

# STRENGTHENING THE ATTITUDE OF RELIGIOUS MODERATION THROUGH THE STUDY OF TOLERANCE VALUES IN AL- MUNIR'S TAFSIR

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**Abstract:** With the emergence of various conflicts due to differences in religious views, it is necessary to prevent and increase awareness of the importance of religious moderation in society through studying the values of tolerance in Al Munir's Tafsir. This study aims to examine the content of tolerance values in QS. al-Kāfirūn in Tafsir al-Munīr to strengthen the attitude of religious moderation. This type of research was library research with a qualitative approach. The primary source was from the book Tafsir al-Munīr by Wahbah Az-Zuhāili, and the secondary sources were relevant to this research. The documentation collected data. Then the data were analyzed using descriptive analysis and content analysis. The results showed that al Munir's Tafsir of Tolerance values on QS. Al-Kāfirūn covers aspects of aqidah, shari'ah and morals. The Akidah aspect contains respect for non-Muslim beliefs, but not to the point of justifying them because a Muslim must believe that the only true religion is Islam. The Sharia aspect contains worship and *muamalah*. The Worship aspect has given the freedom to non-Muslims to worship according to their beliefs. The *Muamalah* aspect includes orders to be fair to non-Muslims. The moral element contains the command to speak softly but also applies harshly and firmly when non-Muslims disturb the creed of Muslims. The implication of this research for the community is that a correct understanding of tolerance will increase the attitude of religious moderation in society so that religious harmony can be realized.

**Keywords:** Religious Moderation, Tafsir Al-Munir, Tolerance Value.

## Introduction

Indonesia is known as a country with various religions and beliefs. Such diversity is necessary because Indonesia recognizes multiple religions, such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. It is hoped that from this diversity, the Indonesian people can take an attitude of mutual respect, also realizing that religion is an essential thing in social life so that the Indonesian people can foster brotherhood, even though there are differences in religion.<sup>1</sup>

The diversity of religions and beliefs in Indonesia requires its citizens to respect each other and tolerate each other between religious communities. Religion has governed all aspects of human life, including interactions with fellow humans. Religion imposes rules on its adherents so that faith becomes a guide for humans in living social life, especially when interacting with followers of other religions.<sup>2</sup>

In understanding Islamic values, of the many religions, ideologies, and philosophies that have emerged globally, only Islam will survive the challenges of the times. This opinion has even become a belief for some people. This view is based on the undeniable fact that only Islam has a universal and comprehensive nature. This characteristic then necessitates some privileges inherent in Islam and not in other religions.

Islam is one of the recognized religions in Indonesia. Accordingly, Islam has regulated all aspects of life for its adherents, both in worship, *muamalah*, and others. Everything has been handled in its legal sources, namely the Qur'an and as-Sunnah, including matters relating to tolerance. In Islam, the concept of tolerance for other religions is only limited to *muamalah*. Still, there is no longer the word tolerance in Islam when it comes to matters of faith.<sup>3</sup>

However, in reality, there are still violations of tolerance that harm one party, for example, being forced to wear Christmas attributes to employees who are Muslim, as happened at Plaza Senayan,<sup>4</sup> then the case of

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<sup>1</sup> Hendro Puspito, *Sosiologi Agama* (Yogyakarta: Kanisius, 2000), 196.

<sup>2</sup> Nurcholis Madjid, *Pluralitas Agama Kerukunan Dalam Keragaman* (Jakarta: Kompas, 2001), 21.

<sup>3</sup> Salma Mursyid, "KONSEP TOLERANSI (AL-SAMAHAH) ANTAR UMAT BERAGAMA PERSPEKTIF ISLAM," *Aqlam: Journal of Islam and Plurality* 1, no. 2 (January 31, 2018): 35, <https://doi.org/10.30984/ajip.v1i2.504>.

<sup>4</sup> Rizky Andwika, "Pegawai Di Plaza Senayan Risih Harus Pakai Topi Sinterklas," *merdeka.com*, December 20, 2014, <https://www.merdeka.com/peristiwa/pegawai-muslim-di-sency-risih-harus-pakai-topi-santa.html>.

Discrimination against black people.<sup>5</sup> Even among Muslims, there are still many who do not understand the nature of tolerance. There are among them who act in the name of tolerance for worldly interests. For example, tolerance is used as the basis for understanding pluralism and stating that all religions are authentic.

They consider that pluralism can lead to harmony between religious communities, even though it sacrifices their faith. As a result, some cases cause controversies among the public, such as interfaith marriages,<sup>6</sup> giving Christmas greetings, wearing attributes contrary to Islamic teachings, and others. Even recently, there were some Muslims who participated in celebrating Christmas with tambourine music in the Church.<sup>7</sup>

With the emergence of various conflicts due to differences in religious views, it is necessary to prevent and increase awareness of the importance of religious moderation in society through studying the values of tolerance in Tafsir Al Munir. The attitude of religious moderation is a middle way in dealing with differences in extreme groups or whole groups. This awareness of religious moderation must be encouraged so that there is harmony in society.

Religious tolerance includes issues of belief in humans related to trust. Everyone should be given the freedom to believe in and embrace the religion of their own choice and get respect in implementing the teachings of the faith they adhere to. Tolerance is the result of close social interaction in society. In religious, social life, humans cannot deny the existence of the association, either with their group or with other groups that sometimes differ in religion or belief, with this fact, religious people should try to bring peace, tranquility in a frame of tolerance so that social stability and ideological frictions between people of different religions will not happen.

Since many people have not understood the meaning of tolerance, it makes them far from the teachings of Islam because tolerance in Islam has limitations, especially in matters that intersect with faith. There is no longer

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<sup>5</sup> C. N. N. Indonesia, "Diskriminasi Dan Kegetiran Etnis Kulit Hitam Usai Kasus Floyd," internasional, 2020, <https://www.cnnindonesia.com/internasional/20200602203254-134-509207/diskriminasi-dan-kegetiran-etnis-kulit-hitam-usai-kasus-floyd>.

<sup>6</sup> Mursyid, "KONSEP TOLERANSI (AL-SAMAHAH) ANTAR UMAT BERAGAMA PERSPEKTIF ISLAM," 36.

<sup>7</sup> Angling Adhitya Purbaya, "Natal di Semarang, Diiringi Rebana hingga Gotong Royong Warga Muslim," detiknews, 2019, <https://news.detik.com/berita-jawa-tengah/d-4835287/natal-di-semarang-diiringi-rebana-hingga-gotong-royong-warga-muslim>.

the word tolerance.<sup>8</sup> Therefore, this research is significant to avoid misunderstandings and mistakes in interpreting the meaning of tolerance itself, with the hope that this research will provide additional knowledge about how Muslims should tolerate other religions.

This study focuses on the discussion of tolerance between religious communities by examining the tafsir of one of the contemporary commentators, Wahbah az-Zuhaili, with his book of tafsir entitled *Tafsir al-Munir*, since this book of tafsir combines classical tafsir with contemporary tafsir. In many cases, people understand that classical tafsir cannot answer the problems that occur in present times. On the other hand, modern commentators deviate tafsirs of the verses of the Qur'an with the reason to carry out reforms, such as the tafsir of the Qur'an carried out by some commentators with a scientific background. Still, the book of *Tafsir al-Munir* is a book that combines classical tafsir with contemporary tafsir and pays attention to the rules that apply without deviating from the common one.<sup>9</sup>

Another reason for choosing the book of *Tafsir al-Munir* is because this book is a book of *tahlili* tafsir, it can be known through the writing of his commentary, which starts with surah al-Fatihah and ends with surah an-Nas or is called a tafsir that explains the contents of al-Munir. The Qur'an is based on the order of the suras contained in it. The tafsir of Wahbah az-Zuhaili in the *Tafsir al-Munir* is very detailed, listing the virtues of the surah, explaining the literary content contained in the Qur'an, explaining the meaning in language, interpreting the range of the verse and also providing conclusions regarding the content of verses in the Qur'an. In addition, he also did not ignore the *munasabah* or the relationship between one verse and another, and it was also important that he included the *asbab an-nuzul* in verse contained therein. Consequently, the explanation obtained can answer the problems that occur in this era.

This research aimed to investigate the tafsir of tolerance in QS. al-Kafirun in the book *Tafsir al-Munir* by Wahbah az-Zuhaili. In addition, to explore the content of educational tolerance values contained in it. This research helps add insight into the tafsir of tolerance to encourage moderate religious behavior without sacrificing Islamic beliefs.

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<sup>8</sup> Mursyid, "KONSEP TOLERANSI (AL-SAMAHAH) ANTAR UMAT BERAGAMA PERSPEKTIF ISLAM," 36.

<sup>9</sup> Sayid Muhammad Ali Al-Iyazi, *Al-Mufasssirun Hayatuhum Wa Manhajuhum* (Taهران: Wizanah ast-Tsaqafah wa al-Inshaq al-Islam, 1993), 658.

This type of research was library research using a qualitative approach. This research aimed to gain an in-depth understanding through inductive thinking processes by reviewing the relevant literature with the focus of this research topic.<sup>10</sup>

The primary data source was the Tafsir al-Munir by Wahbah az-Zuhaili. The secondary data sources were in the form of data taken from books, journal articles, essays, theses, or research reports relevant to this research topic. Data collection techniques were carried out through documentation, while data collection techniques were collected from various books, transcripts, newspapers, inscriptions, etc. This means that the data in this study were obtained from multiple books and journals, and other sources related to this research. After that, the data were collected systematically and easier to understand.

The data analysis technique in this study used the descriptive analysis method, which described or explained Wahbah az-Zuhaili's tafsir of QS al-Kafirun so that the messages contained within can be conveyed be practiced by the community. In addition to using descriptive analysis, the content analysis method was also used by analyzing the data that is discussed in a book. The data in this study came from Tafsir al-Munir by Wahbah az-Zuhaili, which was then analyzed critically.

The analysis stage started from collecting documentation or manuscripts from journals, books, and others, then processed by making selections related to the data's accuracy, precision, and validity. If incomplete data was found, other data were sought to complete it. Furthermore, the data was analyzed to produce alternatives and solutions in solving the main problems studied.

### **Reasons for Studying Tafsir al Munir**

The reason for studying the tafsir of tolerance in QS. al-Kafirun in the book Tafsir al-Munir by Wahbah az-Zuhaili was because Wahbah az-Zuhaili is the author of the book of tafsir al-munir which combines the authenticity of classical interpretations with contemporary interpretations. People often judge that classical commentators are unable to answer the problems that occur in contemporary times, while contemporary commentators are often thought to have frequently made deviations in the tafsir of the verses of the Qur'an with the excuse of reforming, such as the tafsir of the Qur'an carried out by several commentators with a scientific

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<sup>10</sup> Akif Khilmiyah, *Metode Penelitian Kualitatif* (Yogyakarta: Samudra Biru, 2016), 10.

background. Thus, according to Wahbah az-Zuhaili, classical tafsir needs to be packaged in a more straightforward language, and consistent methods per the development of modern science, without having to make deviations in the tafsir.<sup>11</sup>

The meaning of morals in language means character, temperament, behavior, or nature.<sup>12</sup> Imam al-Ghazali mentioned that morality is a trait that is embedded in the soul, giving rise to actions that are easy to do, without the need for thought and consideration.<sup>13</sup> Ibrahim Anis also mentions that morality is a trait embedded in a person, which is reflected in good or bad deeds, without the need for thought and consideration.<sup>14</sup>

Based on this understanding, it can be concluded that morality is a trait embedded in the human soul so that it will unwittingly come out following the nature that is embedded in itself without requiring a long thought. *Asbāb an-nuzūl* from QS. al-Kāfirūn about tolerance can be seen from tafsir Wahbah az-Zuhaili's of the QS. al-Kāfirūn which is very comprehensive, he starts with an explanation of the naming of the surah, the virtues of the surah, *asbāb an-nuzūl*, and the meaning of *mufradāt*, then explains the content of the QS thoroughly. al-Kāfirūn.

This surah was revealed in response to the Prophet Muhammad's reaction to the invitation of the disbelievers of Quraish. Aṭ-Ṭabrani and Ibn Abi Hatim narrated from Ibn Abbas that the Quraysh called the Prophet Muhammad to give wealth to him to become the richest man in Mecca and marry the Prophet to the desired woman. The Quraysh said: "This treasure is for you, O Muhammad, on the condition that you stop insulting our Gods and do not call our God bad. If you don't want to do that, then try to worship our gods for a year."

### **The Reasons for the Decline of QS. al-Kāfirūn on tolerance**

Then the Messenger of Allah replied: "Wait for me until I get a revelation from my Lord." Then Allah SWT revealed surah al-Kāfirūn and surah az-Zumar: 64.<sup>15</sup> Abdur Rozaq narrated from Wahab that the Quraish disbelievers said to the Messenger of Allah, "If you are willing to follow our

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<sup>11</sup> Al-Iyazi, *Al-Mufasssirun Hayatuhum Wa Manhajuhum*, 683.

<sup>12</sup> Yunahar Ilyas, *Kuliah Akhlaq* (Yogyakarta: LPP (Lembaga pengkajian dan pengamalan Islam), 2011), 1.

<sup>13</sup> *Ibid.*, 2.

<sup>14</sup> Anis Ibrahim, *Al-Mu'jam Al-Wasith* (Kairo: Dar al-Ma'arif, 1972), 202.

<sup>15</sup> Wahbah al-Zuhaili, *Al-Tafsir al-Munir Fi al-'Aqidah Wa Syari'ah* (Beirut: Dar al-Fikr, 1991), 438.

religion this year, then surely we will follow your religion in the following year." Then Allah SWT revealed Surah al-Kāfirūn to answer their suggestion.

Ibn Abi Hatim also narrated from Sa'id bin Mina that he said Walid bin Mughirah bin Wail, Umayyah bin Khalaf and Aswad bin Muttalib went to the Messenger of Allah and suggested them to worship the God who they had worshiped, Then Allah revealed Surah al-Kāfirūn. This history is reinforced by a narration mentioned by an-Naisaburi that surah al-Kāfirūn was shown in connection with several people from the Quraysh who said, al-Kāfirūn descended concerning some people from the Quraysh who said, "O Muhammad, let us follow our religion. Surely we will also follow yours. Worship the Gods we have worshiped this year, and we will also worship your God whom you have worshiped for a year. If your religion is better than the religion we worship, we have participated and taken advantage of that goodness. If it turns out that our religion is better than the religion you have been worshiping, then at least you have contributed and taken advantage of the benefits and goodness that is in our religion."

Then the Messenger of Allah (SAW) said: "I seek refuge in Allah SWT from actions that can associate partners with Him." Then Allah SWT revealed Surah al-Kāfirūn. After the revelation of the surah, the Messenger of Allah (SAW) went to the Grand Mosque in which there were many Quraysh, and then the Prophet recited the surah until it was finished. After the revelation of this surah al-Kāfirūn, many of the Quraysh gave up, and they were desperate to invite the Messenger of Allah to follow their religion.<sup>16</sup>

Ibn Ishaq and others narrated from Ibn Abbas regarding the reason for the revelation of the letter al-Kāfirūn, that Walid bin Mughirah, Ash bin Wa'il, Aswad bin Abdul Muttalib and Umayyah bin Khalaf met the Messenger of Allah and said, "O Muhammad, we will worship God who for as long as You worship this, then instead worship God, whom we have worshiped so far so that together we participate in all of our affairs. If the religion you have been worshiping were a better one, we would have taken part and taken advantage of your religion. However, if our religion is better, then you have taken the goodness of our religion." After this conversation, Allah SWT revealed surah al-Kāfirūn.<sup>17</sup>

Based on these data, briefly QS. al-Kāfirūn was revealed in connection with the incident of a Quraysh disbeliever who wanted to invite the apostle to participate in the worship rituals of the Quraysh infidels. The Messenger of Allah postponed the answer to their question by waiting for a revelation from Allah SWT. Sometime later, QS. Al-Kāfirūn is revealed as an

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<sup>16</sup> Ibid., 439.

<sup>17</sup> Wahbah al-Zuhaili, *Al-Fiqh al-Islam Wa Adillatuhu* (Beirut: Dar al-Fikr, 1989), 39.

answer come down QS. al-Kāfirūn as an answer to the disbelievers who want to invite to their faith.

Surah al-Kāfirūn is a surah that liberates Muslims from the actions of the polytheists and orders to worship sincerely solely for the sake of Allah SWT. the word of Allah SWT:

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

*Say, "O disbelievers, I do not worship what you worship. (QS. al-Kāfirūn/109: 1-2)*

O Prophet, say to the unbelievers of Quraish, "O disbelievers, know that I will not worship idols and statues that you have worshiped absolutely. Likewise, I will not worship the gods you worship under any circumstances."<sup>18</sup>

The first and second verses are evidence of Allah's call to the Prophet Muhammad to say to the Quraysh infidels who invited the Prophet to follow worship rituals according to their beliefs. The second verse says that I (Muhammad) will not worship what I worship, meaning that Prophet Muhammad SAW will not worship God, who at that time was worshiped by the unbelievers of Quraysh. This verse was revealed through the intermediary of the angel Gabriel to the Prophet Muhammad SAW. This does not mean that it only applies to him but also all humans, especially Muslims.

Thus it can be concluded that true Muslims will strengthen their beliefs by believing that Allah SWT is the only God who has the right to be worshiped. They will not quickly pawn their aqidah because of the world's interests. They will not easily follow the calls of infidels who invite them to change their religion, even they do not follow the forms of celebrations or rituals of worship performed by non-Muslims.

Verses 1 and 2 cover all the unbelievers in this world. As for the function of the word قُلْ contained in the first verse is that the Prophet SAW was ordered by Allah SWT to be gentle in all things, as well as the command to speak in the best way towards all humans. As for when there is a conversation in a situation that is quite firm, it is allowed by Allah SWT to speak firmly. This is not the will of the Prophet himself, but there is an order from Allah SWT.<sup>19</sup>

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<sup>18</sup> al-Zuhaili, *Al-Tafsir al-Munir Fi al-'Aqidah Wa Syari'ah*, 441.

<sup>19</sup> *Ibid.*, 443.



Furthermore, Wahbah az-Zuhaili explains who the infidels are mentioned in the QS. Al-Kāfirūn/109: 1. Based on his interpretation, infidels are people who are not Muslim, who live in this world. Even if the disbelievers choose a different belief, as a Muslim, one must act wisely, be fair in world affairs, be gentle, and speak politely to people who are not Muslim. However, if there is a firm conversation, then we must also be strict, we must not take it for granted, and we must not act in a way that deviates just because of the excuse of tolerance. What is meant by this firm talk is in defending the creed, so that when a party other than Islam intends to invite participation in the ritual of worship, a Muslim must be firm, not to follow the ritual, or it could be by refusing the invitation subtly and politely, without hurting their hearts.

وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ

*Nor are you worshippers of what I worship. (QS. al-Kāfirūn/109: 3)*

As long as you (the Quraysh disbelievers) are still in disbelief and shirk, you will never worship the God whom I (the Messenger of Allah) have worshiped. Allah is the Almighty God and has no partners with Him.<sup>20</sup>

The first and second verses show the differences in the gods worshiped. The Prophet SAW worshiped Allah SWT, the Almighty God, while the Quraish worshiped statues and idols. In this third verse, Wahbah az-Zuhaili explains that as long as the disbelievers are in shirk, they will never worship Allah, the Almighty God. The disbelievers will not accept the truth about Islam because they also believe that the most authentic religion with their God is the religion they have been following.

Letter لا which has a function as *istiqbal* (future) which shows that لن serves as *istiqbal* for *taukid* (reinforcement) or also known as *ta'bid* (forever/permanent). Al-Khalil argues that initially it was composed of لا and أن, while the letter ما has a function that indicates the present. It means that I (the Messenger of Allah) will never do what you (the disbelievers) ask you to worship the gods you have worshiped so far. You will also not fulfill my request to worship the God I have worshiped all this time when the future comes.<sup>21</sup>

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<sup>20</sup> Ibid., 442.

<sup>21</sup> Ibid., 443.

Wahbah az-Zuhaili also explained several letters that became essential elements in his discussion so that he was able to provide an in-depth meaning of the Qur'an. So the conclusion of the interpretation in this third verse states that a Muslim will not participate in all activities carried out by infidels, especially activities related to the belief of a religion.

Likewise, the unbelievers will also not follow what a Muslim believes, so a Muslim should carry out this form of tolerance.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ ۗ

*Nor will I be a worshipper of what you worship, Nor will you be worshippers of what I worship (QS. al-Kāfirūn/109: 4-5)*

The fourth and fifth verses show the differences between Muslims and polytheists in terms of worship procedures. Some scholars, such as Zamakhsyari, say that now and in the past, I (the Messenger of Allah) never worshiped idols during the Jahiliyah era, so how could shirk be expected of me in the Islamic period? Of course, you (the Quraish disbelievers) also do not worship Allah SWT as I do. Some other scholars also argue that in the fourth and fifth verses, there is a *tikrar* (repetition) which has the purpose of *ta'kid* (reinforcement) not to fulfill the wishes of the infidels who invite the Prophet to worship the gods of the disbelievers.<sup>22</sup>

I (the Messenger of Allah) will never worship the God that you (the Quraysh disbelievers) have worshiped. I will only worship Allah SWT in a way that He likes and is pleased with. Of course, you will also not follow our worship procedures that Allah SWT. Allah SWT has ordered, even you have made your religion. As for the worship of the Prophet Muhammad and his followers is sincere worship, solely aimed at Allah SWT, and there is no element of shirk and negligence in it.

Muslims worship Allah SWT in a way that Allah SWT has prescribed, so the sentence of Islam is *lā ilāha illallā Muhammad ar-rasūlullāh*, which means there is no god but Allah SWT, and Muhammad is the messenger of Allah SWT. The sentence means that no one has the right to be worshiped except Allah SWT, and there is no form of worship to achieve the pleasure of Allah SWT, except the form of prayer that has been brought by the Prophet Muhammad. As for the Musyrikin worshipping Allah SWT, but worshipping in

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<sup>22</sup> al-Zuhaili, *Al-Fiqh al-Islam Wa Adillatuhu*, 43.

a way that is not pleasing to Allah SWT, everything they do is shirk, and the worship procedures they do come from lust and the devil.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

*For you is your religion, and for me is my religion.* (QS. al-Kāfirūn/109: 6)

For you (the infidels) shirk and disbelief, as for me, my religion is the religion of monotheism and sincerity, named Islam. As for the shirk that you have, it is only for you, not for me. As for my monotheistic religion, it is also limited to me, not to you. Other scholars argue that the meaning of the word *ad-dīn* in verse is *al-jazā* (reply), the abolition of *muḍāf* in the verse so that initially it was for you the reward of your religion, and for me, it was the reward for my religion. Some scholars argue that the meaning of the word *ad-dīn* in this verse is worship.<sup>23</sup>

The scholars believe that this surah al-Kāfirūn is not a surah mandated by the war verse but is intended as a *taḥdīd* (threat), as stated by Allah SWT in QS. al-Fuṣṣilat/41:40, QS. Yunus/10:41 and QS. al-Qaṣaṣ/28:55

...إِعْمَلُوا مَا شِئْتُمْ... ﴿٤٠﴾

*Do whatever you will* (QS. al-Fuṣṣilat/41: 40)

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾

*And if they deny you, [O Muhammad], then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."* (QS. Yunus/10: 41)

...لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ... ﴿٥٥﴾

<sup>23</sup> al-Zuhaili, *Al-Tafsir al-Munir Fi al-'Aqidah Wa Syari'ah*, 442.

*For us are our deeds, and for you are your deeds (QS. al-Qaṣaṣ/28: 55)*

Some scholars, such as Ahmad bin Hambal argue that Christians do not inherit Jews and vice versa. Jews do not inherit Christians. This is based on the hadith narrated by Ahmad, Abu Dawud, and Ibn Majah from Amr bin Shu'aib from His father from his grandfather, he said, that the Messenger of Allah said: Two people of different religions cannot inherit anything from each other.

Ar-Razi said: there is a custom among humans who use the last verse in this surah al-Kāfirūn when they want to leave each other's inheritance of their religious habits even though it is not allowed because Allah SWT did not send down the verse to be practiced in things like that, but rather the verse to be used as *tadabur* and put into practice.<sup>24</sup>

This last verse mentions the difference between Muslims and non-Muslims. Islam is the religion of choice, so they have the right and must practice all the commands in it and stay away from all the prohibitions. As for non-Muslims, they also have the right to practice all the powers contained in it and stay away from all forms of prohibition. At the end of the discussion, Wahbah az-Zuhaili quotes several previous commentators and re-explains that each person will get the reward for what he has done. In contrast, in the world, including the matter of choosing a religion, when Islam becomes his choice, then with Allah's permission, they will get the reward he has promised as well as other people who choose to believe in the existence of a God other than Allah then they will also get the compensation.

### **Value of Tolerance Education in the Field of Faith**

The values of tolerance education are contained in QS. Al-Kāfirūn covers aspects of the teachings of aqidah, sharia, and morals. The value of tolerance education in the faith is to respect non-Muslim beliefs, but not to justify them. Muslims must instill in them that the only true religion and acceptable to Allah SWT is Islam.

The interpretation of Wahbah az-Zuhaili states that QS. al-Kāfirūn contains the value of religious tolerance education. This value is faith which will later become the principle of truth in religion, so it is not justified to understand pluralism in belief, the notion that all religions are true. Such an understanding is very misleading for Muslims. And it is not warranted to

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<sup>24</sup> Ibid., 443.

understand syncretism, a knowledge that mixes up the rituals of one religion with other religions, as his interpretation of the QS. Al-Kāfirūn the last verse.

قُلْ يَا أَيُّهَا الْكٰفِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

*Say, "O disbelievers, I do not worship what you worship. (QS. al-Kāfirūn/109: 1-2)*

O Prophet, say to the unbelievers of Quraish, "O disbelievers, know that I will not worship the idols and statues that you have been worshipping. Likewise, I will not worship the gods you worship under any circumstances.<sup>25</sup>

Based on this interpretation, it can be understood that it is essential to maintain the faith or what is often known in the community as belief. A person who has a solid determination to keep the trust will be complicated to destroy either in a compelling way, such as being promised if he wants to change religion or in a painful way as in the case of the Prophet's friend, Bilal bin Rabbah, even though he was tortured by being crushed by a large hot stone and was whipped by the disbelievers so that he would follow their religion, but Bilal bin Rabbah remained steadfast in his stance by continuing to say that my Lord is only Allah SWT. He tried to maintain his belief even though he was not treated well by the infidels. Being a true Muslim must try with all his might to strengthen his creed so that when outsiders want to destroy his philosophy, he can defend it and respond wisely to refuse politely without hurting the inviting feelings.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عٰبِدُونَ مَّا أَعْبُدُ ﴿٥﴾

*Nor will I be a worshipper of what you worship, Nor will you be worshippers of what I worship. (QS. al-Kāfirūn/109: 4-5)*

I will never worship the God that you (the Quraysh disbelievers) worship. I will only worship Allah SWT in a way that He likes and is pleased with. Of course, you will not follow the worship procedures Allah SWT has ordered, even if you have created your religion. As for the worship of the Prophet Muhammad and his followers is sincere worship, solely aimed at Allah SWT, and there is no element of shirk and negligence in it. Muslims worship Allah SWT in a way that Allah SWT has prescribed, so the sentence

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<sup>25</sup> Ibid., 441.

of Islam is *lā ilāhā illallā muhammad ar-rasūlullāh*, which means there is no god but Allah SWT, and Muhammad is the messenger of Allah SWT.<sup>26</sup>

This interpretation confirms that the understanding of pluralism and syncretism in religion is unjustified. He mentioned that the people at that time were in disbelief and polytheism. Meanwhile, the Prophet was in the sincere religion of monotheism, Islam. As for the shirk that exists in the disbelievers, it is exclusively for them, not for the Messenger of Allah. This means that disbelief or religious rituals carried out by infidels are enough to be applied or practiced by them. It is not allowed to force other than their group to follow their religious ceremonies. Vice versa, the Messenger of Allah, is not permitted to move disbelievers to follow the teachings he brought because instructions are only given by Allah to whom He wills.

### The Value of Tolerance Education in the Shari'ah Sector

The value of tolerance education in the field of sharia is divided into two, the area of worship and *muamalah*. The importance of tolerance education in prayer is giving freedom to non-Muslims to worship according to their beliefs.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ ۗ

*Nor will I be a worshipper of what you worship, Nor will you be worshippers of what I worship* (QS. al-Kāfirūn/109: 4-5)

The tafsir of Wahbah az-Zuhāili in the second and third verses shows that Muslims and infidels have different ways of worship. This interpretation can be understood that what Muslims worship is Allah SWT by carrying out everything He has ordered and avoiding all forms of His prohibitions, sincerely to seek the pleasure of Allah SWT, not because they want to get praise or anything else. Because of this, non-Muslims do not want to follow the Muslim rituals of worship, arguing that they have their way of prayer, which is different from the path of worship of Muslims. So they do not want to follow the teachings of the Prophet Muhammad. As Muslims, we should not force non-Muslims to worship in Islamic ways. But we are commanded to remain prudent by providing opportunities for non-Muslims to worship according to their beliefs and providing security guarantees when they worship.

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<sup>26</sup> Ibid., 442.

The value of tolerance education in the *muamalah* field is to treat non-Muslims fairly in every *muamalah*. Islam is a religion that highly upholds the importance of tolerance, but that does not mean tolerance in the sense that it is as accessible as possible to legalize all actions based on tolerance. Because tolerance in Islam is limited to *muamalah* associations, such as buying and selling, cleaning the environment, and cooperation. As for when it comes into contact with the faith, there is no tolerance. Everything related to religious rituals is included in the worship category, so Muslims are not allowed to participate in the worship. This is following the word of Allah SWT

قُلْ يَا أَيُّهَا الْكٰفِرُونَ ۚ ۝١ لَا أَعْبُدُ مَا تَعْبُدُونَ ۚ ۝٢

Say, "O disbelievers, I do not worship what you worship. (QS. al-Kāfirūn/109: 1-2)

O Prophet, say to the unbelievers of Quraish, "O disbelievers, know that I will not worship idols and statues that you have honored. Likewise, I will not worship the gods you worship under any circumstances. Verses 1 and 2 cover all the unbelievers in this world.<sup>27</sup>

Based on the verse and the explanation of Wahbah az-Zuhaili above, it can be concluded that a Muslim is not required to follow religious rituals performed by non-Muslims. Then it is also explained in the next verse,

وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ۚ ۝٣

Nor are you worshippers of what I worship (QS. al-Kāfirūn/109: 3)

The first and second verses show the differences in the gods worshiped; the Prophet Muhammad worshiped Allah SWT, the Almighty God, while the Quraish worshiped statues and idols. This can also be interpreted as a form of prevention from repetition, as Zamakhsari said,

"in the future, I will not worship the god you worship."

وَلَا أَنَا عٰبِدٌ مَا عٰبَدْتُمْ ۚ ۝٤ وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ۚ ۝٥

<sup>27</sup> Ibid., 441.

*Nor will I be a worshipper of what you worship, Nor will you be worshippers of what I worship* (QS. al-Kāfirūn/109: 4-5)

I (the Messenger of Allah) will never worship the God that you (the Quraysh disbelievers) have worshiped. I will only worship Allah SWT in a way that He likes and is pleased with. Of course, you will also not follow our worship procedures that Allah SWT. Allah SWT has ordered, even you have made your religion. As for the worship of the Prophet Muhammad and his followers is sincere worship, solely aimed at Allah SWT. There is no element of shirk and negligence in it.

Muslims worship Allah SWT in a way that Allah SWT has prescribed, so the sentence of Islam is *lā ilāha illallā* Muhammad ar-rasūlullah, which means there is no god but Allah SWT, and Muhammad is the messenger of Allah SWT. The sentence means that no one has the right to be worshiped except Allah SWT, and there is no form of worship to achieve the pleasure of Allah SWT, except the form of prayer that has been brought by the Prophet Muhammad. While the polytheists worship Allah SWT but worship in a way that Allah SWT does not approve of, everything they do is shirk, and the worship procedures they do come from lust and Satan.

The fourth and fifth verses show the differences between Muslims and polytheists in terms of worship procedures. Some scholars, such as Zamakhsyari, say that now and in the past, I (the Messenger of Allah) never worshiped idols during the Jahiliyah era, so how could shirk be expected of me in the Islamic period? Of course, you (the Quraish disbelievers) also do not worship Allah SWT as I do. Some other scholars also argue that in the fourth and fifth verses, there is a *tikrar* (repetition) which has the purpose of *ta'kid* (reinforcement) not to fulfill the wishes of the infidels who invite the Prophet to worship the gods of the disbelievers.<sup>28</sup>

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

*For you is your religion, and for me is my religion* (QS. al-Kāfirūn/109: 6).

The meaning is that for you (the infidels) shirk and disbelief, as for me (the Messenger of Allah) my religion, the religion of monotheism and sincerity, the religion of Islam. As for the shirk that you have, it is only for

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<sup>28</sup> Ibid., 442.



you, not for me. As for my monotheistic religion, it is also limited for me, not for you.<sup>29</sup>

The form of tolerance a Muslim does to non-Muslims gives them the freedom to choose their beliefs. This last verse mentions the difference between Muslims and non-Muslims. Islam is their religion, so they have the right and must practice all the commands in Islam and stay away from all the prohibitions. Meanwhile, non-Muslims have the right to practice all the powers contained in the teachings of Islam and have the right to stay away from all forms of prohibition.

Islam is a religion that teaches tolerance,<sup>30</sup> this is proven by the Islamic community in Jakarta by allowing Christians to use the Istiqlal Mosque courtyard as a parking lot for the cathedral church congregation. There are also some Muslims in some areas who maintain security during the Christmas celebrations.<sup>31</sup> They do this based on tolerance because it is still within the scope of *muamalah* (affairs between humans), but there is no tolerance when it comes to belief.

### **Value of Tolerance Education in Morals**

The value of moral education that can be taken from Wahbah az-Zu'aili's interpretation is that a Muslim must still maintain his character towards non-Muslim communities, for example, by speaking politely, maintaining his tone of voice, helping them when they need help, greeting and various behaviors that can keep the harmony of life in society.

When it is related to matters of faith and worship, Muslims no longer tolerate, for example, by attending their religious holidays or wearing their attributes under the pretext of tolerance. This is not justified because all of these contain elements of faith, and Muslims should avoid them.

As a form of tolerance, Muslims are enough to give them the freedom to carry out their religious celebration rituals by providing a sense of security and comfort.<sup>31</sup> This is following Allah's commandment, which is stated in the last verse of Surah al-Kāfirūn.

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<sup>29</sup> Ibid., 443.

<sup>30</sup> Abu Bakar, "Konsep Toleransi Dan Kebebasan Beragama," *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 7, no. 2 (2016): 123.

<sup>31</sup> Agung Sasongko, "Gunakan Atribut Agama Lain, Bolehkah?," *Republika Online*, December 24, 2016, <https://republika.co.id/berita/dunia-islam/fatwa/16/12/24/oiojn9313-gunakan-atribut-agama-lain-bolehkah>.



*For you is your religion, and for me is my religion.* (QS. al-Kāfirūn/109: 6)

Wahbah az-Zuhaili interprets that for infidels, it is shirk and disbelief, while for Muslims, it is the religion of monotheism and sincerity, Islam.<sup>32</sup> This shows that as Muslims, they must behave or have a noble character by giving freedom to non-Muslims to choose according to their beliefs, and vice versa, non-Muslims must also respect faiths other than what they believe.

### **The Attitude of Religious Moderation**

To solve one problem, moderate Islam tries to take a compromise approach and is in the middle, in responding to a difference, be it differences in religion or school of thought, moderate Islam promotes tolerance, mutual respect while still believing in the truth of the beliefs of each religion and school of study, so that all can accept decisions with a cool head, without having to get involved in anarchic actions.<sup>33</sup> Moderate in Islamic thought is promoting tolerance of differences. Openness to accept diversity (inclusivism). Both are diverse in the school of thought and diverse in religion. Differences do not prevent cooperation with the principle of humanity. Believing in the most accurate religion of Islam does not mean having to insult other people's beliefs. In religion, understanding religious texts currently tends to polarize religious adherents into two extreme poles. One pole is by idolizing the text regardless of the reason at all. The text of the Bible is understood and then practiced without understanding the context. Some people call this pole a conservative group.<sup>34</sup> Another extreme pole, on the other hand, the so-called liberal groups, too deify the mind to ignore the text itself.

To achieve moderation, of course, an inclusive attitude must be avoided. According to Shihab, the concept of inclusive Islam is not only an acknowledgment of the plurality of society. Still, it must also be actualized in the form of active involvement in this reality. The attitude of inclusiveness

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<sup>32</sup> al-Zuhaili, *Al-Tafsir al-Munir Fi al-'Aqidah Wa Syari'ah*, 443.

<sup>33</sup> Darlis Dawing, "MENGUSUNG MODERASI ISLAM DI TENGAH MASYARAKAT MULTIKULTURAL," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13, no. 2 (2017): 247–48, <https://doi.org/10.24239/rsy.v13i2.266>.

<sup>34</sup> Rauf Amin, "PRINSIP DAN FENOMENA MODERASI ISLAM DALAM TRADISIHUKUM ISLAM.," *Al-Qalam* 20, no. 3 (2014): 23, <http://dx.doi.org/10.31969/alq.v20i3.339>.

that is understood in Islamic thought provides space for the diversity of Islamic beliefs, understandings, and perceptions.<sup>35</sup> In this understanding, truth exists not only in one group but also in other groups, including even religious groups. This understanding departs from a belief that basically all religions lead to the teachings of salvation.

The difference from one religion under a prophet from generation to generation is only the Shari'a.<sup>36</sup> As a passionate about their beliefs, the religious approach is the choice to build harmony. The process chosen is, of course, a peaceful religious attitude, which follows the multicultural culture of Indonesian society. With this approach, religious moderation that is friendly, tolerant, open, and flexible can be the answer to the concerns of conflict that is rife during a multicultural society. Moderation of religion does not mean that it mixes the truth and eliminates each other's identity.

The attitude of moderation does not insult the truth. We still have a clear perspective on an issue, about the reality and the law of a problem. Still, in religious moderation, we are more open to accepting that outside of us, some fellow countrymen also have the same rights as us as a sovereign society within the framework of nationality. Everyone has beliefs outside of faith or religion that we must respect and acknowledge. For that, we need to continue to act and be religious in a sensible way.

Moderation of Islam becomes an Islamic religious understanding that embodies the essential teachings of Islam. As recommended in QS Ar-Rahman: "*That you not transgress within the balance.*").

In this verse, Allah SWT commands us to be "*tawazun*" (balanced), not excessive in religion or extreme (*ghulum*).<sup>37</sup> The teachings are not only concerned with good relationships with God but also good relationships with all humans. It is applied not only to brothers and sisters in faith but also to brothers of different religions.

In multicultural life, multicultural understanding and awareness are needed that respects differences, pluralism, and at the same time the willingness to interact with anyone somewhat.<sup>38</sup> Facing diversity in religions, it is necessary to have an attitude of religious moderation. This form of religious moderation can be different from one place to another. The

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<sup>35</sup> Alwi Shihab, *Islam Inklusif* (Bandung: Mizan, 1999), 41.

<sup>36</sup> José Casanova, *Public Religions in the Modern World* (Chicago: University of Chicago Press, 2011), 87.

<sup>37</sup> Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, Cetakan pertama (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019), 18.

<sup>38</sup> Graham C. Kinloch, *Sociological Theory: Development and Major Paradigm*, vol. 35 (Bandung: Pustaka Setia, 2005), 35.

philosophy of religious moderation is acknowledging the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not forcing one's will utilizing violence.<sup>39</sup> Therefore, it is necessary for the government, community leaders, to socialize and develop religious moderation insights for the Indonesian people to realize harmony and peace.

## Conclusion

Based on the explanation above, the attitude of religious moderation will emerge after examining the value of tolerance in Wahbah az-Zuhaili's interpretation of al Munir. *Asbāb an-nuzūl* from QS. al-Kāfirūn about tolerance is related to the incident of the Prophet who wanted to be invited by the Quraysh infidels to participate in their religious rituals. Allah SWT answered the revelation of the QS. al-Kāfirūn. In the surah, it is explained that the whole series of ceremonies of the disbelievers are only specifically for them, not for the Prophet, and vice versa, that the entire series of worship of Muslims is also notable for Muslims and not for other people. This means that Muslims should not force unbelievers to participate in Muslim worship. Wahbah az-Zuhaili explains in depth by combining the methods of classical interpretation and contemporary interpretation while still following the rules in the understanding of the Qur'an.

The values of tolerance education are contained in QS. Al-Kāfirūn covers three areas: the fields of *aqidah*, *sharia*, and *morals*. The value of tolerance education in the faith is respect for non-Muslim beliefs, but not to justify it. Muslims must instill in themselves that the only true religion approved by Allah SWT is Islam. Tolerance education in the field of *sharia* includes the values of worship and *muamalah*.

The value of tolerance education that can be carried out in the field of worship is not to confuse the procedures for worshipping Islam with the methods for worshipping other religions. Therefore, the form of tolerance for Muslims is to give freedom to non-Muslims to worship according to their beliefs. As for *muamalah*, it is fair to non-Muslims in every *muamalah* (human-to-human affair). While the value of tolerance education in the field of *morals* is by speaking gently with non-Muslims, but when they act harshly, a Muslim must also act decisively so that they are not oppressed, for example, when non-Muslims disturb the faith of Muslims. In dealing with diversity, religious moderation is needed. This mode of restraint can differ from one place to another. The attitude of religious moderation is acknowledging the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not forcing one's will utilizing violence.

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