

**THE UNDERSTANDING SOCIETY FIGURES IN GETASAN VILLAGE
SEMARANG TOWARDS QS. AL-KAFIRUN AND ITS
IMPLEMENTATION IN RELIGIOUS TOLERANCE**
(Living Qur'an Study)



THESIS

Submitted to Ushuluddin and Humanities Faculty
in Partial Fulfillment of the Requirements
for the Bachelor Degree of Islamic Theology
on Al-Qur`an and Exegesis Departement

Submitted by:

MOHAMMAD MUFID YUSUF

NIM : 1704026041

**FACULTY OF USHULUDDIN AND HUMANITIES
WALISONGO STATE ISLAMIC UNIVERSITY
SEMARANG
2023**

DECLARATION OF AUTHENTICITY

The undersigned below:

Name : Mohammad Mufid Yusuf
NIM : 1704026041
Major : Ilmu Al-Qur'an dan Tafsir
Title of Thesis : **THE UNDERSTANDING SOCIETY FIGURES IN
GETASAN VILLAGE SEMARANG TOWARDS QS.
AL-KAFIRUN AND ITS IMPLEMENTATION IN
RELIGIOUS TOLERANCE (Living Qur'an Study)**

As a whole is the result of research or work itself. Thus, also that this script does not contain the thoughts of others except those included in the reference as reference material.

Semarang, 29 September 2023
Statement Maker,



Mohammad Mufid Yusuf
NIM: 1704026041

**THE UNDERSTANDIN SOCIETY FIGURES IN GETASAN VILLAGE
SEMARANG TOWARDS QS. AL-KAFIRUN AND ITS
IMPLEMENTATION IN RELIGIOUS TOLERANCE**
(Living Qur'an Study)



THESIS

Submitted to Ushuluddin and Humanities Faculty
in Partial Fulfillment of the Requirements
for the Bachelor Degree of Islamic Theology
on Al-Qur`an and Exegesis Departement

Submitted by:

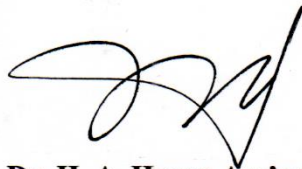
MOHAMMAD MUFID YUSUF

NIM : 1704026041

Semarang, September 29, 2023

Approved by:

Advisor I



Dr. H. A. Hasan Asy'ari Ulama'i, M.Ag.
NIP:197104021995031001

Advisor 2



Dr. Sukendar, M.Ag., M.A.
NIP:197408091998031001

ADVISOR APPROVAL

Lamp : One (1) copy
Page : Thesis Text Approval

To
The Dean of Usuluddin and Humanities Faculty
Walisongo Islamic State University Semarang
In Semarang

Assalamu`alaikum wr.wb.

I inform that I have gived guidance, briefing and correction to whatever extent necessary of the following thesis:

Name : Mohammad Mufid Yusuf
NIM : 1704026041
Major : Al-Qur'an and Exegesis
Thesis Title : **THE UNDERSTANDIN SOCIETY FIGURES IN
GETASAN VILLAGE SEMARANG TOWARDS QS.
AL-KAFIRUN AND ITS IMPLEMENTATION IN
RELIGIOUS TOLERANCE (Living Qur'an Study)**

We have hereby agreed to it and request that it will be submitted and be tested immediatly. Thank you for your attention.

Wassalamu`alikum wr. Wb.

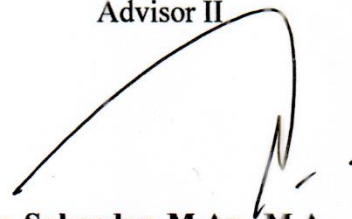
Semarang, September 29, 2023

Advisor I



Dr. H. A. Hasan Asy'ari Ulama'i, M.Ag.
NIP:197104021995031001

Advisor II



Dr. Sukendar, M.Ag., M.A.
NIP: 197408091998031001

THESIS APPROVAL

The thesis is one behalf of

Name : Mohammad Mufid Yusuf
NIM : 1704026041
Thesis Title : The Understanding Society Figures in Getasan Village Semarang
Towards QS. Al-Kafirun and Its Implementation in Religious
Tolerance (Living Qur'an Study)

Had been tested by the Thesis Examiner Assembly Theology and Humanities
Faculty State Islamic University of Walisongo Semarang on 30 November 2023
and approved as one of the requirements for obtaining a Bachelor of Religion
degree in Theology Science and Humanities.

Semarang, 30 November 2023

Chairman



Dr. Safii, M.Ag.
NIP. 196505061994031002



Secretary

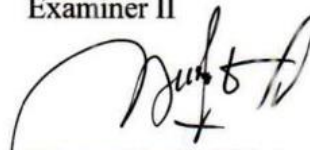
Mundhir, M.Ag.
NIP. 197105071995031001

Examiner I



Dr. Ahmad Musyafiq, M.Ag.
NIP. 1972207091999031002

Examiner II



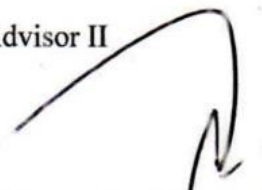
Mutma'inah, M.S.I.
NIP. 198811142019032017

Advisor I



Dr. H. A. Hasan Asy'ari Ulama'i, M.Ag.
NIP:197104021995031001

Advisor II



H. Sukendar, MA., PhD.
NIP: 197408091998031001

MOTTO

وَلَوْ شَاءَ رَبُّكَ لَءَامَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

And if your Lord had willed, all people on the face of the earth would have believed. So do you (want to) force people so that they all become believers?
(QS. Yunus : 99)

DEDICATION

The thesis is dedicated to: My dear parents; Mr. Abdul Ghofar and Mrs. Sulastri
Love and respectfull for you, who always support me in every condition. Thank
you for the great prayer and contributions in making my thesis successful.



My beloved wife Siti Yulianik

Thank you for support and always be there for me.



My lecturers and my teachers, especially both of my thesis advisors,
they are

Dr. H. A. Hasan Asy'ari Ulama'i, M.Ag. Dr. Sukendar, M.Ag., M.A.



My classmates, FUPK 13 love you all and thank you for support and sweet
experients.



All of my senior and friends, who has given me advice, support and love.

ARABIC-LATIN TRANSLITERATION

The transliteration of Arabic words used in the writing of this thesis is guided by the "Arabic-Latin Transliteration Guidelines Joint Decree of the Minister of Religion and the Minister of P and K Number: 158 of 1987- Number: 0543 B/U/1987". The guidelines are as follows:

a. Consonant Words

Arabic Letter	Name	Latin Letter	Name
ا	Alif	not symbolized	not symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Sa	ṣ	es (with an upper dot)
ج	Jim	J	Je
ح	Ha	ḥ	ha (with a lower dot)
خ	Kha	Kh	Ka dan ha
د	Dal	D	De
ذ	Zal	Ẓ	zet (with an upper dot)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	es and ye
ص	Sad	ṣ	es (with a lower dot)
ض	Dad	ḍ	de (with a lower dot)
ط	Tha	ṭ	te (with a lower dot)
ظ	Dza	ẓ	zet (with a lower dot)
ع	‘ain	...,,	inverted commas at the top
غ	Gain	G	Ge
ف	Fa	F	Ef
ق	Qa	Q	Qi
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em

ن	Nun	N	En
و	Wau	W	We
هـ	Ha	H	Ha
ء	Hamzah	...“	Apostrif
ي	Ya	Y	Ye

b. Short Vowels

ا = a كتبت kataba

ي = i سئل su'ila

و = u يذهب yazhabu

c. Long Vowels

اَ = â قبل qâla

اِي = î قيل qîla

اُو = û يقول yaqûlu

d. Diphthongs

اِي = ai كيف kaifa

اُو = au حول Ḥaula

ACKNOWLEDGMENTS

Bismillahirrohmanirohim

All praise is due to Allah, the Most Compassionate and Merciful, for his guidance and *inayah* so the researcher can complete this thesis.

Thesis entitled **The Understanding Society Figures in Getasan Village Semarang towards QS. Al-Kafirun and its Implementation in Religious Tolerance** was prepared to fulfil one of the requirements to obtain a bachelor's degree (S.1) Faculty of Ushuluddin and Humanities State Islamic University (UIN) Walisongo Semarang. In writing this thesis, the researcher received a lot of guidance and suggestions from various parties so that the preparation of this thesis could be completed. For that, the researcher would like to thank to:

1. Prof. Dr. Imam Taufiq, M.Ag as the Rector of Walisongo State Islamic University Semarang, who has provided all the supporting facilities for the completion of this thesis.
2. Prof. Dr. H. Hasyim Muhammad, M.Ag., as a Dean of the Faculty of Ushuluddin and Humanities
3. Supervisor Dr. H. A. Hasan Asy'ari Ulama'i, M.Ag., as the first supervisor and guardian of the researcher's study, endlessly provides motivation and advice and H. Sukendar, M.A., PhD. as the second supervisor who patiently and sincerely took the time to provide guidance to researchers.
4. Mundhir, M.Ag., the chairman of the Department of Al-Qur'an Science and Tafsir, has provided direction in preparing this thesis.
5. The lecturers at the Faculty of Ushuluddin and Humanities, UIN Walisongo Semarang, who have provided various knowledge so that researchers can complete the writing of this thesis.
6. My extended family, especially my beloved father and mother. The father who is always patient and supports researchers to achieve their goals, and the endless prayers that the mother always prays to Allah for the success of all her children.
7. The big family of IMPARA UIN Walisongo Semarang, especially the IMPARA 2017 family and Alfian Pujo Sahputra as the senior of IMPARA

2015 class who has taken the time to learn, discuss, organize and especially family.

8. The extended family of Mr. Suwarlan, Head of Getasan Village, has provided a place for researchers to dialogue and provide direction so that researchers can complete this thesis.
9. The big family of the Faculty of Ushuluddin Special Program (FUPK), especially batch 17, you are all amazing and success for all of us.
10. My beloved wife who never ceases to provide enthusiasm and encouragement to continue learning and practising, even if it is as small as a basil seed, as long as it benefits others.
11. The Temanggung KKN family, especially posko 69, laughter in difficulty and pleasure and cohesiveness are the strength to face real life and share experiences and input in writing the thesis.
12. All parties who have helped complete the writing of this thesis which cannot be mentioned one by one by the researcher. Hopefully, the charity that has been poured out will be a good deed and be able to get closer to Allah SWT.

Finally, the researcher certainly realizes that the knowledge that the researcher has is still lacking, so this thesis is still far from perfect. However, the researcher hopes that this thesis will make a meaningful contribution to the world of education and society, both villages and cities and be useful for all of us. Aamiin.

Semarang, 29 September 2023

Author,



Mohammad Mufid Yusuf
NIM: 1704026041

TABLE OF CONTENTS

COVER	i
AUTHENTIC DECLARATION	ii
SUPERVISOR PAGE.....	iii
ADVISOR APPROVAL.....	iv
THESIS APPROVAL.....	v
MOTTO	vi
DEDICATION	vii
ARABIC-LATIN TRANSLITERATION	viii
ACKNOWLEDGMENTS	x
TABLE OF CONTENTS.....	xii
ABSTRACT.....	xiv
CHAPTER 1 INTRODUCTION	1
A. Background	1
B. Problem Questions	8
C. Research Objectives and Benefits	8
D. Literature Review	9
E. Research Method.....	11
F. Writing Systematic.....	14
CHAPTER II RECEPTION THEORY IN LIVING QUR’AN STUDIES....	16
A. Living Qur’an Study	16
B. Qur’anic Reception Theory.....	18
C. Moslem Scholar’s Views on Tolerance and its Concept	26
1. Fethullah Gulen with his concept of Love and Tolerance	26
2. Abdurrahman Wahid with his concept of diversity and Tolerance..	27
3. Nurcholis Madjid with his concept of Inclusive Islam	28
D. Scholars Interpretation of QS. Al-Kafirun.....	30

CHAPTER III GENERAL DESCRIPTION OF THE SOCIETY IN GETASAN VILLAGE, GETASAN SUB-DISTRICT, SEMARANG DISTRICT AND UNDERSTANDING OF RELIGIOUS TOLERANCE.....	35
A. Profile of Getasan Village, Getasan Subdistrict, Semarang.....	35
1. Geographical Location of Getasan Village	35
2. Demographic Data of Getasan Village	36
3. Economic Condition of Getasan Village Society.....	41
B. Socio-cultural Conditions of Getasan Village Society.....	42
C. Understanding of the Society of Getasan Village, Getasan Semarang Subdistrict on the Teaching of Tolerance Practice in QS. Al-Kafirun verse 6.....	45
D. The Practice of Tolerance of Getasan Village Society, Getasan Semarang Subdistrict in Daily Life	50
CHAPTER IV ANALYSIS OF THE UNDERSTANDING OF THE SOCIETY OF GETASAN VILLAGE, GETASAN SUB-DISTRICT, SEMARANG AND ITS IMPLEMENTATION IN RELIGIOUS TOLERANCE	56
A. The Understanding of the Society of Getasan Village, Getasan Semarang Subdistrict on the Practice of Tolerance Teachings in QS. Al-Kafirun Verse 6.....	56
B. The Implementation of Interfaith Tolerance Practices in Getasan Village, Getasan Subdistrict, Semarang.....	59
C. The Values of Tolerance Practice	64
CHAPTER V CLOSING.....	66
A. Conclusion	66
B. Suggestion.....	67
C. Closing	67
BIBLIOGRAPHY	
ATTACHMENT	
BIOGRAPHY	

ABSTRACT

Tolerance is an important aspect of Islamic teachings. In the Qur'an, there are no less than 300 verses that talk about tolerance. It is imperative for us to instill the values of tolerance in everyday life. Getasan Village is one of the villages that has received the title or nickname of pluralism village in Semarang district. Getasan Semarang is one small form of strengthening tolerance and maintaining the integrity and peace of the Republic of Indonesia. Respect and appreciation is their way of being tolerant in their opinions and even in their sect and religious confession. By relying on the last verse in Q.S Al Kafirun, through the intermediary of Qur'an teachers or local religious figures, they can understand tolerance and apply it in everyday life in a friendly and harmonious manner.

This is what needs to be studied regarding the community's understanding of Q.S Al Kafirun and its implementation in religious tolerance which is the motto of their daily lives. The formulation of the problems in this study are: (1) How is the understanding of the society of Getasan Village Semarang towards the teachings of tolerance practice in Q.S Al-Kafirun verse 6? (2) How is the practice of religious tolerance of the society of Getasan Village Semarang in daily life?

The method of this research is field research, which is about the phenomenon of the Living Qur'an. This research is descriptive qualitative, meaning that a study was conducted to gain an in-depth understanding of the community's understanding of QS. Al-Kafirun and its implementation in religious tolerance. The approach used in this research is the reception theory approach.

The results of this study conclude that the understanding of the community in practising the teachings of tolerance verses, namely the last verse in Q.S Al Kafirun through the intermediary of the Koran teacher or religious leaders around them can understand tolerance and apply it in everyday life without criticizing each other. And live under the auspices of harmony and peace together to maintain the integrity of Getasan Semarang village and NKRI. In the study of Living Qur'an, especially reception studies, the understanding or response of the community to the verse can be categorized as exegesis reception, with the indicator is the routine recitation of mothers, where the ustadz as lecturers often use tolerance verses such as the last verse of Surah Al-Kafirun as the main source of their lectures. Apart from reading, understanding and teaching the Qur'an, the teaching is also about exploring the blessings of life, happiness and tranquility in life.

The tolerance practice of the society of Getasan Village Semarang is interpreted with respect and appreciation because it is influenced by the factor of maintaining mutual integrity and village unity. Respect and appreciation are the way they tolerate opinions and recognition of their flow and religion, the practice of tolerance in everyday life is also applied by helping each other in joint activities, giving each other food in the form of vegetables or market snacks and participating in guarding places of worship when one of the community members celebrates their respective religious holidays and providing solutions to opinions and justifying the existence of other religions besides Islam and respecting the flow they profess as long as it does not change the beliefs of others and disturb other people's worship.

CHAPTER 1

INTRODUCTION

A. Background

Indonesia is a pluralistic nation characterized by many ethnicities, tribes, cultures, languages, religions and customs. In terms of religion, in this country, various major religions in the world, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as well as various schools of belief and local religions, each of which has its history and culture. This diversity has given birth to different cultures, so this nation is one of the largest multicultural countries in the world. A state motto, "Bhineka Tunggal Ika" was formed from this cultural diversity, which means diverse but united in one bond.

The diversity above requires an effort to get to know each other's existing religious traditions to minimize conflict. According to Arkoun, there will only be misunderstanding and hatred without objective knowledge.¹ Fostering a diverse society in terms of ethnicity, race, religion, and tradition requires an attitude of openness to be more tolerant of others.

Seeing the condition of Indonesia as a multicultural country, there must be many differences. It allows the emergence of social conflicts if there is no full awareness of addressing the existing diversity, especially regarding religion. Religion not only functions as a fulfillment of human life's needs but also as a source of truth. With that truth, each adherent finds, believes, and holds the ultimate truth. However, it is precisely from this sector that religion is sometimes accused of being a conflictual factor that threatens the integrity of the Unitary State of the Republic of Indonesia (NKRI) if it is not addressed and managed properly.

In the context of pluralism or diversity, conflicts that often occur are caused by many different interests, where each of these interests competes

¹ Ruslani, *Masyarakat Kitab dan Dialog Antaragama*, (Yogyakarta:Yayasan Bentang Budaya, 2000), h.188.

among the existing diversity, so conflict in a plural society cannot be avoided, especially conflicts in religious plurality.²

Indonesia is a country with predominantly Muslim people; from this, there is a possibility that radicalism will also enter Indonesia³. Acts of terrorism are now a global issue that has never ended and has even become rampant and provide a sense of discomfort for citizens, especially in Indonesia. This terrorism was marked by the events of September 11, 2001, which changed the image of the West towards Islam, including the strengthening of the symptoms of Islamophobia,⁴ a phenomenon of non-Muslim fear of Islam and Muslims.

Therefore, events or cases of violence both against individuals and groups committed by a group of religious mass organizations in the name of religion or God are rampant now. Suppose I may take an example when the brutal attack of several religious mass organizations with religious attributes at the Monas cross on June 1, 2008. The attackers, who demanded that the government dissolve the Ahmadiyah congregation, accused AKKBB activists of defending Ahmadiyah.

Not only that, the case of blasphemy through Ahok's (Basuki Tjahaja Purnama) remarks regarding Q.S. Al- Maidah verse 51 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥١

It means; O believers! Take neither Jews nor Christians as your protecting friends: they are only protecting friends of one another. Whoever of you disobeys this commandment will be counted as one of them. Surely Allah does not guide the wrongdoers.⁵

² Yusuf Faisal Ali, *Upaya Tokoh Agama Dalam Mengembangkan Sikap Toleransi Antarumat Beragama (Studi Kasus Desa Sindangjaya Kecamatan Ciranjang Kabupaten Cianjur)*, UCEJ, Vol. 2 No. 1 (April 2017), h. 91-112.

³ Muhamad Ridho Dinata, *Konsep Toleransi Beragama*, ESENSIA Vol. XIII No. 1 (Januari 2012) h. 86-87.

⁴ Thoha Hamim et.al, *Resolusi Konflik Islam Indonesia*, (Surabaya:PT Lkis pelangi Akasara, 2007), h. 84

⁵Alim, *Malik Qur'an Translation*, Retrieved on 9 Juni 2023 from <https://www.alim.org/quran/compare/surah/5/51>

It was one of the historical phenomena in Indonesia. The action of defending Islam from the first to the last stage was carried out on December 2, 2016, this action was in the spotlight of the world, and this action inspired several scholars to revive the slumping economy, one of which was the discourse on the procurement of 212 cooperatives, 212 mini markets, and even 212 TV channels.

However, we can appreciate this action for the spirit of defending truth, justice, and Islamic religious beliefs; what is dirty about this action is something that overlaps the action. From this action, we hope that a sense of mutual trust, respect and affection and bring a sense of peace and security, not war and conflict, always lies in the minds of all of us, both Muslims and non-Muslims, because every human being has the responsibility to condemn discrimination and intolerance in the name of religion and belief to support human glory, peace and the integrity of the Republic of Indonesia.⁶

Indonesia as a multicultural society, which reveals the diversity of various horizontal socio-cultural aspects, such as diversity in the way of life, language used, cultural arts owned, beliefs in worship and traditions. It creates interaction and requires a sense of tolerance so that the socio-cultural and religious diversity causes no friction.⁷

Despite many accusations that Islam does not recognize tolerance, Islam teaches and has never abandoned tolerance. On the contrary, Islam has introduced all the right concepts of freedom, liberty and justice. Islam teaches humanity how to glorify love, brotherhood and tolerance. The Qur'an and Hadith have guided Muslims to be tolerant of each other, which has been recorded in the history of Islamic culture.⁸ Our tolerance is demanded by the

⁶ Ruslani, *Masyarakat Kitab dan Dialog Antaragama*, h.194

⁷ Eko Handoyo et.al, *Studi Masyarakat Indonesia*,(Yogyakarta: Penerbit Ombak,2015), h. 49

⁸ Khursyid Ahmad, *Menjawab Tuduhan Barat Ketidaktoleransian, fanatismedan Hak Azasi Manusia*, t.th, h. 65.

holy book we believe in, that Islam is the protector of all people,⁹ including non-Muslims; Allah SWT says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

It means; O Muhammad, We have not sent you but as a blessing for all the worlds.¹⁰

In attending the symposium themed *Dialogue Among Civilizations: Toward a Culture of Peace* at the United Nations building in New York, United States, on Tuesday, June 13, 2001, Abdurrahman Wahid emphasized the importance of religious leaders having broad views and insights and not suspecting other religions. Religious leaders should be able to understand each other and learn from other religions. If religious teachings are carried out properly, so society's problems can be overcome.

There is no compulsion in Islam because it is a religion of da'wah. Muslims are encouraged to teach His religion, do amar ma'ruf, and avoid Munkar. Abul A'la Maududi asserts, "They may choose the religion according to what they believe. Islam will not interfere with their lives and property because such actions are prohibited (*haram*) in Islam."¹¹

It becomes necessary for the da'i to understand that they are not required to Islamize the people of the Prophet Muhammad SAW. who have religions other than Islam. They only should convey, introduce and invite to enter Islam. They also should not claim that religions other than Islam will go to hell because the right to determine our final position is Allah SWT.¹²

Maintaining the integrity of the Republic of Indonesia is an obligation and a necessity for every Indonesian citizen. We can look back because Indonesia is very diverse in culture, ethnicity, and religion. It is necessary to

⁹ Abdurrahman Wahid, *Islamku Islam Anda Islam Kita* (Jakarta: The Wahid Institute, 2006), h. 78.

¹⁰ Alim, *Malik Qur'an Translation*, Retrieved on 9 Juni 2023 from <https://www.alim.org/quran/compare/surah/21/107/>

¹¹ Khursyid Ahmad, *Menjawab Tuduhan Barat Ketidaktoleransian*, h. 77-78

¹² Jalaluddin Rahmat, *Islam dan Pluralisme Akhlak Quran Menyikapi Perbedaan*, Jakarta: PT Serambi Ilmu Semesta, 2006, h. 18-19

tolerate each other or can be referred to as tolerance. Tolerance is needed in all human minds, and tolerance is one of the keys to peace and harmony in social life. Allah SWT says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

Meaning: O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).¹³

The above verse describes the basis of human relations in forming society. Because society, from an Islamic perspective, is a tool or means to implement Islamic teachings concerning life together. In building society, it starts with each person improving the quality of life so that it can be useful and not adverse to others.

The attitude of tolerance and recognition of the rights and existence of other religions is very clear in Islam as in the word of Allah Q.S. Al-Baqarah verse: 256, which reads:

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ

Meaning; There is no compulsion in religion. True guidance has been made clearly distinct from error.¹⁴

This verse emphasizes that there is no compulsion to embrace the Islamic faith. Allah SWT wants everyone to feel peace. His religion is named Islam, which is peaceful. Peace cannot be achieved if the soul is not peaceful. Coercion causes the soul not to be at peace; therefore, there is no coercion in embracing Islamic religious beliefs.

Why is there any compulsion when it is clear that there is a right path from a wrong path. If this is the case, it is only natural that every traveler should

¹³ Alim, *Yusuf Ali Qur'an Translation*, Retrieved on 9 Juni 2023 from <https://www.alim.org/quran/compare/surah/49/13/>

¹⁴ Alim, *Malik Qur'an Translation*, Retrieved on 13 Juni 2023 from <https://www.alim.org/quran/compare/surah/49/13/>

choose the right path and not be led astray. It is natural for all to enter this religion. There must be something wrong in the soul of someone who is reluctant to follow the straight path after it is clearly laid out before him.

Harmonious relations between religious communities can start from living as neighbors, whether with neighbors who share our faith or not. The tolerance attitude is reflected by respecting, honoring, and helping each other. This has been exemplified by the Prophet Muhammad PBUH. when he and his companions gathered one day, a group of Jews who delivered Janazah passed by. The Prophet, peace be upon him, immediately stood up to pay his respects. A companion said: "Aren't they Jews, O apostle?" The Prophet replied, "Yes, but they are human beings too." So it is clear that the side of belief or theology is not human affairs, but Allah SWT. and there is no compromise and tolerant attitude in it. At the same time, we do business from the side of our humanity.

We need to instill the values of pluralism in our daily lives to understand the differences that exist in the middle of the society life cycle. One of the model Villages for religious diversity is Ngelo Village. Ngelo Village is located at the foot of Mount Merbabu and is included in the government structure of Getasan Village, Getasan Subdistrict, Semarang Regency. This Village has a population of 607 people and three beliefs: Islam, Buddhism, and Christianity. This Village also has three places of worship located close to each other. For example, a mosque, a temple, and a church are located along the village entrance.

Although they have a place of worship close together, it does not make the people of Ngelo Village only prioritize their religion. However, the residents of Ngelo Village always teach to tolerate religion. One example is participating in security when one celebrates a religious holiday. The purpose of guarding every religious celebration day is so the Muslim society can celebrate with focus, calm and peace. Thus, when commemorating the Great Day of Vesak, the Muslim and Christian brothers and sisters who guard the monastery are expected to celebrate the Great Day to feel calm and peaceful. Not only guarding, but after the worship program is over, people who do not

celebrate the big day also go there to people who celebrate the big day even though they are not together. To give congratulations and establish friendships between citizens.

They respect each other among fellow religious adherents, one of which is by congratulating each other on celebrating their respective religious holidays. As is the case that has been running until now, when Muslims celebrate Eid al-Fitr or Eid al-Adha, non-Muslims congratulate their Muslim brothers and sisters, and vice versa.

They often share the happiness of Muslims who celebrate Eid al-Fitr or Eid al-Adha by sending parcels containing cakes or food and others, and even non-Muslim relatives give *Pecingan (angpau)*. Vice versa, when people of other religions, such as Christians, Buddhists, and others celebrate their respective religious holidays, the local Muslim society also gives the same respect as when the local society celebrates their holidays.

Another example is the participation in discussing the progress of Ngelo Hamlet with the Waste Bank Society called *Kopling*. This should be used as an example to continue fostering a sense of tolerance between religions so that the society becomes harmonious, safe, peaceful, and peaceful. This is the implementation of the third principle of Pancasila, the Unity of Indonesia. With the 6th verse of the Qur'an letter al-Kafirun, the *da'i* of Getasan Village always preach tolerance to the society. In the place of learning the Qur'an (TPQ), the verse above becomes one of the Al-Qur'an learning materials for children. In addition, the village head and the mosque *takmir* of Getasan Village always remind and invite the society to foster a spirit of tolerance in social interactions between religious communities.

Based on the above background, researchers need to review further the understanding of the society and their concept of tolerance practiced or implemented in everyday life. In this case, the researcher took the thesis title, Understanding the Society of Getasan Village Semarang on Q.S. Al-Kafirun and its Implementation in Religious Tolerance.

B. Problem Questions

Based on what has been described above, the researcher intends to gain in-depth knowledge about the understanding society figures in of Getasan village Semarang towards Q.S. Al-Kafirun and its implementation in religious tolerance. The problem formulation can be taken as follows:

1. How does the society of Getasan village Semarang understand the teachings of tolerance practices in QS. Al-Kafirun?
2. How does the practice of religious tolerance of The society of Getasan village Semarang in everyday life?

C. Research Objectives and Benefits

Based on what has been described above, this research aims to:

1. To find out the understanding of the society of Getasan village Semarang on the teaching of tolerance practices in QS. Al-Kafirun verse 6.
2. To find out the practice of tolerance of the Getasan village society in everyday life.

Based on the objectives contained in this research, it is hoped that we can take the following benefits:

- a. Academically, the results of this study can be helpful for the author as a requirement to complete strata 1 (S1) at UIN Walisongo Semarang, Faculty of Ushuluddin and Humanities, Department of Al-Qur'an Science and Tafsir (IAT).
- b. Theoretically, it is helpful as reference material for researchers in the field of interpretation. In addition, it also adds insight and knowledge to the library of the Faculty of Usuludin, Department of Al-Qur'an Science and Tafsir.
- c. To enhance knowledge for the authors and the broader society about the religious tolerance practiced by society members in Getasan Village Semarang.
- d. Provide additional information for those interested in studying the Qur'an, especially related to implementing the verses of the Qur'an, which become the motto of daily life and enrich the treasures of Islamic thought.

D. Literature Review

Literature review is another term for reviewing literature review (literature material). According to Pohan, the preparation of a literature review aims to collect scientific data and information in the form of theories, methods, and approaches that have developed and have been documented in the form of books, journals, manuscripts, notes, historical records, documents, found in the library.¹⁵ In addition, a literature review is also carried out to avoid repetition, imitation, or plagiarism in scientific work. The data that researchers managed to find related to the understanding of getasan society Semarang Village Q.S. Al-Kafirun and its implementation in religious tolerance as follows:

1. An article from the Journal of Qur'an and Hadith Studies Vol. 4, No. 2, (2015), written by Didi Junaedi entitled Living Qur'an A New Approach in Qur'anic Studies (Case Study at Pondok Pesantren As-Siroj Al-Hasan

¹⁵ Andi Prastowo, *Metode Penelitian Kualitatif Dalam Perspektif Rancangan Penelitian*, Yogyakarta, Ar-Ruz Media, 2014, h. 162

Kalimukti Village Pabedilan Kab. Cirebon), he revealed that this article focuses on the study of the Living Qur'an method as a new approach in the study of the Qur'an. Living Qur'an is a study or scientific research on various social events related to the presence of the Qur'an or the existence of the Qur'an in a particular Muslim society. Living Qur'an can also be interpreted as "the text of the Qur'an that lives in society." This approach seeks to capture the process of society interaction with the Qur'an, which is not limited to the meaning of the text, but is more emphasized on the aspect of applying the texts of the Qur'an in everyday life. Applying the Qur'anic texts then becomes an institutionalized tradition in the society's daily life.

2. Thesis by Abd. Muis Wahid entitled "Religious Tolerance Based on QS. Al-Kafirun (Perception of Palopo Sub-City Student Regiment)." This thesis explains that the main research problem is how well the Qur'an recommends religious tolerance. The object of this research is the Palopo Sub-City Student Regiment which oversees two universities, namely IAIN Palopo and Cokroaminoto University Palopo. The results showed that: 1) Religious tolerance according to the Qur'an is that all religions teach tolerance so that life in a religious family, both Muslims and non-Muslims, can coexist well without mutual hostility between religions, 2) the interpretation of the mufasir about religious tolerance based on QS. Al-Kafirun which says that tolerance between religious communities is only limited to tolerance not to follow the religion they adhere to, 3) the perception of students who are members of the student regiment organization regarding religious tolerance based on QS. Al-Kafirun is that all religious people attach importance to tolerance. So that both mufasir and student members of the regiment live side by side and are required to live in harmony with religion.
3. Yuliana Halimatus Zahroh's thesis is entitled Interfaith Tolerance (Thematic Study of Surah Al-Kafirun in Tafsir Ribat al-Qur'an by Abuya Misbah Sadat). Explains how the interpretation of Surah Al-Kafirun in

Tafsir Ribat al-Qur'an contextualizes Misbah Sadat's interpretation and tolerance between religious communities in Indonesia. This thesis discusses Qur'anic tolerance, while the difference is that Yuliana Halimatus Zahroh's thesis focuses on Tafsir Ribat al-Qur'an, while this thesis discusses religious tolerance based on people's understanding of QS. Al-Kafirun.

4. An article from Untirta Civic Education Journal Vol. 2, No. 1, (2017), written by Yusuf Faisal Ali, entitled Efforts of Religious Leaders in Developing Interfaith Tolerance Attitudes (Case Study of Sindangjaya Village, Ciranjang District, Cianjur Regency) he revealed that plurality of diversity is a reality that cannot be rejected or even eliminated. This fact leads to a logical consequence in diversity, namely instilling the value of tolerance in each of them so that they can coexist in different beliefs, as happens in the Sindangjaya Village society. Although they live in a plurality of religions, namely Islam and Christianity, these differences are the basic potential in building patterns of religious life.

E. Research Method

The research method is an approach, method, and technique used in conducting research.

1. Type of Research

In this study, based on the main elements that must be found under the points of problem formulation, objectives, and benefits of research, the type of research used by the author in this study is descriptive research with a qualitative approach.

Qualitative descriptive research is an approach to a specific behavior, phenomenon, event, problem, or situation that becomes the object of investigation, whose findings are in the form of meaningful sentence descriptions that explain certain understandings.¹⁶

¹⁶ Sonny Leksono, *Penelitian Kualitatif Ilmu Ekonomi: Dari Metodologi Ke Metode*, Jakarta: Rajagrafindo Persada, 2013, h. 181.

Therefore, this qualitative approach was chosen by the author based on the research objectives wanted to get a deeper understanding of the understanding of the society of Getasan village Semarang towards QS. Al-Kafirun and its implementation in religious tolerance.

2. Data Sources

a. Primary Data Sources

Data obtained directly from the field or research site by observing or interviewing. This data is used to obtain direct information about people's understanding of QS. Al-Kafirun and its implementation in religious tolerance in Getasan Village society by interviewing representatives of religious leaders, head of TPQ, da'i, head of *majlis ta'lim yaasinan* men and *dziba'an* women, to the village, and society leaders who are active in the religious field.

b. Secondary Data Source

Secondary sources are the supporting data of this research. The sources are complementary data to ensure the information is precise to solve the problem. In this research, secondary sources such as books on this theme, journals, articles, or previous documents and photos about the agenda of the event.

3. Data Collection Techniques

The data collection methods used in this descriptive qualitative research include observation through the observations studied, interviews with sources related to the research, and documentation to complement the interview data.

a. Library Research

Library research is a data collection through readings and literature related to the author's discussion. And as the main source is the Qur'an and its interpretation, as well as supporting Islamic books and articles that discuss religious tolerance and books that discuss in general and implicitly about the issues discussed.

b. Interview

An interview is a form of verbal communication such as a conversation that aims to obtain information ¹⁷, this is done by conducting direct interviews with parties who are considered to understand the problem being discussed..

c. Observation

Observation is the systematic observation of the symptoms under study. Observation becomes one of the data collection techniques if it is in accordance with the research objectives, systematically planned and recorded, and can be controlled for reliability and validity.¹⁸

d. Documentation

Documentation is done by opening documents or writings in the institution that is the target of research and collecting data relevant to the writing. This method means data collection obtained through documents.¹⁹

4. Data Processing and Analysis

According to Bogdan and Biklen, data analysis is a process of systematically presenting and organizing interview transcripts, field notes, and other materials collected to improve understanding of the data. Data analysis includes working with data to organize it, look for patterns, find what is important and what will be studied, and decide what to report.²⁰

The data analysis technique in this study uses data analysis in the field using the Miles and Huberman model, which states that activities in qualitative data analysis are carried out interactively and take place continuously until completion, so that the data is saturated, including; (1) Data Reduction, (2) Data Presentation, (3) Conclusions and Verification.²¹

¹⁷ S. Nasution, *Metode Riset: Penelitian Ilmiah*, (Cet. VIII; Jakarta: Bumi Aksara, 2006), h 113.

¹⁸ Husaini usman & Purnomo Setiady Akbar, *Metodologi penelitian Sosial*, Jakarta:PT Bumi Aksara. 2009, h.52

¹⁹ *Ibid*, Husaini Usman dan Purnomo Setiady Akbar, h. 69.

²⁰ Rulam Ahmadi, *Metodelogi Penelitian Kualitatif*, Cet. Ke-3, Yogyakarta: Ar-Ruzz Media, 2016, h. 230.

²¹ Sugiyono, "*Metode Penelitian: Kualitati, uantitati, dan R&D*", Bandung: Alfabeta, 2016, h. 246-252.

1) Data Reduction

Reducing data means summarizing, selecting the main things, focusing on the important things, looking for themes and patterns and discarding unnecessary ones.

2) Data Presentation

Through the presentation of data, the data is organized, arranged systematically, so that it will be easier to understand.

3) Conclusion and Verification

After presenting the data, then drawing conclusions and verification. The initial conclusions expressed are still temporary and will change if no strong evidence is found supporting the next data collection stage. But suppose the conclusions put forward early have been supported by valid and consistent evidence when researchers return to the field collecting data. In that case, the conclusions put forward are credible conclusions.

F. Writing Systematic

To get a brief overview of this thesis, the researcher needs to put forward the systematic problems of his research as follows:

The first chapter is the introduction to this writing. Therefore, this chapter consists of the background of problems related to tolerance and intolerance that result in conflict and observation of tolerance applications in Getasan Village, Semarang City. Then the problem questions, research objectives and benefits, literature review, research methods, and writing systematics.

The second chapter is the theoretical basis that describes an overview of the living Qur'an, the definition of Qur'anic reception theory, scholars' views on tolerance, and scholars' interpretations of QS. Al-Kafirun.

This third chapter presents data obtained from the field results about the profile of Getasan Village, Semarang City and the socio-cultural conditions of

the society. Then the society's understanding of QS. Al-Kafirun verse 6, the practice of tolerance of getasan society Village, Semarang City.

Chapter four, this chapter is the core of the research. In this chapter, researchers will analyze the concept of tolerance offered on a theoretical basis with the understanding of the society of Getasan village Semarang towards QS. Al-Kafirun and its implementation in religious tolerance.

Chapter five is the closing of this study, which contains conclusions from all research conducted by researchers along with suggestions.

CHAPTER II

RECEPTION THEORY IN LIVING QUR'AN STUDIES

A. Living Qur'an Study

The term living Qur'an is a combination of two words, namely living which means life and Qur'an which is none other than the holy book of Muslims. Simply put, according to Sahiron Syamsuddin, living Qur'an can be interpreted as a Qur'anic text that lives in the community.¹

Talking about the living Qur'an, it seems that it always cannot be separated from the discussion of the phrase living itself. Ahmad Rafiq in one of his lectures has discussed this phrase. According to him, the term "Living" comes from the English language where this term can be expressed in three phrases, namely living Qur'an with living as a gerund, then living quran with the term lived as a past participle and living Qur'an with the term living as an adjective.

For the first, the term living as a gerund is interpreted as an active action taken by humans to revive the Qur'an as an object of meaning and action. Then the second term is lived which is a passive adjective form, so here the Qur'an is an object that receives actions that make the Qur'an alive and revived. And finally the term living as an adjective that characterizes the Qur'an as a noun that indicates a dynamic relationship between humans and the Qur'an, so that here the Qur'an is positioned not only as a subject, but also as an active object that helps determine the meaning and form of action. The first term emphasizes the theological aspect, while the second and third terms which are adjectives emphasize the socio-anthropological aspects of the living Qur'an.

In interpreting the term living Qur'an, Ahmad Rafiq concluded that the term is a term for a phenomenon that illustrates that the Qur'an is living or alive, the Qur'an lives as a text so that it is interpreted as a living text or a living text.

¹ Syamsuddin Sahiron, *Metode Penelitian Living Qur'an Dan Hadis*, Yogyakarta: Teras, 2007, h.14

First, the text is interpreted as something alive, meaning that the text is dynamic because it develops according to the development of time. In management theory this is known as a living document, which means that this text or document changes with the changing times, therefore the text is said to be alive. Likewise with the text of the Qur'an, theologically the Qur'an is believed to be a holy book, of course it will not change. However, materially it undergoes changes, so from here it can be concluded that materially as a living Qur'anic text. Secondly, the text is said to be a living text when there is a subject outside the text that connects itself with the text itself, in this case humans act as the connecting subject.

He further assumes that the Living Qur'an is a discussion about the phenomenon of the Qur'anic text and the process of subject (reader, culture, tradition) reception of the text itself, the Qur'an is a text that not only passively receives actions but also actively offers meaning. Based on this argument, Ahmad Rafiq then said that with its active and passive nature at the same time, the Living Qur'an refers to the social and cultural phenomena in which humans receive and interact with the Qur'an. From this statement, we can also say that the Qur'an is inseparable from the dualism of the object of study (both informative and performative) with the Qur'an as the subject of the phenomenon. Based on this argument, Ahmad Rafiq then states that with its active and passive nature at the same time, the Living Qur'an refers to the social and cultural phenomena in which humans receive and interact with the Qur'an.²

In studying the phenomenon of living, there are three things that become important components, namely (1) the existence of text, which is talking about the text itself, which if it is associated with the Koran means that it is talking about the Koran itself, (2) the existence of text contrast, which is the text studied is not a text that is taken for guaranteed, but a text that develops and (3) the existence of reception, which is how the text is received by people

² Ahmad Rafiq, *Teks Dan Praktik Dalam Fungsi Kitab Suci: Sebuah Pengantar*'' Dalam *Living Qur'an: Teks, Praktik Dan Idealitas Dalam Performasi Al-Qur'an*. Yogyakarta: AIAT Indonesia, 2010, h.178-180.

both individually and in groups starting from the time of the prophet or after him. All three of these are things that are related to the phenomenon. So from this it can be seen that the living Qur'an is not a scientific discipline, but an open phenomenon, meaning that it is open to be approached with any approach because it does not have a specific approach and methodology to study it.

As for the early history of the emergence of the term Living Quran, it was initiated from the term used by Fazlurrahman to refer to the non-verbal Sunnah. Rahman calls it the term Living Tradition. What Rahman means by Living Tradition is not living Quran or living Sunnah as a branch of science. Rather as the name of the study of the value that becomes the spirit of a Muslim's behavior. The value is none other than the Qur'an and hadith, so that the behavior that is the concrete manifestation of a tradition is called a living tradition because the value comes from the Qur'an and hadith, so the terms living Qur'an and living Hadith are used.

In the Indonesian context, the term living Quran only began to appear and was popularized in 2005. This was the initial discourse and affirmation of Living Quran as a branch of Ulumul Quran. Until then, in 2010 UIN Sunan Kalijaga Yogyakarta began to establish Living Quran as a subject that must be taken by Tafsir-Hadis students, even though at that time it was still under the name Hadith and Socio-Culture. And it was only in the 2013 curriculum that courses began to appear under the names of living Quran and living Hadith, and then spread widely to various other Islamic universities.

B. Qur'anic Reception Theory

Learning about reception is closely related to social humanities learning. One of the concerns of humanities learning is about people's behavior in responding to (supposedly) sacred books. In his books, *Beyond The Written Word and Scripture as The Spoken Word*, William Graham (1910) said that scripture is not just a text that is read. It lives with the people who believe it and follow it.³

³Ahmad Rafiq al-Banjari (2015) *Tradisi Resepsi Al-Qur'an di Indonesia*. Diunduh pada 3 november 2022 dari file:///E:/sarbini damai_Tradisi Resepsi Al-Qur'an di Indonesia.html.

In literary criticism, this reception process is the embodiment of intellectual awareness. This awareness arises from the contemplation, interaction, and process of translation and understanding of the reader. What the reader has received is then localized and concretized in the mind. The constructed assumptions form a kind of capturing space in which the acquired materials become a kind of contour for the individualized world. In other words, consciousness as a framework and place of concretization, forms a kind of circuit that can connect cognitive traces, so that understanding and reception become very possible.⁴

Reception theory places the reader in a central position. The reader is the mediator, without the reader the literary work seems to have no meaning. Without the participation of audiences, such as: listeners, connoisseurs, spectators, viewers, translators, and other users, especially readers themselves, all cultural aspects seem to lose their meaning. Historically, response theory was introduced in 1967 by Hans Robert Jauss in his paper entitled *Literary History as a Challenge to Literary Theory*. The aim was to overcome the stagnation of traditional literary history, which is always associated with national history, general history, a series of theme developments, a series of periods, and other monumental historical features. Jauss tried to find different ways, literary history as a series of reader responses, known as reception theory.⁵

Etymologically, the word "reception" comes from the Latin *recipere* which is defined as receiving or welcoming the reader.⁶ While the terminological definition of reception is as a science of beauty based on the reader's response to literary works.⁷

⁴ Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar*, (Yogyakarta: Elsaq Press, 2005), h.69

⁵ Nyoman Kutha Ratna.S.U, *Sastra dan Cultural Studies Representasi Fiksi dan Fakta*, (Yogyakarta: Pustaka Pelajar,2010), h. 203

⁶ Nyoman Kutha Ratna.S.U, *Teori, Metode dan Teknik Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar, 2009), h. 22

⁷ Rachmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya*, (Yogyakarta: Pustaka Pelajar, 2007),h. 7

At first, reception is a discipline that examines the role of the reader towards a work. This is because literary works are intended for the benefit of readers as connoisseurs and consumers of literary works. In this consumption activity, the reader determines the meaning and value of the literary work, so that the literary work has value because there are readers who provide value. Thus, this reception theory discusses the role of the reader in welcoming a work. In viewing a work, the reader factor is very decisive because the meaning of the text is partly determined by the role of the reader. The meaning of the text depends on the historical situation of the reader, and a text can only have meaning after the text is read.

Ahmad Rafiq also explained in his dissertation that the definition of reception in general terms means the act of receiving something. As a theoretical framework used initially in literary theory to emphasize the role of the reader in shaping the meaning of a literary work. A literary work gains meaning and significance when it is perceived by a reader through reception.⁸ Terry Eagleton says, readers make implicit connections, fill in gaps, draw conclusions and test our hunches. To do this is to draw on knowledge hidden in the world in general and literary conventions in particular. The text itself is really nothing more than a series of "cues" to the reader, an invitation to make a piece of language into meaning. In the terminology of reception theory, the reader "concretizes" the literary work, which in itself is nothing more than an organized chain of black letters on the page. Without the continuous active participation by this part, there would be no literary work at all.

But the reader is not a completely unconstrained actor. Readers with social and historical situations that exist in the surrounding environment. The surroundings correspond to the social and historically constructed surroundings. The surrounding environment corresponds to the "horizon" in hermeneutics. It gives the reader, intentionally or not, a pre-understanding of

⁸ Ahmad Rafiq, "*The Reception of The Qur'an in Indonesia: A Case Study of The Place of The Qur'an in a Non-Arabic Speaking Society*", Disertasi (Amerika Serikat: Universitas Temple), h. 144

the text as well as a direction for reading the text. Therefore, the environment and horizon may construct the reader, the writer, and the text as well. When a text is produced using a particular set of language expressions to convey an idea, or ideas, there may be an intended audience.⁹

From the above definition, if combined into a reception of the Qur'an, then the terminological definition means a study of the reader's response to the holy verses of the Qur'an. The response can be in the form of the way the community interprets the message of the verses, the way the community applies the moral teachings and the way the community reads and chants the verses. Thus the interaction and interaction of readers with the Qur'an is the concentration of this reception study, so that the implications of the study will contribute to the characteristics and typology of society in associating with the Qur'an.

Meanwhile, if reception theory is basically a theory that examines the role and response of readers to a literary work, then an important issue that must be resolved is whether the Qur'an is a literary work? According to literary experts, a work can be classified as a literary work if it has three elements of literariness (literary aspects) as follows:

1. Aesthetics of rhyme and rhythm.
2. Defamiliarization, which is the psychological state of the reader who experiences amazement after consuming the work.
3. Reinterpretation, which is the curiosity of the reader of literary works to reinterpret the literary works he has enjoyed.

Of the three elements of literariness above, the Holy Qur'an that uses Arabic language media is also rich in these elements, for example the first element is based on rhyme and rhythm. Similarly, the element of defamiliarization in the reader. Once someone reads the Qur'an, then he will automatically be amazed at him. Sayyid Qutb calls this process of amazement *mashurun bi al-Qur'an* (bewitched by the Qur'an). Except that the

⁹ *Ibid*, h. 145

reinterpretation process as a consequence of the third element is also evident in the Qur'an. The reinterpretation process in this context is the reader's or listener's response to the two elements above, so that in Islamic studies many people are interested in studying the aesthetic aspects of the Qur'an, rhetorical aspects and so on.¹⁰

The Qur'an as an object of reception is not entirely identical to a literary text, but it is also structured like a literary work. Leaving aside the discussion of the Qur'an as the word of God, which is a faith-based discussion in a sociological perspective, the Qur'an as scripture not only invites a structural response to its composition, but also the act of believing it as scripture. Theologically, the intended readers of the Qur'an are all human beings, who should also sociologically be the implied readers of the Qur'an. Therefore, the reader is not completely free from the structure of the Qur'an to make it meaningful. At the same time, the reader may have his own perspective of the meaning of the Qur'an, which to some extent is also driven by the structure of the Qur'an. Furthermore, the Qur'an as a sacred writing is not only a written text, but also a recited text that can compose a "structure" other than the written one. As a consequence, it is also possible for different perspectives of meaning in its structure or in the minds of its readers. In this conceptual framework, the reception of the Qur'an may range from the written text structure of the book being read, from the reader being strongly encouraged by the looser text structure. According to Ahmad Rafiq, there are 3 theories of al-Qur'an reception, those are:

1. Exegesis Reception

Exegesis reception is the act of receiving the Qur'an by interpreting the meaning of the Qur'an. The basic idea of exegesis is the act of interpretation. Exegesis is etymologically derived from the Greek meaning

¹⁰ Fathurrosyid, "Tipologi Ideology Resepsi al-Qur'an di Kalangan Masyarakat Sumenep Madura," *El Harakah* vol. 17 No. 2 Tahun 2015, h. 222

"explanation", "out-leading", or "ex-position", denoting "the interpretation or explanation of a text or part of a text." Historically in an ancient Greek sanctuary, exegetes, those who do exegesis, were tasked with "translating" the prophecies or oracles of God to man. Hence, exegesis is usually used for religious texts or scriptures. In the context of the Qur'an, Jane Dammen McAuliffe says exegesis is the Arabic translation of tafsir. Hence, "exegesis signifies primarily the process and results of textual interpretation, especially biblical interpretation." Based on this context, exegesis reception is the act of receiving the Qur'an as a text that conveys textual meanings expressed through the act of interpretation.

Some early commentators on the Qur'an, such as Abdullah Ibn Abbas, Al-Farra, and Al-Tabari, were also in this mode of acceptance. Later Muslim or non-Muslim Qur'anic scholars established rules for the practice of interpretation to fit the concept of hermeneutics. This mode of reception produced a number of works of Qur'anic exegesis. Therefore, we can place hermeneutic reception as an independent mode of reception, because it is the reader's act of accepting the Qur'an as a book interpreted by certain principles. It is these principles that guide the reader to view the Qur'an. Or it can also be positioned as a basic principle in the reception of exegesis. The former brings about a number of rules and principles that interpret the Qur'an. As for the latter, hermeneutical reception is implicit in exegetical reception. So, exegetical reception has an explicit or implicit hermeneutic reception in it.

In Southeast Asia in general and Indonesia in particular, this feature of reception can also be found in various places and has produced a number of works of interpretation. These can be traced from the seventeenth century to contemporary times. Examples are *Tarjuman al-Mustafid* by Abdur Rau'uf al-Sinkili in Java, *Marah Labid* by Muhammad al-Nawawi al-Bantani in Arabic, *Tafsir al-Ibriz* by Bisri Mustafa in

Javanese with Arabic writing, *Al-Furqon* by A. Hasan and tafsir Al-Azhar by HAMKA in Indonesian, and so on.¹¹

2. Aesthetic Reception

The aesthetic reception of the Qur'an is the act of receiving the Qur'an aesthetically. The act can be in two ways. It may be receiving the Qur'an as an aesthetic entity where the reader can experience aesthetic value in its reception. It may also be an aesthetic approach in receiving the Qur'an. Iser distinguishes the "artistic and aesthetic" of a text. The artistic pole is the text itself and the aesthetic is the realization achieved by the reader. In both modes, the reader's sense of aesthetic experience is personal and emotional, but transferable to others who may receive it in the same or different ways.

The aesthetic reception of the Qur'an also manifests through material culture. Fahmida Sulayman says: "many Muslims continue to express their faith and devotion through visual art means; for example, by producing beautiful, illuminated copies of the Qur'an by carving the holy word as an architectural ornament, or by painting verses from the Qur'an on digital canvases. Although art forms vary from country to country, the unifying factor is the divine inspiration that connects the metalworker in Syria to the calligrapher in China.

Therefore, aesthetic reception of the Qur'an is not only about receiving the Qur'an aesthetically, but also about having an experience of the divine through aesthetic means. In this way, aesthetic reception can lead to reverence for the material objects of the Qur'an. A striking example is the Kiswah, or cover of the Ka'bah (a Muslim cube of prayer instructions in Makkah). Its original function was to decorate the ka'bah with exquisite, extraordinary, artistic calligraphy of the Qur'an. It also serves to cover and protect the Ka'bah. Once a year in the month of Dhul Hijjah, the Kiswah

¹¹ Ahmad Rafiq, *The Reception of The Qur'an in Indonesia: A Case Study of The Place of The Qur'an in a Non-Arabic Speaking Society*, h. 148

is replaced with a new one. But even after its removal it is honored for still preserving its protective powers, so it is cut into pieces and distributed as a blessed relic.¹²

In this reception, the Qur'an is positioned as a text that has aesthetic value (beauty) or is received in an aesthetic way as well. The Qur'an as an aesthetic text, meaning that this reception tries to show the inherent beauty of the Qur'an, among others in the form of poetic or melodic studies contained in the Qur'anic language. The Qur'an is received in an aesthetic way, meaning that the Qur'an can be written, read, voiced, or displayed in an aesthetic way.

3. Functional Reception

The last reception of the Qur'an is a functional reception. Functional basically means practical. Functional reception entertains the potential of the reader's perspective as an implied reader in dealing with the structure of the text, oral or written. According to Horald Coward, the reception of sacred writings that have a strong emphasis on oral tradition such as the Qur'an must be supplemented by the response of the listener in addition to the response of the reader. Coward also sees the scriptures as working as symbols rather than signs. An early example of functional reception in the era of the prophet Muhammad is the story of a companion reciting al-Fatiḥah in healing a man bitten by a scorpion. The companion of course preserved the structure of the surah, as it was transmitted from the prophet. At the same time, he has a specific need that has never been modeled in the prophet's tradition or suggested explicitly in the structure of the text. He may have been referring to a general perspective on the superiority of the surah to be exercised to heal the sick.¹³

¹² *Ibid*, h. 151-152

¹³ *Ibid*, h. 155

C. Moslem Scholar's Views on Tolerance and its Concept

1. Fethullah Gulen with his concept of Love and Tolerance

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٦١

It means; But if they incline to peace, incline thou to it as well, and place thy trust in God: verily, He alone is all-hearing, all-knowing!¹⁴ (Q.S Al Anfal verse: 61)

Starting from the verse above, according to Fethullah Gulen, Islam is a peaceful tradition that encourages its followers to be tolerant and should be committed to protecting it. Gulen also condemns actions that contradict the spirit of peace such as hostility, terrorism and other destructive actions. He explains that in this context, Islam has been misunderstood by equating it with acts of violence such as terrorism.

Those who say so are people who do not know history correctly because history has shown that Islam has never taught violence, terror and other destructive actions. Tolerance between religious communities should often be held a dialog, because with dialog will create an atmosphere that is peaceful, safe and conducive. This will create a sense of coexistence and understanding between religious adherents.

Gulen's thinking, which in fact he is also a modern Sufi, then relates to Sufism and religion about tolerance is to emphasize intra-religious and inter-religious dialogue then, with a spiritual dimension Religion taught by Islam will help understand the (inner) meaning in some ways and enrich one's understanding.¹⁵

In his work entitled towards A Global Civilization Of Love And Tolerance, teaching how Islam is a friendly teaching in the midst of the threat of terrorism and radicalism, he said that terrorism and violence are the result of the lack of love and compassion in human hearts. Love is the panacea for the problem of terrorism.

¹⁴ Alim, *Asad Qur'an Translation*, Retrieved on 13 Juni 2023 from <https://www.alim.org/quran/compare/surah/8/61/>

¹⁵ Hulaimin Al Amin, *Pandangan Fethullah Gulen tentang Toleransi Agama*, *Al Majlis Jurnal Dirasat Islamiyah* Vol. 4 No. 1 November 2016, h. 175

Then Gulen and his followers also offer exoteric and esoteric dimensions to realize tolerance and peace. Exoteric is relative and has no definite truth, so we are not allowed to insult other religions. Thus we must understand each other, respect each other and give space to others. He also assured that tolerance, love and compassion are truly Islamic values that a Muslim must apply in this modern world.

2. Abdurrahman Wahid with his concept of diversity and Tolerance

A unique and pluralist thought formed from an expedition of his experience from *nyantri* to studying at Al Azhar in Cairo, one of his thoughts related to the concept of tolerance, he said that "is it not with mutual understanding between religions, each religion will enrich itself in search of provisions for the struggle to uphold morality, justice and compassion?".

He found the principle of tolerance absorbed from the hadith of the prophet that the seeker of legal truth will get two rewards if right and get one reward if wrong. The seeker of truth is rewarded by God even if he is wrong. Therefore, all opinions should be respected and should not be demonized.

In a book entitled *IslamKu, Islam Anda, Islam Kita*, he invites us to make Islam a religion that is friendly, tolerant, far from violence, and does not make minorities afraid.¹⁶ Our tolerance is demanded by the holy book we believe in, that Islam is the protector of all people, including non-Muslims. This corresponds with another verse that reads:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

It means; O Muhammad, We have not sent you but as a blessing for all the worlds.¹⁷ (Q.S. Al Anbiya verse: 107)

¹⁶ Mahfud MD, *Gusdur Islam, Politik, dan Kebangsaan*, (Yogyakarta: Lkis Yogyakarta, 2010), h. 49

¹⁷ Alim, *Malik Qur'an Translation*, Retrieved on 9 Juni 2023 from <https://www.alim.org/quran/compare/surah/21/107/>

This verse if the commentators interpret the word "al-Alamin" to mean humanity alone, and not all creatures in the world. Beautiful, that understanding of Islam as a protector, isn't it?

3. Nurcholis Madjid with his concept of Inclusive Islam

One of the figures and teachers of pluralism in Indonesia with his revolutionary thoughts and the Islamic movement in Indonesia and the nation's Muslim intellectual figures. With his nickname cak Nur, he is often criticized and berated for his independent thinking and always challenges the establishment.¹⁸

Nurcholis Madjid firmly states that Islam is an open religion. Muslims must appear confident, wise and wise in the face of pluralism. An inclusive attitude is highly recommended in living life in the midst of religious pluralism. This inclusive attitude certainly requires the existence of pluralism and vice versa, that pluralism requires an attitude of inclusivism. Because pluralism is an undoubted reality, in what form and wherever we are, then the attitude of inclusivism becomes a necessity. This is where social interaction between beliefs and ideologies emerges, namely what is commonly called dialog.

Expressively, Nurcholis Madjid argues that religious pluralism is substantially an inclusive understanding that means that all the truths of other religions also exist in our religion. Nurcholis shows that there is no absolute truth and there is recognition of the truth of other religions. This recognition does not mean denying the truth of one's own understanding as a religion that is embraced. Therefore, religious pluralism only exists if there are attitudes of openness, mutual respect and tolerance. This teaching affirms the basic understanding that all religions are given the freedom to exist.

In initiating this religious pluralism, Nurcholis relates it to the purpose of religious people to be spacious and open. According to him, the

¹⁸ Nurcholish Madjid, *Islam Agama Peradaban Membangun Makna & Relevansi Doktrin Islam dalam Sejarah*, (Jakarta: PARAMADINA, 2000), h. 13

best religion on the side of Allah is *al-Hanifiyyah al-Samhah*, which is an open search for truth that brings a tolerant attitude, open, not narrow, not fanatical and does not shackle the soul. In his idea of religious pluralism, Nurcholis Madjid shows that Islam is a teaching that seeks and holds to the truth in an open and all-inclusive manner by giving place to the recognition of all religions, all holy books and all prophets. This spirit shows that religious pluralism in the idea of Nurcholis Madjid wants to fuse religious differences in openness, mutual respect, mutual tolerance, working together hand in hand in fighting for justice and mutual respect for human dignity together. In his thought, Nurcholis emphasizes high optimism towards the successful achievement of the "meeting point" of various religions.¹⁹

In the field of tolerance, he gave an example of the behavior of Jerry Falwell, the leader of the American Christian Right Fundamentalists who said that the basic human nature is evil. From this dogma then his followers behave cruelly fanatical and intolerant of differences and religious reality (diversity). For this mistake, the Pope regrets and teaches tolerance and tolerance. Therefore, as part of the effort to build and uphold human values in his writings and intellectual forums, cak nur always emphasizes the importance of prioritizing religious brotherhood and human brotherhood.²⁰

The plurality and diversity of groups or communities that each have different life goals, in this case it is expected to accept this diversity and tolerance for each other which provides freedom and opportunity for everyone who lives their lives according to their respective beliefs.

Not all Indonesian Muslims, even their ulama, can be engaged in optimal and positive discussions about religion and its adherents. But some of them, especially the younger generation with modern Islamic educational backgrounds, realize this. It is a common thing that every interaction will lead to tension, whether it concerns inter-religious relations or one's own

¹⁹ Muhammad Munib dan Islah Bahrawi, *Islam dan Hak Asasi Manusia Pandangan Nurchoish Madjid*, (Jakarta:Pt Gramedia Pustaka Utama, 2011), h. 235

²⁰ Muhammad Munib dan Islah Bahrawi, *Islam dan Hak Asasi Manusia Pandangan Nurchoish Madjid*, (Jakarta:Pt Gramedia Pustaka Utama, 2011), h. 235

religious community. As the largest Muslim country in the world, Indonesia can offer itself as a study to develop examples of modern religious pluralism and tolerance in the Islamic environment.²¹

D. Scholars Interpretation of QS. Al-Kafirun

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ ۱ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ ۲ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝ ۳ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝ ۴ وَلَا أَنْتُمْ
عِبُدُونَ مَا أَعْبُدُ ۝ ۵ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝ ۶

It means; 1. Say: O unbelievers!, 2. I worship not that you worship, 3. nor will you worship that which I worship.. 4. I shall never worship those gods whom you worship, 5. nor it appears will you ever worship Allah, whom I worship. 6. to you be your religion, and to me mine."²²

This verse was revealed in connection with the phenomenon of the people of Quraysh who lured the Prophet with abundant wealth so that he became the richest man in Mecca and gave him any woman he wanted on the condition that the Prophet no longer insulted their gods and stopped badmouthing them. If that was too much, the Quraysh offered the Prophet to worship the God of the Quraysh for one year. Knowing this, the Prophet stated that he was waiting for an answer from God, then QS. al-Kafirun was revealed: 1-6.²³

Another narration by Abdurrazzaq from Wahab suggests that the disbelievers of Quraysh said to the Prophet offered a deal that if the Prophet Muhammad was willing to follow them in worshiping idols for a year, then they would also follow Islam for a year, then QS. al-Kafirun was revealed: 1-6. Ibn Abi Hatim in his narration from Sa'id bin Mina mentions the people directly involved in this story, namely al-Walid bin al-Mughirah, al-'Ashi bin Wa'il, al-Aswad bin al-Muthalib, and Umayyah bin Khalaf.

In general, QS. Al-Kafirun explains the religious principles of faith and worship. That in religion, a person must hold fast to his own creed and the

²¹ Nurcholish Madjid Dkk, *Dialog Nyepi 1916 Caka Umat Beragama & Persatuan Bangsa*, (Jakarta: PT Penebar Swadya, 1994), h. 55-56

²² Alim, *Malik Qur'an Translation*, Retrieved on 13 Juni 2023 from <https://www.alim.org/quran/compare/surah/109/6/>

²³ Jalaluddin As-Suyuthi, *Asbabun Nuzul: Sebab Turunnya Ayat al-Qur'an* (T. A. Hayyie, Penerj.), Jakarta: Gema Insani, 2008, h.645

sacred things in it and worship according to its provisions without combining and mixing with other religions. Then, specifically, the core of this surah is QS. Al-Kafirun: 6 which contains an affirmation of the absoluteness of each religion related to faith and worship itself. This is evident in the opinions of the mufassirs, both classical and contemporary, in interpreting QS. Al-Kafirun, as in the following explanation.

Ibn Jarir Al-Thabari (838-923 AD/310 AH) interpreted QS. Al-Kafirun that there is no partnership between Muslims and disbelievers in terms of worshipping God, either in the past or now. Then, he also states the consistency of the beliefs of each religion, namely Muslims and disbelievers, which until death even the disbelievers will not leave their religion or even convert to Islam and vice versa.²⁴

Furthermore, Al-Qurthubi (671 AH) explains the interpretation of QS. Al-Kafirun by stating that each of the Muslims and disbelievers firmly defend their beliefs and are reluctant to be invited to worship a different God. The gods worshipped by the disbelievers are idols while the Muslims worship Allah. This shows that the religions of Muslims and disbelievers cannot be reconciled or united. For you is your religion, for me is my religion, meaning that for you and for me, each is rewarded for what they do.²⁵

Later, Ibn Kathir (1031-1372 AD/774 AH) suggested that QS. Al-Kafirun contains Allah's command to depart from the actions and religion of the polytheists. In addition, this surah also explains that Muslims and disbelievers have their own beliefs that certainly cannot follow each other. In this case, the Muslims worship Allah while the disbelievers worship idols and associate them with Allah. Therefore, the two creeds cannot be combined.²⁶

Muhammad Abduh (1849-1905 AD/1323 AH) interpreted QS. Al-Kafirun makes a clear distinction between what to worship and how to worship.

²⁴ Ibnu Jarir ath-Thabari, *Jāmi' al-Bayān min Ta'wīl al-Qur'ān*, Beirut: Hajar, Vol. 24, 2008, h. 702-704

²⁵ Haji Abdul Malik Karim Amrullah/ HAMKA, *Tafsir al-Azhar*, Vol. 14 (Jakarta: Pustaka Panjimas, 1983), h. 284

²⁶ Ibnu. Katsir, (2000). *Tafsir al-Qur'an al-'Azhim*, Vol. 14 (Kairo: Al-Faruq Al-Haditsiyah, 2000), h. 486-487

Then, he expressly rejected the mixing of religions in any form (HAMKA, 1983c, p. 284). A similar statement was made by the modern mufassir, al-Maraghi (d. 1371 AH), in his tafsir. He states that QS. Al-Kafirun contains a fundamental difference in the things worshipped and the way of worship between the Muslims and the disbelievers. Then he states that the word *din* in QS. Al-Kafirun: 6 means a reward for deeds done.²⁷

Sayyid Quthb (d. 1385 H) states that Surah Al-Kafirun was revealed to strictly separate *shirk* and *tawhid*, so that in its implementation, *tawhid* and *shirk* must be implemented based on their respective provisions. In addition, this surah also shows consistency and eliminates ambiguity and misunderstanding related to faith and worship. Then, he explained that QS. Al-Kafirun: 6 contains an affirmation of the absence of compromise between one religion and another. This involves a total and complete separation of the essence of belief, the point of view, the nature of *manhaj*, and the nature of the path.²⁸

Hasbi ash-Shidieqy (1904-1975 AD/1395 H) in *Tafsir an-Nur* gives an interpretation similar to that of al-Maraghi. It is said so because the explanation in each verse QS. *Tafsir an-Nur* interprets this surah by emphasizing the difference between *Ma'bud* (God who is worshiped) and *Ibadat* between the Muslims and the polytheists. Likewise, the meaning of the word *din* as a reward for the deeds that are done.²⁹

HAMKA (1908-1981 AD/1401 H) in *tafsir al-Azhar* states that this surah provides firm guidance that the matter of faith (*Tawhid* and *shirk*) is something fundamental that cannot be compromised. *Tawhid*, which is the unification of Allah, cannot be confused with *shirk*. He also explained the substantial differences in *al-ma'bud* (what is worshipped) and worship between Muslims and disbelievers (HAMKA, 1983c, pp. 282-285). In this regard,

²⁷ Ahmad Musthafa al-Maraghi, *Terjemah Tafsir al-Maraghi*, Vol. 30 (Semarang: Toha Putra, 1993), h.448-449

²⁸ Sayyid Quthb, (2002b). *Tafsir fi Zhilalil-Qur'an di bawah naungan al-Qur'an*, Vol. 24 (Jakarta: Gema Insani, 2002), h. 364

²⁹ M. Hasbi Ash Shidieqy, *Tafsier Al-Qurânul Madjied "An-Nur"*, Vol. 28 (Bulan Bintang, 1973), h. 212

HAMKA seems to agree with the interpretations of his predecessor mufassirs such as al-Thabari, Ibn Kathir, Muhammad Abduh, and al-Qurthubi.. This is because, in interpreting QS. Al-Kafirun, HAMKA refers to these mufassirs and then gives his interpretation of this surah, which shows that he legitimizes his interpretation based on the interpretations of his predecessor mufassirs.

In this case, Quraish Shihab (1944-present) states that QS. Al-Kafirun emphasizes the consistency of the object of devotion and obedience as the God who is worshipped and the way of worship. Furthermore, QS. AlKafirun: 6 contains a mutual recognition of existence, each party has the right to do what they think is right and good without absolutizing opinions to others while not ignoring their respective beliefs. This shows that religion demands an absolute statement but that religion is a dynamic and practical reception of society. Beliefs about the truth of a religion are proclaimed, which would seem to blame other religions. Then, as a whole, this surah offers a religious solution after having previously refused to make compromises regarding faith and belief in God.³⁰

Based on the explanation of several tafsir products above, the mufassir's interpretation of QS. Al-Kafirun does not undergo significant transformation chronologically. The majority of scholars of interpretation agree that this surah contains an affirmation of consistency in worshipping God and the way of worship. In addition, this surah also emphasizes that matters of faith and worship are the main affairs of a religion that should not be mixed up. Each religion runs on its own according to its provisions. Then, the conclusion of this surah lies in the last verse, namely *lakum diinukum wa liya diin*, which means for you your religion, and for me my religion. This verse explicitly explains the independence of religion. This shows that one religion cannot be mixed with other religions, namely in terms of creed and worship, so carry out the religion according to their respective provisions. In addition, this verse

³⁰ Haji Abdul Malik Karim Amrullah/ HAMKA, *Tafsir al-Azhar*, vol. 30 9Jakarta: Pustaka Panjimas, 1983), h. 586-685

contains freedom of religion that embodies tolerance and mutual respect between religions to the fullest.

CHAPTER III
GENERAL DESCRIPTION OF THE SOCIETY IN GETASAN
VILLAGE, GETASAN SUB-DISTRICT, SEMARANG
DISTRICT AND UNDERSTANDING OF RELIGIOUS
TOLERANCE

A. Profile of Getasan Village, Getasan Subdistrict, Semarang

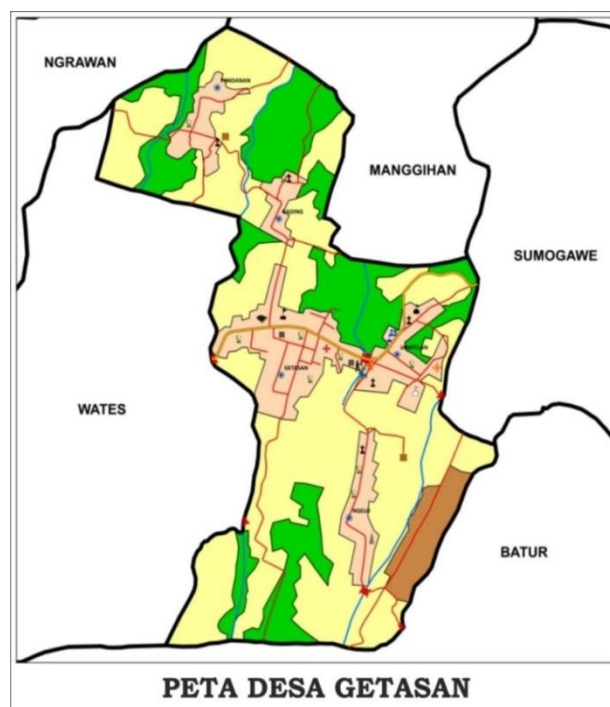
1. Geographical Location of Getasan Village

Getasan Village is one of 13 villages in Getasan Sub-district, Semarang Regency, Central Java Province. The area of Getasan Village is 260.20 hectares consisting of 86.733 hectares of land, 173.467 hectares of mountains, and has an altitude of 1,100 meters above sea level (DPL). The village is a sub-district town that has many public facilities such as a Community Health Center (PUSKESMAS), Post Office, Religious Affairs Office (KUA), Mosque, Church, Vihara, Bank, Minimarket, Market, Sub-district Office, Sector Police Office (POLSEK), Military Rayon Command Office (KORAMIL), and other government offices.

Based on 2021 Sustainable Development Goals (SDGs) data, Getasan Village has a population of 2,973 people consisting of 1,597 men and 1,376 women. Data on the number of Muslim residents is 1,841 people, 658 people are Christian, 439 people are Catholic, and 35 people are Buddhist. Data on the livelihoods of the majority of the population of Getasan Village is farming, totaling 742 people, and others earn a living as entrepreneurs, employees, traders, civil servants (PNS), retirees, and the rest are students/not yet working. Getasan Village consists of five hamlets, namely Pandanan Hamlet, Gading Hamlet, Getasan Hamlet, Jampelan Hamlet, and Ngelo Hamlet. In addition, the village has 13 neighborhood associations (RW) and 3 community associations (RW).

Getasan Village as a plantation-producing village, agriculture and has many tourist destinations so there is also a lot of potential that can be processed and developed in this village, with the formation of Village Owned Enterprises (BUMDes) Sido Makmur as a forum for community empowerment by developing businesses that have been pioneered by the Getasan village community.

Picture 1 Getasan Village Map



(Source: Getasan Village Documents)

Getasan Village is one of 13 villages in Getasan Sub-district, Semarang Regency. The topography of Getasan Village is mountainous, located on the slopes of Mount Merbabu, 1100 meters above sea level, so the air temperature tends to be cold. The total area of Getasan Village is 260.20 hectares, consisting of 86.733 hectares of plains, 173.467 hectares of mountains, and 260.20 hectares of land.¹

2. Demographic Data of Getasan Village

a. Total Population of Getasan Village by Gender

¹ Desa Getasan Sidang, "Data SMARD Desa Getasan Sidang tahun 2020."

The population of Getasan village, Getasan sub-district, Semarang district in 2021 is 2,973 people. The composition of the population by gender in 2020, the male population is smaller than the female population. The male population is 1,376 people and the female population is 1,597 people. Here's the breakdown:

Table 1. 1 Getasan Village Population by Gender

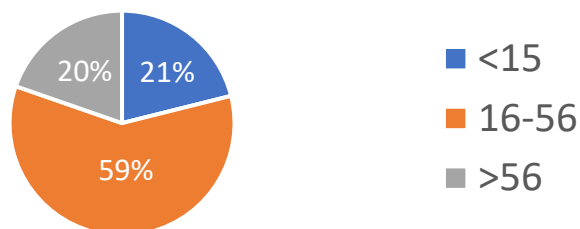


No	Gender	Total Population
1	Male	1.376
2	Female	1.597
Total		2.973

(Source: Getasan Village SMARD Data)

b. Total Population of Getasan Village by Age

Table 1. 2 Getasan Village Population by Age



No	Age	Total Population
1	< 15 Years Old	590
2	16 s.d 56 Years Old	1.837

3	> 56 Years Old	546
Total		2.973

(Source: Getasan Village SMARD Data)

Referring to the table above, it can be explained that the population of Getasan Village is divided into various groups, including the unproductive population group, the productive age population group, and the non-productive age population group. The unproductive population group is the population that has an age below 15 years. The population at that age is said to be a population that is not yet able to produce goods or services in labor activities. The productive age population group is a population with an age range of 15-64 years.

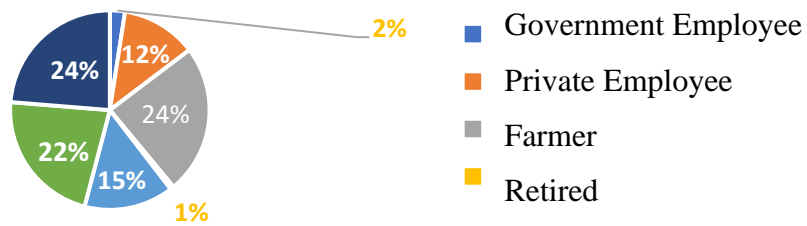
The population at this age is considered capable of producing goods or services in the labor process. While the population group at the age of more than 64 years is classified as a non-productive population because it is considered unable to produce goods or services and their lives are borne by families or local residents who are classified as productive age.²

c. Number of Getasan Village Residents by Type of Work

The dominant profession in Getasan village, Getasan sub-district, Semarang district, is farming. In addition to farmers, Getasan villagers also work as government employees, private sector employees, farmers, retirees, and entrepreneurs. The following is the total population of Getasan village by occupation:

² Desa Getasan Sidang, "Data SMARD Desa Getasan Sidang tahun 2020."

Table. 3 Getasan Village Population by Type of Work



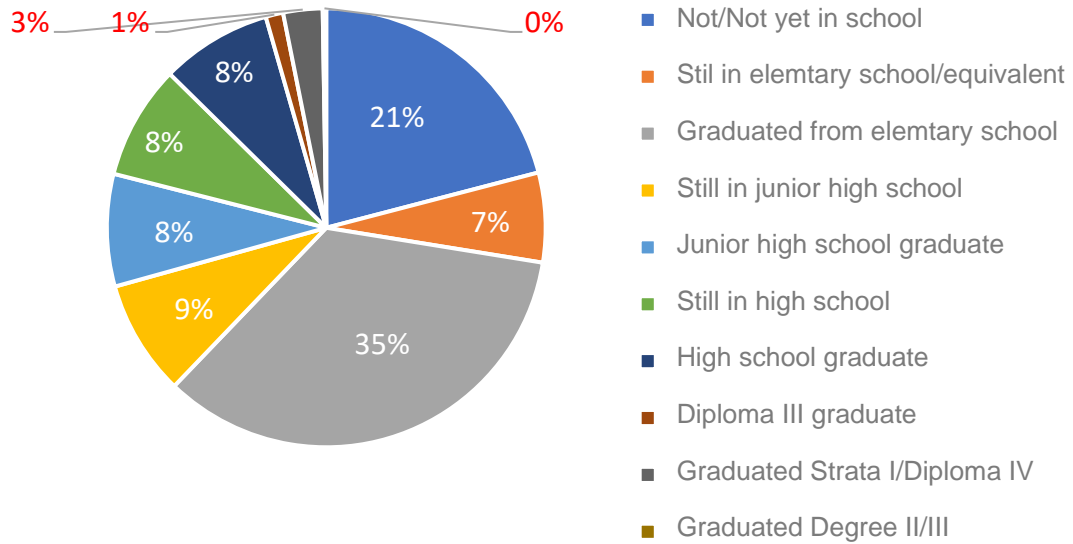
No	Work	Total Population
1	Government Employee	76
2	Private sector employee	380
3	Farmer	754
4	Retired	18
5	Self-employed	451
6	Not Employed	558
7	Others	736
Total		2.973

(Source: Getasan Village SMARD Data)

Referring to the table of occupations above, the majority of Getasan villagers work as farmers. The total number of people in this village is 2,973. According to the demographic data of Getasan village, the number of people who have jobs is 2,415, while the number of people who are not working is 558.

d. Total Population by Education

Table 1. 4 Getasan Village Population by Education



No	Education	Total Population
1	Not/Not yet in school	519
2	Still in elementary school/equivalent	205
3	Graduated from elementary school/equivalent	1.075
4	Still in junior high school/equivalent	264
5	Junior high school graduate/equivalent	257
6	Still in high school/equivalent	261

7	High school graduate	254
8	Diploma III Graduate	40
9	Graduated Strata I / Diploma IV	90
10	Graduate Degree II/III	8
Total		2.973

(Source: Getasan Village SMARD Data)

Referring to the table above, it can be concluded that the majority of Getasan villagers have received education at the elementary, junior high, high school, and even college levels.³

3. Economic Condition of Getasan Village Society

Getasan Village is a village with extensive agricultural land. The majority of Getasan villagers support their lives by farming or gardening. Getasan Village, which is located on a mountainous plateau, makes this area fertile, making it very suitable for farming and gardening. The economic condition of the society of Getasan village is classified as middle to lower class because the majority of the community does not have a fixed income that can guarantee their survival every month.

Currently, some people in Getasan village have become entrepreneurs by establishing MSMEs that process various kinds of products from local plantations and livestock, which are processed into food, snacks, and even drinks that become typical souvenirs of Getasan Village. As said by one of the UMKM owners Mrs. Darmi:

³ Desa Getasan Sidang, "Data SMARD Desa Getasan Sidang tahun 2020."

Alhamdulillah Mas, since the existence of BUMDes Sido Makmur, Getasan residents, especially those who have UMKM, have been accommodated and have increased production and sales. Because BUMDes has made the UMKM center building a means of selling our products.⁴

Some become permanent or honorary teachers in private schools to support the family economy. Getasan Village is a large village, so the work they do also varies. Although they work in heterogeneous professions, farming, and gardening are still professions that must be carried out by Getasan Society Village.

B. Socio-cultural Conditions of Getasan Village Society

The society of Getasan Village, Getasan Sub-district, Semarang Regency, is located between Salatiga City and Magelang Regency. The sub-district, which is located on the slopes of Mount Merbabu, has a variety of religious beliefs, including Muslim, Christian, Catholic, and Buddhist. Despite their different religious backgrounds, Greek Society Village strongly upholds the values of unity and integrity. Without any sense of hatred, they get along well with each other. For them, religious differences are not something that hinders or disrupts their lives.

As in rural communities in general, social values and solidarity are still cultivated during community life. Most of the people in Getasan Village, Getasan Subdistrict, Semarang Regency are Muslims. However, tolerance between religions is very high. This is evidenced by the many community activities that involve all parties and do not see religious differences. In addition, the values of togetherness and mutual cooperation are also very much embedded in community life. This is expected to create harmony in life and religion and can realize a peaceful life.

Many social activities and mutual cooperation are often carried out by Getasan Society Village, Getasan Subdistrict, Semarang. For example, when a

⁴ Wawancara dengan Bu Darmi, pada tanggal 25 Januari 2023

resident has a celebration, other residents help. In addition to assistance in the form of material as well as in the form of labor. When a resident dies, other residents come to visit, mourn, and help with other needs at the funeral home. One other activity that involves all levels of society is *sambatan* (cooperation).

Sambatan is one of the traditions that until now has maintained its existence in the Getasan society "*sambatan*" which means *Sambat* is asking for help or assistance to others. The tradition of *sambatan* is asking for help from the surrounding community, and has needs such as building, repairing the roof of a house, carrying out celebrations, and other needs that require the help of many people. *Sambatan* is another term for cooperation and *sambatan* activities are very helpful for the community, especially for people who are building houses, musholla or mosques, and for the common good. A sense of belonging will grow in the hearts of the community and create togetherness in facing life. This is one of the mutual cooperation cultures that has become a unique tradition in Getasan Village, Semarang Regency, which always prioritizes high solidarity, living in harmony, peace, and comfort.

In addition to social activities, Getasan Society Village, Getasan Subdistrict, Semarang Regency also carry out religious activities, one of which is when a resident dies following *yasinan* or *tahlilan*. And *yasinan* on Friday night is accompanied by *Dzibaan* or *berjanjenan*. Another religious activity is reciting the Quran. This recitation activity is carried out by children, in general, they have attended TPQ since the age of 4-12 years. One of them is the atmosphere of the Quran education park at Mr. Yaman's house (head of TPQ in Getasan village, Semarang Regency) which is named TPQ Taman Firdaus. Every time after praying Maghrib the place is always crowded and filled with the chanting of the holy verses of the Qur'an read by children who are studying religious knowledge (reciting the Qur'an and Iqro').

At TPQ Taman Firdaus, the teaching program implemented by Getasan Hamlet is to carry out the following method:

1. Learn Tajwid
2. Learn to write Arabic letters

3. Memorizing short surahs and prayers for Salat and,
4. Finally, children are taught storytelling about the Prophet who can be imitated and taken lessons by children.

Teaching and learning activities in Getasan Hamlet start from after Mahgrib at 18:30 WIB until Isha at 19:30 and the time for learning is about 1 hour. Where children learn the mastery of reading Iqro' and the Koran.

In the government structure of Getasan Village, there is one hamlet with diverse places of worship, namely Ngelo Village. This hamlet has a population of 607 people and 3 beliefs, namely Islam, Buddhism, and Christianity. This hamlet also has 4 places of worship that are located close to each other. For example, mosques, prayer rooms, monasteries, and churches are located along the village entrance road.

Although having places of worship close together does not make the people of Ngelo Hamlet only prioritize their religion, but the people of Ngelo Hamlet always teach them to be tolerant between religions. One example is participating in the construction of a place of worship that is not their religion. Another example is participation in discussing the progress of Ngelo Hamlet with the Waste Bank community called Koping. This should be used as an example to continue to foster a sense of tolerance between religions so that the community in it becomes harmonious, safe, peaceful, and peaceful. Not only that, there is also an example of interfaith tolerance in the life of the nation and state without leaving the teachings of their respective religions. When commemorating Religious Holidays, for example, Muslims who are celebrating Eid al-Fitr or Eid al-Adha, then non-Muslim communities participate in guarding places of worship.

The purpose of guarding every day of religious celebration is so that the Muslim community can celebrate with focus, calm, and peace. Thus, when commemorating the Great Day of Vesak, the Muslim and Christian brothers and sisters who guard the monastery are expected to be calm and peaceful so that those who are celebrating the big day can be calm and peaceful.

Not only guarding, but after the worship event is over, people who do not celebrate visit people who celebrate holidays even though they are not together. This kind of activity aims to congratulate and greet each other. Thus, we can tolerate among the community and also the village government so that it can be a model for other regions so that it can reduce the number of intolerance that occurs in Indonesia.

C. Understanding of the Society of Getasan Village, Getasan Semarang Subdistrict on the Teaching of Tolerance Practice in QS. Al-Kafirun verse 6

Understanding Qur'anic verses is something that can be an obligation for a Muslim. The verse of the Qur'an is a text that cannot speak for itself. The text of the holy verses of the Qur'an requires a rule and science to understand it. According to Ricoeur, understanding the text is not only understanding the meaning contained in the text, but also through the text can reflect the meaning of our lives, because the text refers to life, outside the text. The meaning of the text can lead to philosophical reflection.

Thus, the purpose of formulating the rules of Qur'anic interpretation is to explain the methods, methods, and principles that can be used as a reference for interpreting most of the verses of the Qur'an. Although the forms of words, language styles, and descriptions used by the Qur'ān vary in each group of descriptions, each of them can be referred to as the general rules of interpretation.

Steps or methods in understanding the verses of the Qur'an, especially the verses of tolerance, according to Zuhairi Mishawari in his book Qur'an and the book of tolerance said that quantitatively the Qur'anic verses that teach tolerance are 300 verses, while the verses interpreted as encouraging intolerance are about 176 verses.

Understanding and interpreting tolerance verses carried out by several figures or people who are experts in this field, in Getasan Village, Getasan Semarang District is a form of experience or reflectivity and application in

society every day. As said by philosopher Ricoeur: "Because we must understand to believe, and we must believe to understand."

One of the verses of the Qur'an that they use as their guide is the sixth verse of Qs. Al-Kafirun which reads :

لَكُمْ دِينُكُمْ وَلِي دِينِي ٦

It means; for you is your religion, and for me, my religion."

Of the hundreds of verses that encourage tolerance, the preachers and Islamic religious leaders choose this verse which is always preached to invite tolerance. In the traveling *yaasinan* activity which is a routine activity once a week, with Getasan society village. Mr. Suwarlan, who is an Islamic religious leader as well as the village head, always gives a *muqodimah* or lecture saying that "when we live side by side with society we also need other people too, when we work together we are not only Muslims, we must be tolerant of how to worship each other. The worship that a person does depends on their respective beliefs. In this case, we cannot follow or intervene."

Subject 1

Regarding one of the tolerance verses that preachers always preach here, (Getasan village) the verse above is about two things related to relationships with Allah or their respective gods and relationships with humans or we can call them *Hablu min Allah and hablu min Nas*. In human relationships with their gods we may remind, but a person's personal experience in the form of worship is different, it can be said that some residents have the flow and opinion that remembering Allah alone is one form of worship to Allah.

From the case above we cannot interfere because they already have an absolute opinion that cannot be changed, indeed this is one of the duties of the preachers in straightening out these opinions, but if this has become their daily life, we Getasan villagers only tolerate and respect as long as it does not affect other communities.

One of the meanings of tolerance is respecting other people's beliefs or opinions. In terms of creed, we cannot force someone's will to follow as we do in general, because of the experience of a person's heart in facing the Divine in different ways, but in Islam, there are sharia (provisions) to worship Allah.

The verse above can be interpreted as tolerance in two ways, namely in the field of faith, we tolerate with a sense of trust not to follow. Or it can be said that it is based on or reasons for respecting making us have to believe in their aqidah, the second is tolerance in the field of *muamallah*, as long as they are still based on the Qur'an and sunnah and do not disturb others we respect them to do. This verse also teaches us to be open-minded and indifferent to maintain the tawhid of each one.⁵

Subject II

This tolerance verse is the same as the verse that I often teach and explain at TPQ Taman Firdaus in Getasan hamlet, I chose a piece of verse 6 from Surah Al-Kafirun which reads:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦

It means; for you is your religion, and for me, my religion.

Why is the above verse one of the materials for learning the Qur'an to children? Because tolerance education must be given from an early age. From this, it is hoped that children will have a sense of awareness and sensitivity to the environment that they live in a different and diverse society. This difference and diversity teach them to have each other and a sense of unity.

Although this verse seems to teach mutual indifference to others, but by understanding and interpreting this verse with personal experience, a beautiful meaning will emerge, namely tolerance that cares for each other and invites unity in goodness. We give freedom of expression and expression of opinion.

Furthermore, in learning, we also provide a question and answer session so that they can understand and understand the teachings of others and strengthen their respective beliefs. Because most of them are still children we

⁵ Wawancara bapak Podo sebagai Mudin desa Getasan, 13 Maret 2023

only give basic lessons in tolerance and interpret the verse. Such as accepting other people's opinions, not discriminating against social status, or even choosing friends, as well as children's actions that can be rewarded according to their respective deeds.⁶

Subject III

As a religious figure in Getasan Village, I am arguably new to the village, maintaining harmony and respect for others has become commonplace in village life. But maintaining the bonds of brotherhood that are plural and diverse in a village is not easy. In a village, there is usually only one group or sect or religion and then they will be related to each other.

Interpreting the verses of tolerance is not an easy thing, if we are dealing with people who are slightly different from us, it will affect the meaning of tolerance itself. One of the verses that becomes a guideline is Al Kafirun 6. In this verse, I explain to the community that the meaning of tolerance in the field of belief does not exist. Because Allah himself says in Q.S Ali Imran verse: 19 as follows:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ

Meaning: Indeed, the religion (that is acceptable) in the sight of Allah is only Islam.

Recognizing the existence of other religions is also a human obligation, Rosul SAW has taught us about tolerance which we can see in the Madinah charter. But when offered to worship other religions he refused subtly, this is one form of tolerance that he taught and also taught me during the recitation hours in Getasan village.

How to understand the verse above is not only preached, but by applying it in the surrounding environment, so that it will have a positive effect. The tolerance verses above are a concept in the order of life, for example in Q.S Al Baqarah verse: 256 teaches us about freedom in choosing a religion,

⁶Wawancara bapak Yaman (ustadz dan ketua TPQ Taman Firdaus dusun Getasan),14 Maret 2023.

but I still emphasize that the religion that is pleased by Allah is Islam. Furthermore, the meaning of tolerance verses also teaches how to get along with different societies and invites unity. This is related to *muamallah* tolerance, although after maghrib I teach mothers to recite the Koran but also give advice to them so that there is no discrimination between us all. Whether he is different in religion, sect, or community organization, let differences be a blessing in life, especially in Getasan village.⁷

Subject IV

Allah SWT teaches and encourages mutual respect and recognizes the existence of other religions. In Q.S Al Baqarah verse 256, Allah gives freedom to mankind to choose religion and determine the direction of their life goals, and if we tell other people or neighbors like us what our position is. Allah is merciful and forgiving, if he wants to repent and wants to convert to Islam then we should immediately welcome our brother with open arms, teach and guide him.

Living side by side with people who do not share our beliefs is a blessing from Allah that Allah shows us to care for each other and tolerate others even though they are different from our beliefs. If we are able to invite them to the straight path with the rahmah and mauidzoh method, it will be a beautiful reward for us.⁸

From some of the subjects used as sources of information, researchers can understand that not all meanings of tolerance have to be positive, namely mutual respect and care, but sometimes tolerance is also influenced by several factors which will then lead to other meanings such as the meaning of tolerance in the form of passive indifference.

⁷ Wawancara bapak Sriyono Tokoh agama dusun Getasan dan ketua BATKO TPQ, 13 Februari 2023.

⁸ Wawancara dengan Bapak H. Supono tanggal, 14 Februari 2023

D. The Practice of Tolerance of Getasan Village Society, Getasan Semarang Subdistrict in Daily Life

In observations made by researchers, the Getasan village community is one of the villages that has become a model village and one of the strong roots for building peace and the integrity of the Republic of Indonesia. The integrity of the Republic of Indonesia can be likened to a tree, the roots are the villagers then the trunk is the urban population and the top is the Indonesian government.

The pattern of life of Getasan villagers and a conducive place can influence the social process of the development of religious life and its influence on daily socio-cultural life. Getasan Village has become one of the model villages in building strong tolerance. With the conditions of a place or village that is very conducive is one of the factors that make their thinking clear and away from a selfish prejudice within themselves and provide a sense of discomfort for others.

In a pluralistic and diverse life, they still embrace and live together in times of sorrow and joy. Mr. Kaor-Kesra (people's welfare) or who is usually called by residents as Mr. Mudin said that the people of Getasa village are pluralistic, in living amid plurality and plurality we must always maintain internal harmony within each religion, harmony with different inter-religious communities, harmony of people or religious communities with the government. Everything is under the auspices of harmony and happiness regardless of whether they are rich, poor, their religion, or sect. In terms of community service, we never discriminate, because all people have the right to be served and we respect each other. One form of tolerance is when a non-Muslim community dies, they can use the NU car to deliver the body.⁹

However, this is inseparable from the figure of the leader of the Getasan village head, who has led Getasan village for two periods peacefully with his very nationalistic thinking. This can be seen in holding *Halal Bi Halal* events. He brings in preachers who have a nationalistic ideology, not those who only

⁹ Wawancara dengan Bapak kaor Kesra desa Getasan, tanggal 15 Maret 2023

give lectures that are one-sided towards one sect. Why is that? As he said, "Getasan village is different from other villages in general, we are in this one event to strengthen the tolerance and harmony of the village as an education for all circles and as the root of the unity of the Republic of Indonesia".¹⁰ Not only that, with the existence of the Religious Harmony Forum (FKUB), in his spare time he invited religious leaders to dialogue together not to discuss the truth of their respective religions, but to exchange ideas with one of the themes of security and interfaith harmony.

Living in a place with various ethnicities, cultures, customs and even religions is a blessing from the creator and teaches people to live lues or flexible and remain introspective. Cultural customs cannot be fought because they have been rooted from generation to generation.

However, on the other hand, customs and culture are also used as a medium for Islamic preaching as taught by the Walisongo Sunan, they do not discard all customs and culture, however, they enter and fill with Islam, this is one form or way of tolerance taught by Dai in Getasan village.

People who are still fanatical will not be able to survive if they only continue to fight against the flow of culture and bring their thoughts to change the village. From this, getasan society then tolerates each other in the form of family and belonging to each other.

Living with *bungah-susah* (good and hard) is not easy to do in all places, even in villages or cities. What is meant by *bungah* is happiness as exemplified by Mrs. Jasmini, one of the non-Muslim Getasan villagers, who said that "If I give food to my neighbors, they will accept it, but I also know the types of food that they think are haram. So I only give vegetables or typical market food. And if there is community service or *infaq shodaqah* I also often participate because the teachings of love also give each other not only receive."¹¹

According to one of the next-door neighbors, they do not hesitate to give or receive either in the form of materials, invitations, or meals. Because

¹⁰ Wawancara dengan Bapak Suwarlan (Kades desa Getasan), 11 Maret 2023

¹¹ Wawancara dengan Ibu Jasmini, 14 Maret 2023.

giving, accepting, and attending invitations are not only the right of Muslims but also the right of every human being.¹²

According to Mr. Sukardi (Chairman of Rt 01/04) said that "we live in diversity and diversity in a village, we must be introspective people, if there are activities that are mutual cooperation, we try to take part and if there is a celebration whether he is rich or poor, different religions or sects we help each other, respect and respect for others and care for others is a characteristic of village life."

In terms of service, we are open to each other and if there is a problem, we RTs also have a gathering every Friday night and also one of them we have a discussion with Mr. Podo as one of the Islamic religious leaders in Getasan, precisely in Ngelo village, we have a dialogue and deliberation there.

For fellow Muslims themselves, if they do not have a sense of tolerance and respect for other people's streams, there will be a division, as in the example of singing *sholawat* after the adhan as a filler for the pause between the iqamah, there are also differences between dukes with one another, however, because the residents already know that the teachings they adhere to do not allow this and if they want to say *sholawat* after the adhan they do not use the speaker above but the bottom speaker which can only be heard by residents around the mosque and the mosque environment, this is one form of tolerance with fellow Muslims, which previously this had been disturbed and even heard by the head of the village until finally a policy was made to turn down the volume of the speaker or not put the sound into the sound source above but below.¹³

Then what is meant by *Susah* is that if there is a disaster such as an accident, illness, or death, the community participates in visiting sick people who are treated at the nearest hospital. Meanwhile, if there is a death of a non-Muslim person, the Muslim community also participates in *takziyah* and mutual cooperation to help prepare for the funeral, organize and provide a

¹² Wawancara dengan mbah Dami, 15 Maret 2023.

¹³ Wawancara dengan Bapak Suyono, 17 Maret 2023.

place, arrange chairs to help deliver the body to the grave. Because they all belong to each other and are related to each other.

In addition, a form of mutual respect between fellow religious believers is by conveying congratulations on the celebration of each religion's holiday. As has become a tradition of the Indonesian people that has been done for many years, when Muslims celebrate Eid al-Fitr or Eid al-Adha, non-Muslims congratulate their Muslim brothers and sisters and vice versa. Not infrequently also among those who share the happiness of Muslims who are celebrating Eid al-Fitr or Eid al-Adha by sending Eid parcels in the form of cakes or food and others, even some non-Muslim brothers and sisters also give *Pecingan* (angpau).

Likewise, when people of other religions, such as Christians, Buddhists, and others are celebrating their respective religious holidays, Muslim Indonesians give the same respect as when Indonesians are celebrating their big day. And it has become a habit, when commemorating Religious Holidays, such as Muslims who celebrate Eid al-Fitr or Eid al-Adha, then non-Muslim communities participate in guarding places of worship.

The purpose of guarding every day of religious celebration is so that the Muslim community can celebrate with focus, calm, and peace. Thus, when commemorating the Great Day of Vesak, the Muslim and Christian brothers and sisters who guard the monastery are expected to be calm and peaceful so that those who are celebrating the big day can be calm and peaceful.

The practice of tolerance can also be seen in the Saparan tradition. Saparan is an activity carried out to express gratitude and pray together to God Almighty for the blessings that have been given to the ummah and ask for protection from disasters, calamities, or unwanted things. In this Saparan event, each hamlet has a different series of events. However, the core events are the same: cleaning the graves or Punden of ancestors, sending prayers for the spirits of ancestors and a joint feast by bringing tumpeng. After that, there are additional events such as reog art, dance, wayang kulit, etc.

The form of tolerance is very visible when the Kenduri session in the Saparan tradition is led by several religious leaders, namely Pak Modin to leads the Muslim prayer, the priest leads the Catholics, and the Bikku leads the Buddhists. All existing religions are united in harmony following the Saparan Kenduri event. Each head of the family or each family brings a tumpeng to be eaten together after the Kenduri event. Before the Kenduri event begins, they accompany the Tumpeng and Uborampe or equipment around the village, intending to invite residents and intend to repel *bala'* or calamities in the village.

After arriving at the hamlet head's house, they pray according to their respective beliefs without excluding or disregarding other religions. All residents unite to enjoy tumpeng together. Residents do not differentiate between tumpeng brought by Muslims and non-Muslims. They exchange side dishes, taste the tumpeng brought by others. asking God for protection from disasters, calamities or unwanted things.

The practice of tolerance in Getasan is also very visible when there is a *Halal bi Halal* event which is usually held after Eid al-Fitr, namely H+5. As with Halal Bi Halal in general, which brings in preachers and tambourines as a complement. But in the event not just any preacher can preach in Getasan village, and must go through selection by the village head.

Given the multi-religious nature of the event, the village head selected a preacher and only preachers with high nationalism were allowed to preach at this event. All residents came without exception, because according to the village head, *Halal bi Halal* is not an activity for Muslims only. Because the essence of halal bi halal is to accept, give and apologize and empty each other's sins.

Apologizing and keeping in touch is the right of every human being, this is the correct assumption about halal bi halal which they think that *halal bi halal* only belongs to Islam. However, apologizing and forgiving is also one of the teachings of love as also taught by Catholicism.

Apologizing does not have to wait for the holidays because you do not know when death will pick up. In choosing the time for this event because after the holidays all community members who are far away can gather with family, neighbors, and relatives. This event was chosen to enliven Getasan village for all circles. Togetherness and mutual care even though they are different are maintained for harmony, security, and peace. If there is friction, it will not last long, because they are open to each other and want to discuss with each other.

CHAPTER IV
ANALYSIS OF THE UNDERSTANDING OF THE SOCIETY
OF GETASAN VILLAGE, GETASAN SUB-DISTRICT,
SEMARANG AND ITS IMPLEMENTATION IN RELIGIOUS
TOLERANCE

A. The Understanding of the Society of Getasan Village, Getasan Semarang Subdistrict on the Practice of Tolerance Teachings in QS. Al-Kafirun Verse 6

Basically, understanding something means that someone can explain, defend, apply, differentiate, suspect, explain, interpret, predict, determine, expand, conclude, analyze, give examples, rewrite, clarify and summarize. This indicator shows that understanding contains a broader or deeper meaning than knowledge.

Therefore, understanding is not words and responses or imaginary images or memories, but a result of knowledge about aspects of reality. Like a religious figure who understands the limits of Islam in tolerance between religious communities in Getasan Village.

For Getasan society, the Qur'an is something that is highly appreciated and upheld. This appreciation can be seen explicitly when the Qur'an is perceived exegetically, starting from being read, understood, and then taught. One of the concrete indications of the exegesis reception is the existence of a routine recitation of mothers who often make the verses as the main source of the content of their lectures. This can be categorized in the reception of exegesis of the Qur'an because in addition to the Qur'an being read, understood and taught, this teaching is carried out to explore the blessings of life, happiness of life, and peace of life.

The teaching of the tolerance verse that is used as the motto of the life of the Getasan village community in Q.s Al-Kafirun verse 6 is a very polite

concept of tolerance. Doing each activity in accordance with the sharia or regulations of each religion. Religion and belief are the consumption of the heart and are subjective, so people can be free to express according to their way, this is one form of tolerance in the field of faith in Getasan village, they can only respect and tolerate others. Meanwhile, the teachings of the verses about tolerance are used as a guide for Getasan society village in the daily practice of tolerance. Those who do not understand the verses of the Qur'an can understand it by reciting the Quran and attending the scheduled *majlis ta'lim*.

In one of his recitations, *ustadz* Yaman delivered a lecture on the importance of religious tolerance in society. According to *ustadz* Yaman, religious diversity is an asset of the Indonesian nation that must be maintained and cared for together. Indonesia has officially recognized five different religions, namely Islam, Catholicism, Protestantism, Hinduism and Buddhism. Therefore, it is fitting that every citizen is obliged to respect and appreciate adherents of other religions. The attitude of not differentiating each other, and freeing people of other religions to be able to comfortably worship each other, is the key to the implementation of religious tolerance.

In Surah Al Kafirun Verse 6 which reads, *Lakum Dinukum Waliyadin* and is interpreted as, "For you your religion, and for me my religion" it is clearly stated that there is no compulsion in embracing Islam. In fact, Islam is a cool and peaceful religion. Of course, religious tolerance is needed to be able to realize this as the purpose of Islam as *Rahmatan Lil A'lamin* or a religion that is a blessing for all nature.

Islam instructs its followers to be tolerant (*tasamuh*), which is an attitude of mutual respect among fellow creatures. Islam also recognizes the existence of beliefs outside of Islam, but we are also commanded to continue to do good to others even though they are of different religions. Therefore, at the end of his talk, *Ustadz* Yaman invited Getasan society to always tolerate respect for each other among fellow religious people.

Thus the lecture delivered by *Ustadz* Yaman refers to Surah Al-Kafirun verse 6 as evidence that the Getasan society perceives the Qur'an exegetically.

For Getasan society, the Koran is not only used as a holy book that is read, upheld and sacred just like that, but also interpreted and understood the messages contained therein. Every event of the community's understanding of Ustadz Yaman's explanation that the community tries to apply in everyday life.

Examples of tolerance in the field of *muamalah* such as tolerance between religious communities and tolerance between religions have been regulated in sharia, as interaction between Muslims with non-Muslims must be built on three main foundations including:

1. *Al-wala' dan al-Bara'*

Al wala' is the love of Allah, the Prophet and his Companions, as well as all Muslims who believe in Allah and help them to uphold this noble religion. While *al bara'* is the opposite meaning of *al wala'* whether from among the disbelievers, polytheists or hypocrites.

2. Be kind to them
3. Preach

Another example is in the ethics when greeting, we are not encouraged to start the greeting first to non-Muslims, but on the contrary if they give the greeting then we should answer the greeting to them as Allah says Q.S An-nisaa verse: 86

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ٨٦

It means; If you are given honor with something, then return that honor with something better than it, or return that honor (with something similar) indeed Allah takes everything into account.

The form of tolerance as above has been practiced by Getasan villagers, they greet each other, but for Muslims in Getasan village if they want to greet non-Muslims by saying *kulo nuwun* and greetings it has become a culture in Getasan village every time they visit. They ask each other about their situation and give to each other even though they are also aware that they are different in religion. Because they are different in the field of belief, they respect their ways and forms of worship as long as they do not disturb or disturb other worshipers.

The Messenger of Allah (peace and blessings of Allah be upon him) said: "This is what Abu Hurayrah narrated to us from the Messenger of Allah (peace and blessings of Allah be upon him), then he mentioned several Hadiths, among which the Messenger of Allah (peace and blessings of Allah be upon him) said: "I have more right over 'Isa son of Mary than all people in this world and in the Hereafter," the Companions asked: "How is that, O Messenger of Allah?" he said: "The Prophets have one father (Adam), their mothers are different but their religion is one, and between me and 'Isa there is no Prophet." HR. Muslim: 4362

The hadith above, explains that Islam strictly prohibits hurting non-Muslims, but Islam prioritizes tolerance both in worship and in society. In this case, the Rosul was once reprimanded directly by Allah when he sided with the Anshor Muslims and blamed his Jewish opponents before he investigated and researched to perfection in the case of theft of clothing.

Tolerance is one of the main assets in preserving national unity, supporting and succeeding development, and eliminating gaps. Inter-religious relations are based on the principle of good brotherhood, cooperating to face enemies and defending the suffering or minority groups.

B. The Implementation of Interfaith Tolerance Practices in Getasan Village, Getasan Subdistrict, Semarang

Getasan Village is one of the villages with a lot of diversity starting from customs and traditions to religion and community organizations. A diverse life and living in a rural area becomes interesting and challenging for someone, introspection and mutual care or respect for others must be the main foundation in socializing and living life.

The tolerance that is always practiced in Getasan village is one of the good examples of villages fostering the harmony expected by the Indonesian nation. Early awareness that they coexist and live in an atmosphere or scope that is very diverse traditions and religions that are still thick and respected by the ancestors and the surrounding community.

If someone new enters this village, they will surely be amazed at the expanse of rice fields and the people who live side by side, not discriminating against each other even though their beliefs are different. Getasan society members with their habits such as in their respective activities in a way of mutual cooperation regardless of religion, race, skin, rich and poor, and even position. All residents consider the same and have their own rights that must be served and respect the rights of others.

They understand tolerance as the main foundation in building interfaith harmony, tolerance does not have to be interpreted with a sense of indifference to the attitudes or opinions of others, but tolerance is to respect and provide solutions in opinions and justify the existence of other religions besides Islam and respect for the flow they profess as long as it does not change the beliefs of others and disturb or disturb other people's worship.

Giving and receiving each other either in the form of material or services is common for Getasan society, as exemplified by Mrs. Jasmi (non-Muslim residents) with Mbah Dami (congregation of majlis ta'lim Adz-Dzikro) they give each other news or food even though it is vegetables from rice fields or others. Living in a village full of traditions and complete with five religions is unique. In living anywhere, especially in the village, especially Getasan village, we must often keep our word and watch ourselves, we can have an opinion because it is the right of every human being.

One way to introduce tolerance is through education, both in formal and informal education. In formal education when starting lessons at elementary school (SD) by not chanting prayers but in their hearts and according to their respective beliefs. Whereas in informal education tolerance is taught by the head of TPQ Getasan village who is also an *ustadz* at TPQ Taman Fisrdaus not only learning the Qur'an, but also holding a small discussion and learning together from that they will ask and express all their experiences and he answers lightly just teaching them the importance of tolerance in everyday life because all the actions done now will have an impact later on.

Tradition and culture are highly respected, as are religious beliefs, we cannot compartmentalize a person's beliefs and convictions. One example is “sambatan” the traditions that until now has maintained its existence in the Getasan society "*sambatan*" which means *Sambat* is asking for help or assistance to others. The tradition of *sambatan* is asking for help from the surrounding community, and has needs such as building, repairing the roof of a house, carrying out celebrations, and other needs that require the help of many people. *Sambatan* is another term for cooperation and *sambatan* activities are very helpful for the community, especially for people who are building houses, musholla or mosques, and for the common good. A sense of belonging will grow in the hearts of the community and create togetherness in facing life. This is one of the mutual cooperation cultures that has become a unique tradition in Getasan Village, Semarang Regency, which always prioritizes high solidarity, living in harmony, peace, and comfort.

The practice of tolerance can also be seen in the “*Saparan*” tradition. The form of tolerance is very visible when the Kenduri session in the Saparan tradition is led by several religious leaders, namely Pak Modin to leads the Muslim prayer, the priest leads the Catholics, and the Bikku leads the Buddhists. All existing religions are united in harmony following the Saparan Kenduri event. Each head of the family or each family brings a tumpeng to be eaten together after the Kenduri event. Before the Kenduri event begins, they accompany the Tumpeng and Uborampe or equipment around the village, intending to invite residents and intend to repel *bala'* or calamities in the village.

After arriving at the hamlet head's house, they pray according to their respective beliefs without excluding or disregarding other religions. All residents unite to enjoy tumpeng together. Residents do not differentiate between tumpeng brought by Muslims and non-Muslims. They exchange side dishes, taste the tumpeng brought by others. asking God for protection from disasters, calamities or unwanted things.

A very famous tradition in Getasan village that can be enjoyed by all religious and cultural groups is *halal bi halal*. *Halal bi halal* is not always only for Muslims but for all human beings.

We will not find in the Qur'an and hadith an explanation of hal-bi halal. The term is indeed uniquely Indonesian, it may even be that its meaning will be blurred among non-Indonesians even though the person concerned understands religious teachings and Arabic.

In terms of law, the word halal is the opposite of haram, haram is something that is forbidden or activities of *mukallaf* that can lead to sin and can result in punishment. Halal, which is contrasted by scholars with the word haram, when spoken in the context of *halal bi halal*, will give the impression that those who do it will be free from sin. Thus, halal things according to the legal perspective make our attitudes that were previously haram or sinful become halal or not sinful. From a legal point of view, this does not support harmony between people.

In terms of language, it is taken from the word *halla* or *halala* which has various forms and meanings according to the series of sentences. Among them are solving problems or difficulties, straightening tangled threads, thawing the frozen or releasing shackling ties. This understanding in terms of language is supported by the Qur'anic aspect and the impressions of the use of the word *halal* in the Qur'an.

From the explanation above we can take that *halal bi halal* is not only forgiving each other but also doing good to anyone, the philosophical essence of halal bi *hallal* events does not have to be limited in time after Eid al-Fitr, but at any time because we don't know when we will die and if there is an error regarding activities with humans, we must apologize immediately, even though the essence of mutual forgiveness and *silaturrahim* is very much under the essence of Eid al-Fitr.¹

¹M. Quraish Shihab, *Membumikan Al Quran fungsi dan peran wahyu dalam kehidupan masyarakat*, Bandung, PT Mizan Pustaka, 2013, h. 504

However, there is a different history or background with *halal bi halal* conducted by Getasan villagers, Getasan Semarang District, this *halal bi halal* container is implemented so that all people can gather together regardless of Muslim or non-Muslim, because it aims to connect and apologize to each other. Why is it chosen after Eid al-Fitr, because when it is viewed from an economic point of view most migrate and only once return home or village to enjoy gathering together not only family but friends and even those who were considered enemies.

Various series of activities in this event such as a grand recitation which is nationalistic considering that Getasan village is a village of pluralism with 4 religions, then the annual *saparan*, and sometimes there is also a dialog between religious leaders by the Religious Harmony Forum (FKUB) routinely carried out to maintain mutual harmony and peace in Getasan village.

One form of dialog conducted by religious leaders is to invite several religious leaders to discuss issues not about beliefs, one of which is the issue of morals or education to build the morals of young people who are increasingly critical. This is the responsibility of religious leaders in Getasan Village.

This is one form of tolerance that exists in Indonesia, especially located in the countryside, in the countryside alone the population has grown up with various diversity of customs, cultures, and traditions as well as the complexity of religions such as Islam, Buddhism, Christianity and Catholicism. From this diversity, it is sometimes feared that there will be conflict between religions if tolerance is not fostered from an early age.

Tolerance and inter-religious harmony are like two sides of a coin that cannot be separated. Harmony has an impact on tolerance or vice versa tolerance results in harmony, both of which are related to each other. Upholding a sense of tolerance, will produce and be able to realize a harmonious life.

True tolerance is not forcing people to swallow something contrary to the core of their beliefs, it would be better if each religious believer holds firm to their respective religious beliefs. So that there is awareness to compete in

goodness, respecting their respective identities,² they are aware of walking in their corridors because there are differences and similarities, for you your religion and for me my religion.

C. The Values of Tolerance Practice

a. Establishment of Mutual Respect and Honour

In the life of the society of Getasan Village, they emphasize mutual respect and appreciation among each other, even though there are many differences in religion, ethnicity, race, culture and so on, thus making community life harmonious and peaceful. This can be seen in the dialog activities between religious leaders by the Religious Harmony Forum (FKUB) routinely carried out to maintain mutual harmony and peace in Getasan Village. One form of dialog conducted by religious leaders is to invite several religious leaders to discuss issues that are not about beliefs, one of which is the issue of morals or education to build the *ahlak* of young people who are increasingly critical. This is a form of mutual respect and respect for opinions between religious leaders.

b. Mutual Cooperation

Mutual Cooperation (Gotong Royong) is an activity that helps or cooperates with each other without distinguishing between one another or differentiating backgrounds, to achieve common goals in society. Togetherness and mutual cooperation that is very inherent in the Getasan Village society is the next form of tolerance practice value. The cohesiveness in various activities that are often carried out by the people of Getasan Village is expected to be able to realize a peaceful and peaceful life.

For example, when a community member has a celebration, other community members participate in helping to make the activity a success, either by providing material assistance or labor. This is better known as "*sambatan*" by the people of Getasan. *Sambatan* is another term for Gotong

²Umar Hasyim, *Toleransi dan Kemerdekaan Beragama Dalam Islam Sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama*, (Surabaya: Pt Bina Ilmu, 1979), h. 265

Royong and sambatan activities are very helpful for the community, especially people who are building houses, *musholla*, or mosques for the common good.

c. Justice

This value is a form carried out by the people of Getasan Village by giving each other their respective rights and obligations based on dignity as human beings so that everyone has the same rights and obligations in carrying out the life of the nation and state. As the village head in conducting community services in the Getasan Village government, he always tries to provide the best possible and fair services to all people regardless of their ethnic, racial, and religious backgrounds.

d. Harmony

This value is formed by the attitude or behavior of the society of Getasan Village which prioritizes aspects of unity and integrity for the realization of harmony between ethnic groups, religions, cultures, races, languages, and others. Basically, in this case, the society of Getasan Village can realize that with an attitude of mutual acceptance, recognition, and respect, it can make them coexist peacefully and prosperously regardless of existing differences.

CHAPTER V

CLOSING

A. Conclusion

Based on the research that has been done on the understanding of Getasan Semarang Village Community towards QS. Al-Kafirun and its Implementation in Religious Tolerance can be concluded as follows:

1. The Getasan village society's understanding of QS. Al-Kafirun verse 6 is a motto and basis for carrying out inter-religious tolerance in carrying out daily life. They understand that the teachings of practicing tolerance in the QS. Al-Kafirun is a form of tolerance that is very polite and wise, not criticizing each other's traditions, customs, sects and even other people's religions. In the study of living Qur'an, especially reception studies, the understanding or response of the community to the verse can be categorized as exegesis reception, with the indicator being the understanding of the community which then manifests in their daily behavior. In this case, the community respects and advises each other in goodness.
2. Implementation of the practice of inter-religious tolerance in the Getasan village society, Semarang in daily life including:
 - a. Respect and respect for opinions and religions. They greet each other every day without any discrimination. Even though they are aware that their beliefs are different and the way they worship God is different, but with the pleasure and hardship (*susah-bungah*) they live in harmony.
 - b. Helping each other mutually in "*sambatan*" which is a tradition of the people of Getasan Village, namely helping each other when one of them is building a house or place of worship.
 - c. Participate in activities to guard places of worship when one of them celebrates a religious holiday. With the aim that those who celebrate the holiday can carry it out safely, calmly and peacefully.

- d. They did not harden their prayers when starting learning at school, but prayed in their hearts according to their beliefs.
- e. Tolerance is the main foundation in building interfaith harmony, tolerance does not have to be interpreted with a sense of indifference to the attitudes or opinions of others, but tolerance is to respect and provide solutions in opinions and justify the existence of other religions besides Islam and respect for the flow they profess as long as it does not change the beliefs of others and disturb or disturb other people's worship.

B. Suggestion

Before concluding, the researcher would like to convey to all audiences who are interested in the themes that the researcher has done, the readers, the next researchers who have a connection with this theme and especially the activists of tolerance and the field of social society and social interpretation. This research can be used as a reference or initial information related to related themes.

With this tafsir research, hopefully, Muslims can be moved to be able to know the meaning of the Qur'an, especially Surah Al-Kafirun verse 6, which will open our awareness of the importance of tolerance between religious believers.

C. Closing

The researcher ends this study by expressing gratitude to Allah SWT, the Lord of the entire universe and everything in it. Because only with His help can researchers complete the writing of this thesis well. Also, do not forget to say *shalawat* to Rasulullah Muhammad SAW the lamp and light of every time. In writing this thesis, the author realizes that there are still many shortcomings, for that the author is very grateful to anyone willing to provide criticism and suggestions.

BIBLIOGRAPHY

- Ahmad, Khursyid, *Menjawab Tuduhan Barat Ketidaktoleransian, fanatismedan Hak Azasi Manusia*, tt.
- Ahmadi, Rulam, *Metodelogi Penelitian Kualitatif*, Cet. Ke-3, Yogyakarta: Ar-Ruzz Media, 2016.
- Alim, Malik *Qur'an Translation*, Retrieved on 9 Juni 2023 from <https://www.alim.org/quran/compare/surah/21/107/>
- Amin, Hulaimin al-, *Pandangan Fethullah Gulen tentang Toleransi Agama*, *Al Majlis Jurnal Dirasat Islamiyah* Vol. 4 No. 1 November, 2016.
- Desa Getasan Sidang, “*Data SMARD Desa Getasan Sidang tahun 2020.*”
- Djoko Pradopo, Rachmat, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya*, Yogyakarta: Pustaka Pelajar, 2007.
- Faisal Ali, Yusuf, *Upaya Tokoh Agama Dalam Mengembangkan Sikap Toleransi Antarumat Beragama (Studi Kasus Desa Sindangjaya Kecamatan Ciranjang Kabupaten Cianjur)*, *UCEJ*, Vol. 2 No. 1, April, 2017.
- Fathurrosyid, “*Tipologi Ideology Resepsi al-Qur'an di Kalangan Masyarakat Sumenep Madura,*” *El Harakah* vol. 17 No. 2 Tahun 2015.
- Hamim et.al, Thoha, *Resolusi Konflik Islam Indonesia*, Surabaya:PT Lkis pelangi Akasara, 2007.
- HAMKA, Haji Abdul Malik Karim Amrullah, *Tafsir al-Azhar* (Vol. 14). Jakarta: Pustaka Panjimas, 1983b.
- HAMKA, Haji Abdul Malik Karim Amrullah, *Tafsir al-Azhar* (Vol. 30). Jakarta: Pustaka Panjimas, 1983c.
- Handoyo et.al, Eko, *Studi Masyarakat Indonesia*, Yogyakarta: Penerbit Ombak, 2015.
- Hasyim, Umar, *Toleransi dan Kemerdekaan Beragama Dalam Islam Sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama*, Surabaya: Pt Bina Ilmu, 1979.
- Katsir, Ibnu, *Tafsir al-Qur'an al-'Azhim* (Vol. 14; H. A. Qutb, Ed.). Kairo: Al-Faruq Al-Haditsiyah, 2000.
- Kementrian Agama RI, *Al Qur'an dan Tafsirnya (edisi yang disempurnakan)*, 2011.

- Kementrian Agama RI, *Al Qur'an dan Tafsirnya* (edisi yang disempurnakan), 2011.
- Kholis Setiawan, Nur, *Al-Qur'an Kitab Sastra Terbesar*, Yogyakarta: Elsaq Press, 2005.
- Kutha Ratna.S.U, Nyoman, *Sastra dan Cultural Studies Representasi Fiksi dan Fakta*, Yogyakarta: Pustaka Pelajar, 2010
- Kutha Ratna.S.U, Nyoman, *Teori, Metode dan Teknik Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar, 2009.
- Leksono, Sonny, *Penelitian Kualitatif Ilmu Ekonomi: Dari Metodologi Ke Metode*, Jakarta: Rajagrafindo Persada, 2013.
- Madjid , Nurcholish, Dkk, *Dialog nyepi 1916 caka umat beragama & Persatuan Bangsa*, Jakarta: PT Penebar Swadya, 1994.
- Madjid, Nurcholish, *Islam Agama Peradaban Membangun Makna & Relevansi Doktrin Islam dalam Sejarah*, Jakarta: Paramadina, 2000.
- Maraghi, Ahmad Musthafa al-, *Terjemah Tafsir al-Maraghi* (Vol. 30; B. Abubakar, Penerj.). Semarang: Toha Putra, 1993.
- MD, Mahfud, *Gusdur Islam, Politik, dan Kebangsaan*, (Yogyakarta: Lkis Yogyakarta, 2010.
- Munib, Muhammad dan islah Bahrawi, *Islam dan Hak Asasi Manusia Pandangan Nurchoish Madjid*, Jakarta:Pt Gramedia Pustaka Utama, 2011.
- Prastowo, Andi, *Metode Penelitian Kualitatif Dalam Perspektif Rancangan Penelitian*, Yogyakarta, Ar-Ruz Media, 2014.
- Quthb, Sayyid., *Tafsir fi Zhilalil-Qur'an di bawah aungan al-Qur'an* (Vol. 24; A. Yasin, Penerj.). Jakarta: Gema Insani, 2002.
- Rafiq al-Banjari, Ahmad, *Tradisi Resepsi Al-Qur'an di Indonesia*. Retrieved on 3 november 2022 dari file:///E:/sarbini damai_Tradisi Resepsi Al-Qur'an di Indonesia, 2015.
- Rafiq, Ahmad, *"The Reception of The Qur'an in Indonesia: A Case Study of The Place of The Qur'an in a Non-Arabic Speaking Community"*, Disertasi Amerika Serikat: Universitas Temple, tt.

- Rafiq, Ahmad, *Teks Dan Praktik Dalam Fungsi Kitab Suci: Sebuah Pengantar*”
*Dalam Living Qur’an: Teks, Praktik Dan Idealitas Dalam Performasi Al-
 Qur’an*. Yogyakarta: AIAT Indonesia, 2010.
- Rahmat, Jalaluddin, *Islam dan Pluraisme Akhlak Quran Menyikapi Perbedaan*,
 Jakarta:PT Serambi Ilmu Semesta, 2006.
- Ridho Dinata, Muhammad, *Konsep Toleransi Beragama*, ESENSIA Vol. XIII No.
 1 Januari 2012.
- Ruslani, *Masyarakat Kitab dan Dialog Antaragama*, Yogyakarta:Yayasan Bentang
 Budaya, 2000.
- S. Nasution, *Metode Riset: Penelitian Ilmiah*, (Cet. VIII; Jakarta: Bumi Aksara,
 2006.
- Shiddieqy (T.), M. H. A., *Tafsier Al-Qur’ânul Madjied “An-Nur”* (Vol. 28). Bulan
 Bintang, 1973.
- Shihab, sQuraish, *Membumikan Al Quran fungsi dan peran wahyu dalam
 kehidupan masyarakat*, Bandung, PT Mizan Pustaka, 2013.
- Sugiyono, “*Metode Penelitian: Kualitati, uantitati, dan R&D*”, Bandung:
 Alfabeta, 2016.
- Suyuthi, Jalaluddin al-, *Asbabun Nuzul: Sebab Turunnya Ayat al-Qur’an* (T. A.
 Hayyie, Penerj.). Jakarta: Gema Insani, 2008.
- Syamsuddin, S., Ranah-Ranah Penelitian dalam Studi Al-Qur’an dan Hadis. Dalam
 S. Syamsuddin & M. A. Suryadilaga (Ed.), *Metodologi Penelitian Living
 Qur’an dan Hadis* (Cetakan I, hlm. 1–10). Yogyakarta: Teras, 2007.
- Thabari, Ibnu Jarir ath-, *Jāmi ‘al-Bayān min Ta’wīl al-Qur’ān*, Beirut: Hajar, Vol.
 24, 2008.
- Usman, Husaini, dan Purnomo Setiady Akbar, *Metodologi penelitian Sosial*,
 Jakarta:PT Bumi Aksara, 2009.
- Wahid, Abdurrahman, *Islamku Islam Anda Islam Kita*, Jakarta: The Wahid Institue,
 2006.
- Wawancara bapak Podo sebagai Mudin desa Getasan, 13 Maret 2023
- Wawancara bapak Sriyono Tokoh agama dusun Getasan dan ketua BATKO TPQ,
 13 Februari 2023.

Wawancara bapak Yaman (ustadz dan ketua TPQ Taman Firdaus dusun Getasan), 14 Maret 2023.

Wawancara dengan Bapak H. Supono tanggal, 14 Februari 2023.

Wawancara dengan Bapak kaor Kesra desa Getasan, tanggal 15 Maret 2023.

Wawancara dengan Bapak Suwarlan (Kades desa Getasan), 11 Maret 2023.

Wawancara dengan Bapak Suyono, 17 Maret 2023.

Wawancara dengan Bu Darmi, pada tanggal 25 Januari 2023.

Wawancara dengan Ibu Jasmini, 14 Maret 2023.

Wawancara dengan mbah Dami, 15 Maret 2023.

Widiat Moko, Catur, "*Pluralisme Agama Menurut Nurcholis Madjid (1939-2005) Dalam Konteks Keindonesiaan*", 2016.

Yayasan Penyelenggara Penterjemah Al Qur'an, Al Qur'an dan Terjemahannya, Departemen Agama RI tahun 1971.

ATTACHMENT I : THE LIST OF QUESTIONS

Respondent:

1. Head of Getasan Village, Getasan District, Semarang
2. Mr/Mrs RT/RW
3. Religious leaders
4. Chairman of the Majlis Ta'lim Yasinan men and Dzibaan women
5. Youth leader of Getasan village
6. Some people, both Muslim and non-Muslim

The list of questions is as follows:

1. What do you know about the meaning of harmony in society and religion?
2. What would your attitude be if you found out that a neighbor or relative had a different religion?
3. If Muslims hold an Islamic activity, do you also invite non-Muslims to take part?
4. When it comes to giving, do you reject or accept the gift?
5. Do members of the community experience discrimination between one another because of different religions or opinions?
6. What activities have been provided by the sub-district or RT or other mass organizations to build a peaceful society?
7. How do you understand Qs. Al-Kafirun Verse 6 $لَكُمْ دِينُكُمْ وَلِيَ دِينِ$ 6 ?
8. What is the implementation of tolerance for community members in everyday life?
9. What is the concept of tolerance for the Ngelo Getasan community to maintain harmony and peace?
10. Does the tolerance practiced have a positive or negative effect?

ATTACHMENT II : DOCUMENTATION



BIOGRAPHY

A. Self-Identity

Full Name : Mohammad Mufid Yusuf
Place, date of birth : Blora Regency, 12 April 1999
Gender : Male
Religion : Islam
Ethnic / Nation : Javanese / Indonesian
Address : Guplo Kulon Hamlet RT 02 RW 03 Sempu Village,
Kundurán District, Blora Regency Central Java

B. Education History

1. Formal

- a. Darma Wanita Kindergarten Sempu
- b. Ngronggah one Elementary School
- c. Al-Fatah Middle School Kunduran
- d. Sunan Pandanaran Islamic High School in Yogyakarta
- e. Walisongo State Islamic University Semarang

2. Non-formal

- a. Sunan Pandanaran Islamic Boarding School, Sleman Yogyakarta

Thus the curriculum vitae is made with actual data and hopefully becomes clearer information.

Semarang, September 29, 2023
Author,



Mohammad Mufid Yusuf
NIM: 1604026041