

Islamic Argument for Multiculturalism

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Abstract: This research aims to provide Islamic arguments against the ideology of multiculturalism. In the context of Indonesia, we cannot be separated from pluralism because Indonesia is a multicultural nation. The variety of religions and cultures is a wealth that must be knitted together. However, an incomplete view on multiculturalism will only obscure its meaning. This research uses a library research method with documentation techniques, reading various literature to be analyzed. The results show that Islam has a spirit that is in line with multiculturalism, but in recognizing and respecting differences, Islam provides limits in the social sphere, not to touch the realm of belief and worship.

Keywords: Multiculturalism, Tolerance, Islam.

Introduction

The insight of multiculturalism is very important, especially in fostering a sense of national unity and integrity in accordance with the spirit of independence in 1945 as a milestone in the establishment of the Unitary State of the Republic of Indonesia (NKRI). Indonesia, as corroborated by experts who have great attention to multi-ethnic education, actually makes multiculturalism a learning based on *Bhinneka Tunggal Ika*, the dominance of the majority culture, the legacy of the perception and management of *Bhinneka Tunggal Ika* that is less precise in the past has an impact on various aspects of Indonesian life today. The lack of a comprehensive multicultural understanding has led to moral degradation of the younger generation. The attitudes and behaviors that emerge are often unsympathetic, even completely contrary to the noble cultural values of the ancestors. Attitudes such as togetherness, respect for others, mutual cooperation are fading. The arrogance due to the dominance of the majority culture creates a lack of understanding in interacting with other cultures and people.¹

Multiculturalism is an important issue in Indonesia's cultural development efforts. This is based on several reasons, firstly that by nature or nature, humans are created by God in cultural diversity, and therefore human development must pay attention to this cultural diversity. In the context of Indonesian-ness, it becomes a necessity that Indonesian human development must be based on multiculturalism given the fact that this country stands on cultural diversity. Secondly, the occurrence of SARA (ethnic, religious and racial) social conflicts that have plagued the country in the last decade is closely related to cultural issues. Several studies mention that one of the main causes of this conflict is due to the weak understanding and interpretation of the concept of cultural wisdom.²

According to Al Qadrie, professor of Sociology at Tanjungpura University Pontianak, various social conflicts that have led to a downturn in this country are caused by a lack of willingness to accept and appreciate differences, ideas and opinions of others, the work and efforts of others, protect the weak and helpless, love others, lack of

¹ Siti Mania, 'Implementation of Multicultural Education in Learning', *Jurnal Lentera Pendidikan*, 13 (2010), 83.

² Mifbakhuddin, 'Multicultural Education in Language and Culture Education', *Lens*, 1.2, pp. 2.

social solidarity, and the growth of selfish attitudes and lack of feelings or social sensitivity.³ The same thing was also stated by Rahman that regional conflicts often occur along with the absence of understanding of diversity or multiculturalism. Therefore, to prevent or minimize these conflicts, multiculturalism education needs to be developed.⁴

Diversity in Indonesia can be equated with multiculturalism, so that the notion of Unity in Diversity has the spirit of multiculturalism. Multiculture in Indonesia is an integral part whose existence on the one hand is a cultural wealth, and becomes a specification of this nation, but on the other hand if not careful in its management can lead to the occurrence of socio-cultural fiction and impact on the occurrence of horizontal conflicts that lead to disintegration. This is because the paradigm of multiculturalism is seen as an instrument that can glue the integration of the nation democratically.⁵

This research is important to provide an opinion on multiculturalism when analyzed from an Islamic perspective. This research also departs from the results of Abdul Kohar Umar's research who is worried about multiculturalism eroding the faith of Muslims. This research will further discuss how Islamic arguments regarding multiculturalism are associated with verses of the Quran.

Methods

The research carried out uses a library approach (library research) so that the method used in the research is a literature study. The special characteristics used as a basis for developing research knowledge include that this research is faced directly with the data or text presented, not with field data or through eyewitnesses in the form of events, researchers only deal directly with

sources that already exist in libraries or ready-made data, as well as secondary data used.⁶

There are at least four main characteristics that writers need to pay attention to, including first, that the author or researcher is dealing directly with text (nash) or numerical data, not with direct knowledge from the field. Second, library data is "ready to use", meaning that researchers do not go directly to the field because researchers are dealing directly with data sources in the library. Third, that library data is generally a secondary source, in the sense that researchers obtain material or data from second hand and not original data from the first data in the field. Fourth, that the condition of library data is not limited by space and time.⁷ Based on the above, data collection in the study was carried out by reviewing and/or exploring several journals, books, and documents (both printed and electronic) as well as other sources of data and / or information deemed relevant to the research or study.

Result and Discussion

The Concept of Multiculturalism

Multiculturalism contains a very complex meaning, which consists of two syllables "multi" which means plural, and "culturalism" contains the meaning of culture or culture. The term plural implies a variety of meanings, because pluralism is not just an acknowledgment of the existence of things that are of various types but also this acknowledgment has political, social, and economic implications. Pluralism is therefore related to the principles of democracy.⁸

The concept of multiculturalism cannot be equated with the concept of ethnic diversity or ethnic culture that characterizes plural societies alone, because multiculturalism emphasizes cultural diversity in equality. Multiculturalism is

³ Syarif Ibrahim Alqadrie, 'Socialization of Pluralism and Multiculturalism Through Education', 2005 <<http://www.damandiri.or.id/file/ernibab2.pdf>> [accessed 25 September 2024].

⁴ Rahman, 'The Importance of Multicultural Education in Overcoming Ethnic Conflict', 2005.

⁵ Heru Nugroho, 'Multiculturalism and the Politics of Non-Violence', *Journal of Sociological Thought*, 2.2 (2013), pp. 2.

⁶ H. Synder, 'Literature Review as a Research Methodology: An Overview and Guidelines', *Journal of Business Research*, 104 (2019), 333–39 <<https://doi.org/10.1016/j.jbusres.2019.07.039>>.

⁷ Mustika Zed, *Library Research Methods* (Jakarta: Yayasan Obor Indonesia, 2003), pp. 4-5.

⁸ H. A. R. Tilaar, *Multiculturalism, Future Global Challenges in the Transformation of National Education* (Jakarta: PT. Grasindo, 2004), pp. 82.

an ideology that recognizes and glorifies differences in equality both individually and culturally.⁹

When examined, the concept of multiculturalism is actually relatively new compared to the concepts of plurality and diversity. According to Bhikhu Parekh (Gurpreet Mahajan, *Democracy, Difference and Justice*, 1998), it was only around the 1970s that the multicultural movement first emerged in Canada and Australia, then in the United States, Britain, Germany and others.¹⁰ In addition, all three have different points of emphasis. The concept of plurality presupposes the existence of things that are more than one (many), diversity shows that the existence of more than one is different, heterogeneous, and cannot even be equated. Meanwhile, multiculturalism affirms that with all their differences they are the same in the public space so that it requires a willingness to accept other groups equally as a unit, regardless of differences in culture, ethnicity, gender, language, or religion.

The discourse of multiculturalism in the Indonesian context began to emerge when the authoritarian-militaristic national system was weakened by the fall of the Soeharto regime. At that time, the state of the country became chaotic with various conflicts between ethnic groups and between groups, causing shock and horror among members of the community. This led many to question what kind of national system was suitable for a changing Indonesia, one that would allow ethnic groups to live in peace while minimizing the potential for conflict.

Indonesian society essentially recognizes and accepts a general cultural construct or patterned like a mosaic. The mosaic includes all the cultures of smaller societies, which form the realization of a larger society. This principle of multiculturalism has actually become a reference for the founding fathers of Indonesia in designing what is called national culture, as formulated in the explanation of Article 32 of the 1945 Constitution which reads:

“the culture of the nation (Indonesia) is the peaks of culture in the region”.¹¹

Therefore, the principle of multiculturalism can be used as a strategy and approach in knitting relationships between citizens who have recently been easily carried away in an atmosphere full of conflict as a side effect of the era of openness. Multiculturalism is also used as an analytical tool or perspective to understand the dynamics of diverse cultural backgrounds, historical differences, ethnicity, nation, race, class, and religion.

As a strategy of social integration, multiculturalism recognizes and respects cultural diversity. This implies that a highly polymorphic or pluralistic social reality will not be an obstacle in building a pattern of social relations between individuals full of tolerance. In fact, there will be an attitude that can accept the reality of peaceful co-existence with each other with the differences inherent in each social and political entity.¹² Thus, it can be emphasized that multiculturalism is a concept that wants to bring society into harmony and peace, without conflict and violence, despite the complexity of differences.

In the constellation of national politics, multiculturalism was reconstructed by a group of scientists as a result of corrections to the failure of the New Order regime in managing this multi-ethnic society.¹³ Therefore, to implement multiculturalism simply requires the awareness of each local culture to recognize and respect the diversity of cultural identities wrapped in the spirit of harmony and peace. This cultural diversity can be likened to the stars in the sky that are scattered like pearls decorating the universe.

Islamic Arguments for Multiculturalism

The conception of multiculturalism is often misunderstood so that many people have the

⁹ Parsudi Suparlan, 'Towards a Multicultural Indonesian Society', Seminar Paper at the 3rd International Symposium (Bali, 2002), p. 1.

¹⁰ Mun'im A Sirry, 'Religion, Democracy and Multiculturalism', *Kompas*.

¹¹ Parsudi Suparlan, 'Towards a Multicultural Indonesian Society', CMDD Article (Jakarta) <http://www.scripps.ohiou.edu/news/cmdd/article_ps.htm>.

¹² Agus Subagyo, 'Multiculturalism Amid Monolithic Culture and Global Uniformity' (Kompas), 2001.

¹³ Conny Semiawan, 'Maintaining Social Integration and Upholding Human Rights Through Multicultural Education', Paper Extract on Social Integration and Upholding Human Rights (Directorate General of Human Rights, 2003), p. 10.

wrong perception. Multiculturalism does not assume that all religions or cultures are the same, it does not attempt to relativize and/or syncretize a partial unity. The presence of multiculturalism can indeed be perceived as a threat to the ethos of truth or a reinforcement of it, depending on the individual who understands. In order for multiculturalism to be understood as a reinforcement of the entities of truth, freedom and harmony, it must be understood logically and proportionally through a positive, prospective and optimistic perspective, not a priori, dogmatic, emotional and pessimistic.¹⁴

The principle of multiculturalism, which respects the equality of all human beings, is realized in the form of social institutions, and this does not contradict Islamic teachings. However, there are still many conservative Muslim scholars who do not fully accept this principle. They believe that religion cannot be confused with tradition. Religion is the sacred teachings of God while tradition is the work of man. From these two definitions, a confrontational relationship can be seen.¹⁵

However, not all Muslim scholars oppose multiculturalism, religion does not matter if it accommodates the traditions and culture of the community. One of the scholars who initiated it is Mun'im Sirry, he provides synergy between religion and community culture through two steps; first, reinterpretation of orthodox religious doctrine. This reinterpretation is done because the religious dogma that has developed so far still tends to be exclusive and oppressive. Second, dialoguing religion with modern ideas. This adaptive and open attitude is a necessity for Islam to face modernism.¹⁶

The argument above also gets reinforcement from the adage initiated by Muhammad Abduh which reads "Al muslimu mahjubun bil muslimin, meaning that Muslims are closed to other Muslims. This is because Muslims do not want change, they only understand Islam through literal texts without trying to take meaning and value in it. Adapting to

modernity does not mean eroding religious values, but modern science must also be guarded by Islamic teachings.¹⁷

A rather intriguing statement was made by Ahmad Salehuddin in his book "Abdurrahman Wahid; Islam, Humanity and Nationality. "Salehudin stated that if a person is extreme and exclusive in religion, he will be closed to change. Consequently, religion will become a symbol of backwardness. However, the looseness of religion to change and allowing religion to be crushed by it actually eliminates the basic values in religion.¹⁸ Salehudin gives a message that being open to change is important, but do not let religion be crushed and follow the flow without considering the essence of religion.

Milad Hana in Misrawi also provides an interesting narrative between the relationship between religion and culture in Egypt. Egypt is genealogically a meeting point between various civilizations and identities. This fact makes Egypt different from other Arab countries, such as Iran and Lebanon. In both countries, there is no cultural diversity, so radical groups often justify violence by using the knife of religion. Thus it can be concluded that culture has an important role in knitting tolerance and harmonizing diversity. Tolerance cannot be promoted only with a variety of religious communities but all ethnicities in a country.¹⁹

The group that contradicts multiculturalism essentially provides an argument for the fear that the value of Islamic teachings is mixed with elements of tradition so that it loses its essence. Yet as mentioned in the conception above, multiculturalism is not a place to syncretize religion with other elements. This is as the critical study research on multiculturalism-based religious education conducted by Abdul Kohar Umar. He considers the application of religious education based on multiculturalism to threaten the destruction of faith and morals.

¹⁴ Fahrurroji dan Marwan Setiawan, *Civil Society: Pluralism and Multiculturalism* (Yogyakarta: Zahir Publishing, 2022).

¹⁵ Mujib Ridlwan, *Islamic Response to Religious Moderation and Multiculturalism* (Lamongan: Academia Publication, 2023).

¹⁶ Ridlwan.

¹⁷ Komaruzaman, 'Study of Muhammad Abduh's Thoughts and Their Influence on Education in Indonesia', *Tarbawi: Scientific Journal of Educational Management*, 3.01 (2017), 90–101.

¹⁸ Ahmad Salehuddin, *Abdurrahman Wahid: Islam, Humanity and Nationality, First* (Yogyakarta: Basa Basi, 2019).

¹⁹ Zuhari Misrawi, *Al-Quran, Book of Tolerance; Islamic Thematic Tafsir Rahmatan Lilalamin* (ttp: Pustaka Oasis, 2010).

The author's rebuttal is not necessarily baseless. The reason is that the conclusion of Umar's argument is answered by Amin Abdullah's statement which explains that every religion has unique values. On the side of having a distinctive value that is exclusive locus also has a universal value that is general. Particular values are only intended for internal adherents of that religion, cannot be imposed on adherents of other religions. While universal values are general values that are used to interact and face other religious adherents, such as justice, humanity, equality, honesty, and so on.²⁰ As for the religious aspect, if seen from the perspective of multiculturalism, it does not pretend to eliminate particular values in religion, because this is impossible. Instead, multiculturalism wants the particular value of religion to remain in its exclusive locus.²¹ Thus, multicultural education can still be used as a basis for Islamic religious education because the values carried are universal values not particular values that are exclusive locus.

Interpretation of Multicultural Verses

The problem of differences in interpretation of sacred religious texts becomes a complicated matter. Then it is not uncommon for stereotypes of kafir, heresy, and the like to appear. Therefore, the discourse of multicultural education needs to be reviewed from the perspective of Islam so that it can be understood comprehensively, not partially.

The mission of Islam is to spread love. Of course, the teachings in the holy book are oriented towards harmony and prosperity in the frame of pluralism. So in this case Zuhari Misrawi specifically discusses thematic verses related to tolerance in the Quran with the title of his book, "Al-Quran Kitab Toleransi." If what is meant by tolerance is the term *tasamuh*, then explicitly it is not found. However, if what is meant by tolerance leads to mutual respect for differences in religion,

culture, and freedom of expression, then the Quran clearly gives attention to tolerance.²²

Imam Ibn Rushd in his *Bidayatul Mujtahid* as quoted by Hussein Muhammad states that religious texts are static while life events are always dynamic. Therefore, the effort to revive the text and reinterpret it is very important. Social reality is used as material for analysis for possible legal changes. The *fiqhiyah* rule reads "Taghayyur al-ahkam bi taghayyur al-ahwal wa al-azminah wa al-amkinah wa al-awa'id."²³

Here is one of the verses of the Quran that reviews multiculturalism: (QS. Al-Hujurat verse 13)

بَيَّأَهَا لِلنَّاسِ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ

Meaning: O mankind, We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing and All-Knowing.²⁴

The verse addresses man as his primordial capacity as a human being. This verse is a Makkiyah verse that has a very humanist substance. The verse begins with "yaa ayyuhannaas", addressing humans as a whole/universal. This teaches humans to respect each other despite differences. As explained by Al Qurthubi in *Misrawi*, it explains the *asbabun nuzul* of the verse relating to the marriage of a slave and a free man. Rasulullah in this case provides the value of a democratic spirit by treating both equally so that both can build households with each other. More explicitly, during the time of Caliph Umar the slavery system was abolished. Umar gave an assertion that why humans could be enslaved by other humans while each of them was born as someone who was free.²⁵

Humans are essentially created from the same origin, Adam and Eve, and also consist of various

²⁰ Amin Abdullah, *Multicultural Awareness: An 'Interst*

Minimatizaton' Movement in Easing Social Conflict. n Ainul Yaqin, Multicultural Education (Yogyakarta: LKiS, 2017).

²¹ M. Ainul Yakin, *Multicultural Education: Cross Cultural Understanding for Democracy and Justice (Yogyakarta: Nuansa Aksara, 2017).*

²² Misrawi.

²³ Hussein Muhammad, *Islam that Enlightens and Intelligent; Rethinking Our Understanding of Islam (Yogyakarta: IRCiSoD, 2020).*

²⁴ *Al Quran and Translation (Surabaya: Sukses Publishing).*

²⁵ Misrawi.

tribes and nations.²⁶ The differences in creation are not meant to bring each other down and blaspheme but to get to know each other so that mutual respect and mutual help emerge.

Knowing each other is not only meant to know and recognize each other but to provide a positive constructive attitude that is active. Knowing others will create an understanding of each other's behavior, desires, strengths and weaknesses.²⁷

As in the verse above, the purpose of creating various types of humans is "litaarafu" (to know each other well). M. Quraish Shihab in his interpretation explains that Allah created humans into nations and tribes as an introduction to strengthen egalitarian / equal human status in the sight of Allah. There is no difference between one tribe with another or one nation with another. there is also no difference in human values between men and women.²⁸

If this diversity is analogous to pluralism from a functional structural perspective, borrowing Munawar and Husin's term, it is analogous to the function of each member of the human body. Each member of the human body has a different function so that it becomes a unified body that helps each other. Heterogeneous communities also have their own functions in social relations so that they can build togetherness for a common existence.²⁹

Furthermore, Zuhari Misrawi provides a more complex explanation. He provides an interpretation that the creation of humans consisting of men and women so that both live in harmony by having the same rights and obligations, no inequality with each other. Then Allah created humans into nations and tribes in order to interact and dialogue with each other so as to minimize the volume of conflict clashes. While the peak of this diversity is piety. According to Zamakhshari in Misrawi, it is argued that piety

makes a person far from arrogance, for example in terms of differences in social status. If someone feels humble and not arrogant, of course he respects others even though they have different social status. Thus someone who bears piety is unlikely to commit discriminatory acts and actions that destroy harmony.³⁰

The Quranic review of multiculturalism is basically not contradictory, it is in line. The diversity of cultures, tribes, nations, and religions is a treasure as the Quran mentions it. This can be seen from the verse above which expresses the concept of brotherhood and egalitarianism. However, this tolerant and egalitarian attitude towards differences is limited in several ways.

The wider development of ideologies about diversity, both inclusivism, pluralism, and multiculturalism, it is appropriate for Islam to respond in order to provide clear boundaries between things that are in accordance with the legal basis or deviate. As discussed by Abdul Kohar Umar³¹ and Rahmat Hidayat³² who are worried about multiculturalism can damage the joints of the Islamic faith, it cannot be denied, because all actions are based on the culprit. But on the other hand, Amin Abdullah has provided a limitation that the realm of recognizing the truth of other religions or beliefs is limited to universal values, not religious particular values.

In the author's opinion, each researcher has a different point of view in accordance with their knowledge. In this case, the author is more inclined and follows Amin Abdullah's opinions which states that multiculturalism is acceptable in the perspective of Islam as the reason above. Someone's partial understanding will later lead to flawed and incomplete arguments. Thus, the author wants to review the limits of respecting and respecting the teachings of othe religions in the perspective of Islamic teachings.

²⁶ Jalaluddin Al-Mahalliy Jalaluddin As-Suyuthi, *Tafsir Al-Quran Al Adhim Lil Imamaini Al-Jalalain* (Surabaya: Daarul Abidin).

²⁷ Tejo Waskito and Miftahur Rohman, 'Multicultural Education from an Al-Qur'an Perspective', *Tarbawi: Journal of Educational Sciences*, 14.2 (2018), 29 <<https://doi.org/10.32939/tarbawi.v14i2.260>>.

²⁸ M. Quraish Shihab, *Tafsir Al-Misbah (Message, Impression and Harmony of the Al-Qur'an) Volume 1* (Jakarta: Lentera Hati, 2002).

²⁹ Waskito and Rohman.

³⁰ Misrawi.

³¹ Abdul Kohar Umar, 'Religious Education Based on Multiculturalism (Critical Studies)', *At-Ta'dib*, 7.2 (2012) <<https://doi.org/10.21111/at-tadib.v7i2.76>>.

³² Kanisa Rahmat Hidayat, Agung Setiawan, 'Problematics and Solutions for Multicultural-Based Education in the Era of Globalization', *Literasi (Journal of Educational Sciences)*, 15.1 (2023), 1 <[https://doi.org/10.21927/literasi.2022.13\(1\).1-12](https://doi.org/10.21927/literasi.2022.13(1).1-12)>.

Islam is a religion of *rahmatan lilalamin*, providing mercy for all nature. The Quran, which in fact is the holy book of Muslims, has essentially reviewed tolerance as a whole and comprehensively. Misrawi even dares to refute the statement of Friedmann, a professor of Islamic Studies at the Hebrew University, Jerusalem, who said it would be difficult to find the language of tolerance in the Quran.³³

The substance of tolerance has essentially been discussed in the Quran with implicit language. One of the verses that explains about tolerance is Quran Surah Al Baqarah verse 256. This verse explains that there is no compulsion for someone to embrace any religion, because it is clear what is right and what is false. For those who can use their minds, they will certainly choose the truth.

Islam also forbids its followers to make fun of the worship of other religions, because the impact will be that they will also make fun of Allah without knowledge. This is as stated in the Quran Surah Al An'am make fun of Allah without knowledge. This is as stated in the Quran Surah Al An'am verse 108. Differences in beliefs are not a place to discriminate against others but must still respect and appreciate each other. This form of respect is shown by recognizing their existence. However, recognition of existence does not mean recognition of the truth of the essence of its teachings. This is as stated in the Quran Surah Al Kafirun verse 6 which explains that creeds and beliefs cannot be commercialized. Surah Al Kafirun explicitly refuses to compromise in terms of worship. This emphasizes that the limits of tolerance should not be at the expense of religious principles.³⁴

According to Imam Nawawi al Bantani's opinion about this verse that Islam has limits to tolerance between religious communities, namely not allowed to tolerate in matters of religion and belief. Muslims only recognize the existence of other religious without recognizing the truth of their religious teachings. Islam recognizes the existence of prophets and books before the Prophet

Muhammad. So, this religious tolerance is limited to worldly muamalah issues only, such as in social issues, buying and selling, and doing business.³⁵

This is the opinion of other mufassirs, such as Buya Hamka in Tafsir *Al Azhar* and Thoifur Ali Wafa in his *Firdaus an Na'im nya*. Both mufassir also explain that there is no tolerance related to faith. It means that the creed of Muslims should not be confused with the creed of other religions. Those who are non-Muslims are welcome to live their religious beliefs and teachings according to what they adhere to, while Muslims carry out the teachings and beliefs in accordance with the commandments of God and His Messenger.³⁶

Imam Fahrudin Ar Rozi in his Tafsir *Mafatih Ghaib* explains that the religion that has been believed by each individual is actually not for those who embrace other religions. The redaction is written "*lakum diinikum laa lighairikum, wa lii diinii laa lighairii*". According to the author, this applies to the exclusive locus related to the value of religious particulars. About the teachings of truth that exist in each religion for internal religious consumption, not for others. Thus, in this case, cooperation and tolerance cannot be applied.³⁷

Conclusions

Multiculturalism is an ideology that recognizes differences in equality. Islamic teachings have a spirit that is in line with multiculturalism, which respects and recognizes differences. The view of multiculturalism's concern about eroding faith and belief cannot be denied, so Islam must provide strict limits. In this case, Islam provides an argument that recognizing differences in the social sphere is permissible as long as it is not in the realm of faith and worship.

³³ Misrawi.

³⁴ Muhammad Esa Prasastia Amnesti dan Setio Budi, 'The Concept of Religious Tolerance According to Quraish Shihab in Surah Al Kafirun', *Minhaj: Journal of Sharia Science*, 3.2 (2022), 178–92.

³⁵ Imadul Haq Fatcholli, 'The Concept Of Tolerance Among Different Religious People From Syaikh Nawawi Al-Bantani's Perspective In The Interpretation Of Labid Angry', *Reflektika*, 13.1 (2019), 1–14.

³⁶ Muthmainnah and Khozi Mubarak, 'The Concept Of Religious Tolerance In The Al-Quran Perspective Of Buya Hamka And Thoifur Ali Wafa', *Bayan Lin Naas*, 4.1 (2020), 1–9 .

³⁷ Muhammad ArRozi Fakhruddin, *Tafsir Al Fakhru Ar Raziyy Al Masyhur Bit Tafsir Al Kabir Wa Mafatih Al Ghaib* (Daar al Fikr, 1981).

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