jurnal Ilmu Dakwah* 41, no. 2 (2021): 140, <https://journal.walisongo.ac.id/index.php/dakwah/article/view/9364/3790>.

CHAPTER III

BIOGRAPHY, HERMENEUTICAL THOUGHT OF YUSUF AL-QARDAWI, AND INTERPRETATIVE DATAS

A. General Overview of Yusuf al-Qarḍawi's Hermenutic

1. Biography of Yusuf al-Qarḍawi

Yusuf al-Qarḍawi is a popular Muslim scholar with all his expertise in various Islamic disciplines. During his journey, he had a full name, Yusuf bin 'Abdullah bin Ali bin Yusuf, which later became popular with the name *Yusuf al-Qarḍawi*, taken from the name of his ancestor who came from the *al-Qaradhah* area, named Haji Ali al-Qarḍawi who is a successful trader. He was born on September 9, 1926. Since childhood, he actively socialized with great people, until at an early age he became acquainted with the thoughts of Sufism by Abu Hamid al-Gazali, Minhaj al-'Abidin, that he got from Syeikh al-Ṭantawi. He continued this, while studying with Shaykh Muhammad Abu Sadi, until his neighbors supported him in giving him the book. That's what left an impression on heart of Yusuf al-Qarḍawi.⁶⁹

He was born in a village called Shaft Ath-thurab, in the middle of the Nile river delta, Mahallah al-Kubra area, Arab Republic of Egypt. His father's name was 'Abdullah, but his time together with his father did not last long because he died, and he was then raised by his uncle, Ahmad bin Haji Ali. From the age of five he began studying with Sheikh Hamid, and at the age of ten he had memorized the Koran with good reading and rules. Apart from studying at Sheikh Hamid's boarding school, he also studied at a government school. Because both institutions can provide positive and balanced feedback. Yusuf demonstrated his intelligence from the time he was in elementary school, up until his further education, he entered the Al-Azhar foundation institution, until he continued his tertiary education with a background in the Ushuluddin Faculty with a concentration on tasīr and hadīṣ at Al-Azhar University up to doctoral level.⁷⁰

⁶⁹ Ahmad Syahid, "Telaah Hermeneutika Hadis Yusuf Al-Qardhawi," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat UIN Dakotarama Palu*, vol. 16, no. 1 (Palu, 2020): 166, <https://doi.org/10.24239/rsy.v16i1.551>.

⁷⁰ Sholihin, Muhammad Faishol Hasan, and Adi Kusmanto, "Hermeneutika As-Sunah Yusuf Qardhawi," *An-Nuur: The Journal of Islamic Studies Sekolah Tinggi Agama Islam Al-Muhammad Cepu*, vol. 11, no. 1 (Cepu, 2021): 3–5, <https://iaiamc.ac.id/ejournal/index.php/annuur/article/view/14>.

However, his doctoral journey was hindered, because he was accused of being affiliated with the movement *Ikhwan al-Muslimīn* in 1968-1970, and was detained by the Egyptian military government. Under the circumstances at that time, when he was free, Yusuf decided to emigrate to Qatar, to work as an educator, lecturer, lecturer and mosque imam. Thanks to his academic and social movements, with his caliber he was able to establish Ma'had al-Diniy as the forerunner of the Qatar Sharia Faculty at Qatar University.⁷¹ And with the stability of the political crisis in 1973, Yusuf was able to continue his dissertation entitled “*Zakah wa Atsaruhā fī Hāl al-Masyākil al-Ijtima’iyyat*”, which means “*Zakat and its Impact in Alleviating Poverty*”, which was then refined by *Fiqh Zakat* with excellent results and cumlaude.⁷²

2. The Art Work of Yusuf al-Qarḍawi

Academic and societal travel Yusuf al-Qarḍawi Inseparable from only studying without writing, he is a Muslim intellectual who is very productive in the field of written works, including:⁷³

In the field of Islamic Law, among others:

- a. *Halāl wa Haram fī al- Islām*
- b. *Fatawa Mu’asarah*
- c. *Al-Ijtihad fī al-Syari’ah al- Islāmiyyah*
- d. *Madkhal li al-Dirasat al-Syari’at al- Islāmiyyah*
- e. *Al-Fatawa bayna al-Indibāt wa al-Tasayyub*

In the field of Islamic Economics:

- a. *Fiqh al-Zakah*
- b. *Musykilāt al-Fikru wa Kayfa ‘Ajalahā al-Islam*
- c. *Bay’u al-Murabahah li al-amri bi al-Syira*
- d. *Fawāid al-Bunuk Hiya al-Riba al-Haram*
- e. *Dur al-Zakah fī ‘ilāj al-Musykilāt al-Iqtisādiyyah*

⁷¹ M. Alim Khoiri, “Interaksi Dan Pemahaman Hadis (Telaah Hermeneutis Pemikiran Yusuf Al-Qaradawi),” *Universum: Jurnal Keislaman Dan Kebudayaan IAIN Kediri*, vol. 12, no. 1 (Kediri, 2019): 35, <https://doi.org/10.30762/universum.v12i1.1059>.

⁷² Muhammad Zainul Hasan, “Analisis Pemikiran Hermeneutika Hadis Yusuf Al-Qardhawi,” *AL IRFANI: Journal of Qur’anic and Tafsir (JQT) STAI Darul Kamal NW Kembang Kerang Lombok Timur*, vol. 01, no. 02 (Lombok Timur, 2020)35, <https://doi.org/10.51700/irfani.v1i02>.

⁷³ Sholihin, Hasan, and Kusmanto, “Hermeneutika As-Sunah Yusuf Qardhawi.” *An-Nuur: The Journal of Islamic Studies Sekolah Tinggi Agama Islam Al-Muhammad Cepu*, (Cepu, 2021), 5-7.

In the field of al-Qur'an and al-Sunnah:

- a. *Al-'Aqlu wa al-'Ilmi fi al-Qur'an*
- b. *Al-Shabru fi al-Qur'an*
- c. *Tafsir Surah ar-Ra'd*
- d. *Kayfa Nata'āmal ma'a al-Qur'an*
- e. *Kayfa Nata'āmal ma'a al-Sunnah al-Nabawiyyah*

In the field of Islamic Theology:

- a. *Haqiqat al-Tauhid*
- b. *Mawqif al-Islam min al-Ihlam wa al-Kasy wa al-Ru'a wa Min al-Kananah wa al-Tarna'im wa al-Ruqqa*
- c. *Imān bi al-Qadr*

In the field of Public Figure Works:

- a. *Al-Imām al-Ghazali bayna Madhihi wa Naqidihi*
- b. *Al-Syaikh al-Ghazali kamā 'Araftuhu Khilala al-Nisf al-Qarnu*
- c. *Nisa al-Mu'mināt*
- d. *Al-Imām al-Juwaniy Imām al-Haramain*
- e. *Umar bin Abdu al-'Aziz Khamis al-Khulafā*

In the field of akhlaq:

- a. *Al-Hayāt al-Rabbaniyah wa al-'Ilmi*
- b. *Al-Niyat wa al-Ikhlās*
- c. *Al-Tawakkal*
- d. *Al-Tawbah ila Allah*
- e. *'Alim wa Thaghiyyat*

3. Yusuf al-Qarḍawi's Hermeneutical Steps

Before discussing further into the hermeneutical method Yusuf al-Qarḍawi, Hermeneutics itself is taken from Greek, namely "*hermeneia*" noun, which comes from the verb viz "*hermeneuien*" which means to interpret. This term is related to the mythology of the Greek god Hermes. Hermes himself was the messenger of the gods as the sender of messages from God, which previously used the language of the heavens,

then conveyed them in the language of the people of the earth. This is what creates an atmosphere of interpretation of a message. Apart from divine symbols, hermeneutics itself is a theory of understanding in a relationship through interpretation of a text. So in short, the task of this method is to reveal the hidden mystery of a symbol, or text object.⁷⁴

Principles of hadith hermeneutics itself is divided into several principles, including confirmative principles, comprehensive thematic principles, linguistic principles, historical principles, realistic principles, ethical and logical distinction principles (ethical and logical values). On the other hand, Hermeneutics was initiated by Yusuf al-Qarḍawī focuses on the level of study of *al-Sunnah*. Primarily, this method aims to obtain a good, comprehensive, broad understanding of the hadis, so as not to be trapped in textual understanding, and not down to earth..⁷⁵ Then, to align with the dynamic steps, *ṣālih li-kulli al-Zaman wa al-Makan*. However, his approach can be implemented in other scientific disciplines, to provide diverse understanding. Mainly departing from al-Qur'an as the main source, which has no contradictions in it, then hadist present as a second source as an explanation of *al-Qur'an*. *Hadis* explanatory, theoretical and practical in nature. Therefore, there is no contradiction, because the explanation is from the Qur'an. In the author's opinion, in this research it is important to take the role of thinking Yusuf al-Qarḍawī in understanding the text, even though it is mainly in the field of hadis, this can be followed up by understanding the text of the al-Qur'an. Initially, before he coined the theory of *hadis* hermeneutic steps, he had a strong and balanced system for understanding hadith. The system or manhaj that he adheres to is:⁷⁶

a. Completely Manhaj

⁷⁴ Farah Nuril Izza, "Hermeneutika: Arah Baru Interpretasi Hadis (Studi Analisis Pemikiran Yusuf Al-Qardhawi Dalam Fatwa-Fatwanya)," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi Fakultas Da'wah UIN Prof. K.H. Saifuddin Zuhri Purwokerto*, vol. 8, no. 2 (Purwokerto, 2014): 196–197, <https://doi.org/10.24090/komunika.v8i2.756>.

⁷⁵ Sebagaimana dikutip dari Musahadi dalam Izza. "Hermeneutika: Arah Baru Interpretasi Hadis (Studi Analisis Pemikiran Yusuf Al-Qardhawi Dalam Fatwa-Fatwanya)," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi Fakultas Da'wah UIN Prof. K.H. Saifuddin Zuhri Purwokerto*, (Purwokerto, 2014), 197.

⁷⁶ Yusuf Al-Qaradawi, *Bagaimana Berinteraksi Dengan Al-Sunnah (Terjemahan Dari Buku "Kayfa Nata'amalu Ma'a 'l-Sunnah al-Nabawiyah" Karya Yusuf Al-Qaradawi)*, ed. Huda Mohsin, Jawiah Dakir, and Mohamad Kamil Abdul Majid, Cetakan Ke (Selangor, Darul Ehsan, Malaysia: Budaya Ilmu Sdn. Bhd. Angkatan Belia Islam Malaysia (ABIM), 1994): 7-8, https://archive.org/details/bagaimanaberinteraksidenganalsunnah_202003.

Based of the principle from al-Qur'an which is comprehensive, then the Manhaj al-Sunnah here is equally comprehensive, because the Sunnah is an extension and explanation of the *al-Qur'an*. As in *surah al-Nahl* verse 89 it is explained as follows:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَٰؤُلَاءِ ۖ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

89. And (remember) the day (when) We raised up among every people a witness against them from among themselves, and We brought you (Muhammad) to be a witness over them. And We have sent down the Book (Al-Qur'an) to you to explain everything, as guidance, as well as mercy and good news for those who submit (Muslims).

The meaning of this manhaj is, comprehensive or complete. Complete in every aspect of human life, long, wide and deep. The length referred to is the cycle from when he lived until he died. As for width, it is a space that encompasses every aspect of human life lived through the Prophet's instructions. Both at home, at work, as neighbors, as a nation and as a state. This aspect of life also includes relationships with Allah SWT, oneself, parents, family, fellow Muslims and non-Muslims, animals and even inanimate objects. The word internal in question is the space of human completeness, which includes spirit, physicality, mind, actions, words and intentions.

b. Balanced Manhaj⁷⁷

The next principle is balance, this is equally special, namely a balance between the spiritual and the physical, the mind and the heart, the world and the hereafter, ideas and reality, thinking and working, the unseen and the real, freedom and responsibility, the individual and society, and etc. As a balanced middle principle, it is present as an implementation of the mediating community, not leaning to the extreme right or left, as indicated and explained in *surah al-Rahman* verses 8-9, which reads:

أَلَّا تَطْغَوْا فِي الْمِيزَانِ * وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

"So that you don't destroy that balance, and uphold that balance fairly and don't reduce that balance. "

⁷⁷ Al-Qaradawi. *Bagaimana Berinteraksi Dengan Al-Sunnah (Terjemahan Dari Buku "Kayfa Nata'amalu Ma'a l-Sunnah Al-Nabawiyah"*, (Selangor, Darul Ehsan, Malaysia, 1994), 8-9.

This manhaj is a simple manhaj for simple people. Because, when the Messenger of Allah saw some of his friends doing something that was beyond simplicity, and it seemed that they were going beyond. So, he will firmly warn and refute all their arguments politely and wisely, so as to avoid going too far. For example, in a story told there are three friends who are enthusiastic about worship, but their enthusiasm exceeds normal limits. Among them, there are those who promise that they will fast without breaking the fast throughout the year, there are those who stay awake at night, and there are those who do not want a marriage relationship. Then he said softly, while emphasizing as follows:

وَعَنْ أَنَسٍ، قَالَ : جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَعَالُوهَا، فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟! قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ أَحَدُهُمْ: أَمَّا أَنَا فَلِإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا،

فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ، فَقَالَ: أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟! أَمَّا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

Meaning: From Anas he said, "There were three people who came to the house of the Prophet's wives to ask about his worship. Then after they were informed (about His worship), they thought that His worship was very little. They said, "We are nothing compared to the Prophet! He has been given forgiveness for all his sins, both past and future. One of them said, "As for me, I will pray at night forever." Then another person replied, "As for me, I will indeed fast continuously without breaking the fast." Then another said, "While I will stay away from women, I will never marry."

Then, Rasulullah came to them, saying, "Is it true that you are saying such and such? For the sake of Allah! Indeed, I am the one who fears Allah the most and is most devoted to Him among you. However, I fast and I also break the fast (not fasting), I pray (at night) and I also sleep, and I also marry women. So, whoever does not like my sunnah, then he is not among my group." (HR. Bukhari: 5063)

On the other hand, in the story of 'Abdullah bin Amru's surpassing attitude in fasting, praying at night, and reading the al-Qur'an, Rasulullah emphasized that it must be simplified. The complete story is contained in a hadis, which reads:⁷⁸

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا حُسَيْنٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَمْ أُخْبِرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ قُلْتُ بَلَى قَالَ فَلَا تَفْعَلْ قُمْ وَتَمِّمْ وَصُمْ وَأَفْطِرْ فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرِجْلِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرِزْجِكَ عَلَيْكَ حَقًّا وَإِنَّكَ عَسَى أَنْ يَطُولَ بِكَ عُمُرٌ وَإِنَّ مِنْ حَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَإِنَّ بِكَ حَسَنَةً عَشْرًا أَمْثَلَهَا فَذَلِكَ الدَّهْرُ كُلُّهُ قَالَ فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ فَقُلْتُ فَإِنِّي أُطِيقُ غَيْرَ ذَلِكَ قَالَ فَصُمْ مِنْ كُلِّ جُمُعَةٍ ثَلَاثَةَ أَيَّامٍ قَالَ فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ قُلْتُ أُطِيقُ غَيْرَ ذَلِكَ قَالَ فَصُمْ صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ قُلْتُ وَمَا صَوْمُ نَبِيِّ اللَّهِ دَاوُدَ قَالَ نِصْفُ الدَّهْرِ

It has told us Ishaq bin Mansur, it has told us Rauh bin 'Ubadah, it has told us Husain from Yahya bin Abu Kathir, from Abu Salamah bin 'Abdurrahman from 'Abdullah bin 'Amru he said; "The Messenger of Allah sallallaahu 'alaihi wasallam met me, then he said: "I received news that you wake up at night and fast during the day, is that true?" I answer; "Correct." He said: "Do not do it; but sleep and wake up, fast and break the fast. Because your body has a right to you, your eyes have a right to you, your guests have a right to you, your wife has a right to you. Indeed, may you live long and have enough for you to fast three days in every month, and a good deed will be rewarded tenfold, that is the fast of Dahr."

Abdullah bin 'Amru said; "I was strict and he was strict with me, then I said: "Really I am still strong enough to do more than that?" He said: "Fast three days every Friday." Abdullah bin 'Amru said; "I am strict and he was harsh on me, then I said; "Really, I can still do more than that?" He said: "Then, fast like the fast of Nabiullah Daud." I ask; "How is Nabiullah Daud's fasting?" He said: "That is fasting for half a day (one day of fasting and one day of breaking the fast)." (HR. Bukhari: 5669)

⁷⁸ Mohammad Mashadi, "Pentingnya Nutrisi Bagi Anak Usia Dini Menurut Islam", Kantor Wilayah Kementerian Agama Provinsi Jawa Timur (Blitar, 2018), 1-3. Sebagaimana dikutip dalam, <https://jatim.kemenag.go.id/berita/10573/pentingnya-nutrisi-bagi-anak-usia-dini--menurut-islam>. Diakses pada 25 Desember 2023.

c. Easy and Give Easier of Manhaj ⁷⁹

This manhaj is an easy and easy manhaj. As a prophetic treatise that continues and complements the previous treatise, which is explained in *surah al-A'raf*, verse 157 Allah SWT says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَهُمْ طَيِّبَاتٍ يُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ ۖ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۖ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

157. (Namely) those who follow the Messenger, the Ummi (unable to read and write) Prophet whose (name) they find written in the Torah and the Gospel that they have, who commands them to do what is right and forbids what is wrong, and who permits everything that is good for them and forbids everything that is bad for them, and frees them from the burdens and fetters that are on them. As for those who believe in him, glorify him, help him and follow the bright light that was revealed to him (the Qur'an), they are the lucky ones..⁸⁰

There is nothing found in the Prophet's sunnah that causes trouble for humans in religious or worldly matters. In fact, in one of his sayings, he said that he was a blessing that was given guidance. As in line with his prophetic message in al-Qur'an, *surah al-Anbiya* verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

107. And We did not send you (Muhammad) but to (be) a mercy to all the worlds.

In a very short, but touching message, the Messenger of Allah always emphasized convenience, making things easy for someone, don't make things difficult. Be happy, and don't be difficult. Be obedient, and don't deny it.

⁷⁹ Al-Qaradawi, *Bagaimana Berinteraksi Dengan Al-Sunnah (Terjemahan Dari Buku "Kayfa Nata'amalu Ma'a l-Sunnah Al-Nabawiyyah" Karya Yusuf Al-Qaradawi)*, (Selangor, Darul Ehsan, Malaysia, 1994), 10 .

⁸⁰ Qur'an Kemenag Republik Indonesia, "QS. Al-A'raf: 157," Lajnah Pentashihan Mushaf Al-Qur'an, (Indonesia, 2022), sebagaimana dikutip dalam <https://quran.kemenag.go.id/quran/per-ayat/surah/7?from=1&to=206>. Diakses pada 25 maret 2024

d. Integrative Manhaj⁸¹

This Manhaj uses an integrative approach, where faith is combined with knowledge. Then revelation with reason, so that what is formulated together, will become a light, as the Word of God says:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ ۚ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۚ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ ۚ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۚ

35. Allah (giver) of light (to) the heavens and the earth. The parable of His light is like a hole that cannot be penetrated, inside which there is a large lamp. The lamp was in a glass tube (and) the glass tube was like a sparkling star, which was lit with oil from a blessed tree, (namely) an olive tree that grows neither in the east nor in the west, whose oil (alone) is almost illuminates, even if it is not touched by fire. Light upon light (layered), Allah guides His light to those whom He wills, and Allah makes parables for humans. And Allah is All-Knowing of everything.⁸²

The integration includes sharia and continues with educational values, from sharia education it can be continued in formation, development and maintenance. On the other hand, if shari'a is not integrated with education, it will only become mere regulations. So, the integration of religious dogma and science must be in harmony, integrative with each other. Looking contextually and at the facts on the ground is important, not just staying where you are.

e. Realistic Manhaj⁸³

Manhaj is one of the important principle components in understanding the text. Good understanding of the text will also provide a good solution. Realistic attitude Yusuf al-Qardawi based on reality, looking objectively, not just subjectively. So, by looking at reality, always weigh the benefits and futility, or benefits and unbenefit.

⁸¹ Yusuf Al-Qardhawi, "كيف نتعامل مع السنة النبوية," in *منزلة السنة في الإسلام*, 3rd ed. (Kairo, Egypt: Daar Al Syuruq. Beirut, Libanon, 2002), 28, https://waqfeya.net/book.php?bid=8128#google_vignette.

⁸² Qur'an Kemenag Republik Indonesia, "An-Nuur: 35," Lajnah Pentashihan Mushaf Al-Qur'an, (Indonesia, 2022), sebagaimana dikutip dalam <https://quran.kemenag.go.id/quran/per-ayat/surah/24?from=1&to=64>. Dan diakses pada 25 Maret 2024

⁸³ Al-Qardhawi. "كيف نتعامل مع السنة النبوية," in *منزلة السنة في الإسلام*, 3rd ed. (Kairo, Egypt: Daar Al Syuruq. Beirut, Libanon, 2002), 29-30.

Through these principles, he created various works and theories in academic writing, one of which was about how to interact with the Qur'an. In the book, there is an explanation of the ideal steps in interpreting the Qur'an. So, with this understanding, the detailed steps are as follows, and converted in:⁸⁴

1. Combine between *riwayah* and *dirayah*. This first principle is, combining *riwayah* and *dirayah*, in the sense of uniting the legacy of authentic *naqli* propositions, with clear thought results. This combines the results of Salaf ulama and Khalaf ulama. Next, starting with the principle, that if all forms of interpretation come from the words of the Prophet, they must be followed and take precedence over others. However, of course the words of the Prophet Muhammad are not as numerous as the Qur'an. So, then the interpretations from *shahabah* can be used, with meanings that can be more different but the pronunciation remains the same. So, combining the understanding of the interpretive period is used in the applicable analysis in this research.⁸⁵

2. Interpreting the Qur'an with the Qur'an. In the Qur'an, what is global in one place, will be detailed in another. Then, what seems vague from the verse, will be explained in another verse. Then, what is conveyed absolutely, will be narrowed down in another place. What remains general will be specialized elsewhere. Therefore, the verses in it must be confirmed with each other. The most ideal interpretation is that of the Prophet, linking each verse, this was done by Ibn Kathir, in interpreting the verse, he did not forget to mention other similar verses, in order to strengthen, explain and narrow his understanding. This is what Mufassir must go through.⁸⁶

3. Interpreting the Qur'an with the valid sunnah. The explanation stated in the book is that, after interpreting the Qur'an, the next step is to interpret the authentic hadiths. Sunnah's position have a great position in Islam, especially in taking and deciding a way, that position placed in second level after Qur'an and as an explanation of the Qur'an. In another book by Yusuf Al-Qaradwi, it explains that in adopting the Sunnah, must not adopt anything that is contrary to the Qur'an. This can be anticipated by assessing the validity of the strength of the sunnah.

⁸⁴ Yusuf Al-Qaradawi, *كيف نتعامل مع القرآن العظيم*, second edition (Beirut: Darussyuruq, 2000: 315).

⁸⁵ Yusuf Al-Qaradawi, *Berinteraksi Dengan Al-Quran*, ed. Abdul Hayyie Al-Kattani, First Edit (Jakarta: Gema Insani Press, 1999: 313-315), <https://books.google.com/books?id=RNvdDwAAQBAJ&printsec=copyright>.

⁸⁶ Al-Qaradawi. *Berinteraksi dengan Al-Quran*, 316-318

Because, the sunnahs that were found to be weak, even false, were discovered not because the Prophet lied, but because there were some individuals who lied in the name of the Prophet.⁸⁷ Because, every explanation that is created, will be an extension of the Qur'an.

4. Using the interpretation of *ṣahabah* and *tabi'in*. All of *ṣahabah* are madrasah (school) student of Rasulullah SAW, From there they get knowledge, from there they also get understanding, teaching, which fills the hearts and minds of the sahabah. So if there is an interpretation from the sahabah, then should prioritize it, because they were the ones who directly experienced the revelation of the verses of the Qur'an, and heard it directly from Rasulullah SAW. Moreover, they have strong language skills, because of the clarity of the environment with Rasulullah SAW, and especially if many companions agree, then this is a strong basis for Rasulullah SAW. In this case, some scholars require an understanding of sahabah's interpretation, because their *tafsir bil-ma'tsur* (with history/*riwāyah*) interpretation. This is reinforced by Ibn Taimiyah's opinion in Yusuf Al-Qardawi's book, which says that if you cannot find an explanatory interpretation in the Qur'an and also in the Sunnah, then you should look for it in the words of the sahabah.⁸⁸

5. Determining the interpretation through language. As explained, the Qur'an was revealed in Arabic, so the ideal would be to translate it back into Arabic, looking for meaning from a linguistic perspective, the original meaning at the time of the incident, up to current language developments. In the principles stated, the study of language is important, because this language contains standard language, which is easy to understand, there are also those which require more explanation, or what are usually called majaz. Starting from the meaning derived during the event, the words that have been restricted, and the context of the sentence. Next, pay attention to the meaning of a word or language at the time it was revealed. Because if you look at the development of language, it always has great dynamics, so it requires the authenticity of the meaning of words when they are derived.⁸⁹

⁸⁷ Al-Qaradawi, *Bagaimana Berinteraksi Dengan Al-Sunnah* (Terjemahan Dari Buku "Kayfa Nata'amalu Ma'a 'l-Sunnah Al-Nabawiyah" Karya Yusuf Al-Qaradawi). 106

⁸⁸ Al-Qaradawi, *Berinteraksi Dengan Al-Quran*. 330-331

⁸⁹ Al-Qaradawi. 334-337

6. Determining to the sentence context. In the context of the sentence, must explain the context of the position in the surah, as well as the context of the verse in it. Existing verses must be linked to the existing context. The context here is that the continuity between the context at that time and the current context must not be broken. These context clues can help clarify something global, determine there is no other meaning, specialize the general, and bind the absolute. Furthermore, the importance of the context of the sentence in determining the meaning of the sentence, because in the interpretation of one word in the Qur'an can be used for several different meanings, and the meaning intended in each place is determined by the context of the sentence. And the sentence here must still be connected to past events and the current context.⁹⁰

7. Understanding to the background of the verse or *asbabun nuzul*. Among the important principles in interpreting the Qur'an is paying attention to *asbabun nuzul*. As understood by many scholars in this book, this is divided into several types. Some came down spontaneously, the second part was revealed after certain events or questions, the last part is the reason for its revelation. Because knowing the background can help understand the text of the Qur'an well. Ignorance of the background to the revelation of a letter or verse will result in obscurity and difficulty. So, knowing the motives is very important. Either knowing because of an tragedy, or what happened because it was determined, whether or not there was a tragedy. As quoted from Al-Walidi, he said that knowing the background must be accompanied by history, from people who saw or heard it directly. Then, the background of the friends can be known from problem indicators. Then, in the aspect of determining the background understanding, it must be concluded with the meaning of the verse, whether it means a type of letter, specificity of cause, or generality of pronunciation.. And before determining an understanding of the background, it is important to choose a clear history, don't choose a weak background history, or a fake one, that is very fatal. So, it is returned to the knowledge of *sanad* science in testing the validity of the data.⁹¹

8. Making the Qur'an as a basis of reference. In this principle, it must be emphasized that the Qur'an must be followed, not a follower. So, interpreters are

⁹⁰ Al-Qaradawi. *Berinteraksi dengan Al-Qur'an*, 343

⁹¹ Al-Qaradawi. *Berinteraksi dengan Al-Qur'an*, 360-368

required to empty themselves of the thoughts they have held, so as not to impose their will on the Qur'an, or interpret it according to their own interests. So, the attitude that must be emphasized is that someone gets guidance from the Qur'an, not as if the Koran has new instructions. Also, it is not ideal to judge the Qur'an based on what is stated in other books.⁹²

Through these steps, the applicative analysis of interpretation will be done in this research, with the object of *surah al-Kāfirūn* in it. Starting from the first step to the end, which will then be analyzed with the current context, and the national context. By understanding the principles, then continuing with the inception of Hermeneutics, he also has a view in determining an attitude of religious moderation, an attitude that is tolerant and balanced with various considerations. So, understanding exposure *Yusuf al-Qarḍawī*, states that his steps is maintaining balance, without forgetting limits. Balance in attitude, neither too much nor too little, according to the position. So, in order for it to be implemented well and have limitations, there needs to be a barometer in it, among other things:⁹³

- a. Have a comprehensive understanding of Islam, namely understanding it deeply and broadly.
- b. The Qur'an and *al-Sunnah* are the main guidelines in Islamic teachings, focusing on the word *ummatan wasathan*, the mediating community. That the *al-Qur'an* and *al-Sunnah* are guidelines for life as a whole, both in terms of social, political, cultural, educational, economic, environmental and so on.
- c. Emphasizing the affirmation of the *Rabbaniyyah* understanding, that Allah is the only God, the essence that must only be worshipped, so that it becomes a strong foundation in the Islamic religion.
- d. Harmonize humanist values and social values, sourced from the Qur'an and *al-Sunnah*. Apart from that, this is a representation of the values of the Islamic religion.

Then, the steps outlined in this article will be developed taking into account data on religious tolerance from various subsequent Tafsir books, starting from

⁹² Al-Qaradawi. *Berinteraksi dengan Qur'an*, 372

⁹³ Nadia Khalida, Casram, and Wawan Hermawan, "Moderasi Beragama Menurut Yusuf Al-Qardhawi, Quraish Shihab, Dan Salman Al-Farisi," *Living Islam: Journal of Islamic Discourse UIN Sunan Kalijaga Yogyakarta*, vol. 6, no. 1 (Yogyakarta, 2023): 132, <https://ejournal.uin-suka.ac.id/ushuluddin/li/article/view/4365>.

understanding the text, the revelation of verses, interpretation, vocabulary and various other literary knowledge.

B. General Description Data of *Surah al-Kāfirūn* from previous *Mufasssir*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَهْلَ الْكُفْرِ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

In the Name of Allah, the Most Gracious, the Most Merciful. Say (Muhammad), "O disbelievers !. I will not worship what you worship. And you are not worshipers of what I worship. And I have never been a worshiper of what you worship. And you have never (also) become worshipers of what I worship. For you is your religion, and for me is my religion

1. The purpose and historical of *Surah al-Kāfirūn*

The existence of this surah appears as a regulation on monotheistic education that is strong, principled and firm regarding the offer of a mixture of beliefs. This condition provides an illustration of the spiritual anxiety of the people of Makkah at that time. On the one hand, there is a group who believe in many gods inherited from their ancestors, at the same time they feel superior to the Jews who worship Uzair as the son of God, and the Christians who believe in the Prophet Isa AS, as God. It was this spiritual turmoil that prompted them to meet the Messenger of Allah, to offer an exchange of God or beliefs. With the offer, that they are ready to worship the God that Muslims worship for a year, and vice versa, Muslims can worship their god for a year. To answer this offer, Allah sent *Surah al-Kāfirūn*. Apart from that, another narration explains that it was the desire of the Quraish people to offer the Prophet Muhammad SAW an editorial: "Would you like to follow our teachings alternately for one year, after that return to your religion?", This is a history from Abu Razaq which was narrated from Wahab. Then Allah SWT gave an answer to the Prophet Muhammad SAW by revealing *Surah al-Kāfirūn* verses 1 to 6. There is another narration from Ibn Hatim that al-Mughirah, al-Ash, and Umayyah said to the Prophet Muhammad SAW that they offered the Prophet to follow the teachings of they, by worshiping their god,

they said they would worship their god, after that they would also worship the god of the Prophet Muhammad saw. They want to unite forces to solve problems. Then Allah gave an answer by revealing Surah al-Kafirun verses 1-6.⁹⁴ So, the big aim is, this letter is here to provide spiritual education, that the faith must be firm, must not be shaken. Aqidah is not something worth playing with. So that the power of monotheism has a firm grip, becoming a solid foundation in life.⁹⁵

This surah looks short, but it cannot be underestimated, its content is firm and concise, providing monotheistic education as the main basis for spiritual education. Wahbah Zuhaili, in his interpretation, mentions several narrations about the importance and historical periodicity of the revelation of this *surah*. Among them, from the history of Imam Muslim from Jabir Ibnu Abdillah, this surah is one of the surahs that the Messenger of Allah liked to read on various occasions, such as during the two rak'ahs of tawaf prayer, the witr prayer, and the Fajr prayer. On the other educational side, Ibn Abbas emphasized the primacy of *surah al-Kāfirūn*. In the narrative, it is reported that whoever reads it will get a reward like reading a quarter of al-Qur'an. Then, in the next educational aspect, through the history of Zaid bin Haritsah telling how the Prophet's habit was before sleeping, the Prophet said: "If you want to sleep, read *surah al-Kāfirūn* until it's finished. With it you will be free from polytheism."⁹⁶

2. General interpretation of *surah al-Kāfirūn*

a. General overview of the interpretation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عِبُدُوا مَا أَعْبُدُ

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عِبُدُوا مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

⁹⁴ Muhammad Esa Prasastia Amnesti and Setio Budi, "Konsep Toleransi Menurut Quraish Shihab Pada Surah Al-Kafirun," *Minhaj: Jurnal Ilmu Syariah* 3 (2022): 180–81, https://jurnal.iaibafa.ac.id/index.php/minhaj/article/view/minhaj_juli22_05/minhaj_juli05.

⁹⁵ As quoted from Sayyid Quthb, which informed by Dia Hidayati Usman and Amir Faishol Fath, "Pembentukan Karakter Religius Perspektif Surat Al-Kafirun," *Jurnal Pendidikan Luar Sekolah* 14, no. 2 (2020): 74, <https://doi.org/10.32832/jpls.v14i2.3636>.

⁹⁶ Usman and Fath. "Pembentukan Karakter Religius Perspektif Surat Al-Kafirun", 75

In the Name of Allah, the Most Gracious, the Most Merciful. Say (Muhammad), "O disbelievers !. I will not worship what you worship. And you are not worshipers of what I worship. And I have never been a worshiper of what you worship. And you have never (also) become worshipers of what I worship. For you is your religion, and for me is my religion.

A lot of Tafsir books explain this surah, beginning from the meaning of the surah, the reason the surah was revealed, the great purpose of the surah, and etc. As quoted from Ibnu Katsir and Al-Qurthubi, in *Tafsir Ibnu Katsir and Tafsir Al-Qurthubi*, which states that this surah provides strong aqidah education, it is not permissible to mix faiths, because it is a stupid impossibility. This surah is a qur'anic *surah* of confirmation which states that it is free from the actions of polytheists, where it orders you to be sincere in doing them. So, with the Word of Allah SWT says (قُلْ يَا أَيُّهَا الْكَافِرُونَ) "Say, O disbelievers !", This sentence covers all the disbelievers on the face of the earth, but the people addressed were initially indicated to the disbelievers of the Quraysh. In another case, it is said that because of their stupidity, they invited Rasulullah SAW to kneel down to worship their idols for a year, and they would return to worshipping the Rabb whom Rasulullah SAW worshiped. So, with this, Allah sent down this letter and it contains a command to the Messenger of Allah, SAW, to ignore and disassociate themselves from their religion completely.⁹⁷

Then, if look at the repetition of the diction in this surah is nothing more than a form of confirmation of the meaning, that what they are doing is pointless and just bullshit, and Islam has a firm position. This phenomenon, it same like a sentence: "I swear, I didn't do it. I swear, I wasn't the one who did it."⁹⁸ Arab Muslim scholars say that al-Qur'an was revealed orally by the Arabs, and one of their habits in reciting sentences is to repeat the words spoken, as a form of confirmation of their words, and can be understood directly. As on the other hand, they also like to abbreviate their speech, to make it easier and simpler. And, this

⁹⁷ Ar-Rifa'i, "Tafsir Ibnu Katsir, Juz 30 Jilid Ke-8," in *Terjemahan Kitab Tafsir Taisiru Al-Aliyyul Qadir Li Ikhtisari Tafsir Ibnu Katsir Karya Muhammad Nasib Ar-Rifa'i*, (Jakarta: Gema Insani Pustaka Imam Asy-Syafi'i, 2007), 561.

⁹⁸ Muhammad Ibrahim Al-Hifnawi and Mahmud Hamid Utsman, "Tafsir Al-Qurthubi Juz 'Ammah, Jilid Ke-20," in *Terjemahan Kitab Tafsir Al Jami' Li Ahkam Al Qur'an Karya Imam Al-Qurthubi Tafsir Al-Qurthubi*, ed. Mukhlis B Mukti, Fathurrahman, and Ahmad Mukti, Terjemahan (Jakarta: Pustaka Azzam, 2007), 828–39. "Tafsir Al-Qurthubi Juz 'Ammah, Jilid Ke-20", (Jakarta: Pustaka Azzam, 2007), 831-832.

repetition varies in conversation, rather than the usual conversational method. For example, God's Word contains affirmation, among others.⁹⁹ In another perspective has a same surrounding sound, like in *Tafsir fi Zhilali al-Qur'an*, This book opens with an explanation of the condition of the Arab people regarding the existence of God. The Arabs have never denied the existence of Allah, but they do not understand the nature of Allah's existence, as He has been attributed to Him, namely Almighty One, on whom one can depend. So, even though they acknowledge the existence of Allah, they associate partners with Allah, with substitutes for the role of God in their minds, such as statues or idols. For them, idols are depictions of pious people, dignitaries of their time, and angels.¹⁰⁰ Another assumption is that angels for them are the children of Allah, and the jinn have a lineage with Allah SWT. They make all this as a form of offerings intended for idols which they think do not reach Allah, or offerings which reach Allah according to them. This incident is reported in *surah al-Zumar*, verse 3 explained:¹⁰¹

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Remember! Only Allah belongs to pure religion (from shirk). And those who took protectors other than Him (said), "We do not worship them but (hope) that they will draw us as close to Allah as possible." Indeed, Allah will judge between them regarding what they dispute. Indeed, Allah does not guide liars and people who are very disbelievers.

⁹⁹ Al-Hifnawi and Utsman. "*Tafsir Al-Qurthubi Juz 'Ammah, Jilid Ke-20*", (Jakarta: Pustaka Azzam, 2007), 833-834.

¹⁰⁰ As'ad Yasin, "Tafsir Fi Zhilalil Qur'an: Dibawah Naungan Al-Qur'an (Surah Al-Ma'aarij -- An-Naas), Jilid Ke-12," in *Terjemahan Kitab Tafsir Tafsir Fi Zhilalil Qur'an Karya Sayyid Quthb*, ed. As'ad Yasin, Abdul Aziz Salim, and Muchotob Hamzah, Terjemahan (Jakarta: Gema Insani Press, 2007), 362.

¹⁰¹ Yasin. "Tafsir Fi Zhilalil Qur'an: Dibawah Naungan Al-Qur'an (Surah Al-Ma'aarij -- An-Naas), Jilid Ke-12," in *Terjemahan Kitab Tafsir Tafsir Fi Zhilalil Qur'an Karya Sayyid Quthb*, (Jakarta: Gema Insani Press, 2007), 362.

The Qur'an has stated that they acknowledge that Allah is the one who created the heavens and the Earth, circulated the moon and sun, and sent down rain from the sky, as explained in the following verses.:¹⁰²

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَآتٰنِ يُؤْفَكُوْنَ

And if you ask them, "Who created the heavens and the earth and subdued the sun and the moon?" Surely they will answer, "Allah." So why can they be turned away (from the truth).¹⁰³

وَلَيْنِ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَآءِ مَآءً فَآخٰیَا بِهٖ الْاَرْضَ مِنْۢ ۙ بَعْدَ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ ۚ فَلَیْلَ الْحَمْدِ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ لَا یَعْقِلُوْنَ

And if you ask them, "Who sent down water from the sky and with it (water) gave life to the dead earth?" Surely they will answer, "Allah." Say, "Praise be to Allah," but most of them do not understand.¹⁰⁴

In every oath they take, they are always accustomed to saying "By Allah", and in their hearts praying "O Allah". Even though they believe, the polytheism they commit damages their *taṣawwur*, as is also damaged by their traditions and syiar.

Then in the book of commentary on the *tafsir Al-Qur'an Al-Majid*, has the same understanding, but more specifically mentions the names of the incident, the story behind the revelation of the surah al-Kāfirūn. In further research, it was narrated from al-Walid bin Mughirah, al-Ash bin Wail al-Sahmi, al-Aswab bin 'Abdu al-Muṭalib, Umayyah bin Khalaf, with several Quraish leaders came to Rasulullah SAW, to propose an attitude of conformity. reciprocity, namely the Messenger of Allah had to follow their religion for one year, as well as the following years. Likewise, they will

¹⁰² Yasin. "Tafsir Fi Zhilalil Qur'an: Dibawah Naungan Al-Qur'an (Surah Al-Ma'aarij -- An-Naas), Jilid Ke-12," in *Terjemahan Kitab Tafsir Tafsir Fi Zhilalil Qur'an Karya Sayyid Quthb*, 362.

¹⁰³ Qur'an Kemenag Republik Indonesia, "QS. Al-Ankabut: 61", Lajnah Pentashihan Mushaf Al-Qur'an, 2022, <https://quran.kemenag.go.id/quran/per-ayat/surah/29?from=1&to=69>.

¹⁰⁴ Qur'an Kemenag Republik Indonesia, "QS. Al-Ankabut: 63", Lajnah Pentashihan Mushaf Al-Qur'an, 2022, <https://quran.kemenag.go.id/quran/per-ayat/surah/29?from=1&to=69..>

carry out reciprocity to worship in the religion of the Prophet Muhammad. Until one conversation, they dared to say:¹⁰⁵

"If your religion is good, O Muhammad, then of course we will get some of the goodness that your religion brings to us. Likewise with our religion, if our religion is good, then you will certainly get some of the goodness that will be brought to you."

Then the Messenger of Allah said firmly, while taking refuge in Allah:

"I truly seek refuge in Allah SWT, from associating partners with Him with all kinds of creatures."

So, with this incident, and as an effort to stop this dream of ashes, Allah sent down the revelation of this *surah*.¹⁰⁶ This interpretation has the same continuity in the understanding of Quraish Shihab, in the book *Tafsir Al-Misbah*, that main theme of this *surah* is the effort to firmly reject the polytheists' proposal for unification of religious teachings, in order to achieve the goal of compromise between the two different religions. With the role of inviting each other to carry out religious teachings in turn, without burdening each other. The history found regarding the cause of this letter's nuzul is that it started with the leading figures of the Quraish infidels such as Al-Walid bin Mughirah, Aswad bin 'Abdul Muttalib, Umayyah bin Khalaf, who came to the Messenger of Allah to carry out negotiations about allowing the Prophet Muhammad SAW and his people to worship according to their faith, as well as they worship according to Muhammad's faith for one year, until the following year.

Due to these negotiations, the Prophet immediately firmly refused, while uttering words of protection to Allah, because logically it would not be possible for the unification of religions to occur. Because, each religion is different from other religions, starting from the main teachings and detailed teachings, and it is impossible for a combination to occur, in a soul that is sincere towards its religion and beliefs. There are things that need to be known, the attitude of rejecting the Prophet Muhammad was strengthened by Allah with the revelation of this *surah*, there are things that will be asked, why was the Prophet so quick to answer this, that even

¹⁰⁵ Tengku. Muhammad Ash-Shiddieqy, "Tafsir Al-Qur'anul Majid An-Nur (Surat 42-114) Jilid Ke-5," in *Tafsir Al'Qur'anul Madjid an-Nur Jilid 5*, ed. Nourouzzaman Shiddiqi and Fuad Hasbi, 1st ed. (Semarang: PT. Pustaka Rizki Putra, 2011), 4717.

¹⁰⁶ Ash-Shiddieqy. *Tafsir Al-Qur'anul Majid An-Nur (Surat 42-114) Jilid Ke-5*, "in *Tafsir Al'Qur'anul Madjid an-Nur Jilid 5*, (Semarang: PT. Pustaka Rizki Putra, 2011), 4718-4719.

without the revelation of this surah, the Prophet had already been given basic instructions, this is contained in *surah al-Qalam* verses 8-9 before the revelation of this verse, which reads:¹⁰⁷

فَلَا تُطِعِ الْمُكَذِّبِينَ * وَذُؤُوا لَهُمْ نَذِيرٌ فَأَيُّ كَافٍ هُنَّ

So do not obey those who deny (the verses of Allah). They want you to be lenient so they are lenient (too).

According to Al-Biqai, at the end of *surah al-Kausar* it was told that anyone who has hatred towards Rasulullah SAW is ordered to divert and direct all his attention to Allah and be grateful for all His blessings. So, in this letter it is directed to the Prophet Muhammad SAW to dare to speak firmly to his haters, that tell them the figures of the muysrikin who have ingrained their disbelief in their souls, that they actually reject the oneness of Allah SWT, deny the apostleship of Muhammad, and starting from From that day until later, there was actually no sincerity in worshipping Him.¹⁰⁸

In *Tafsir Fathul Qadīr* this *surah* was revealed in Makkah. Furthermore, according to Ibn Mas'ūd, Al-Ḥasan, 'Ikrimah;. Meanwhile, those who think it was revealed in Medina are those according to Qatadah and Al-Ḍaḥāk. Then, according to Buya Hamka, in his commentary, he explains that this *surah* is classified as a *makiyyah* *surah*, because the purpose of this verse is to address the polytheists who do not accept the call of the Prophet, and it was revealed shortly before the Prophet Muhammad migrated to Medina. In contrast to Quraish Shihab who believes that this verse firmly want to teach Muslims to properly maintain the sanctity of their religion and to create a sense of security and harmonious relations between religious communities without coercion.¹⁰⁹

b. Interpretation in term of language

The word (قُلْ) 'say', is included at the beginning of the sentence of the first verse, even if you are dictating something to another person, so that he repeats the

¹⁰⁷ Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an , edisi. Juz 'Ammah*, (Jakarta: Penerbit Lentera Hati, 2005). 574.

¹⁰⁸ Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an), edisi. Juz 'Ama*, (Jakarta: Penerbit Lentera Hati, 2005). 575.

¹⁰⁹ Achmad Soib, "Kontekstualisasi Surah Al- Kāfirūn Di Tengah Pluralisme Beragama (Kajian Pendekatan Ma'na Cum Maghẓā)," *Tanzil: Jurnal Studi Al-Qur'an* 4, no. 2 (2022): 112–113, <https://journal.sadra.ac.id/ojs/index.php/tanzil/article/view/203/155>.

conversation, there is no need to repeat 'say'. This is the wisdom of the Messenger of Allah, that he did not reduce the revelation he received in the slightest, even though from an external perspective it seems that the word does not work. From this, Quraish Shihab believes that the teachings of the Islamic religion do not need to be shouted at the top of their lungs in broadcasting them, or proclaiming that "*the true religion in the sight of Allah is Islam.*",¹¹⁰ because according to him, if he proclaims it, it could contain the meaning of questioning other religions. It is enough to believe in each of us, because the previous verse in surah 'ali-Imran verse 19, does not begin with the word 'say', but there are also teachings that must still be conveyed as a form of spreading Islam, or preaching its teachings openly. real, if there are also problems that obscure it.

On the other hand, Islam broadcasts two teachings, the first theoretical, the second practical. Theoretically, it is related to the soul and mind so that all teachings conveyed must be believed consciously. That depiction is a component of teaching that is oriented inward, not outward. So, if the source and translation of this teaching is confirmed to be correct, then it is called '*aqidah*', which is something that does not contain other interpretations. Meanwhile, '*practice*' is something related to forms of practice in the real world in general, this is called sharia. The teachings are definitely believed to be absolute, absolute truth. So, it doesn't have to be declared out, unless it invites his presence to come out. In responding to the word 'say' in the al-Qur'an, it is counted 332 times in different verses. Regarding these synonyms, it can be said that the problem should be clearly explained, for the parties involved, and for the attitude of the Muslim community.¹¹¹

The word (الكفرون) *al-Kāfirūn*, is taken from the word (كفر) *kafara*, which means to close at the beginning. The Qur'an uses this word for various meanings, each of which can be understood in context, the word can also be interpreted as:

- a. For those who deny the oneness of Allah SWT and the apostleship of Muhammad SAW, as in QS. Saba: 3

¹¹⁰ Qur'an Kemenag Republik Indonesia, "*QS. Ali-Imran: 19*", Lajnah Pentashihan Mushaf Al-Qur'an, (Indonesia, 2022), <https://quran.kemenag.go.id/quran/per-ayat/surah/3?from=1&to=200>.

¹¹¹ Shihab, *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*. edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 576.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۚ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ ۚ عَلِيمُ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ۚ

3. And those who disbelieve say, "The Hour will not come to us." Say, "It will definitely come, by my Lord who knows the unseen, the Hour will definitely come to you. "There is nothing hidden from Him, even as heavy as a pillar, whether in the heavens or on earth, smaller than that or greater, everything is (written) in a clear Book (Lauh Mahfuzh),"

- b. For those who are not grateful for Allah SWT's blessings, as in QS. Ibrahim: 7

وَإِذْ نَادَىٰ رَبُّكُمْ لَيْسَ شُكْرُكُمْ لِيْ شُكْرُكُمْ لَا زِيَادَتُكُمْ وَلَيْسَ كُفْرُكُمْ إِنَّ عَذَابِي لَشَدِيدٌ

7. And (remember) when your Lord announced, "Indeed, if you are grateful, I will surely increase (favours) to you, but if you deny (My favours), then My punishment will certainly be very severe."

- c. For those who do not implement Divine guidance, even though they believe in it, as in QS. Al-Baqarah: 85

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فِرْقًا مِّنْكُمْ مِّن دِيَارِهِمْ ۖ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ ۚ وَإِنْ يَأْتِوكُمْ أُسْرَىٰ تُلْغُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَن يَفْعَلْ ذَٰلِكَ مِنْكُمْ إِلَّا حِزْبٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَبِئْسَ الْقِيمَةُ بِرُدُونِ ۚ أَلَمْ يَأْتِ الْبَقَرَةَ وَاللَّهُ يَعْلَمُ عَمَّا تَعْمَلُونَ

85. Then you (the Children of Israel) killed yourselves (your neighbors), and expelled a group of you from their homelands. You help each other (face) them in evil and enmity. And if they come to you as captives, you ransom them, even though you were forbidden to drive them out. Do you believe in some of the Book (Torah) and disbelieve in some (others)? So there is no (appropriate) reward for those among you who do this other than disgrace in the life of this world, and on the Day of Resurrection they will be returned to the most severe punishment. And Allah is not unaware of what you do.

Furthermore, the equivalent word is still related to kufr, but directly means rejection of all the aims or presence of a religion. In this case, the infidels referred to refer to the Quraish infidels, who denied Allah SWT, and the apostolate of the Prophet Muhammad SAW. Other scholars are of the opinion that the word *kafir*, if the context is before the Prophet Muhammad emigrated, then refers to the subject of the Quraish infidels, who do not recognize Muhammad's apostleship, and deny the basic teachings of Islam. The word (اعبد) *a'budu*, in the form of a present and future verb, contains the meaning that this thing is timeless, it was done at that time, until the future. That, from now on, now until the future, you will never worship, submit or obey what you worship, *O polytheists*.¹¹²

In the next verse (وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ) "*you will not be worshipers of what I worship*." This verse suggests that they will never serve, nor obey Allah SWT, the God of the present and the future, who is worshiped by Rasulullah SAW. As for the statement of this verse, it does not at all contradict the historical reality, that the people of Mecca who were previously infidels flocked to embrace Islam. Because as explained above, this verse is shown to the infidel figures of the Quraisy of Makkah, who at that time came to compromise, and in historical fact they never converted to Islam until the end of their lives, remaining in disbelief. The content of the verse above is the same as in the verse:¹¹³

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Indeed, those who disbelieve, it is the same for them, whether you (Muhammad) warn you or you do not warn them, they will not believe.

With regard to the verse above, what is meant by unbelievers in this verse are unbelievers who live in Mecca or Medina, not all unbelievers. Because, if it were shown to all disbelievers, of course the Prophet would no longer give warnings, because the verse above reminds us that whether they are reminded or not, the result is still the same, that they do not believe. In reality, the Prophet was still warning and it turned out that most of their group had converted to Islam. So, verses 1-3 of surah al-Kāfirūn, emphasize firmly rejecting the proposal of the

¹¹² Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 576-577.

¹¹³ Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 577-578.

polytheists. More than that, not only rejecting their proposal, it reaffirms that there is no common ground between Rasulullah SAW and these figures, because disbelief has become ingrained in their souls..¹¹⁴

In the fourth and fifth verses (وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ) (وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ) *"I am not a worshiper in the way that you worship. And, neither (nor) will you become worshipers in the way that I worship."* Quraish Shihab is of the opinion that the content of verse 4 in the letter is no different from the content in verse 2. Likewise, verse 5 has the same content as verse 3. According to Quraish Shihab the current opinion is not correct, because without difficulty you will be able to see differences in the editorial of verse 2 and verse 4. In this different atmosphere, one must direct one's attention to the word (عَبَدْتُمْ) 'abadtum (in the past form of the verb), which is used in verse 4 and the word (تَعْبُدُونَ) ta'budun, which is in the form present tense verb.¹¹⁵

Looking further, in verses 3 and 5 both have the same aim of talking about what was worshiped by the Prophet Muhammad SAW, you will find the equivalent of the same word, namely (اعْبُد) a'budu in the form of a verb with suitability in the present, up to the future. which will come next. According to the opinion in this book, the first impression one gets is that the Prophet Muhammad SAW had consistency in the form of obedience, devotion, and did not change in his worship. Very different from related pagans, who have inconsistencies, today can change differently from what is worshiped tomorrow, and will be in the future. On the other hand, verse 2 and verse 4 confirm that it would not be possible for the Messenger of Allah to worship, obey and submit to what they worshiped. Throughout recorded history, polytheists often changed their deities. One of the survivors of that period was, Abu Raj'a al-'Atharidi, someone who lived during the period of ignorance, and had just converted to Islam, said that:

"In the time of ignorance, if we found a beautiful stone we would worship it, and if we didn't find one, we would make a small hill out of sand, then bring a camel that had more milk capacity, then we squeezed the milk from the camel on

¹¹⁴ Shihab. *edisi. Juz 'Ama*, (Jakarta: Penerbit Lentera Hati, 2005). 578.

¹¹⁵ Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. *Juz 'Ama*, (Jakarta: Penerbit Lentera Hati, 2005). 579.

the hill (made earlier)) then we worshiped the hill, as long as we were on the hill.” (HR. ad-Darimi)

On the other hand, there are those who collect four good stones, then choose the best one, so that the other three stones are made into a big statue to support it. As for the difference between the third and fifth verses, the editors of which are exactly the same, both read: (وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ), scholars distinguish them by giving different meanings to the letter *ma* (ما). From it it has the meaning of what, which in grammar is named (ما موصولة) *ma mausulah*, can also be a coined word called (ما مصدرية). According to them, the letter *ma* in the third verse (as well as in the second verse) means what, so (ولا انتم عابدون ما اعبد) means that you will not be a worshiper of what I am and will worship. Meanwhile, *ma* in the fifth verse (as well as in the fourth verse) is *masdariyyah*, so these two verses talk more about ways of worship, as if saying:¹¹⁶

"I will never be a worshiper with your (way of worship), and you will not be a worshiper with my way of worship."

Indeed, there are religious guidelines which originally came from the true Prophet Ibrahim AS, then were put into practice by the Prophet Muhammad SAW, and were practiced by the polytheists. However, by making changes to the procedures for carrying it out, one of which is the procedure for the Hajj pilgrimage. Infidels also perform the Hajj, but they differ from the principles taught, some of them are reluctant to wear clothes, reluctant to gather on the Arafah field, preferring to be alone in the muzdalifah. That is one of the differences from the method of worship, namely Hajj. In the next verse which reads (لَكُمْ دِينُكُمْ وَلِيَ دِينِ) '*for you your religion, and for me my religion*', after confirming and explaining the absolute impossibility of meeting the beliefs of the Islamic religion with the beliefs of those who associate partners with Allah, the polytheists.

The verse above explains the common ground in society, namely for you specifically your religion. As for your religion, it does not touch me in the slightest, so you are free to practice it, according to your beliefs, and for me

¹¹⁶ Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 579-580.

specifically my religion, then I also get the freedom of my worship, just as you get it, and you will not be touched by it in the slightest. The word (دين) *din* means religion, obedience, even recompense. Among other things, the polytheists of Mecca did not have a religion. In general, they understand this verse as describing each group will receive the appropriate reward. For them there is a reward, as well as the Prophet who received a reward. The barometer for whether the response is good or bad is left to God, He is the one who determines it, as in His Word:¹¹⁷

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا تُسْأَلُ عَمَّا تَعْمَلُونَ

Say, "You will not be held responsible for what we do and we will not be held responsible for what you do."¹¹⁸

At the next level, in the last verse the word (لكم) *lakum* (لي) *liya* is put first, which functions as a sign of specificity, therefore each religion must stand alone and be independent as it is, without needing to be mixed up. There is no need to bother inviting us to worship for a year, worship in your way of worship, with the god you mean, only on condition that you worship Allah. Then in the word (دين) *din* which is interpreted as religion, this verse is not present to acknowledge the truth of their religion, but is present to invite them to believe in what they believe in. On the other hand, if they have understood the truth of the true religion, but they still reject it, and insist on adhering to its teachings, then they are welcome, and without any compulsion, to follow it outside of their beliefs, as in His word:¹¹⁹

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

"There is no compulsion in (adhering to) religion (Islam), in fact there is a clear (difference) between the right path and the wrong path. Whoever disbelieves

¹¹⁷ Shihab, *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 580-581.

¹¹⁸ QS.Saba: 25

¹¹⁹ Shihab, *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*. edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 581.

in Tagut and believes in Allah, then indeed, he has held on (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing."¹²⁰

Following up from the verse above, there is no compulsion in religion, because in the end everyone will be held accountable. The last verse of surah al-Kāfirūn, is a recognition of reciprocal existence or existence. So that with this, each party can carry out what they think is good and right, without absoluteizing other people's opinions, and at the same time without ignoring their respective beliefs. So, in this way, the absoluteness of religious teachings is an attitude of awareness of the soul inwards, without demanding external statements or reality, for those who do not believe in it. When the polytheists strongly rejected the invitation of Rasulullah SAW, for the sake of the common good Allah sent down a revelation, and ordered Rasulullah SAW to convey the following:¹²¹

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَالْاَرْضِ ۚ قُلِ اللّٰهُ ۖ وَاِنَّا ۚ اَوْ اِيَّاكُمْ لَعَلٰى هٰدٰى اَوْ فِي ضَلٰلٍ مُّبِيْنٍ * قُلْ لَا تُسْئَلُوْنَ عَمَّا اٰجَرْنَا وَلَا نُسْئَلُ عَمَّا تَعْمَلُوْنَ * قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ۚ وَهُوَ الْفَتّٰحُ الْعَلِيْمُ

Say (Muhammad), "Who gives you sustenance from the heavens and the earth?" Say, "Allah," and indeed we or you (the polytheists), will surely be in the truth or in obvious error. Say, "Our Lord will gather us all together, then He will judge between us correctly. And He is the Almighty Decider, the All-Knowing." Say, "You will not be held responsible for what we do and we will not be held responsible for what you do." Say (Muhammad), "Who gives you sustenance from the heavens and the earth?" Say, "Allah," and indeed we or you (the polytheists), will surely be in the truth or in obvious error.

Responding to the verse above, it can be seen that when absolutes were brought out into the real world, Rasulullah SAW was never ordered to state what was inside about the absolute truth of Islamic religious teachings. However, the verse is actually the opposite, which is positioned as if to say: "maybe we are right, maybe you are too. Maybe we are wrong, maybe you are too. So, we just leave it to God to decide." So, this is how the beginning of this letter starts from a proposal

¹²⁰ Qur'an Kemenag Republik Indonesia, "QS. Al-Baqarah:256", Lajnah Pentashihan Mushaf Al-Qur'an, (Indonesia, 2022, <https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=1&to=286>).

¹²¹ Shihab, *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*. Tafsir Al-Mishbah, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 581-582

for a negotiated compromise in aqidah, belief in God. This proposal ended up being rejected firmly and straightforwardly. However, at the end of this letter, we offer how best to address these differences.¹²²

c. Another *surah al-Kāfirūn* in another understanding

Another explanation, that *surah al-Kāfirūn* has a good position in Qur'an. It is explained and confirmed that in the Sahih Muslim Book, from Jabir, Rasulullah SAW read *surah al-Kāfirūn*, and *surah al-Ikhlas* in two *raka'at* before Fajr. In another history, Imam Ahmad narrated from Ibn Umar that the Prophet Muhammad SAW once read this in two rak'ahs before dawn, and two rak'ahs after maghrib 20 times, or 10 more times with *surah al-Kāfirūn*, and *surah al-Ikhlas*.¹²³ On the other hand, in the Book of al-Radd, Abu Bakr al-Anbari narrated from Musa bin Wardan, from Anas he said, Rasulullah said, that "*surah al-Kāfirūn is a letter that has the same position as a quarter of the contents of the al-Qur'an.*" This was narrated by Abu Bakar, from Anas in a *mauquf level*.¹²⁴

In one line, Al-Hafidh Abu Muhammad Abdul Ghani bin Sa'id also narrated from Ibn Umar, he said: When Rasulullah SAW led his companions on a journey, then the time for prayer came and quickly led the companions, then he recited *surah al-Kāfirūn* and *surah al-Ikhlas*. After finishing the prayer, he said: "*What I read earlier was a third and a quarter of the Qur'an.*" Jabir bin Muth'im narrated that Rasulullah SAW said to me: "*O Jubair, do you want to be the most beautiful person on your journey, and the one who brings the most provisions compared to the others?*", then as I said: "*Sure*". Then he said: "*Then read these five letters, namely from Al-Kaafirun to An-Naas, and start your reading by reading basmalah, or by saying, Bismillahirrahmanirrahim.*" Then I said: "*By Allah, before I was a person who didn't have enough wealth, when I went out I looked like I was the shabbiest, and didn't bring any provisions. However, since I read*

¹²² Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 582.

¹²³ Muhammad Nasib Ar-Rifa'i, "Tafsir Ibnu Katsir, Juz 30 Jilid Ke-8," in *Terjemahan Kitab Tafsir Taisiru Al-Aliyyul Qadir Li Ikhtisari Tafsir Ibnu Katsir Karya Muhammad Nasib Ar-Rifa'i*, ed. Abdullah bin Muhammad, Terjemahan (Jakarta: Gema Insani Pustaka Imam Asy-Syafi'i, 2007), 560.

¹²⁴ Muhammad Ibrahim Al-Hifnawi and Mahmud Hamid Utsman, "Tafsir Al-Qurthubi Juz 'Ammah, Jilid Ke-20," in *Terjemahan Kitab Tafsir Al Jami' Li Ahkam Al Qur'an Karya Imam Al-Qurthubi Tafsir Al-Qurthubi*, ed. Mukhlis B Mukti, Fathurrahman, and Ahmad Mukti, Terjemahan (Jakarta: Pustaka Azzam, 2007), 828.

that surah, I became the bravest person and brought the most supplies among the other groups, until we arrived at each other's homes."¹²⁵

Farwah bin Naufal al-Asja'i narrated that one day a man said to the Prophet Muhammad SAW, he said: *"make me a will, please advise me."* Then the Prophet Muhammad SAW said: *"Read surah al-Kāfirūn every time you want to sleep, know that surah al-Kāfirūn is your liberation from polytheism."* This hadith was also narrated by Abu Bakr al-Anbari and other hadith scholars. In the hadith narrated by Ibn Abbas, Rasulullah said: *"There is nothing that Satan hates more than the Qur'an, except the suras al-Kāfirūn and al-Ikhlaṣ, because this surah contains monotheism and liberates from polytheism. al-Aṣmai narrated that surah al-Kāfirūn and surah al-Ikhlaṣ, which are usually called al-Muqasyqasyṭan (two medicines), namely because both are medicines to cure someone from hypocrisy".*¹²⁶ Its well-known name is *al-Kāfirūn*, while other names include *al-'Ibadah* (Ritual), *ad-Dīn* (Religion), on the other hand, there are also those who call it *al-Muqasqishah* (Healing), namely its content cures and eradicates the disease of polytheism. The last name explained is also in line with the mention of another name for surah al-Ikhlaṣ, which is a family of *surah al-Kāfirūn*.¹²⁷

¹²⁵ Al-Hifnawi and Utsman. "Tafsir Al-Qurthubi Juz 'Ammah, Jilid Ke-20," in *Terjemahan Kitab Tafsir Al Jami' Li Ahkam Al Qur'an Karya Imam Al-Qurthubi Tafsir Al-Qurthubi*, (Jakarta: Pustaka Azzam, 2007), 828-829.

¹²⁶ Al-Hifnawi and Utsman. "Tafsir Al-Qurthubi Juz 'Ammah, Jilid Ke-20", (Jakarta: Pustaka Azzam, 2007) 830.

¹²⁷ Quraish Shihab, *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, ed. Wahid Hisbullah and Lisa S Bahar, Juz 'Ama (Jakarta: Penerbit Lentera Hati, 2005). Hlm. 573.

CHAPTER IV
APPLICATIVE ANALYSIS OF THE INTERPRETATION OF SURAH AL-KĀFIRŪN
ACCORDING TO YUSUF AL-QARḌAWI'S HERMENEUTICS

A. Applicative Analysis of *surah al-Kāfirūn*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَكْفَرُوكُنَّ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

In the Name of Allah, the Most Gracious, the Most Merciful. Say (Muhammad), “O disbelievers !. I will not worship what you worship. And you are not worshipers of what I worship. And I have never been a worshiper of what you worship. And you have never (also) become worshipers of what I worship. For you is your religion, and for me is my religion.

From all the data above, and the steps attached, the first concerns the merger between riwayat and dirayah. It can be seen that this surah, with all its forms of interpretation, was formed with an understanding of dirayah and riwayat. This can be seen from the position of the five Tafsir that have been attached, available from the riwayat type, some also from the dirayah type. Then, analysis of the text from various tafsir literature attached in chapter before, shows that *surah al-Kafirun* is classified as *Makkiyah Surah*, or in its understanding is a surah that is included in the type of letter that confirms the law, confirms the position of the letter, and calls for the existence of Allah as the only God who has the right and is worthy of worship, not anyone else. Apart from that, this letter provides a barometer of respect for the existence of other religions, but with established limitations. However, looking at the understanding of the texts of the five books, it is reaffirmed that Islam has no guidance in mixing one belief with another.

This does not mean that Islam is closed to the existence of other beliefs, in fact it indicates that Islam is very tolerant of differences, provides breadth, but is not tolerant of mixing beliefs. Because, negotiating beliefs will damage that trust or faith, tarnishing the honor of religion. So, to eliminate this falsehood, a strict separation between worship, belief

system, and principles of life, this letter was revealed. Namely, there is no neutrality, or dichotomy of permissibility between monotheism and *syirk* (double-crossing, denying the oneness of Allah SWT), a little or a lot. Then, if refer to the meaning of the verse and see the repeated repetition of the verse, this is a neatly structured pattern of emphasis and confirmation, indicating a strong position, unwavering and with firm principles. And it is emphasized again that it is important to have a separation, because without a clear separation like this, the principles of the Islamic religion regarding differences will continue to be vague and unclear. Therefore, the call to spread Islam is built on firmness, certainty and clarity. Not built on a foundation that is mixed, fragile, and unclear to the point of weakening. Then, looking at these five books, with the same voice, it indicates that Islam is very strict about established worship rituals, firmly in its position as a religion that teaches its followers to maintain religious honor, and exists as a religion that is open to the harmonization of diversity. With this, when correlated with definitive understandings of the context of religious tolerance and nationalism before, it has the same voice. That, agreeing on peace, tolerance, respect is an obligation, but agreeing on a mixture of beliefs is wrong, something that cannot be justified. Because logically it would not be possible to unify religions.¹²⁸

Because, each religion is different from other religions, starting from the main teachings and detailed teachings, and it is impossible for a combination to occur, in a soul that is sincere towards its religion and beliefs. Therefore, from a theological perspective, providing breath is a commendable moral in respecting, and in the national context, that every citizen has the freedom to embrace religion, without any discrimination. And this can be felt now with the many taglines "Diverse Tolerance", and also "Religious Moderation". Of course, if it is related to the issues raised in this article, this violates religious worship policies, both morally, legally and in terms of outlook on life. Starting from mixing in rituals, consciously following the worship of other religions, to prohibitions, of course this is not in accordance with the concept of religious moderation and religious tolerance, especially in worship.

Next, looking at the position of this surah, it has other verses to strengthen, explain, and relate to various behaviors. And it is also in accordance with Yusuf Al-Qardawi's hermeneutical method, that it must be interpreted with other verses or interpreting Qur'an

¹²⁸ The understanding presented is as explained in the five books. including: *Tafsir Ibn Kasir*, *Tafsir Al-Qurtubi*, *Tafsir fi Zilali al-Qur'an*, *Tafsir al-Qur'an al-Majid al-Nur*, *Tafsir al-Mishbah*. Then analyzed together, and summarized into a detailed explanation in sub-chapters

by Qur'an. Looking at the structure and purpose of *surah al-Kāfirūn*, and according to every tafsir books attached, that surah has an affirmation, a limitation of action, or an attitude of acceptance towards something. In the author's research, from his data collecting before, the author found that there were at least 7 letters with different verses, the data of which had been collected in the second and third chapters. These verses are:¹²⁹

a. QS. al-Baqarah, verse 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

143. And likewise We have made you (Muslims) a "medieval people" so that you may be witnesses to human (deeds) and so that the Messenger (Muhammad) may be a witness to your (deeds). We did not make it the qibla that you (formerly) turned to, but that We may know who follows the Messenger and who turns back. Indeed, (moving the Qibla) is very difficult, except for those who have been guided by Allah. And Allah will not waste your faith. Indeed, Allah is Most Gracious, Most Merciful to humans.

In the midst of the diversity of creation, starting from differences in gender, ethnicity, race, culture, to beliefs that develop in society. That every Muslim is guided to become a moderate person, a community that mediates between diversity, capable of being a connector of goodness between one another. In this case, it is aimed at harmonious unity between religious communities, and talking about religious harmony, the author collects data that can be created from religious harmony, including increasing the faith of each adherent, creating good national stabilization, supporting successful development, and maintaining a sense of brotherhood in the hearts of the people.¹³⁰

Quoting the verse above, in linguistics the *wasāṭan* is an intermediary, unify, which has the same wording as mother, and generation. The terminology is continuous, as if they are siblings and have a relationship. This allows Muslims to be positioned in the midst of diversity. Allah made Muslims a compass of mediators,

¹²⁹ The results of the analysis presented are as explained in the five books, including: *Tafsīr Ibn Kaṣīr*, *Tafsīr Al-Qurṭubī*, *Tafsīr fī Zīlālī al-Qur'an*, *Tafsīr al-Qur'an al-Maḥīd al-Nūr*, *Tafsīr al-Miṣbah*. And added with other literature in the previous literature, which is then analyzed together, and summarized into a detailed explanation in the sub-chapter

¹³⁰ Fitriani, "Keberagaman Dan Toleransi Antar Umat Beragama.", *Analisis: Jurnal Studi Keislaman UIN Raden Intan Lampung*, (Lampung, 2020), 183-184

moderates and role models, the position given to Muslims is actually the same as the Kaaba in the middle. This position does not make it inclined or even extreme to the left or right.¹³¹ As has been mandated to be a witness to all human behavior, starting with the movement of the Prophet Muhammad, then becoming an example for the next generation.

In this case, the mediating community has meaning, *firstly* as the mediating community who have perfect faith in Allah, and the Prophet Muhammad SAW as the Messenger of Allah. *Second*, it is a people who have steadfastness, this can be seen from the process of transferring the status of the Qibla, the steadfastness of the Messenger of Allah and the Muslim community against all the ridicule, those who mock the move to the Kaaba are a waste of time, only following their desires, and ridiculing Muslims who Tawaf at the Kaaba. *Third*, people who have the power of reason and wisdom. *Fourth*, people who uphold the values of unity, such as the Kaaba with its symbol that unites the people. *Fifth*, people who uphold justice. Sixth, people who are role models, their behavior is witnessed and witnessed, and they are emulated. Seventh, a balanced community carries out the guidance and teachings of the Islamic religion. Eighth, present as an inclusive people or an open people.¹³²

b. QS. al-Baqarah, verse 256

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

256. *There is no compulsion in (adhering to) religion (Islam), in fact there is a clear (difference) between the right path and the wrong path. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has held on (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing.*

The paragraph above means that there is no compulsion for anyone to embrace a religion, especially Islam. Because, in fact, the existing evidence is clear. So, there is

¹³¹ Muhammad Slamet Yahya, Huzdaeni Rahmawati, and Zulfatun Ni'mah, "Religious Moderation with The Concept of Ummatan Wasathan: Tafsir Al-Qur'an Surah Al-Baqarah Verse 143 through Ma'na Cum Maghza," Al-Fikru: Jurnal Ilmiah STAI Serdang Lubuk Pakam Sumatera Utara, vol. 16, no. 2 (Sumatera Utara, 2022): 331, <https://doi.org/10.15797/concom.2019..23.009>.

¹³² Imadulhaq Fatcholli and Muhammad Saleh, "Moderation of Islamic Perspective M. Quraish Shihab: Analytical Study of Surah Al-Baqarah Verse 143 Tafsir Al-Misbah," Journal of Advances in Humanities and Contemporary Studies Universiti Tun Hussein Onn Malaysia, vol. 3, no. 2, (Malaysia, 2022): 185–186, <https://doi.org/https://doi.org/10.30880/ahcs.2022.03.02.017>.

no need to force anyone. And whoever has God's heart locked, whose hearing and sight are dead, then there is no benefit to him under coercion or pressure to convert to Islam..¹³³ Apart from that, this verse was revealed after the liberation of the city of Mecca, with this connection, Ibn 'Asyur gave three types of classification of this verse, each with a different meaning. *First*, as an effort to fight the polytheists, with the aim of defense, and the intention here is not to force them to convert to Islam, but as a defense against the atrocities of the polytheists at that time. *Second*, fighting the polytheists, if they are not willing to convert to Islam, then they are obliged to pay taxes, then live peacefully for the common good. *Third*, namely not having the intention of forcing, but still preaching and spreading Islamic values in everyday life, so that they convert to Islam with the awareness of their minds and hearts. Through this verse, religious freedom is something that is universal, applies to all. And the concept of *maqāṣid syari'ah* is to protect oneself and protect the soul. So, by eliminating coercion, it is hoped that there will be no more war between the two parties.¹³⁴

c. QS. al-An'am, verse 108

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

108. And do not curse those they worship other than Allah, because they will curse Allah beyond measure without any basis in knowledge. Thus, We make every people think well of their work. Then to God will they return, and He will tell them what they have done.

In the context of diversity, there will always be those who don't like these differences, giving rise to mutual teasing. Through this verse, even if they have different beliefs, Allah strictly forbids Muslims from criticizing the deity of their non-Muslim brothers. Because, if that happens, then they will undoubtedly insult again with empty heads, or in the sense of speaking without any basis in

¹³³ As quoted from Ibnu Katsir in Iqbal Amar Muzaki, "Pendidikan Toleransi Menurut Q.S. Al-Baqarah Ayat 256 Perspektif Ibnu Katsier," *Jurnal Wahana Karya Ilmiah Fakultas Ilmu Kesehatan Universitas Singaperbangsa Karawang*, vol. 3, no. 2 (Karawang, 2019): 412, <https://journal.unsika.ac.id/index.php/pendidikan/article/view/2031>.

¹³⁴ Ahmad Zainal Mustofa and Nurus Syarifah, "The Meaning of Al-Hurriyyah in QS. Al-Baqarah [2]: 256 and QS. Al-Kahfi [18]: 29: A Maqāṣid Approach of Ibn 'Asyur," *Jurnal Ushuluddin Fakultas Ushuluddin Universitas Islam Negeri Sultan Syarif Kasim Riau*, vol. 29, no. 1 (Riau, 2021): 41, <https://doi.org/10.24014/jush.v29i1.10661>.

knowledge, which will lead to futility. In other literature, reproaches can be classified in other forms, including jokes, views and ridicule, among others such as:¹³⁵

1. Criticizing in the form of ridicule, which is meant by consciously and deliberately mentioning other people's disgrace, to get ridicule in the environment, to humiliate and feel superior to others.
2. Criticizing in the form of a joke, what is meant here is aimed at having fun and satisfying one's ego, especially if it carries certain religious symbols.
3. Criticizing in the form of criticism, what is meant here is criticizing and assessing other people's beliefs, from one's own point of view, without being based on scientific arguments. So what happens is that it only causes ugliness of other religions, and seems to belittle what is believed.

This verse aims at an attitude of not criticizing the worship of other religions, in other words still respecting what they believe. Then, in the interpretation of al-Qurṭubi, it is explained that the further meaning is an effort for peace between many parties. Meanwhile, in the interpretation of al-Misbah, it is explained that this verse provides the concept of prohibiting cursing other parties' deities, which is a series of religious orders, in order to maintain the sanctity of religions, and create a sense of harmonious security among many parties..¹³⁶

d. QS. Luqman, ayat 15

وَأِنْ جَاهِدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

15. And if both of them force you to associate partners with Me with something that you have no knowledge of, then do not obey them, and associate

¹³⁵ Ardhiyo Setiawan et al., "A Review of Tafsir Al-Misbah of Religious Tolerance in QS. Al-An'am Verse 108," in Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022) for Advances in Social Science, Education and Humanities Research, vol. 676 (Surakarta: Atlantis Press SARL, 2022), 47-48, <https://doi.org/10.2991/assehr.k.220708.007>.

¹³⁶ Nur Azizah and Muhammad Fatoni Hasyim, "Konsep Tasamuh Di Indonesia Perspektif M. Quraish Shihab Dalam Tafsir Al-Misbah (Studi Analisis Penafsiran Surah Al-An'am Ayat 108)," Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam Institut Agama Islam Faqih Asy'ari Kediri, vol. 4, no. 1, (Kediri, 2023): 76, <https://doi.org/10.58401/takwiluna.v4i1.804>.

them well in the world, and follow the path of those who return to Me. Then to Me is your return, then I will tell you what you have done.

This verse fragment is one of many verses in Luqman's letter, a letter which contains family education and respect for parents, but in verse 15, it is explained that if a parent invites, orders someone to worship someone other than Allah, then Allah Himself will do it. forbade him to follow him.¹³⁷ Even though they refuse in a firm sense, this verse again directs them to continue to treat them well, be respectful, be compassionate, communicate and get along well.¹³⁸

e. QS. Al-hujurat, verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

13. O people! Indeed, We created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant.

The fragment of the verse above shows that in all creation there are always differences, there are always types of men and women. So with guidance like this, every human being should be able to try to understand each other well.¹³⁹ This verse also emphasizes tolerance for all differences and a sense of brotherhood. A sense of brotherhood begins with getting to know each other well, knowing how to work together without differentiating. From it, unity (*wihdah*), strength (*quwwah*), and love (*mahabbah*) are created.¹⁴⁰ Beside that, in tafsir al-Miṣbah It is explained that differences are a forum for learning to interact, and honor is not determined by birth or descent, but from devotion to Him. And, this verse

¹³⁷ Muthalib and Umam, "Refleksi Ayat-Ayat Toleransi: Memupuk Keberagaman Dalam Menjalankan Syariat Islam Di Aceh.", *TAFSE: Journal of Qur'anic Studies UIN Ar-Raniry Banda Aceh*, 26-27.

¹³⁸ Aryan Nur Hafid and Anita Puji Astutik, "Tauhid Education in Surah Luqman Ayat 12-19 (Review of The Book of Tafsir Al-Munir by Wabbah Az-Zuhaili)," *Nazhruna: Jurnal Pendidikan Islam Institut Pesantren KH. Abdul Chalim Mojokerto*, vol. 5, no. 2 (Mojokerto, 2022): 429, <https://doi.org/https://doi.org/10.31538/nzh.v5i2.2160>.

¹³⁹ Sulastri, "Ayat-Ayat Toleransi Pada Kitab Tafsir Ahkam (Kajian Komparatif Kitab Tafsir Al-Jâmi` Li Al-Ahkâmi Al-Qurân Al- Qurthubî Dan Kitab Tafsir Al-Munîr Fi Al-`Aqîdah Wa Al-Syarî'ah Wa Al-Manhaj)", *Skripsi Program Studi Ilmu Al-Qur'an dan Tafsir, Fakultas Ushuluddin dan Dakwah, Institut Ilmu Al-Qur'an (IIQ) Jakarta*, (Jakarta, 2019): 2. <http://repository.iq.ac.id/handle/123456789/796>.

¹⁴⁰ Sebagaimana dikutip dari Hamka dalam Kitab Tafsir al-Azhar dari Na'im Fadhilah and Deswalantri, "Nilai-Nilai Pendidikan Karakter Dalam Al- Qur ' an Surat Al -Hujurat Ayat 11-13 : Kajian Tafsir Al-Azhar Karya Hamka," *Jurnal Pendidikan Tambusai Fakultas Ilmu Pendidikan Universitas Pahlawan Tuanku Tambusasi Riau*, vol. 6, no. 3, (Riau, 2022): 13532, <https://doi.org/https://doi.org/10.31004/jptam.v6i3.4468>.

emphasizes the value of brotherhood, the message of unity and equality. As a form of vision for the nobility of the heart, the nobility of the mind, the nobility of the temperament, and the nobility of obedience to God.¹⁴¹

f. QS. al-Mumtahanah, verse 8

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الدِّينِ لَمْ يُقَاتِلُوكُمْ فِى الدِّينِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَن تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ
الْمُقْسِطِيْنَ

8. Allah does not forbid you to do good and be fair to those who do not fight you in matters of religion and do not expel you from your hometown. Indeed, Allah loves those who act justly.

In this verse, Allah gives Muslims the freedom to do good and justice to anyone. However, note that they also do the same thing. On the other hand, Islam also enforces justice and law enforcement not only among Muslims, but also non-Muslims..¹⁴² And in this case, the message is conveyed that Allah does not forbid establishing relationships and acting fairly with others (even winning them if they are right) to disbelievers. Except, if they fight, antagonize, hate, and oppress until they expel. So it is forbidden to rely on them, because if you rely on them, you are committing injustice. And the experience of the verse above from a linguistic perspective, applies anytime, anywhere. With the principle of mutual love, it is a basic principle for building relations between Muslims and non-Muslims, to bring justice, equality and peace..¹⁴³

Then that surah came down, which contained an appeal to them.¹⁴⁴ Abu Salih narrated a history, from Ibn Abbas, he said: "they (leaders of the Quraisy) said to Rasulullah SAW: *"If you are willing to kiss part of the God we worship (rub it as proof of respect, and ask for blessings from him), then We will believe*

¹⁴¹ Nusrotul A'la and Adrika Fithrotul Aini, "Membangun Gender Partnership Di Era 5.0 Perspektif QS. Al-Hujurat Ayat 13 Dan QS. Al-An 'Am Ayat 165," *Al-Qudwah: Jurnal Studi Al-Qur'an Dan Hadis UIN Sunan Kalijaga* Yogyakarta, vol. 1, no. 1 (Yogyakarta, 2023): 6, <https://doi.org/http://dx.doi.org/10.24014/alqudwah.v1i1.23236>.

¹⁴² Muthalib and Umam, "Refleksi Ayat-Ayat Toleransi: Memupuk Keberagaman Dalam Menjalankan Syariat Islam Di Aceh," *TAFSE: Journal of Qur'anic Studies UIN Ar-Raniry Banda Aceh*, (Banda Aceh, 2020), 25.

¹⁴³ Sebagaimana dikutip dari Quraish Shihab dalam Mujtahid and Ali Hasan Assidiqi, "Konsep Persahabatan Dengan Non-Muslim Dalam QS Al-Mumtahanah Ayat 7-8 : Study Komparatif Tafsir Al-Misbah Dan Kemenag RI," *AL-MANAR: Jurnal Kajian Al-Quran Dan Hadits Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember*, vol. 9, no. 1, (Jember, 2023): 44–45, <https://almanar.uinkhas.ac.id/index.php/al-manar/article/view/51/30>.

¹⁴⁴ Al-Hifnawi and Utsman, "Tafsir Al-Qurthubi Juz 'Ammah, Jilid Ke-20." *"Tafsir Al-Qurthubi Juz 'Ammah, Jilid Ke-20"*, (Jakarta: Pustaka Azzam, 2007) 830-831.

in the teachings you bring." Then, the Angel Jibril brought the revelation of this letter, then after that they gave up hope of bringing the Prophet Muhammad SAW into their religion, so with this defeat, they replaced it by hurting the Prophet Muhammad SAW, and his companions. The word of *alif* and *lam* in sentences (الْكَافِرُونَ) has a certain meaning, although it is usually used to mean the whole type, because the word is an adjective of the word (يَا أَيُّهَا) namely, O you disbelievers.¹⁴⁵

Based on the analysis of the data collected above, it can be seen that each attached verse is in continuity with one another, has a similar path. The seven verses presented are in line with the principles of religious moderation and tolerance that have been explained in the previous section of the article. Living awareness of diversity is a *sunnatu* that must be well understood, giving freedom to everyone's religious rights, not insulting deities just because they have different beliefs, and not forcing them is an attitude of tolerance established in Islam, which is then continued in Indonesian society in understanding the concept of Religious Moderation.

Apart from that, from the attached verses it is very permissible to work together to create harmony and benefits between both parties fairly, as long as they do not interfere and force people to follow their beliefs. With the harmony of the verses above, and if you look at the background of the problems that are present, of course actions that mix beliefs, participate in ritual ceremonies of worship of other religions, as well as persecution for prohibiting religious freedom are actions that are inappropriate and wrong. Be it in terms of community morals, national morals, to the morals that have been established in the Islamic religion. Then, with an attitude of religious tolerance and religious concepts, it makes Muslims a united people, in accordance with the mandate of the Al-Qur'an, not a divisive Ummah just because of differences, because this violates the mandate of the Al-Qur'an itself

In another hand, *sunnah* has confirmed that *surah al-Kāfirūn* has postulates that can strengthen, explain, and provide other understanding. In line with Yusuf al-

¹⁴⁵ Al-Hifnawi and Utsman. "*Tafsir Al-Qurthubi Juz 'Amma, Jilid Ke-20*", (Jakarta: Pustaka Azzam, 2007) 831.

Qaradawi's thoughts, Since Islam was revealed, it has been based on the principle of convenience, as was the case with the Prophet Muhammad said *hadis* shown below:¹⁴⁶

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ

Abdus Salam bin Muthahhar has told us, he said, yes. told us Umar bin Ali from Ma'an bin Muhammad Al Ghifari from Sa'id bin Abu Sa'id Al Maqburi from Abu Hurairah that the Prophet sallallaahu 'alaihi wasallam said: "Indeed, religion is easy, and no one makes religion difficult unless he wants to defeated (it gets harder and harder). So act straight, come closer (to the right) and give good news and ask for help with al-ghadwah (leaving early in the morning) and ar-ruhah (leaving after midday prayers) and something from ad-duljah (leaving at night)".

The above *hadis*, was only found in Sahih Bukhari of the book of Iman chapter ad-Dinu Yasarun juz 1 no. 38 page 69. Ibn Hajar al-Asqalâni said that the meaning of this Hadith is the prohibition of being tasyaddud (hard) in religion, namely when someone forces himself to perform worship while he is unable to carry it out. That is the meaning of the words:

"And no one is strict in religion unless he is defeated."

This means that religion is not implemented in the form of coercion, so whoever forces or acts harshly in religion, then religion will defeat him and stop his actions. Another understanding, says:

عَنْ ابْنِ عَبَّاسٍ قَالَ قَبِلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأُذُنِ أَحَبُّ إِلَى اللَّهِ قَالَ الْخَنِيفِيَّةُ السَّفْحَةُ

From ibn Abbas, he said: asked the Messenger of Allah "which religion who is most loved by Allah?, then the Messenger of Allah answered, "al-Hanafiyyah al-Samhah (the upright and tolerant).

¹⁴⁶ Ramlan Arifin and Muhammad Yusuf, "Toleransi Umat Beragama Dalam Perspektif Hadis," *As-Shaff: Jurnal Manajemen Dan Dakwah* 1, no. 1 (2020): 9–10, <https://jurnal.staiddimakassar.ac.id/index.php/asjmd/article/view/73/56>.

Tolerance in the Prophet's *hadīṣ al-Samahah* which means easy. This means that the Islamic religion is easy for its adherents and other people. Mutual respect for faith and belief is a very comprehensive Islamic concept which gives birth to a sense of brotherhood. Judging from that *hadīṣ* of the prophet which authentically taught tolerance full. So, according to Syeikh Sallim bin Hilalli regarding as *samahah* which has the following characteristics: A willing heart because of nobility and generosity, a broad chest because of cleanliness and piety, gentleness because of ease, a cheerful face because of joy, humble before the Muslims, easy in social relations, bound and submitted to Allah without any objection. Tolerance in the *hadith* of the Prophet is a reflection that Islam has an attitude of mutual respect between religions, which makes *Islam rahmatal lil alamin* for the universe. And, Religious tolerance in Islam, is not to merge each other in theology, not for exchanging beliefs between groups. However, beyond these things.¹⁴⁷

However, that understanding still has limitations, and is strongly warned in another *hadith*, which says:¹⁴⁸

حدثنا ابو بكر بن أبي شيبة حدثنا حفص بن غياث و يحيى بن سعيد عن ابن جريج عن سليمان بن عتيق عن
 طلق بن حبيب عن الأحناف بن قيس بن عبد الله فقال رسول الله صلى الله عليه وسلم: هلك المتنطعون قالها
 ثلاثا (رواه مسلم)

The above *hadīṣ* was narrated by Imam Muslim in his book *Sahih Muslim* juz 13 chapter “*halaka al-Mutanathi'un*”, num. 4823 page 154. With different sanad, the above *hadis* was also narrated by Imam Abu Dawud in his book *Sunan Abi Dawud* chapter fi luzumi as-Sunnah no 3992 juz 12 page 212, and Imam Ahmad bin Hanbal in *Musnad Ahmad bin Hanbal* chapter musnad Abdullah bin Mas'ud ra no 3655 juz 1 page 386. The word “*al-Mutanatti'un*” is people who are excessive and exceed the limits in explain and practice religious teachings. Al-Qâdi 'Iyad said that the purpose of their destruction was in the afterlife. This *hadis* is a warning to avoid being harsh and excessive in implementing religious teachings. Tolerance in Islam does not mean being syncretic. Deep syncretic understanding Religious tolerance is a mistake in

¹⁴⁷ Mohaammad Nasir and Nurul Qomariya, “Toleransi Beragama Dalam Hadis Nabi,” *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 4, no. 2 (2021): 249-250, <http://ejournal.stiqwalisongo.ac.id/index.php/albayan/article/view/221/99>.

¹⁴⁸ Arifin and Yusuf, “Toleransi Umat Beragama Dalam Perspektif Hadis.” “*Toleransi Umat Beragama Dalam Perspektif Hadis*”, 10

understanding the meaning of tasâmuh which means respect, which can result in a mixture of right and wrong (*talbisu al-haq bi al-bâtil*), because a syncretic attitude is an attitude that considers all religions the same. Meanwhile, tolerance in Islam is an attitude of appreciating and respecting other beliefs and religions outside of Islam, not equating or equalizing them with Islamic beliefs themselves.

Then, if viewed in terms of language and context of this surah, that surah al-Kāfirūn has a treasure of meaning word, beginning from the word (قُلْ) 'say', is included at the beginning of the sentence of the first verse, even if you are dictating something to another person, so that he repeats the conversation, there is no need to repeat 'say'. This is the wisdom of the Messenger of Allah, that he did not reduce the revelation he received in the slightest, even though from an external perspective it seems that the word does not work. From this, Quraish Shihab believes that the teachings of the Islamic religion do not need to be shouted at the top of their lungs in broadcasting them, or proclaiming that *"the true religion in the sight of Allah is Islam."*¹⁴⁹ because according to him, if he proclaims it, it could contain the meaning of questioning other religions. It is enough to believe in each of us, because the previous verse in surah 'ali-Imran verse 19, does not begin with the word 'say', but there are also teachings that must still be conveyed as a form of spreading Islam, or preaching its teachings openly. real, if there are also problems that obscure it.

On the other hand, Islam broadcasts two teachings, the first theoretical, the second practical. Theoretically, it is related to the soul and mind so that all teachings conveyed must be believed consciously. That depiction is a component of teaching that is oriented inward, not outward. So, if the source and translation of this teaching is confirmed to be correct, then it is called '*aqidah*', which is something that does not contain other interpretations. Meanwhile, '*practice*' is something related to forms of practice in the real world in general, this is called sharia. The teachings are definitely believed to be absolute, absolute truth. So, it doesn't have to be declared out, unless it invites his presence to come out. In responding to the word 'say' in the al-Qur'an, it is counted 332 times in different verses. Regarding these synonyms, it can be said that

¹⁴⁹ Qur'an Kemenag Republik Indonesia, "*QS. Ali-Imran: 19*", Lajnah Pentashihan Mushaf Al-Qur'an, (Indonesia, 2022), <https://quran.kemenag.go.id/quran/per-ayat/surah/3?from=1&to=200>.

the problem should be clearly explained, for the parties involved, and for the attitude of the Muslim community.¹⁵⁰

The word (الكفرون) al-Kāfirūn, is taken from the word (كفر) *kafara*, which means to close at the beginning. The Qur'an uses this word for various meanings, each of which can be understood in context, the word can also be interpreted as:

- d. For those who deny the oneness of Allah SWT and the apostleship of Muhammad SAW, as in QS. Saba: 3

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

3. And those who disbelieve say, "The Hour will not come to us." Say, "It will definitely come, by my Lord who knows the unseen, the Hour will definitely come to you. "There is nothing hidden from Him, even as heavy as a pillar, whether in the heavens or on earth, smaller than that or greater, everything is (written) in a clear Book (Lauh Mahfuzh),"

- e. For those who are not grateful for Allah SWT's blessings, as in QS. Ibrahim: 7

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

7. And (remember) when your Lord announced, "Indeed, if you are grateful, I will surely increase (favours) to you, but if you deny (My favours), then My punishment will certainly be very severe."

- f. For those who do not implement Divine guidance, even though they believe in it, as in QS. Al-Baqarah: 85

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنفُسُكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْ دِينِكُمْ أَنَّ تَطْهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسْرَىٰ تَقْدُواهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

¹⁵⁰ Shihab, *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*. edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 576.

85. *Then you (the Children of Israel) killed yourselves (your neighbors), and expelled a group of you from their homelands. You help each other (face) them in evil and enmity. And if they come to you as captives, you ransom them, even though you were forbidden to drive them out. Do you believe in some of the Book (Torah) and disbelieve in some (others)? So there is no (appropriate) reward for those among you who do this other than disgrace in the life of this world, and on the Day of Resurrection they will be returned to the most severe punishment. And Allah is not unaware of what you do.*

Furthermore, the equivalent word is still related to *kufr*, but directly means rejection of all the aims or presence of a religion. In this case, the infidels referred to refer to the Quraish infidels, who denied Allah SWT, and the apostolate of the Prophet Muhammad SAW. Other scholars are of the opinion that the word *kufr*, if the context is before the Prophet Muhammad emigrated, then refers to the subject of the Quraish infidels, who do not recognize Muhammad's apostleship, and deny the basic teachings of Islam. The word (اعبد) *a'budu*, in the form of a present and future verb, contains the meaning that this thing is timeless, it was done at that time, until the future. That, from now on, now until the future, you will never worship, submit or obey what you worship, *O polytheists*.¹⁵¹

In the next verse (وَلَا أَنْتُمْ عِبْدُونَ مَا أَعْبُدُ) "you will not be worshipers of what I worship." This verse suggests that they will never serve, nor obey Allah SWT, the God of the present and the future, who is worshiped by Rasulullah SAW. As for the statement of this verse, it does not at all contradict the historical reality, that the people of Mecca who were previously infidels flocked to embrace Islam. Because as explained above, this verse is shown to the infidel figures of the Quraish of Makkah, who at that time came to compromise, and in historical fact they never converted to Islam until the end of their lives, remaining in disbelief. The content of the verse above is the same as in the verse:¹⁵²

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

¹⁵¹ Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 576-577.

¹⁵² Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 577-578.

Indeed, those who disbelieve, it is the same for them, whether you (Muhammad) warn you or you do not warn them, they will not believe.

With regard to the verse above, what is meant by unbelievers in this verse are unbelievers who live in Mecca or Medina, not all unbelievers. Because, if it were shown to all disbelievers, of course the Prophet would no longer give warnings, because the verse above reminds us that whether they are reminded or not, the result is still the same, that they do not believe. In reality, the Prophet was still warning and it turned out that most of their group had converted to Islam. So, verses 1-3 of surah al-Kāfirūn, emphasize firmly rejecting the proposal of the polytheists. More than that, not only rejecting their proposal, it reaffirms that there is no common ground between Rasulullah SAW and these figures, because disbelief has become ingrained in their souls..¹⁵³

In the fourth and fifth verses (وَلَا أَنُتَمَّ عِبْدُونَ مَا أَعْبُدُ) (وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ) *"I am not a worshiper in the way that you worship. And, neither (nor) will you become worshipers in the way that I worship."* Quraish Shihab is of the opinion that the content of verse 4 in the letter is no different from the content in verse 2. Likewise, verse 5 has the same content as verse 3. According to Quraish Shihab the current opinion is not correct, because without difficulty you will be able to see differences in the editorial of verse 2 and verse 4. In this different atmosphere, one must direct one's attention to the word (عبدتم) 'abadtum (in the past form of the verb), which is used in verse 4 and the word (تعبدون) ta'budun, which is in the form present tense verb.¹⁵⁴ Looking further, in verses 3 and 5 both have the same aim of talking about what was worshiped by the Prophet Muhammad SAW, you will find the equivalent of the same word, namely (اعبد) a'budu in the form of a verb with suitability in the present, up to the future. which will come next. According to the opinion in this book, the first impression one gets is that the Prophet Muhammad SAW had consistency in the form of obedience, devotion, and did not change in his worship. Very different from related pagans, who have inconsistencies, today can change differently from what is worshiped tomorrow, and will be in the future. On the other hand, verse 2 and verse 4 confirm that it would not be possible for the Messenger of Allah to worship,

¹⁵³ Shihab. *edisi. Juz 'Ama*, (Jakarta: Penerbit Lentera Hati, 2005). 578.

¹⁵⁴ Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. *Juz 'Ama*, (Jakarta: Penerbit Lentera Hati, 2005). 579.

obey and submit to what they worshiped. Throughout recorded history, polytheists often changed their deities. One of the survivors of that period was, Abu Raj'a al-'Atharidi, someone who lived during the period of ignorance, and had just converted to Islam, said that:

"In the time of ignorance, if we found a beautiful stone we would worship it, and if we didn't find one, we would make a small hill out of sand, then bring a camel that had more milk capacity, then we squeezed the milk from the camel on the hill (made earlier)) then we worshiped the hill, as long as we were on the hill." (HR. ad-Darimi)

On the other hand, there are those who collect four good stones, then choose the best one, so that the other three stones are made into a big statue to support it. As for the difference between the third and fifth verses, the editors of which are exactly the same, both read: (وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ), scholars distinguish them by giving different meanings to the letter *ma* (ما). From it it has the meaning of what, which in grammar is named (ما موصولة) *ma mausulah*, can also be a coined word called (ما مصدرية). According to them, the letter *ma* in the third verse (as well as in the second verse) means what, so (وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ) means that you will not be a worshiper of what I am and will worship. Meanwhile, *ma* in the fifth verse (as well as in the fourth verse) is masdariyyah, so these two verses talk more about ways of worship, as if saying:¹⁵⁵

"I will never be a worshiper with your (way of worship), and you will not be a worshiper with my way of worship."

Indeed, there are religious guidelines which originally came from the true Prophet Ibrahim AS, then were put into practice by the Prophet Muhammad SAW, and were practiced by the polytheists. However, by making changes to the procedures for carrying it out, one of which is the procedure for the Hajj pilgrimage. Infidels also perform the Hajj, but they differ from the principles taught, some of them are reluctant to wear clothes, reluctant to gather on the Arafah field, preferring to be alone in the muzdalifah. That is one of the differences from the method of worship, namely Hajj. In the next verse which reads (لَكُمْ دِينُكُمْ وَلِيَ دِينِ) 'for you your religion, and for me

¹⁵⁵ Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 579-580.

my religion', after confirming and explaining the absolute impossibility of meeting the beliefs of the Islamic religion with the beliefs of those who associate partners with Allah, the polytheists.

The verse above explains the common ground in society, namely for you specifically your religion. As for your religion, it does not touch me in the slightest, so you are free to practice it, according to your beliefs, and for me specifically my religion, then I also get the freedom of my worship, just as you get it, and you will not be touched by it in the slightest. The word (دين) *din* means religion, obedience, even recompense. Among other things, the polytheists of Mecca did not have a religion. In general, they understand this verse as describing each group will receive the appropriate reward. For them there is a reward, as well as the Prophet who received a reward. The barometer for whether the response is good or bad is left to God, He is the one who determines it, as in His Word:¹⁵⁶

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا نَعْمَلُونَ

Say, "You will not be held responsible for what we do and we will not be held responsible for what you do."¹⁵⁷

At the next level, in the last verse the word (لكم) *lakum* (لي) *liya* is put first, which functions as a sign of specificity, therefore each religion must stand alone and be independent as it is, without needing to be mixed up. There is no need to bother inviting us to worship for a year, worship in your way of worship, with the god you mean, only on condition that you worship Allah. Then in the word (دين) *din* which is interpreted as religion, this verse is not present to acknowledge the truth of their religion, but is present to invite them to believe in what they believe in. On the other hand, if they have understood the truth of the true religion, but they still reject it, and insist on adhering to its teachings, then they are welcome, and without any compulsion, to follow it outside of their beliefs, as in His word.:¹⁵⁸

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

¹⁵⁶ Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 580-581.

¹⁵⁷ QS.Saba: 25

¹⁵⁸ Shihab, *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*. edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 581.

*“There is no compulsion in (adhering to) religion (Islam), in fact there is a clear (difference) between the right path and the wrong path. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has held on (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing.”*¹⁵⁹

Following up from the verse above, there is no compulsion in religion, because in the end everyone will be held accountable. The last verse of surah al-Kāfirūn, is a recognition of reciprocal existence or existence. So that with this, each party can carry out what they think is good and right, without absoluteizing other people's opinions, and at the same time without ignoring their respective beliefs. So, in this way, the absoluteness of religious teachings is an attitude of awareness of the soul inwards, without demanding external statements or reality, for those who do not believe in it. When the polytheists strongly rejected the invitation of Rasulullah SAW, for the sake of the common good Allah sent down a revelation, and ordered Rasulullah SAW to convey the following:¹⁶⁰

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ قُلِ اللَّهُ ۚ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ * قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا تُنْقَلُ عَمَّا تَعْمَلُونَ * قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ۚ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

Say (Muhammad), "Who gives you sustenance from the heavens and the earth?" Say, "Allah," and indeed we or you (the polytheists), will surely be in the truth or in obvious error. Say, "Our Lord will gather us all together, then He will judge between us correctly. And He is the Almighty Decider, the All-Knowing." Say, "You will not be held responsible for what we do and we will not be held responsible for what you do." Say (Muhammad), "Who gives you sustenance from the heavens and the earth?" Say, "Allah," and indeed we or you (the polytheists), will surely be in the truth or in obvious error.

Responding to the verse above, it can be seen that when absolutes were brought out into the real world, Rasulullah SAW was never ordered to state what was inside about the absolute truth of Islamic religious teachings. However, the verse is actually the opposite, which is positioned as if to say: "maybe we are right, maybe you

¹⁵⁹ Qur'an Kemenag Republik Indonesia, "QS. Al-Baqarah:256", Lajnah Pentashihan Mushaf Al-Qur'an, (Indonesia, 2022, <https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=1&to=286>).

¹⁶⁰ Shihab, *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*. Tafsir Al-Mishbah, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 581-582

are too. Maybe we are wrong, maybe you are too. So, we just leave it to God to decide." So, this is how the beginning of this letter starts from a proposal for a negotiated compromise in aqidah, belief in God. This proposal ended up being rejected firmly and straightforwardly. However, at the end of this letter, we offer how best to address these differences.¹⁶¹

In the linguistic context from every single data which explained, that *surah al-Kāfirūn* has the same many understanding for the purpose of arabic grammatical. For details as follows:¹⁶²

- a. That the harmony and consistency of repeating the verses from the first to the end alternately, shows the firmness of the position of *surah al-Kāfirūn* in response to differences in beliefs.
- b. That the grammar used in the verse is not derived in a high vocabulary style, or in other cases is derived in a language style that can be understood directly, firmly and without being long-winded. This indicates that there is no reason not to understand the meaning of *surah al-Kāfirūn*. In short, concise and clear form.
- c. Then, the grammar used in this letter is mixed with the vocabulary used today, and there is vocabulary future tense. Indicating that, this event will continue to occur repeatedly, and the solution remains the same and remains valid. Not only applies to past events, but now and in the future.
- d. The players above are in line with the concept of religious moderation, the principle of religious tolerance, especially in Indonesia. This similarity can be seen between the understanding of the Islamic religion and the understanding of the national context. Then, if it is related to the problem raised, that problem is an inappropriate action, and is not in accordance with the existing norm corridors.

In this research, the researcher saw from the data of the five tafsir books attached, that these five have almost the same voice in understanding the reasons for the revelation of this verse, and indirectly agree on the existing problems. Let's

¹⁶¹ Shihab. *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, edisi. Juz 'Ama, (Jakarta: Penerbit Lentera Hati, 2005). 582.

¹⁶² As explained in the five books. including: *Tafsir Ibn Kasir*, *Tafsir Al-Qurṭubi*, *Tafsir fi Zilali al-Qur'an*, *Tafsir al-Qur'an al-Majīd al-Nūr*, *Tafsir al-Mishbah*. The results displayed are an analysis summarized into a detailed explanation in sub-chapters.

examine it step by step. From the available data, the revelation of this verse in the same voice is said to have been caused by negotiations between the Quraisy leaders (as Al-Walid bin Mughirah, Aswad bin Abdul Muttalib, Umayyah bin Khalaf, and etc) who came to the Messenger of Allah (Rasulullah) to carry out negotiations, during the Prophet's preaching movement. In order to stop his preaching, they carry out unreasonable negotiations, namely negotiations to agree to take turns worshiping different Gods periodically. Of course, this is an act of mixing beliefs, mixing worship rituals.

So, with this incident, and as an effort to stop these delusions, Allah sent down the revelation of this letter, this is not a negotiation that should be offered, but rather a form of degradation of human honor, in positioning itself as a rational creature. Apart from being a warning, this incident also confirms the power of the vocabulary of the *Qur'an*, that in terms of language, the text is not only valid in that era, but can be applied in future eras, continuously. As can be seen from the problem data raised from this research, the incident indirectly occurred again. Starting from the mixing of beliefs in worship rituals, prohibiting the right to freedom of religion. Of course, this is in line with events in the past, and the answer is firmly that there is no negotiation regarding the mixing of beliefs, and a strong rejection of all forms of prohibitions on religious freedom.¹⁶³

By analyzing the data that has been included, this surah actually leads to This makes it easy to detail intentions and responses directly to events in the past, and to match them with similar events in the present. In order to get answers strongly and directly. The classification is as follows:¹⁶⁴

- a. Explanation that faith understanding is done, and cannot be combined. Starting from understanding the existence of God, God's attributes, procedures and the purpose of worship.

¹⁶³ As explained in the five books. including: *Tafsir Ibn Kasir*, *Tafsir Al-Qurtubi*, *Tafsir fi Zilali al-Qur'an*, *Tafsir al-Qur'an al-Majid al-Nur*, *Tafsir al-Mishbah*. The results displayed are an analysis summarized into a detailed explanation in sub-chapters

¹⁶⁴ The results of the analysis presented are as explained in the five books. including: *Tafsir Ibn Kasir*, *Tafsir Al-Qurtubi*, *Tafsir fi Zilali al-Qur'an*, *Tafsir al-Qur'an al-Majid al-Nur*, *Tafsir al-Mishbah*. This explanation is more specific to the main purpose of this surah, and the binding law.

- b. Firm rejection of the polytheists' proposal for the unification of religious teachings, in order to achieve the goal of compromise between the two different religions. There is no neutrality, or permissible dichotomy between monotheism and shirk, a little or a lot.
- c. Elimination of doubts and strict division between doubts and worship, manhaj, tasawwur and principles of life. And boundaries relating to relationships between humans are created by God.
- d. That, what was conveyed did not stop at just one incident, namely between the Messenger of Allah and the leaders of the Quarisy leaders that time, but was valid when the incident occurred, until now today. This is in accordance with the Arabic grammar used.
- e. Willingness to carry out the worship of each religion, latitude in giving each religion space to express themselves according to the corridors they believe in, without having to force massive embraces.

B. Principles of tolerance based at interpretation of *surah al-kāfirūn*

1. Reaffirming of Religious Tolerance Boundaries

In research using the data that has been collected, *surah al-Kāfirūn* provides guidance on how to limit oneself in differences of belief, and the breadth to grant the right to freedom of religion. There is a need to strengthen the concept of religious tolerance again. The concept of religious tolerance, which is one of the principles of religious moderation, has a very important position, being the main pillar. It is explained from the five tafsir books attached, that religious tolerance in Islam is providing breadth in religion, respecting differences in beliefs, and properly limiting oneself from various forms of worship rituals outside the Islamic religion. This affirmation is a form of steadfastness in maintaining the faith and maintaining that Allah is the only one who has the right to be worshipped. Islam is a religion that is tolerant of problems, but not beliefs. Because, Islam believes that beliefs cannot be mixed or combined. Because, from the principles, perspective, concept of divinity, to the purpose of actions there are fundamental differences. The repeated repetition in each verse gives the view that the guidance is firm, not playful, emphasized and binding.

In terms of worship, through the data that has been collected, Islam is firm and there is no way of negotiating in worship. Everything is orderly within the applicable corridors, the guidelines that have been established, so that in worshipping Allah, the Islamic religion is firm, upright and does not waver. Beside that, the concept given in *surah al-Kāfirūn* was also developed into a principle of religious tolerance in Indonesia, so that it became an integral part of the concept of religious moderation, especially which is being campaigned for in Indonesia. Because the concept offered from *surah al-Kāfirūn* is very dynamic, and can apply in various eras. As an example, the religion tolerance in Indonesia becomes more dynamic in religious moderation concept. Religious Moderation in Indonesia itself, according to the Islamic Guidance of the Republic of Indonesia, is an effort to distance ourselves from radicalism, which has six core values, including mutual awareness side by side, basic values of love and humanity, appreciation of various thoughts, common ground and religious moderation, ability to implement management. in the midst of diversity, offering a harmonious life for each different religious group.¹⁶⁵

2. Awareness as *Khalifah* and The Unifier of The Ummah

In the narrative of *surah al-Kāfirūn*, it is explained not only about determining the firmness of the principles of belief, but it is also guided into social aspects. Starting from willingness to accept diversity, the ability to provide a platform for every human being to live out what they believe in, as long as there are no threats. This is in line with the creation of humans, as the best creation, a complete creature. As explained in *surah al-Tin*, verse 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝

4. *Indeed, We have created humans in the best form,*

So, it can be seen that humans are guided in this way, to achieve this wholeness, creatures can be viewed from two different points of view, namely humans as holistic creatures and humans as system creatures. First, humans are said to be holistic creatures, because they are complete creatures, a mixture of biological, psychological, social and spiritual elements. As creatures combined from biological elements,

¹⁶⁵ Awadin and Witro, "Islamic Moderation Thematic Interpretation: The Path Towards Religious Moderation in Indonesia.", *Jurnal Bimas Islam Kementerian Agama Republik Indonesia* (Indonesia, 2023), 175

humans are composed of bodily organs that maintain their life from birth, growth, development, until death. As psychological creatures, humans have a soul structure, personality, behavior, psychological manifestations, thinking abilities, and intelligence. As social creatures, humans need to live together, cooperate with each other in fulfilling life's needs, and are required to behave according to norms. As spiritual beings, humans have beliefs, views on life, and life impulses that are in line with the beliefs they hold.¹⁶⁶

The fulfillment of these four elements must be carried out and pursued in a balanced manner, because in reality these four elements support and depend on each other. So that this can create a complete, strong personality, not the opposite, weak and fragile. Because an incomplete personality will affect a person's adaptive attitude. Second, humans as a system consist of adaptive, personal, interpersonal and social systems. The adaptive system is a process of individual change to environmental changes, which affects the whole. As a personal system, humans have a process of growth and development. As an interpersonal system, humans can interact, communicate and play a role. As a social system, humans have authority and power in making decisions. Both at the family and community levels. This also shows that all aspects of physical, mental, social, emotional and moral development cannot be separated, but rather mutually strengthen each other. When Allah was about to create Adam to establish leadership and management on earth, the angels protested as told in *surah al-Baqarah*, verse 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً ۗ قَالُوْۤا اَجْعَلْ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

30. And (remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Truly, I know what you do not know."

¹⁶⁶ Hidayat dalam Sri Purwaningsih, "Konstruksi Kecerdasan Adversitas Ala Nabi SAW", ed. Muhamad Aqil Luthfan, Cetakan 1 (Semarang, Indonesia: SeAP (Southeast Asian Publishing), 2023), 8. www.seapublication.com.

This information shows that Adam has superiority among other creatures created by Allah, as the caliph of Allah, humans have freedom of will, in making decisions under Allah's provisions. Humans are social creatures who have multiple interactions, and have responsibilities to God and to humans. Failure to carry out your noble duties is considered an insult. In *surah āli-ʿImran* verse 112, it is explained:¹⁶⁷

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُثَمُّوْنَ إِلَّا بِجَبَلٍ مِّنَ اللَّهِ وَخِجْلٍ مِّنَ النَّاسِ وَبَاءُؤْ بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

112. They are filled with humiliation wherever they are, unless they (hold) to the rope (religion) of Allah and the rope (covenant) with humans. They received wrath from Allah and were (always) filled with misery. This is because they deny the verses of Allah and kill the prophets, without any right (right reason). This is because they are disobedient and transgress limits.

A relationship with God is a relationship that humans must cultivate, wherever they are. Meanwhile, relationships between human beings are something that must also be fostered well in the way of Allah. And the best human being is the one who is most useful to others. And ideal human relations are built on the basis of mutual respect, mutual respect and mutual openness. This must be put forward, in order to become a complete human being, the best possible human being. Humans are creatures with physical, psychological, socio-cultural, and inseparable dimensions. Therefore, they have an interest in each other and the surrounding environment. Apart from that, humans have a spiritual dimension, therefore they have a connection with Allah. In the psycho-physical system, the human spirit is potentially recognized as being able to communicate with God, through methods of worship. So, in order to be well-developed, efforts are made to carry out according to the established corridors, and worship as He taught, so that in full and potential, humans can carry out the mandate of leaders, the mandate of caliph on managerial earth well..¹⁶⁸

With the *khalifah's* mandate explained above, that the management of the earth will be good, if it is managed well. Harmony can be created if we respect each other's

¹⁶⁷ Purwaningsih. "Konstruksi Kecerdasan Adversitas Ala Nabi SAW", (Semarang, Indonesia: SeAP (Southeast Asian Publishing), 2023), 10-11.

¹⁶⁸ Purwaningsih. "Konstruksi Kecerdasan Adversitas Ala Nabi SAW", (Semarang, Indonesia: SeAP (Southeast Asian Publishing), 2023), 12-13.

differences and accept those who disagree. One of them is being tolerant of people of different beliefs, religious tolerance to create harmony and balance in life. This creates Religious Moderation which has various principles, *tawassuth* (Intermediary or adhesive), *i'tidal* (being fair), *tawazun* (being balanced), and *tasamuh* (being tolerant), so that it rejects all forms of extreme actions and thoughts (tatharruf) that can give birth to deviations and deviations or wrong way from Islamic teachings. In religious thought, a balance (middle way) is also developed between the use of revelation (*naqliyah*) and reason (*'aqliyah*) so that it is possible to accommodate changes in society as long as they do not go against dogmatic doctrines.¹⁶⁹ And in the future, it will become the glue for an ideal intelligent people, who unites, not separates, but does not mix up.

¹⁶⁹ Muhammad Zainuddin and Muhammad In'am Esha, *Islam Moderat: Konsepsi, Interpretasi, Dan Aksi*, ed. Nia Rahayu, 1st ed. (Malang, East Java: UIN Maliki Press Malang, 2016: 68-69), <http://repository.uin-malang.ac.id/3662/7/3662.pdf>.

CHAPTER V

CLOSING

A. Conclusion

Based on the data, with the analysis processed, this will provide answers to the written problem formulation questions, that.

1. The first aspect, in the interpretation of *surah al-Kāfirūn* through Yusuf Al-Qardawi's hermeneutical method explains that this surah is a type of *Makkiyah surah*, its presence is a surah that contains binding laws, threats, and is based on the wisdom of previous stories that can be used as lessons. Following up on this, the interpretation of this surah is an affirmation of unreasonable negotiations, negotiations in belief. That this cannot be justified, therefore this surah was revealed as an affirmation to them, and a guide to Muslim life in socializing. In terms of language, it can be seen that this surah was not only used once when the event occurred, but if you look at the structure of the language, this surah is valid throughout time, with a mixture of past, present and future grammar. Apart from that, this surah also leads to religious freedom, without coercion or oppression. In fact, in one explanation it is said, this surah must protect one another, and help in creating harmony in life. And this harmony can be created if the principles of diversity are understood and implemented well.
2. In the second aspect, with the problems raised in this research. That the principles that can be produced are, large-scale and strict restrictions on worship, there is no room for mixing beliefs because faith is a fundamental principle in religion. Furthermore, in religion there is no coercion to attract someone to embrace a religion and to give freedom to anyone in carrying out their rituals of worship. Another, tracing the steps are strengthening the understanding of boundaries in religious socialization, no negotiation in worship and belief. Then, providing limits in socializing, limits in respecting differences in faith, maintaining the sanctity of religious values, and as a form of religion that respects differences and upholds the honor of authenticity. It is recommended to cooperate in goodness, but as long as it is not about religious beliefs. Apart from that, in the national context, it is maintaining stabilization and awareness of upholding differences. That by respecting and giving each other space, harmony will be created.

B. Suggestion

The author is aware of the limitations of the references in this research which only use one point of view, namely the principles of religious tolerance in *surah al-Kāfirūn* according to the applicability of *Yusuf al-Qarḍawī* hermeneutical approach, and with the five different tafsir books. Another hope, in line with this research, the author hopes that the results of this research can be developed and followed up widely. One of them, researchers see that research can be developed by using advanced methods in critical analysis of Yusuf Al-Qaradawi's Hermeneutics, with different surahs, then comparing them. This can be done to reconstruct existing results, in order to create a more progressive and grounded understanding. However, from this research also, the author hopes that the research can be continued, followed up, criticized and empowered in another field perspectives. As a form of contributing to knowledge, educating the nation, and strengthening understanding as it should be.

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About Me

I am, Mohammad Alif Halim Adityo, an active student at UIN Walisongo Semarang, Faculty of Ushuluddin and Humanities, Al-Qur'an Science and Tafsir Special Program Class of 2020. Actively involved in academic and non-academic fields, with all academic trips, actively participating in support self-competence. Active in the language learning sector, as well as public service at more than 50 regional, national and international events. Implemented in becoming MC, Host, EO and LO who have a quantity of flying hours, especially at UIN Walisongo Semarang, both regionally, nationally and internationally. Apart from that, to perfect it, I have been appointed as the UIN Walisongo Semarang Campus Ambassador (Walisongo Campus Ambassador) 2022. I have an interest in a career as a Diplomat, Public Managerial, Public Relations Staff, and Human Resource Development.

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- | | |
|--------------------|--|
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Work Experience and Record of Corporate Experience

PT. Bank Mandiri Indonesia,Tbk (Persero) Area Tegal, Indonesia

Ta'lim Security Study Session at Bapekis (Islamic Spiritual Development Agency) (03 October 2020 - 30 October 2021)

- Fully responsible for the 2-weekly routine recitation, which will then be replaced with once a month in 2021. Because it is for the benefit of health during the Covid-19 Pandemic

- Job Achievement: Increasing Faith and Taqwa of Bank Mandiri Security, in order to create Professional, Religious, Reliable Security

Pranata Wedding Organizer

Assistant and Support Event Staff (Juni 2022- 2023)

- Responsible for preparing the needs for a series of concepts to agreements between several parties, starting from the agency, client and vendor. Compile various revisions to data collection globally, to assist Supervisors & Project Officers
- Fully responsible for optimizing guest service assistants at each wedding and wedding operational event. Both in modern and traditional forms.

KAIRA Wedding Organizer

Assistant and Support Event Staff (Juni 2022- 2023)

- Responsible for preparing the needs for a series of concepts to agreements between several parties, starting from the agency, client and vendor. Compile various revisions to data collection globally, to assist Supervisors & Project Officers
- Fully responsible for optimizing guest service assistants at each wedding and wedding operational event. Both in modern and traditional forms.

Formal Education

UIN Walisongo Semarang, (2020-2024), Student of Qur'anic Sciences, Ushuluddin and Humanities Program

- Ushuluddin and Humanities Faculty Bilingual and Special Program
- Human Resources Management at Radio Gema Mahasiswa One UIN Walisongo Semarang, 2023-2024
- Human Cadre Resources at BKC UIN Walisongo Semarang 2023-2024
- Student Representative as a Walisongo Campus Ambassador

University of Darussalam Gontor (2018-2019), Obligation Serving Program from Gontor Islamic Teacher Training College - Student of Islamic Law & School of Jurisprudence:

- UNIDA Gontor Community Service Institution (Chair of TPA Ikhlas), 2018-2019
 - Coordinating, conceptualizing and monitoring all management dynamics. Gradual evaluation and monitoring. Apart from that, as a liaison between campus bureaucracy, local TPA management, and between daily administrators.
- Mahasurya Student Regiment, sat. 884 UNIDA Gontor (Operational Staff), 2018-2019

- Prepare and be the main conceceptor for each event, direct line of coordination to the university unit commander, and distribute tasks to active personnel.

Pondok Modern Darussalam Gontor (2013-2018)

- Student Council, Manager of Four (Leadership Cadre Program) for New Kids Dormitory
- Student Coucil, Chief of Dormitory, for 2nd & 3rd student level)
- Student Council, Central Language Improvement

Informal Education

National Defense Education, Mahasurya Student Regiment (MENWA) Indonesia. Diklatsar 71 & Suskalak 36, Rindam V Brawaijaya, Malang, East-Java

Courses and Non-Acaddemic Diploma

InforMEA (Multilateral Environmental Agreement), The United Natios Enviromental Law and Conventions Portal, 2024

- InforMEA Diploma on The International Environmental Law and Governance
- InforMEA Diploma on The International Legal Farmework on Biological Diversity

Stanford Center for Continuing Medical Education, International Online Course, United States of America (2024)

- Health Across the Gender Spectrum

Harvard Online Course, United States of America (2023-2024)

- Humanitarian Response to Conflict and Disaster
- 18th-Century Opera: Handel & Mozart
- The Path to Happiness: What Chinese Philosophy Teaches us about The Good Life
- CS50B:CS50's Computer Science for Business Professionals

For9a.com (Forsa، فرصة، 2023), Dynamic Online Platform in The Middle East that provides free educational until development opportunities, Amman, Jordania

- كيف أحقق النجاح في علمي الجديد

Scholarship

FUPK (International Program) at Faculty of Ushuludddin and Humanities

Fully Funded (Distance Learning) of Safwa University in Licence Degree, Cairo, Egypt

Awards

- Marketing Dialogue in AICIS Forum with Jules Irrmann (Cooperation and Culture Counselor, French Embassy to Indonesia), 2024
- 3 language Interpreter (Indonesian, English and Arabic), in The 4th Annual Conference on Islamic Community Service (ACICS), with Imam bin Nasir (Imam of Al-Noor Mosque in Vietnam), and Mufarihah Binti Noyo Sarkun (Guidance and Counseling Leader of the Darul Falah Islamic Boarding School, Selangor, Malaysia), 2023
- Chosen Public Speaker for Public Diplomacy with The Ambassador of The United States of America to Indonesia at America Corner UIN Walisongo Semarang, November 2022.
- TOP 4 Arabic Debate at PORSI Jawara, UIN KHAS Jember, entire Java-Madura, 2023
- TOP 5 Walisongo Campus Ambassadors 2022 (UIN Walisongo Semarang Campus Ambassadors), 2022
- 3rd Place in Men's Team Kata Karate, 9th UIN Walisongo Semarang Rector Cup National Championship 2022
- 3rd Place in Men's Individual Karate Kata, Orsenik UIN Walisongo Semarang 2020 & 2021, UIN Walisongo Campus level, 2021
- 1st Place in the Arabic Language Debate Competition, Orsenik UIN Walisongo Semarang 2020 & 2021, University level, UIN Walisongo Semarang, 2021
- 3rd Place in Arabic Scientific Work, 90th Anniversary of Pondok Modern Darussalam Gontor, 2017
- TOP 10 Chief of OPPM & Coordinator, ITTC Gontor Campus IV, 2017

Volunteer and Talent

- Support event, *Kajian Pra-Pernikahan* with Teladan Cinema and Java Mice, at Balaikota Semarang, September 2022
- Volunteer Campus Ambassador at IMUN (International Model United Nations), 2021
- International Liaison Officer at KUPI II, UIN Walisongo Semarang
- MC, Host, and Broadcaster with over 50 events
- Video Talent of “Hari Santri”, in Official YouTube of UIN Walisongo Semarang
- Video Talent of “AICIS Conference”, in Official Instagram Account of AICIS

Contact Reference

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