



## Meaning and realization of verses of tolerance in Indonesian local muslims: study in Lembang Kete'kesu, North Toraja, South Sulawesi

Rati Astuti<sup>1</sup>, M. Galib M<sup>2</sup>, Muhammad Sadik Sabry<sup>3</sup>, & Muhsin Mahfudz<sup>4</sup>

<sup>1,2,3,4</sup>Universitas Islam Negeri Alauddin Makassar

Correspondence Email: [ratiastuti84@gmail.com](mailto:ratiastuti84@gmail.com)

### ABSTRACT

Indonesia has multiple religions, ethnicities, cultures, and customs. Therefore, tolerance must be understood and applied to the teachings and rules of each religion and belief. This research will examine tolerance in Lembang Kete' Kesu, North Toraja, located in South Sulawesi, with tolerance verses as a theoretical basis for studying the meaning and manifestation of tolerance in society. Researchers classify the verses of the Koran with two main themes, namely tolerance as a social being and tolerance as a religious community. This research belongs to the category of qualitative field studies with a phenomenological approach. Data was collected in three ways: observation, interviews, and documentation. The results of the study state that the people in Lembang Kete' Kesu have understood the importance of knowing and implementing tolerance every day because they are aware as social beings cannot do without help from others and aware as religious people who must respect and respect religion each without blaming the other. In addition, their ancestors carried out the attitude of tolerance when Islam first entered Toraja. This significantly influences the attitude of tolerance in today's society compared to people's understanding of the verses of tolerance. So, the researcher concluded that even though the texts and meanings of the tolerance verses are unknown, they still understand and apply tolerance because it is inherited from their ancestors and has become a culture.

**Keywords:** Local muslims; verses of tolerance; Lembang Kete' Kesu Nort Toraja

## 1. INTRODUCTION

Living with different beliefs, ethnicities, cultures, and customs has positive and negative sides. Someone who can feel and understand the wisdom and purpose of a difference will understand that differences are created not to be a reason for division and disputes but a reason for cooperation and collaboration. Divisions and disputes due to differences in religion, ethnicity, culture, and customs are not new, such as the inter-religious conflict in Aceh in 2015, the inter-religious conflict in Poso in the 1990s to 2001, the Tanjung Balasi conflict in 2016, which caused 11 monasteries to be damaged and several other conflicts. Because each group thinks that their group is the most righteous, while the others are not. So, the rigid and fanatical attitude in defending their respective groups often triggers disputes. This is why tolerance is necessary to know and apply to minimize divisions and disputes due to differences.

The attitude of tolerance has also been exemplified by the Prophet Muhammad (peace be upon him) when making the Medina Charter, The Prophet Muhammad (saw) in the agreement wanted to create an attitude of tolerance between factions in Medina. One of its points illustrates this: "Bani Auf Jews are one community with Muslims. Jews and Muslims must be protected by religion, followers, and themselves. This applies to Jews other than Banu Auf." No one felt aggrieved by the concept of the Medina Charter offered by the Prophet, so the Medina Charter was used to build a city of Medina that was friendly to all kinds of tribes, religions and cultures. Their rights protect all of them, and they must maintain the integrity of the city of Medina. In Nurcholish Majid's view, the Medina Charter was the first official political document to lay down the principle of religious freedom. The Prophet also made his covenant that guaranteed the freedom and security of Jews and Christians everywhere and at all times.

One of the regions in Indonesia with a religiously plural society is Toraja, an area with Muslims as a minority, and still believes in an animist belief called Aluk To Dolo and still performs rituals of worship to ancestors. Implementing these rituals is not only limited to their group but also gives freedom to others to participate and witness their implementation on the condition that they cannot create chaos and noise. Many of these rituals are not by the teachings and sharia of Islam, so tolerance is needed so as not to cause division and to suppress frontal attitudes because they consider other groups incorrect.

## 2. METHODS

This research was conducted on Jl. Kete Kesu, Buaran Village, Panta'rukan Lolo Village, Kesu District, North Toraja, South Sulawesi Research includes field research by following the path of qualitative research. Data and materials for this purpose are

carried out and obtained through literature research, namely tracing writings related to the theme of this research, such as writings and scientific papers on general tolerance and tolerance in the Qur'an as well as about the conditions and descriptions of the Kete' Kesu lembang which is the object of research. In addition, field research will also be conducted using interview methods that concern certain parts of this research.

Interviews were conducted with several sources whom the researchers considered to be able to provide the information needed in this study—namely Bimas Islam, Bimas Kristen, traditional leaders of Aluk To Dolo and several communities. Interviews were conducted by providing flexibility for informants to give views freely. Such interviews allow researchers to ask in-depth questions. For example, one question can provide an answer according to the maximum limit of his ability. However, questions can be developed if the answers given are still considered insufficient to fully fulfil what is desired in the first question. Likewise, if the answers raise new questions, including essential parts to be known, follow-up questions will be asked. This type of interview was conducted because it is flexible. The composition of the questions or words can be changed during the interview, adjusted to the needs and conditions of the informants encountered.

This interview was conducted using several techniques: First, it is unstructured, meaning that the researcher will be free and free to ask questions related to the focus of the research. Second, not being forthright, means that in collecting data, interviews are sometimes conducted with an informant in an informal situation. However, the researcher captures the essence of the conversation related to the focus of the research. This is what the researchers did when they were in Toraja; namely when they made observations at the market, the researchers did not reveal their goals and self-identities, but as the end of the market, just like the others. From these observations, the researcher communicated with several traders and obtained information about the understanding and application of tolerance.

The approach used in this research is a phenomenological approach, which is an approach that seeks to reveal, study and understand according to its unique and unique context to the individual's belief system.

The phenomenological approach in this study is used to understand and examine social phenomena or symptoms in applying an attitude of tolerance in the Kete' Kesu community. Does society understand, function, and position its textual meaning without being influenced by culture, modern thinking, and reaching social phenomena found in society or vice versa, tolerance has been influenced by culture and modern thinking.

### 3. RESULTS AND DISCUSSION

#### Notion of tolerance

Tolerance in the Big Indonesian Dictionary (KBBI) is stated as an attitude of tolerance (appreciating, allowing, allowing) other stances (opinions, views, beliefs, habits, and behaviour) or contrary to one's stance, such as religion. Tolerance as this understanding is fundamental to be owned and developed by all adherents of religion because only with that attitude can harmony between religious communities be developed. In Latin, the word tolerance comes from the word *tolerantia*, which means leeway, meekness, lightness and patience. The Indonesian National Encyclopedia states that tolerance is being able to accept the diversity embraced and lived by parties or groups of different religions or beliefs.

Tolerance in Arabic is called *tasamuh*, which comes from the word *سمح*, which consists of the letters *sin*, *mim*, and *ha*, which mean smoothness and ease, generous, and open-minded, also interpreted as *سَمَحَ لَهُ بِالسَّيِّئِ* allowing to do something.

Wahbah al-Zuhaili argues that *سماحة الإسلام* is easy, flexible, and moderate, not *ifrat* (exaggeration) and not *tafrit* (ignorance), because Islam is neither harsh nor narrow, and does not want to make it difficult for its adherents. As in QS al-Baqarah/2: 185, Harun Nasution stated that religious tolerance will be realized if it includes five things: First, trying to see the truth that exists in other religions. Second, it minimizes the differences that exist between religions. Third, it highlights the similarities that exist in religions. Fourth, cultivate a sense of brotherhood with God. Fifth, stay away from the practice of attacks between religions.

Classification and interpretation of the verses of tolerance

Tolerance as a social being

Tolerance with the meaning of acceptance

QS al-Kahfi/18: 29

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Translation:

*"whoever wills (believes), let him believe and whoever wills (kufr),"*

This verse explains the command of Allah Almighty. to the Holy Prophet Muhammad (peace be upon him) to convey to the haughty polytheists that the truth, i.e. the Divine revelation which I deliver, comes from the God of your Preserver (the polytheists) in all things, or whoever among you or other than you wishes to believe in what I say, then let him believe, his profits and benefits will return to himself, and whoever among you or besides you wants to disbelieve and reject the messages of Allah Subhanahu Wa Ta'ala, then let him be an infidel.

Accepting the differences that Allah Subhanahu Wa Ta'ala has set without imposing one's will on others is a form of tolerance to the decrees of Allah Subhanahu Wa Ta'ala. Rasyid Rida in Tafsir al-Manaar explains that Allah is Almighty. Wanting differences among people and creating them with conditions of readiness to differ in science, their opinions and feelings, as well as the consequences of it, such as their desires and choices for the work they want to undertake. Including religion, faith, obedience or immorality. Difference is something normal and natural in man, and it contains scientific and practical benefits that do not appear to be virtues without his existence.

Tolerance is by accepting the freedom of Allah Almighty. Giving to humans is the basis for differences in human life because each has its way of making choices. Thus, people who choose to obey or disobey the commands of Allah Almighty. It is one's desires and choices, and accepting the decisions of others is a form of tolerance that must be possessed without making it a reason for disagreement in terms of social relations, as long as it does not interfere with matters of principle.

Tolerance the meaning of prohibition of disturbing

QS Saba'/34: 25

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا نَعْمَلُونَ

Translation:

Say, "You won't be held accountable for what we do and we won't be held accountable for what you do."

This verse uses a condescending expression by using the word *أَجْرَمْنَا* in the context of mutakallim (first person, one who speaks, the Believers) while in the context of mukha>tab (second person, interlocutor, i.e. polytheists) uses the word deed, This is so as not to provoke anger and offend them which can make them not want to try to understand and reflect on what is conveyed.

لَا تُسْأَلُونَ عَمَّا أَعْرَمْنَا such as deeds and words, because we will get the reward for your actions, as well as you, who will be responsible and get the reward for your actions, are you. What you have chosen is the best in your opinion and will not cost us that choice, and God will reward us all. Because man's duty only invites good and something useful.

وَلَا تُسْأَلُونَ عَمَّا تَعْمَلُونَ Some nahwu scholars interpret the letter waw in this verse as al-Amr al-Mufawwid} (the business that is absolutely left to the rightful), whether Allah Almighty. will give guidance or destruction, even though they know that the Holy Prophet (peace be upon him) can give instructions, but only Allah Subhanahu Wa Ta'ala has the right to give hidayah so that a person may believe.

The effects of a choice and deed will be borne by those who choose and do it, not by others. So it is appropriate as His creation to respect and respect each other's decisions even though they are different and even contrary to the principle itself, as long as it does not damage and disturb things that are shari'a.

Tolerance with the meaning of cooperation

QS al-Mumtahanah/60: 8

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Translation:

*"Allah does not forbid you to do good and to do justice to those who do not fight you in religious matters and do not expel you from your hometown. Indeed, God loves those who do justice".*

Allah Subhanahu Wa Ta'ala does not prohibit Muslims from being kind to non-believers who are peaceful with Muslims, nor does he fight, does not expel them from their hometowns and homes for reasons of religion/belief. Allah Subhanahu Wa Ta'ala does not prohibit Muslims from doing good to them, such as making connections, doing good to neighbours, and entertaining and welcoming visits. Allah Subhanahu Wa Ta'ala nor does it prohibit them from being fair with them and fulfilling their rights, such as fulfilling promises, fulfilling trusts, and paying the price of goods purchased in full without deductions, because Allah Subhanahu Wa Ta'ala loves those who always do justice and pleases Him, and hates those who act unjustly and punish them.

Wahbah al-Zuhaili explained that Allah Subhanahu Wa Ta'ala does not prohibit doing good to the disbelievers who enter into peace agreements with the believers, not fighting them and not helping others to fight and harm them. Allah Subhanahu Wa

Ta'ala does not prohibit doing good as long as they are not hostile to you (Muslims). So, this verse shows the permissibility of tolerance between Muslims and polytheists. **وَتُقْسِطُوا** **إِلَيْهِمْ** associate with them in a fair way.

Through this verse, Allah Subhanahu Wa Ta'ala provides the characteristics of people who can be used as relations in cooperation, namely not being hostile and expelling them from the village for religious reasons. So, people who do not have it can be made into relations even though they do not have the same religion, ethnicity, culture, and customs. At the end of the verse, Allah Subhanahu Wa Ta'ala emphasized that hatred towards a tribe or a group cannot be used as a barrier in applying a just attitude, including cooperation.

Tolerance as a religious community

Do not force religion

QS al-Baqarah/2: 256

**لَا إِكْرَاهَ فِي الدِّينِ**

Translation:

*"There is no compulsion in (adhering to) religion (Islam)".*

Allah Subhanahu Wa Ta'ala wants everyone to feel peace. At the same time, peace will not be achieved if the soul is not peaceful. Coercion causes the soul not to be peaceful. Therefore, there is no compulsion to adhere to the Islamic creed. Peace is the nature and nature of Islamic teachings, so it must be understood, applied, and conveyed by its adherents.

Freedom to choose religion given by Allah Subhanahu Wa Ta'ala in this verse is the most straightforward and most potent argument for the wrongness of the prejudice that Islam was spread by sword and violence. Before the migration, the Muslims could not fight or coerce the disbelievers. Once, the Muslims had power in Medina, and for centuries, they never forced anyone to convert to Islam. In addition, Islam is a religion that teaches peace, so it is impossible to order its adherents to force others to believe in Islam. If adherents of Islam do coercion, then he has violated the nature of Islam, namely peace.

The essence of a religious community is that only a few people are invited to adhere to a particular religion, let alone by force. However, what must be considered is the message of Allah Subhanahu Wa Ta'ala to consistently compete in goodness

regardless of religion, as in QS al-Baqarah / 2: 148. Goodness is the primary goal of religions, and Islam is no exception.

All religions teach obedience

QS al-Baqarah/2: 62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبَائِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Translation:

*"Verily, those who believe, Jews, Christians, and Sabines, whoever (among them) believes in Allah and the Last Day and does good will be rewarded from his Lord, there is no the fear that befell them and they were not grieved".*

If this verse is understood textually, it will provide an understanding that all religions are the same, even though, in essence, they differ in the beliefs and worship they teach. M. Quraish Shihab emphasized that heaven and hell are the prerogatives of Allah Subhanahu Wa Ta'ala and must be acknowledged. However, that right does not make all religions equal before Him. Living in harmony and peace between adherents of religion is absolute and is the guidance of religion, but achieving this is not by sacrificing religious teachings. The way is to live in peace and leave it to Him for a while to decide in the future whose religion He approves of and whose religion is wrong, then leave it to Him to decide who will be blessed with peace and heaven and who will be afraid and sad.

Zuhairi Misrawi stated that what needs to be considered from religion is not just the symbol and cover but the main message conveyed by religion. Because religion is not only limited to idolizing symbols but also the appreciation and practice of the values contained therein. The three things explained in QS al-Baqarah/2: 62, namely believing in Allah Subhanahu Wa Ta'ala, believing in the Last Day, and doing good deeds, become a common platform/general principle among religions. All religions have the same principles and goals, namely to teach their adherents to have faith, believe in the Last Day, and always do good because no religion wants its adherents to be rebellious, troublemakers, and like to do evil deeds that can hurt other creatures. However, this principle is only used in the context of interaction with other religions, which does not mean that all religions are the same, because in QS Ali Imran/3: 29 Allah Subhanahu Wa Ta'ala said



...إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Translation:

*"Truly the religion in the sight of Allah is Islam..."*

This verse emphasizes that Muslims must believe with complete confidence that the religion that Allah Subhanahu Wa Ta'ala accepts. Islam is not another religion. Complete belief in the truth of religion will positively influence a servant's attitude in carrying out orders and staying away from prohibitions and enthusiasm in spreading and teaching its teachings.

The logical implication of the explanation of this verse provides an understanding that there are verses of the Qur'an which are specifically only used among fellow Muslims, and there are also verses of the Koran that specifically teach how to behave when interacting with adherents of the religion. Others, namely, do not consider the teachings of their religion to be the most correct and blame the teachings of other religions. All religions have the same principle: to make their adherents obedient to the creator.

Limits of religious tolerance

QS al-Kafirun/109: 6

(6) لَكُمْ دِينُكُمْ وَلِي دِينِ

Translation:

*"For you your religion and to me mine"*

Through this verse, Allah Subhanahu Wa Ta'ala emphasizes that differences and religious freedom are human rights as individual existence, which implies granting the right to freedom of religion to people who are not Muslim. So, harmony among adherents of different religions in a plural society must be fought for with the record of not sacrificing faith. This verse expresses a mutual acknowledgement of existence so that all parties can carry out what they think is right and good, without absolute opinion to others and without ignoring their respective beliefs.

This verse informs that the Prophet saw when absoluteness was ushered out into the real world. It is not ordered to state what is believed about the absolute truth of Islamic teachings, but on the contrary, the contents of this verse seem to state: Maybe we are right, maybe you are, maybe we are wrong, maybe you are, this kind of thing is

left to God to decide. This verse also acknowledges mutual existence so that each party can carry out what it thinks is right and good without absolute opinion to other people simultaneously without ignoring each other's beliefs.

Recognition and respect for the existence of other religions need to be emphasized, but that does not mean acknowledging the truth of the teachings of that religion. In history, figures such as Emperor Hiraqlius from Byzantium and al-Muqauqis, the Coptic ruler from Egypt, acknowledged the existence of the Prophet Muhammad's apostolate. However, this recognition does not automatically make them embrace Islam.

The dividing line between adherents of religion contained in this surah gives leeway for each community and makes everyone responsible for whatever they like and choose, which is believed and done because there is no compulsion in religion. Religion stands on willing acceptance, freedom and choice. This is the foundation of everyone's responsibility for whatever one does, and everyone will know the consequences of their actions, beliefs and words.

Prophet Muhammad Shallallahu 'Alaihi Wa Sallam has given an example of attitude when interacting with adherents of other religions. There are limits that each religious adherent cannot cross. "For you your religion and for me mine" indicates that in matters of faith, each is responsible for his beliefs and actions. Differences are not to bring each other down but how differences can foster mutual respect without following or mixing up each other's values and teachings.

### **Tolerance among local Muslims in the Lembang Kete' Kesu**

The local Muslims in this study are Muslims who live in Kete' Kesu, whether they are native Torajans or not. Kete' Kesu is located in North Toraja, South Sulawesi, with Muslims as a minority. This influences relationships and interactions between social beings and religious people in everyday life. In addition, the Toraja people maintain animistic beliefs (Aluk To Dolo) by carrying out traditional ceremonies as proof that they still believe in and carry out their ancestral beliefs. This traditional ceremony is carried out as a worship to the creator, which they call Puang Matua.

Muslims in Kete' Kesu are generally immigrants and choose to settle down for various reasons, like because of marriage or because of trade. This requires Muslims to accept and adapt to the culture and customs of the Toraja people, such as carrying out traditional ceremonies, which have become a culture for the Toraja people and are different from the teachings of Islam. The best known is the solo sign ceremony, a traditional ceremony to honour people who have died.

Rambu Solo is a traditional funeral ceremony as a final tribute to the departed deceased. This custom, inherited by the Toraja people from generation to generation, obliges the family left behind to perform the last rites for the deceased. This ceremony for each class of society is, of course, different. If the Rapasan (nobility) class dies, the number of buffaloes that will be slaughtered for the event is far more than people who are not of royal descent. For noble families, the number of buffalo ranges from 24 to a hundred buffaloes.

Meanwhile, the Tana'bassi (middle class) community is required to slaughter eight buffaloes plus fifty pigs, and the ceremony lasts around three to seven days. That number must be met before the body may be buried on a cliff or in an elevated place. Therefore, it is not uncommon for the bodies to be kept for years in the house or on the tongkonan (traditional Toraja house) until the family finally prepares the sacrificial animal.

Implementing the solo sign ceremony is very different from Islamic religious orders in handling the bodies, which are recommended to be buried immediately without waiting for customary reasons, as the Toraja tribe believes. Such conditions require Muslims to respect it by not prohibiting and interfering with its implementation. This is what Muslims in the Kete' Kesu Valley do. They are happy to assist people who carry out the solo sign ceremony, such as helping to provide a place for the ceremony and material assistance. They do this to build cooperation that brings problems to inter-religious relations.

In addition, non-Muslim families who carry out the solo sign ceremony also show tolerance towards Muslims by allowing them to slaughter and process their food. However, the ingredients are provided by the family carrying out the solo sign ceremony.

Separating Muslim food from non-Muslims in carrying out the solo sign ceremony is commonplace in the Kete' Kesu Valley community. It has become a culture passed down from generation to generation. This is inseparable from the history of the arrival of Islam in Toraja under Demakkalu from Luwu and the beginning of tolerance between Muslims and indigenous Torajans. This is done to maintain Islamic law, which is to limit tolerance. Because in carrying out solo signs using animals that Islam prohibits for consumption. Because tolerance is not to sacrifice things that are principle (shari'a) but to respect and accept each other's beliefs without having to mix things up.

In addition, religious differences among the people in Lembang Kete' Kesu cannot affect kinship and cooperation among Kete' Kesu residents. They still interact well even though they have different religions.

## Acknowledgment

The attitude of mutual respect and respect for the people in Lembang Kete' Kesu, especially in carrying out traditional ceremonies, embodies their understanding of the meaning and importance of implementing an attitude of tolerance to create a harmonious and harmonious life. As instructed in several verses of the Qur'an regarding orders to accept one another and not discriminate between one another for reasons of religious differences.

Tolerance in Muslim society in the Kete' Kesu valley is an ancestral heritage and has become a culture that has been carried out to this day. Thus, the researcher concludes that tolerance in society in the Kete' Kesu Valley is a culture that aligns with the commands of the verses of the Koran. Because history and ancestral teachings are more attached than the verses of the Koran, which researchers have classified and interpreted using the opinions of commentators.

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