



AL-AFKAR: Journal for Islamic Studies

Vol. 6 No. 4 (2023). P-ISSN : 2614-4883; E-ISSN : 2614-4905

Journal website: <https://al-afkar.com>

Research Article

Religious Tasamuh Processing Applications In The Perspektive Of The Qur'an

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Received : May 21, 2023
Accepted : July 22, 2023

Revised : June 17, 2023
Available online : September 02, 2023

How to Cite: Z. Mutaqin, Jamaluddin and Ade Jamarudin (2023) "Religious Tasamuh Processing Applications In the Perspektive Of the Qur'an: Introduction, Methods, Tasamuh in Islam, Tasamuh in Aqidah Islamiyah, I'tiqad, Syari'ah, Vision The concept of the Qur'an builds tasamuh for humans", *al-Afkar, Journal For Islamic Studies*, 6(4), pp. 563-576. doi: 10.31943/afkarjournal.v6i4.813.

Abstract. Tasamuh is an attitude of respect for others to exercise their rights. Besides that, the meaning of tasamuh can also be interpreted as being patient in facing other people's beliefs, their opinions and their deeds even though they are contrary to beliefs and vanity in their eyes, and may not attack and criticize with reproaches that make that person sick and tormented by his feelings. Religious tolerance must be understood as a form of our acknowledgment of the existence of religions other than our own with all forms of systems and procedures for worship and giving freedom to carry out their respective religious beliefs. This research method is library research and is descriptive, analytic and comparative. The concept of tasamuh in the perspective of the Qur'an may not look down on ethnicity, religion, or other regional cultures, let alone contempt, hate, or be hostile towards them. their opinions and their deeds even though they are contrary to their beliefs and vanity in their eyes.

Keywords: Religious, Applications, Qur'an

Abstrak. Tasamuh adalah sikap menghargai orang lain untuk menggunakan haknya. Selain itu arti tasamuh juga dapat diartikan sabar dalam menghadapi keyakinan orang lain, pendapatnya dan perbuatannya meskipun bertentangan dengan keyakinan dan batil di matanya, serta tidak boleh menyerang dan mencela dengan celaan yang membuat orang tersebut sakit dan tersiksa oleh perasaannya. Toleransi beragama harus dipahami sebagai bentuk pengakuan kita terhadap keberadaan agama selain agama kita sendiri dengan segala bentuk sistem dan tata cara ibadahnya serta memberikan kebebasan untuk menjalankan keyakinan agamanya masing-masing. Metode penelitian ini adalah penelitian kepustakaan dan bersifat deskriptif, analitik dan komparatif. Konsep tasamuh dalam perspektif Al-Qur'an tidak boleh memandang rendah suku, agama, atau budaya daerah lainnya, apalagi menghina, membenci, atau memusuhi mereka. pendapat mereka dan perbuatan mereka meskipun bertentangan dengan keyakinan mereka dan kesombongan di mata mereka.

Kata Kunci : Religius, Aplikasi. Al-Qur'an

INTRODUCTION

Humans are social creatures, of course humans are required to be able to interact with other individuals in order to meet their needs. In living social life in society, an individual will be faced with groups of different colors from one of which is religious differences.

In living their social life, it is undeniable that there will be frictions that can occur between community groups, both related to race and religion. In order to maintain the integrity and unity in society, mutual respect and respect are needed, so that frictions that can lead to conflict can be avoided. Communities are also required to protect each other's rights and obligations between one another.

In the preamble of the 1945 Constitution, article 29 paragraph 2 states that "The state guarantees the freedom of each citizen to embrace their own religion and to worship according to their religion and beliefs." Therefore, we as citizens should uphold the attitude of mutual tolerance between religious communities and mutual respect between the rights and obligations that exist between us for the sake of the integrity of the State.

Freedom of religion is essentially the basis for creating harmony between religious communities. Without freedom of religion there can be no harmony between religious communities. Freedom of religion is the right of every human being. The right to worship God was given by God, and no one can take it away.

And vice versa, tolerance between religious communities is a way for religious freedom to be properly protected. Freedom and tolerance cannot be ignored. However, what often happens is the suppression of one of them, for example the suppression of freedom which ignores tolerance and efforts to reconcile by forcing tolerance by shackles freedom. To be able to compare the two, a correct understanding of religious freedom and tolerance between religious communities is something that is important in everyday life in society.

RESEARCH METHODS

This research is library research and is descriptive, analytic and comparative in nature. Source of data used in this research comes from primary and secondary data. In collecting data using library books, journals, magazines, articles, interviews and documentation methods.

Literature study is an activity to examine the theories that underlie research, both theories relating to the field of study studied and methodology. This technique is used to find or obtain a supporting theoretical basis that has something to do with a problem being researched.

RESULTS AND DISCUSSION

Tasamuh is a form (*mubalaghah*) of "*samaha*" which in Indonesian is usually interpreted as "tolerant" or in terms called Tolerance. Practically, tasamuh is easy to interact with, flexible, easy to behave, not difficult. The term "*tasamuh*" became popular in the late phases of the last century, by Muslim scholars this term is used to express an attitude in which a Muslim does not feel burdened by the religious situation of other people or other people of different religions, not fanatical (excessive). In Arabic the meaning of tasamuh is "to be equally kind, gentle and forgiving to each other." In the general sense of the term, tasamuh is "a commendable moral attitude in association, in which there is mutual respect between fellow human beings within the limits outlined by Islamic teachings." According to the language means tolerance, while according to the term Tasamuh means respect for others. Some say the meaning of Tasamuh/tolerance is to be accepting and peaceful towards the situation one is facing, for example tolerance in religion, meaning that between religions respect each other's rights and obligations and not disturb each other. From here tasamuh can be interpreted as "religious tolerance". The word tolerance is actually not the "native" Indonesian language, but an absorption from the English "tolerance", whose definition is also not much different from the word tolerance/tolerance. According to the Oxford Advanced Learners Dictionary of Current English, tolerance is the quality of tolerating opinions, beliefs, customs, behaviors, *etc, different from one's own.* (Ahmad Warson Munawwir, 1997).

So, religious tolerance is the attitude of being patient and refraining from disturbing or harassing religion or the belief system and worship of adherents of other religions. The true meaning of tolerance is not to mix Islamic faith and rituals with non-Islamic religions, but to respect the existence of other people's religions. Tolerance is a term in a social, cultural and religious context which means attitudes and actions that prohibit discrimination against different groups or are unacceptable to the majority in a society. An example is religious tolerance, where the majority adherents in a society allow the existence of other religions (A. S. Hornby, 1986) Of course this attitude is not new in the Islamic world, in Medina the Prophet SAW was not reluctant to coexist with native Jews and Christians. We can also take another example of Sayyidina Umar RA when he conquered Jerusalem, the places of worship for non-Muslims remained intact and were not damaged, their adherents were given the freedom to carry out their worship activities according to the guidelines they believed in.

The most dominant thing that becomes the background of the attitude of non-tasamuh is an overdose of religious fanaticism which turns into a factor of dislike for anything that is considered to be wrong/different. From here, the desire to invite or add followers arises, of course, there are those who want to be invited, there are also those who refuse, this condition is sometimes exacerbated by refusal with reproaches. Then came the exclusive attitude of only wanting to join with those who share the same faith/understanding, and closing oneself off from associating with those who do not share the same faith/understanding. This exclusive attitude which is elaborated in such a way then gradually creates a feeling of dislike towards those who do not share the same faith/understanding, are rude, even repressive and intimidating.

There are many historical facts that illustrate the absence of tasamuh, some of which are recorded in the Koran, for example the story of the cruelty of *Ashabul Ukhdud* (Yemeni Jew) building a fire pit to burn Najran's Christians alive. This horrifying incident stemmed from the dislike of Jewish leaders for the many people who changed their direction to prefer to become Christians. Likewise the majority vs minority feud, history records many facts where the majority tend to want to dominate in everything, hinder the ritual activities of the minority, and sometimes even blindly destroy the places of worship of the minority religions. Our country, Indonesia, is no exception. Although Islam clearly states the inaccuracy of other religions, however, it does not make followers of other religions enemies, nor does it teach denouncing the right to carry out the provisions they believe in and other rights in life.

Tasamuh in Islam was born from the reformation of thought and the nobility of character that has been firmly attached since the appointment of Muhammad as an Apostle. Therefore, Islam makes it as one of the foundations of its social institutions.

Tasamuh in Islam

Tasamuh leads to an open attitude and is willing to acknowledge the existence of various kinds of differences, both in terms of ethnicity, skin color, language, customs, culture, language, and religion. These are all fitrah and sunnatullah which have become God's decrees. The basic foundation of this thought is the word of God in QS. Al-Hujurat verse 13:

O mankind, We have indeed created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing.

Because the decline in QS. al-Hujurat: 13, narrated by Ibn Abi Hatim al-Hakim sourced from Ibn Abi Begin, he stated: "When Fathu Mecca (conquest of Mecca), Bilal climbed on top of the Kaaba to call the call to prayer. Some people said: "Is it appropriate for this black slave to call to prayer over the Kaaba?" Then others said: "If Allah had hated this person, He would have replaced him." This verse came down as an affirmation that in Islam there is no discrimination, the noblest is the most pious.

Ibn 'Asakir narrated in his Mubhamat Book (which was handwritten by Ibn Basykuwai), which was sourced from Abu Bakr bin Abi Dawud in his commentary,

stating that this verse was revealed regarding Abu Hind who was married by the Prophet to a Bani Bayadah woman. Bani Bayadah said: "O Messenger of Allah, is it appropriate if we marry our daughters to our former slaves?" This verse came down as an explanation that in Islam there is no difference between former slaves and freedmen.

All humans will not be able to reject this sunnatullah. Thus, for humans, it is appropriate to follow God's instructions in dealing with these differences. Tolerance between people of different religions is included in one of the important treatises in the Islamic theology system. Because God always reminds us of human diversity, both in terms of religion, ethnicity, skin color, customs. Tasamuh in religion does not mean that today we can freely adhere to a certain religion and tomorrow we can adhere to another religion or freely follow the worship and rituals of all religions without any binding regulations. However, religious tolerance must be understood as a form of our acknowledgment of the existence of religions other than our own with all forms of systems and procedures for worship and giving freedom to practice one's own religious beliefs.

Interfaith discussions are assumed to be capable of change views of a religious follower to be tolerant and respectful adherents of other religions. But in fact, methods like this have no effect significant. Tolerance that grows in society is just something that is sheer or can be said as an obsession with stability exist without paying attention to the time bomb which if stored the longer it will actually be explode. An example is the existence of various cases such as the Ambon case, the case Poso involving religious sentiments and other ongoing cases is hidden or even does not surface. (Siti Faridah, 2018)

The concept of tasamuh offered by Islam is very rational and practical and straightforward. However, in relation to belief (*aqidah*) and worship, Muslims do not recognize the word compromise. This means that the belief of Muslims in Allah is not the same as the beliefs of adherents of other religions in their gods. The same goes for the way of worship. Even Islam forbids adherents to denounce the gods in any religion. So the word tasamuh or tolerance in Islam is not "new", but has been applied in life since Islam was born.

Therefore, the religion of Islam according to the hadith narrated by Bukhari, Rasulullah saw. once asked about the religion that is most loved by Allah, then he replied: *al-Hanafiyyah as-Samhah* (a straight religion that is full of tolerance), that is Islam.

Islam really appreciates the existence of other religions and so do its adherents. In history, Islam has never forced its beliefs on others. Coercion in any form so that other people believe in accordance with the coercive religion is an unethical act and contrary to the will or will of Allah. There are several verses that can guide Muslims to develop the concept of harmony among human beings. For example the Qur'an Surah Ali Imran verse 103:

"And hold all of you to the rope (religion) of Allah, and do not be divided, and remember Allah's favor upon you when you were enemies (during the Jahiliyah), So Allah united your hearts, then you became because of Allah's favor, people the

brothers; and you were on the brink of hell, then Allah saved you from it. Thus Allah explains His verses to you, so that you may be guided."

As for the background of the revelation of Ali Imron verse 103, this verse is briefly explained in the interpretation of Fi Dzilalil Qur'an which is quoted from the Sirah Nabawiyah book written by Muhammad bin Ishaq, that this verse was revealed regarding the Auz and Khazraj tribes. The incident is, a male Jew passed by a group of Auz and Khazraj. Seeing their unity and harmony, the Jew was not happy. Then he sent someone to sit among them and provoke them by reminding them of the past wars between them which were known as "bu'ats" wars. So the man carried out his provocation. As a result, they too were consumed by the provocation. So that a sense of pride arose, anger arose, and hatred flared up between them. Both sides flashed their respective symbols, searched for weapons, and threatened each other for "war". This information soon reached the prophet saw. then he came to them. He calmed them down by saying, "Are you going to highlight the slogans of ignorance, even though I am still among you? Then he recited this verse to them. So, they regretted what had just happened between them, so they made peace, embraced each other and threw away their weapons.

In this letter Allah SWT explains the importance of unity among fellow Muslims which is based on a sense of solidarity and loyalty to Ukhuwah Islamiyah. So Allah took the rope analogy as an instrument so that Muslims would hold each other on the rope. The meaning of holding fast all of you, that is, try your best to relate one to another with God's guidance while upholding the discipline of "all of you" without exception. So if someone forgets, then remind him, or if someone slips, help him get up so that all can depend on the ropes of Allah's religion. if you are negligent or one of you strays, then the balance will be disturbed and discipline will be broken, therefore unite and do not be divided and remember Allah's favor on you. Compare your situation since the advent of Islam when you were still in the hostile period of ignorance marked by wars that lasted so long. So Allah united your hearts in one way and the same direction, then you became because of Allah's grace, namely with the religion of Islam, people who are brothers; so that now there is no scar in the heart of each of you. As stated before, this verse came down in response to the incident that occurred between the Auz and Khazraj tribes, which were originally a tribe that inherited very strong animosity, but the presence of Islam managed to reconcile and unite the two of them by creating a feeling of love in their hearts.

This text of the Qur'an deliberately mentions the heart as a place to store feelings and relationships. He did not say "*Fa allafa bainakum*, so Allah will unite you", but penetrated a deep storage area by saying "*fa allafa baina qulubikum*, then Allah will unite your hearts". Carefully describe them as one file or one bond and agreement. This Nash also describes a picture of their situation as a living scene and moves along with the motions of their hearts, "you have been on the edge of the abyss of hell", when they fell into the abyss of hell, suddenly their hearts saw God's hand stretched out to be a handle . It depicts safety and freedom after they are on the verge of danger and almost fall. From all the interpretations above, it can be concluded that the unity of the Muslim Ummah will be intertwined and can be knitted for all time,

when Muslims knit one another with each other a bond of brotherhood based on a sense of love and compassion in faith and religion.

Therefore, for the sake of upholding the message of Islam, Muslims are required to strengthen unity and brotherhood with the Al-Qur'an and Hadith as the basis and philosophical foundations that become their spirituality.

Word of Allah swt:

And obey Allah and His Messenger and do not quarrel that causes you to be afraid and lose your strength and be patient. Surely Allah is with those who are patient. (QS. Al-Anfal: 46).

In addition to explanations from the Qur'an, the problem of tolerance is also found in hadiths. This can be seen in the daily behavior of the prophet in dealing with followers of other religions. Among the examples of the prophet's actions related to tolerance, for example, one time when a Christian delegation came to face him in Medina, several Christian delegations from Najran led by a high priest. He welcomed the delegation in a very respectful way. He removed his robes and spread them out on the floor to seat his guests, so that they marveled at his extraordinarily courteous reception. Then when it was time for their prayers, while the church was not in Medina, the Prophet invited them to pray at the Medina Mosque according to their way of praying. In this way, the teachings of harmony in Islam become clearer, and these teachings are basically sourced from the Koran and the sunnah of the Prophet. So comprehensive are the teachings of Islam that how to foster harmonious relations between human beings so that there is order in this life. Tasamuh can be sustainable if the following things are understood and internalized properly;

First; Islam with its two main guidelines (Qur'an-Hadith) provides a comprehensive understanding and teaches that differences are undoubtedly human nature, because one human being and another has a different level of understanding and intelligence. In [Hud : 118-119]:

If your Lord had willed, He would have made mankind into one nation, but they will always differ in opinion, except for those on whom your Lord has mercy. and that is what Allah created them for. Your Lord's sentence (His decision) has been determined: Verily, I will fill the hell of Jahannam with all jinn and humans (the lawless ones).

Second; Science which means knowledge is also a keyword addressing situations and conditions. Quoting the wise words of Scholar Gus Dur: "*the higher one's knowledge the greater the sense of tolerance*". People who know a lot will try to respond to a phenomenon from various points of view so that they are not easy to judge, so they can be wiser. *Third;* Responding to differences is based on a foundation of noble character, open-mindedness, and good communication or dialogue. From here, Islam has laid down solid guidelines, strong foundations and rhythmic collaboration between the obligations of Muslims to protect and care for each other, as well as to be good at getting along when faced with conditions where they interact with people of different religions/understandings.

Allah informs that He is Almighty to make them all as one people above faith or disbelief. Those are the words of Ibn Kathir in his Tafsir 2/481 when explaining this glorious verse of Allah. Imam Qatadah Rahimahullah explained: "If Allah wills, surely He will make all of humanity as Muslims. (*Jami'ul Bayan* 7/137 no. 18712)" "They always make mistakes (disagree)..."

Scholars of Expert Interpretation among the Salaf have different opinions in explaining the meaning of the ikhtilaf contained in this verse in several opinions as follows:

First: Some say that the ikhtilaf in question is ikhtilaf in matters of religion and ahwa (lust). According to Al-Hasan Al-Bashri: "All of humanity differs in various religions except those that are blessed by your Lord because people who are blessed will not differ. (*Jami'ul Bayan* 7/138 no 18715)

Imam 'Atha' said: "They (those who are ikhtilaf) are Jews, Christians, and Magi, while Al-Hanafiyah (Muslims) are people who are blessed by Allah (*Jami'ul Bayan* 7/137 no 18713 and *Ad Durrul Mantsur* 4/491)" Said Ikrimah, a student of Ibn Abbas : "They are always ikhtilaf in lust. (Imam At-Thabari, *Tafsir Jami'ul Bayan* 7/139 no. 18727 and As Suyuthi, *Ad Durrul Mantsur* 4/492)

Second, there are some who say that the deviation referred to in this verse is a disagreement in the matter of sustenance, some are rich and others are poor. In a narration from Al-Hasan Al-Bashri it is stated that he Rahimahullah said: "That is, they make turns in the matter of sustenance so that some of them ridicule and humiliate some of the others. (*Jami'ul Bayan* 7/139 no 18732 and Ibnu Katsir 2/482)

The opinion mentioned by the commentators above, the most persistent (strong) is the opinion which states that the deviation in this verse is the deviation in various religions and passions, as emphasized by Ibnu Jarir At-Tabari in his commentary. He said: "The strongest opinion in explaining the meaning of ikhtilaf mentioned in this verse is the opinion which states that human beings always make mistakes in matters of religion and their passions. So that their religions, passions, and groups take various forms, except for those who are blessed by Allah, namely those who believe in Allah and justify His Messengers. This is because they have never made any effort in affirming Allah, justifying the Apostles and the messages they brought. (*Jami'ul Bayan* 7/139)

Tasamuh in Aqidah Islamiyah, I'tiqad, Syari'ah

If in the social aspect the spirit of tasamuh becomes a recommendation, Muslims may help each other, work together and respect each other with non-Muslims, but in matters of faith, tolerance is absolutely not justified between Muslims and non-Muslims. With inter-religious tasamuh, tasamuh should be interpreted as an attitude to be able to live with people of other religions, by having the freedom to carry out their respective religious principles (worship), without coercion and pressure, whether to worship or not to worship. , from one party to another. In this case, at the level of social practices, one can start from neighborly attitudes, because the most essential tolerance is the attitude of togetherness between religious adherents in social practice, neighborly and community life, and not just at the level of logic and discourse. The attitude of tasamuh among religious people can be started

from living in good neighbors with neighbors who share our faith or not. The tasamuh attitude is reflected in a way of respecting each other, glorifying each other and helping each other. This has been exemplified by the Prophet Muhammad. when one day he and his friends were gathering, a group of Jews who delivered the body passed by. Prophet peace be upon him. stood up to pay homage. A friend said: "Aren't they Jews, O Messenger?" Prophet peace be upon him. replied "Yes, but they are human too". So it is clear, that the side of faith or theology is not the business of humans, but God Almighty and there is no compromise and tasamuh attitude in it. While we bermu'amalah from the side of our humanity.

Rasul when asked to have tasamuh in matters of faith, that the Muslims followed the worship of the infidels and vice versa, the infidels also followed the worship of the Muslims, strictly speaking the Prophet was ordered by Allah to reject offers that wanted to destroy basic principles The Islamic Aqeedah. Allah says:

Say: "O disbelievers! I will not worship what you worship. And you are not a worshiper of the God I worship. And I have never been a worshiper of what you worship, And you have never (also) become a worshiper of God whom I worship. For you your religion, and for me, my religion." (QS. Al-Kafirun: 1-6)

In every prayer, in fact the Muslim community has been taught to always hold fast to the Islamic creed and not to let the shirk virus infect the Muslim community's beliefs, namely by reading: to the true religion, and I am not of those who associate partners with God. Verily, my prayer, my worship, my life and my death belong only to Allah, the Lord of the worlds. No one associates with Him. Q.S. Ali imran (85)

Whoever seeks a religion other than Islam, then it will never be accepted (the religion) from him, and he will be among the losers in the hereafter.

Who wants happiness and glory in this world and the hereafter, there is no way but to believe in Allah Subhanahu wata'ala and worship Him. That glory cannot be achieved by worshipping other than Allah. Glory belongs to Allah alone. "Whoever desires glory, all glory belongs to Allah. To Him ascend good words and righteous deeds He raises. And those who plan evil for them will have a severe punishment, and their evil plans will be destroyed." Muslims are allowed to cooperate with followers of other religions in economic, social and other worldly matters. Even in history, the Prophet Muhammad has set an example of how to live together in diversity. In the hadith narrated by Abu Dawud, the Prophet s.a.w. tells us to give gifts to neighbors, even if they are Jewish.

According to Islam what is meant by tolerance is an attitude that must be owned by a Muslim to respect each other and respect people's stance others who have different views. So, in Islam religious tolerance is attitude of respect, respecting the beliefs of others who conflict with self confidence. (Taslim HM.Yasin, 2021)

In matters of religion, Islam does not recognize the concept of coercion of religion. Each individual is given complete leeway to embrace a certain religion with his own awareness, without intimidation. (See, Yunus, 10: 99-100 and Al-Kahf, 18: 29)

And if your Lord had willed, all who would have believed on earth would all have believed. So do you (want to) force people so that they all become believers? And

no one will believe except by Allah's permission; and Allah inflicts wrath on those who do not use their minds. (QS. Yunus: 99-100)

and Say: "The truth comes from your Lord; So whoever wants (believes) let him believe, and whoever wants (disbelieves) let him disbelieve". Verily, We have prepared for the wrongdoers a hell whose turmoil surrounds them. and if they ask for a drink, surely they will be given water to drink with water like boiling iron that scorches their faces. It's the worst drink and the worst place to rest. (QS. Al-Kahf: 29)

Ibn Abbas r.a. said, "The verse above was revealed regarding Umayyah ibn Khalaf Al-Jumahiy. That was because Umayyah suggested that the Prophet carried out an act that was not liked by the Prophet himself, namely expelling the poor people who were his followers from his side, in order to bring the leaders of Mecca closer to him. After that event, the verse above was revealed. Ibn Abu Hatim presented a hadith through Ar Rabi 'which narrates that the Prophet saw. once told us that one day he met Umayyah ibn Khalaf who persuaded him, while the Prophet saw. at that time in a state of not paying attention to what Umayyah meant; Ibn Abu Hatim also presented another hadith through his friend Abu Hurairah r.a. who told, that one day Uyainah ibn Hishn came to the Prophet. while Salman's best friend was by his side. So Uyainah immediately said, "If we come then get rid of this person, then invite us in." Then came down the verse above. People who practice this verse are people who hold fast to the religious values that have been established by Allah SWT. They still have faith and hold on to God's rules even though the temptations and seductions to let go of their beliefs come and go. Because they realize that the decisions they make will have consequences for what they choose. Faith that is taken will get the blessing of Allah, as well as disbelief that is taken will get its reward. Everyone, no one is allowed to impose the beliefs he believes in on others, and vice versa. Confidence is a very basic and fundamental right in one's life. Coercion of belief is prohibited and not permitted by Islamic religious rules, as well as a violation of one's human rights in religion.

In a Hadith, narrated by Ibn Abbas, a man from Ansar's friend came to the Prophet, asking permission to force his two Christian children to convert to Islam. What was the Prophet's answer? He refused the request, while reciting Surah al-Baqarah, 2: 256.

there is no compulsion to (enter) religion (Islam); Verily, the true path is clear from the wrong path. Therefore, whoever disobeys Taghut and believes in Allah, then indeed he has held on to a very strong knot that will not break. and Allah is All-Hearing, All-Knowing.

The question of belief comes back to the right to vote for each individual. Because God himself has given man the freedom to choose his way of life. Humans, by Allah ta'ala are given the opportunity to weigh wisely and critically between choosing Islam or kufr with all the risks. Nevertheless, Islam does not fail to warn and convey invitations for humans to believe. However, after someone has chosen Islam as his deen, then there are consequences of faith for him, namely maintaining the

purity of his aqidah. Presumably this also applies to adherents of any religion. If in the social aspect the spirit of tolerance becomes a recommendation, Muslims may help each other (help each other), work together and respect each other with non-Muslims, but in matters of faith, tolerance is absolutely not justified between Muslims and non-Muslims. non-Muslims.

Islam positively supports religious harmony. Attitude peaceful harmony of life in every Muslim person is based on teachings Al-Quran and sunnah (Zakiah Darajat, et al, 1982). Muslims will say that Islam is a religion of peace.

When the Messenger of Allah was invited to join the worship of infidels and vice versa, the unbelievers also attended the worship of the Muslims, the Messenger of Allah was expressly ordered by Allah to refuse offers that wanted to destroy the basic principles of Aqidah Islamiyah. It is absolutely not justified if a Muslim relativizes the truth of his faith and thinks that what he believes is just a mere claim. Of course such a thing would destroy the foundation of his faith. He must believe that Islam is the only religion of Allah which was conveyed by the Apostles and perfected by the sending of Muhammad (Al-Maidah, 5: 3).

forbidden for you (to eat) carrion, blood, pork, (meat of animals) slaughtered in the name of other than Allah, who were suffocated, who were beaten, who fell, who were gored, and were eaten by wild animals, except those that you could slaughter, and (prohibited for you) who were slaughtered for idols. and (it is also forbidden) to draw fate with arrows , (to draw fate with arrows) is wickedness. on this day the disbelievers have given up hope to (defeat) your religion, therefore do not fear them and fear Me. this day I have perfected your religion for you, and I have completed My favor on you, and I have pleased Islam to be your religion. So whoever is forced to because of hunger accidentally commits a sin, Verily Allah is Forgiving, Most Merciful.

Long ago Buya Hamka advised us, when interpreting Surah al-Mumtahanah in Tafsir Al Azhar, "...a person who claims to be a Muslim but says; "For me all religions are the same, because they both have good goals." The person who says this is clear that no religion fills his heart. If he says he is Muslim, then his words are not in accordance with reality. Because for true Muslims, the only real religion is Islam."

Vision The Concept of The Qur'an Builds Tasamuh For Humans

Tasamuh is an attitude of respect for others to exercise their rights. We must not look down on ethnicity, religion, or other regional cultures, let alone contempt, hate, or antagonize them. Besides that, the meaning of tasamuh can also be interpreted as being patient in facing other people's beliefs, their opinions and their deeds even though they are contrary to beliefs and vanity in their eyes, and may not attack and criticize with reproaches that make that person sick and tormented by his feelings. This principle is contained in the verse of the Qur'an:

"And do not criticize those who pray to other than Allah, which causes them to reproach Allah with enmity without knowledge. Thus We decorate for each of their deeds, then He informs them of what they do." (QS. Al-An'am: 108)

Allah said, forbade His Messenger, Muhammad saw, and those who believe from insulting the gods of the polytheists, even though this insult contains benefits, it causes greater damage than the benefits themselves, namely the recompense of those who polytheists with insults against the God of the believers, even though Allah is "Rabb, there is no God (who has the right to be worshiped) but Him."

As `Ali bin Abi Talhah, from Ibn `Abbas, said about this verse, "The polytheists said: 'O Muhammad, you stop cursing our gods, or we will insult your Lord.' Then Allah forbade the Messenger of Allah and the believers to insult their statues; *fa yasubullaaHa 'adwam bighairi 'ilmi* ("Because they will curse Allah by transgressing without knowledge.")

Abdurrazzaq said from Ma'mar, from Qatada: "In the past the Muslims abused the idols of the disbelievers, then the infidels abused Allah excessively and without being based on knowledge, then Allah sent down:

Laa tasubulladziina yad'uuna min duunillaahi ("And do not curse the gods they worship besides Allah.")

Fa yasubullaaHa 'adwam bighairi' ilmi ("Because they will later curse Allah by exceeding bias without knowledge.") This shows that leaving benefits to avoid more serious damage is a priority. This is based on an authentic hadith that the Messenger of Allah. said:

"Cursed by those who insult their parents." The Companions asked: "O Messenger of Allah, how does someone berate his parents?" He peace be upon him. replied: "He abuses someone's father, then that person also abuses his father. He abuses someone's mother, then that person also abuses his mother (or as the Prophet said)."

Kadzaalika zayyannaa likulli ummatin 'amalaHum ("Thus We made every community consider their work well.") That is, as We have decorated for those people love for their idols, fanaticism towards them, and support for them. Similarly, We decorate every nation from people who go astray, the deeds they do. Allah has a strong argument and perfect wisdom for all that He wills and chooses.

Tsumma ilaa rabbiHim marji'uHum ("Then to their Lord shall they return.") That is their place of return. *Fa yunabbi-uHum bimaa kaanuu ya'maluun* ("Then Allah told them what they used to do.") That is, they will be rewarded according to their deeds, if it is good then the good will be rewarded, and if it is bad, then the bad also the reply.

In everyday life we should get used to working together in goodness, mutual respect for others, and tolerance. Allah swt said in Q.S. Al-Maidah verse 2 which means:

O you who believe, do not violate the symbols of Allah, and do not violate the honor of the forbidden months, do not (disturb) the had-ya animals, and qalaa-id animals, and do not (also) disturbing people who visit the Baitullah while they are seeking grace and pleasure from their Lord and when you have completed the pilgrimage, then it is permissible to hunt. and never hate (your) against a people because they prevent you from the Masjidil Haram, encourage you to do wrong (to them). and help you in (doing) virtue and piety, and do not help each other in

committing sins and transgressions. and fear Allah, verily Allah is Severe in punishment.

CONCLUSION

Freedom of religion is essentially the basis for creating harmony between religious communities. Without freedom of religion there can be no harmony between religious communities. Freedom of religion is the right of every human being. The right to worship God was given by God, and no one can take it away.

The concept of tasamuh offered by Islam is very rational and practical and straightforward. However, in relation to belief (*aqidah*) and worship, Muslims do not recognize the word compromise. This means that the belief of Muslims in Allah is not the same as the beliefs of adherents of other religions in their gods. The same goes for the way of worship. Even Islam forbids adherents to denounce the gods in any religion.

The concept of tasamuh in the perspective of the Qur'an must not look down on ethnicity, religion or other regional cultures, let alone contempt, hate or be hostile towards them. In addition, the meaning of tasamuh can also be interpreted as being patient in facing other people's beliefs, their opinions and their deeds even though they are contrary to their beliefs and vanity in their eyes, and may not attack and criticize with reproaches that make the person sick and torment his feelings.

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