

The Values of Islamic Religious Education and Their Relation to Religious Harmony (Study on QS. Al-Kafirun the Perspective of Tafsir Al-Azhar Buya Hamka)

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Abstract: Problem in society still occur are about religious harmony. Not a few of ulama' provided solutions and sought to reconcile it. Among the efforts made is to instill the values of religious education. Based on this, the author tries to re-examine the values of religious education in QS. Al-Kafirun based on Buya Hamka's *Tafsir Al-Azhar* and then connected with religious harmony. With descriptive-analytical methods and library research. This study concludes that the values of Islamic Education embodied in QS. Al-Kafirun; 1) *Aqidah*, believing in divine godliness and rejecting other than Him, 2) *Ibadah*, carrying out the ordinances of worship shown by Him through the Messenger of Allah SWT and 3) *akhlak*, prioritizing the humanitarian aspect in the social sphere, but still believe in the truth (theological) creed without having to mix things up. Through these Islamic religious education values, a harmonious relationship will be established in social life (religious harmony).

Keywords: Islamic Religious Education, Religious Harmony, Buya Hamka and Tafsir al-Azhar.

Introduction

The plurality of society is a *sunnatullah* given to humans. Religion, ethnicity, culture, and religion are some of the aspects that must be recognized and understood. Humans are required to get to know each other, interact and be kind to each other so that life in the world is more colorful and is passed with great care (Ihsan 2020). With this plurality, establishing brotherly relations is an important factor in forming harmony and peace.

However, seeing the existing reality, there are still incidents in society that break up this brotherly relationship, such as cases of intolerance, terrorism, inter-ethnic massacres, blasphemy in the name of religion and so on (Hakim 2019). These incidents can undermine peace and tranquility in life and conflict with religious teachings. So it is necessary to take several steps to dampen and prevent these

events from being resolved properly, including by instilling the values of Islamic religious education.

Based on the above issues, the author will examine the values of Islamic religious education contained in Surah Al-Kafirun and then relate them to religious harmony from the perspective of *Tafsir al-Azhar* Buya Hamka. Regarding previous studies, there are several that have discussed related themes such as "*Nilai-nilai pendidikan toleransi dalam surat al-kafirun: Kajian Tafsir al-Misbah* (Utama 2020)", "*Toleransi dalam QS. Al-Kafirun ayat 1-6 dalam Perspektif Prof. Muhammad Quraish Shihab* (Munandar 2020)", "*Pembentukan Karakter Religius Perspektif Surat al-Kafirun* (Usman and Fath 2020)". The focus on study of the three themes above relates to monotheism (*tauhid*) and freedom of religion which form the basis of religious harmony. Even though the general

description is almost the same, there are differences that will be discussed by the author.

Therefore, the author will discuss the values of Islamic religious education in Surat al-Kafirun which directly refers to *Tafsir Al-Azhar* Buya Hamka and its relation to religious harmony. This research will start from an overview of Buya Hamka's biography and *Tafsir Al-Azhar*, an explanation of Surah al-Kafirun regarding the reason for the revelation of the letter and also its contents. Then an analysis of the values of Islamic religious education in the Surah is then connected with religious harmony. With this paper, the authors hope that socio-religious conflicts can be suppressed and peace can be achieved.

Research methods

To facilitate the course of the research, the authors used qualitative research in the type of library research with data collection techniques through documentation or literature (Rosanti n.d.) which had information related to the research topic then examined by induction (Yusuf 2020). The data source is taken from primary data which refers directly to the work of Buya Hamka *Tafsir al-Azhar* published by Singapore and also secondary data which discusses related themes such as journals, theses and others.

For the data analysis technique, the descriptive-analytic method is used, namely the author explains and describes in general the values of Islamic religious education in Buya Hamka's *Tafsir Al-Azhar* from Buya Hamka's biography, an overview of *Tafsir al-Azhar*, *Asbabun nuzul* and the contents of the QS. al-Kafirun. After that, it is processed and then analyzed with content analysis and formulated then linked to the theme of religious harmony (Setiawan 2018).

Results and Discussion

A. Biography of Buya Hamka and *Tafsir al-Azhar*.

Buya Hamka is one of the well-known religious leaders in Indonesia. His name is Haji Abdul Malik

Karim Amrullah, (HAMKA). The term Buya pinned on him is a nickname of the Minangkabau people which comes from the word "abi" or "abuya" in Arabic which means my father, or someone who is respected. He was born in the village of Tanah Sirah, Sungai Batang Maninjau, West Sumatra on 13 Muharram 1326 H to coincide with 16 February 1908 M (Baidatul Raziqin 2009). His father was named Haji Abdul Karim Amrullah (d.1945) or often called Haji Rasul bin Syikh Muhammad Amrullah (title Tuanku Kisai) bin Tuanku Abdul Saleh. A popular scholar of his time, the pioneer of Sumatra Thawalib and the pioneer of the *Islah (Tajdid)* movement for young people in Minangkabau in 1906 after returning from Makkah 1906 (Hamka 1974). Her mother's name was Siti Shafiyah Tanjung bint Haji Zakaria (d.1934), who was of noble descent. Hamka is the first child and has three younger siblings namely Abdul Kudus Karim, Abdul Mukti Karim, and Asma Karim (Syukur 1977). From this genealogy it can be understood that he came from a devout religious ancestry and had a relationship with the generation of Islamic reformers in Minangkabau at the end of the XVIII century and the beginning of the XIX century. He was born in the structure of Minangkabau society which adheres to a matrilineal system. Therefore, in the Minangkabau genealogy he comes from the Tanjung tribe, like his mother's tribe (Nizar 2008).

Buya Hamka's intellectual journey started when he was young. At the age of six he was brought by his father to Padang Panjang. One year later he was put in school and learned to recite the Qur'an until completion under the guidance of his father (Ibnu Ahmad al-Fathoni 2015). In 1916-1923, he studied religion at an educational institution Diniyah School and Sumatra Thawalib in Padang Panjang and Parabek. The form of implementation of education at that time was still traditional using the halaqoh system. Among his teachers were Sheikh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid, Sutan Marajo and Zainuddin Labay el-Yunusy (Nizar 2008). Then in 1924, he went to Java to Yogyakarta to live with his uncle Ja'far Amrullah in Ngampilan. In that city, he met with famous scholars' and organizations namely Muhammadiyah.

Subsequently, Buya Hamka grew as a prominent figure, a scholar-poet-politician, a writer who in his works always preached and preached, a religious figure, and a rare figure. All of that cannot be separated from the work and contributions he has given throughout his life. Particularly in book form, Rusydi noted that his intellectual heritage reached 70 book titles (Abdullah Sani Ritonga, Achyar Zein 2018).

Among Buya Hamka's major works or "magnum opus" is *Tafsir Al-Azhar*. This book consists of 10 volumes (published by Pustaka Nasional Pte Ltd Singapore) in Indonesian. The presence of this interpretation stems from a study he delivered at a dawn lecture at the Great al-Azhar mosque in Kebayoran Baru since 1959. Initially Buya Hamka had already posted his writings in installments, but the solution was when he was imprisoned during the reign of the first president Soekarno (Zaprulkan 2016) due to accusations of plotting to kill him. It turned out that behind his imprisonment for two years, there was a big lesson for Buya Hamka, namely the completion of writing the phenomenal book *Tafsir al-Azhar* (Yusuf 2003). This condition of wisdom is strengthened by Karel Streenbrik's statement that Hamka's life in prison was a period of "a time of grace, because now he had the time to write a full commentary of the Qur'an."

The Analysis Method (*Tahlili*) is the method used by Buya Hamka in explaining the verses of the Qur'an. It also involves aspects of logic (*ra'y*). It can also be called the *Tafsir bil-ra'y*, on the one hand. On the other hand, he also refers to sources in the form of *atsar* such as the Qur'an, *al-hadith*, the words of friends (*aqwal al-Shabah*), words of *tabi'in* (*aqwal al-tabi'in*). From this explanation it can be concluded that actually Buya Hamka in interpreting the Qur'an combines sources and rationales or a combination of *tafsir bil-ra'y* and *tafsir bil matsur* (Abdullah Sani Ritonga, Achyar Zein 2018). As for the style of interpretation, it is in the form of *al-Adab al-Ijtima'i*, namely an interpretation that is oriented towards cultural literature and social issues which can then be understood and heard beautifully (Karman 2002).

B. Surat al-Kafirun, Azbabul Nuzul and its contents

قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6)

Surah al-Kafirun is the 109th surah in the composition of the Al-Qur'an Mushaf which consists of six verses. Taking the name of the letter from the beginning of the surah. The other name of al-Kafirun is "*al-Muqasyqisyah & al-'Ibadah*" (Azharuddin Sahil 2007). This surah was revealed in the city of Mecca after the surah al-Maun. Precisely, before the Prophet Muhammad made hijrah to Medina. Therefore, Surah al-Kafirun belongs to the Surah Makkiyah. Named al-Kafirun because it relates to the appeal to unbelievers (Nurikhshan 2014).

The revelation of this Surah was when a group of Quraysh infidel leaders came to meet the Prophet SAW to make an agreement. They invited the Prophet SAW to partner in all things, including in worship (Hermanto 2021). Quoting from the book "*Asbabun Nuzul*" by Imam as-Suyuti, Ath-Thabrani and Ibn Abi Hatim narrated from Ibn Abbas that the Quraysh promised Rasulullah SAW to give him wealth so that he became the richest man in the city of Mecca. Furthermore, they will also give authority to Rasulullah SAW to marry any woman he wants. They said "This is for you, O Muhammad, so it is enough not to insult our gods and mention something bad. If you do not do so, then worship our gods for one year." He said, "I am waiting until something comes from my Lord." So Allah SWT sent down the verse, "Say, "O you disbelievers." Until the end of the Surah. Allah SWT also sent down the verse, "Say, "Then do you worship me worshipping other than Allah SWT, O people who are not knowledgeable?". (Az-Zumar: 64).

In another history, as narrated by Abdurrazaq from Wahab, he said, "The Quraysh infidels said to the Prophet SAW, If you are willing, follow us for one year and return to your religion for one year." Then, Allah SWT sent down His words, "Say (Muhammad), O disbelievers." until the end of the paragraph. Ibnul Mundzir also narrated a similar hadith from Ibn Juraji (As-Suyuti 2002). From this

it can be understood that the revelation of al-Kafirun's letter was due to an offer from the Quraysh to the Prophet Muhammad SAW to attend their worship for one year and vice versa they would follow the Prophet's worship on one side (Al-Naisuri n.d.). On the other hand, they also suggested that Rasulullah SAW not denounce their worship by offering to make him the richest man in Mecca and be given the freedom to marry a woman of his choice.

Quoting from Tafsir Ibn Kathir, basically the contents of the contents of the Surah al-Kafirun contains Allah SWT's command for Muslims to abstain from all forms of polytheism or resembling the forms of worship of infidels. As previously explained, the revelation of this letter was because the Prophet Muhammad was invited by the polytheists of Mecca to make peace by exchanging offerings for one year and vice versa, but the Prophet refused (M. Abdul Ghoffar 2004).

To make it easier to understand the contents, we summarize it into three main things; *first*, Allah SWT wants to explain that there is a big difference between the *ma'bud* (God worshiped) by Muhammad Saw and the Muslims and the *ma'bud* of polytheists (Ash-Shiddieqy 2000). Because Allah SWT is God Almighty and neither begotten nor begotten (Al-Asyqar 2007). *Second*, related to the difference in the nature of God from the two, this also explains that there are differences in the form of worship. *Third*, through the Surah al-Kafirun, Allah SWT emphasizes tolerance among religious communities (Erina Dwi Parawati 2021). This is done through the implementation of worship in accordance with the provisions of each religion without mixing it up.

C. Analysis of the Values of Islamic Religious Education in QS. al- Kafirun The Perspective of Tafsir al-Azhar Buya Hamka

1. 'Aqidah Education

Aqidah is an important foundation in Islam and the key to happiness in this world and in the hereafter. With it, humans will be calm in living life and have a handle or rope that stretches towards the goal, namely heaven. Even the prophets and apostles called on their people to pay attention to *aqidah* education from an early age (Wicaksonowati 2022).

This is confirmed in the Qur'an regarding the will of Prophet Ibrahim as to his children to pay attention to the cultivation of the true faith (Q.S al-Baqarah: 132). Because if someone lives in this world without faith it is like a spider that makes nests but is easily destroyed (Q.S. al-Ankabut: 41). That is, if a person carries out life activities based on true beliefs, then pleasure and tranquility will be felt so that heaven can be achieved.

An important aspect of faith is believing in the existence of God, the Creator of Nature, Allah SWT. He is God Almighty, the dependent place of all things, childless and not begotten (Q.S al-Ikhlâs: 1-4). All created beings submit to Him. Only He is worthy of worship and a place to ask for help (al-Fatihah: 5). With regard to the *aqidah* above, the Prophet Muhammad was invited by the Quraysh to worship idols for one year and they also wanted to do the opposite, but the Prophet refused (Baghdadi 1994). Because it is clear that there is a fundamental difference in the concept of divinity. The religion of Islam worships God who introduces Himself (Q.S Thoha: 14) in contrast to the Quraysh who worship idols made of objects and then purify them. So the difference is very clear, so they can't be mixed up. Because faith is the main foundation and basis of Islamic teachings (Hakim 2022).

In surah al-Kafirun verses 1-3, Buya Hamka has emphasized that belief in one God, al-Ahad is the foundation of being Islamic and monotheistic (QS. Al-Baqarah: 163). This belief cannot be confused with *shirk*. Because it is clear that the difference between the worship of Muslims, followers of the Prophet Muhammad and non-believers (Quraysh). Even though they (*kafir-Quraisy*) try to reconcile, as a Muslim who has a strong faith, he must dare to reject it or *nafy-ul-fi'li* (Hamka 1999c). One's belief in the existence of Allah SWT, monotheism (*tauhid*) and not duplicating Him is the main core in religion. Moreover, the order of the creed is a Divine order as the Prophet Muhammad was ordered to submit to Him when asked to worship the idols of the infidels (Quraysh) and the Prophet saw had no part in it (Qutub n.d.). Because if someone associates partners with Him then he is among the disbelievers. His faith has been covered by falsehood (Mudin et al. 2021). This means that if

we believe in the oneness of Allah SWT and do not associate partners with Him, then we will be on the straight path (*shiraathal mustaqim*), namely the path that Allah SWT has shown through His messenger, Prophet Muhammad SAW.

2. 'Ibadah Education

Being a pious human being is the duty of every Muslim. Because the purpose of human creation is to worship Allah SWT (Adz-Zariyah: 56). The procedure for worship has also been shown by His messenger, the Prophet Muhammad, namely by praying five times a day. This form of worship must be carried out by the people with sincerity without any mix or change. Because the Messenger of Allah once said, "*Shollu Kama Roaitumuni Usholli*" means "Pray as you see me praying" (H.R Bukhari). This indicates that as creatures of Allah SWT, we must submit and obey all His orders and prohibitions and become the Prophet Muhammad SAW as a life role model, *Uswatun Hasanah* (al-Ahzab: 21).

If we refer to verses 4 and 5 in the surah al-Kafirun, it has also been emphasized that there are differences in worship. Quoting Muhammad Abduh's opinion, Buya Hamka explained that there were differences in the procedures for worship between Muslims and the Quraysh. This starts from the previous description of verses 2-3 that there are fundamental differences in the god or God who is worshiped. If the god that is worshiped is different, of course the procedure for worship is also different. Not similar and not comparable. Buya Hamka also emphasized;

"Maka selain dari yang kita sembah itu berlain; kamu menyembah berhala aku menyembah Allah Yang Maha Esa, maka cara kita menyembah pun lain pula. Kalau aku menyembah Allah maka aku melakukan shalat di dalam syarat rukun yang telah ditentukan. Sedang kamu menyembah berhala itu sangatlah berbeda dengan cara aku menyembah Allah" (Hamka 1999).

That is, in worshiping Allah SWT. Muslims have been given the procedure for worshiping Him. There is no mixing of worship between one religion and another. Every religion has its own way of worship. If someone confuses it, it means

that as Buya Hamka said he supports "*Cyncritism*", such as only worshiping idols by praying or slaughtering animals for worshipers of jinn/ghosts by reciting *bismillah* (Hamka 1999). Thus the procedures for worship in Islam (prayers) to worship the Creator of Nature, Al-Khaliq are final and cannot be changed or even mixed up with other worship.

3. Akhlak Education

In the Islamic tradition, morality is positioned very high. Every Muslim is required to carry out as well as possible. The figure or role model in morality is Rasulullah SAW (Arroisi 2020). This is confirmed in the word of Allah SWT in letter Al-Ahzab: 21, "Verily, in (self) the Messenger of Allah is a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and he mentions many God". And also the statement of Aisyah bint Abu Bakr when asked by friends about the morals of the Prophet Muhammad, Aisyah replied that her morals were the Qur'an (Al-Syeikh 2005). The reward for having good morals is a reward or goodness (QS. Ar-Rahman: 60). As for the forms of good morals such as respecting others, helping each other, prioritizing tasamuh attitudes in differences in aqidah, respecting differences of opinion and so on.

In relation to moral education, Surat al-Kafirun teaches that even though there seems to be a strong grip on faith and worship, verse 6 teaches social ethics. This can be seen from the essence of "*Lakum Diinukum Waliyadiini*". Every religion has its own beliefs and cannot be mixed up because it is clear the height of the dividing wall and the depth of the gap between the two (*Tauhid* and *shirk*) (Hamka 1999). However, in social activities, they always put forward a good attitude, act fairly and honestly. Buya Hamka confirmed in the letter al-Mumthahanah verse 8;

"...bahwa Allah SWT tidak melarang kamu, hai pemeluk agama Islam, pengikut Muhammad SAW akan baik, berbuat baik, bergaul cara baik dan berlaku adil dan jujur dengan golongan lain, baik mereka Yahudi atau Nasrani atau pun musyrik, selama mereka tidak memerangi kami. Dengan begini hendaknya disisihkan diantara

perbedaan kepercayaan dengan pergaulan sehari-hari....(Hamka 1999)".

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his means that even though in Surat al-kafirun verse 6 it explains that there are differences in attitudes in believing, muamalah/socially they still respect each other, act fairly and honestly as has been exemplified by the Prophet SAW (Hamka 2016). In addition, every character is very valuable and will get goodness, *Hal jazaul Ihsan Illa al-Ihsan* (Q.S Ar-Rahman: 60). Thus, even though there are differences in aqidah, in the social realm, Islam still teaches brotherly relations among humans, *al-Ukhwah al-Insaniyyah*.

D. Relevance of Islamic Religious Education in Q.S Al-Kafirun with Religious Harmony: Perspective of Tafsir Al-Azhar Buya Hamka

The phenomenon of socio-religious conflict still occurs in society such as acts of terror, radicalism, extremism and so on. Moreover, the incident caused tension in religious harmony (Rohmadi, Jarman Arroisi 2022; Yusuf 2013). In fact, this friction does not only occur outside the Muslim community but also internally. Because the difference in *furu'iyah* alone causes chaos. So that disharmony in life will continue to exist. Even though every religion teaches to do good among others and uphold human values. Even though they have different beliefs and opinions, good ethics are still prioritized.

As previously explained regarding the values of Islamic religious education in Surat al-Kafirun, namely aqidah, worship and morals are the main things that every Muslim must have. An understanding of these three things needs to be instilled so that the "fractures" in society can be unified and resolved properly. Just as matters of faith and worship cannot be reconciled and mixed up, let alone "syncretism". Every religion has its own beliefs and rituals of worship. However, in socializing, actions that take the form of piety in behaving/characteristics such as mutual respect, appreciation, helping each other must be considered and shown without forcing and allowing those who are different. If the three things above are well understood then harmony and

harmony between fellow religious people in this life is achieved.

With regard to religious harmony, each individual is required to establish good relations with other religions, Allah SWT has said in Surat al-Hujarat: 13;

أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات:13)

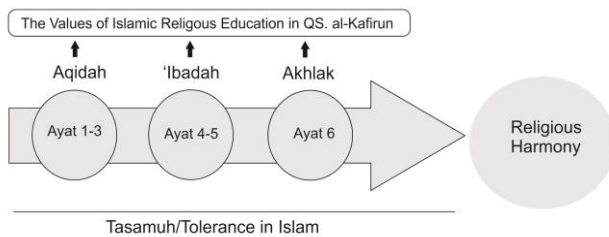
This is also corroborated by the authentic hadith of the Prophet; "*Religion is goodness of character.*"

الَّذِينَ حَسُنُ الْخُلُقِ

This means that religion teaches its adherents to behave well by prioritizing al-akhlak al-karimah. Because humans living in the world are not alone, there are many different ethnicities, cultures and religions. With this diversity, actions that trigger tension must be abandoned.

To establish *al-Ukhwah al-Insaniyyah* as explained in the values of Islamic religious education QS al-Kafirun that needs to be emphasized in forming religious harmony is *Tasamuh*. This attitude is a fundamental teaching in life because it can reduce conflict and division and represents the overall content or main teachings in Surah al-Kafirun such as prioritizing an open attitude, respecting differences of opinion-beliefs, not forcing and *tasahul*. Regarding this attitude of *tasamuh*, Buya Hamka took an example when in the past the Islamic military entered a country, so they were first sent a letter or envoy bearing a warning, one of which was an invitation to convert to Islam without coercion and full of love (Muthmainnah 2021). In fact, he also emphasized in *Tafsir al-Azhar* Surah al-An'am verse 108 regarding the prohibition of insulting and injuring the hearts of ignorant people who differ in worship (Hamka 1999). This means that with the attitude of *tasamuh* as taught by Islam in its holy book (*al-Qur'an al-Karim*) religious harmony will be formed and harmonious life in society will be more beautiful.

To facilitate understanding of the relationship between the values of Islamic religious education QS. Surat al-Kafirun with religious harmony based on the interpretation of al-Azhar Buya Hamka. The author concludes in the following form;



From the picture above it can be understood that there are three values of Islamic religious education contained in sura al-Kafirun verses 1-6, namely education in *aqidah*, *'ibadah* and *akhlak*. *'Aqidah* and *'Ibadah* education which are fundamental beliefs in the theological realm cannot be shaken. These two things are embedded in the heart as a form of submission and obedience to Allah SWT and His Messenger. But in the social realm, *akhlak* education is the key in society and understanding its boundaries. The attitude of being gentle, giving freedom to other religions, being gracious, being fair, honest and *tasahul* (in the overall sense of greeting) must be put forward without prejudice to the two previous points. In this way, religious harmony which is an aspect of the formation of harmony and peace can be achieved.

Conclusions

Balance in life must be strived for. Especially with regard to inter-religious relations. When a person meets a different belief (religion). As a Muslim, good morals must be shown and prioritized. Based on this, the values of Islamic religious education in QS. Al-Kafirun from the perspective of Tafsir al-Azhar Buya Hamka can be used as a concern and guide to support this balance, namely 'Aqidah,' Worship and morals education. Education of 'Aqidah and 'Worship is the basic foundation that cannot be changed let alone equated because it is theological. Moral education as an important aspect in socializing makes a person more open without any reproach because piety in behavior is the essence of pluralism in society. So that with these three aspects of education religious harmony will be more formed and peace and tranquility will be achieved.

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