



The Role of Islamic Education in Inter-Religious Toleran

Zainal Arifin¹, Muhammad Husni², Abdurrohman³

Al-Qolam University of Malang, East Java.

*Corresponding Author
Zainal Arifin

Email:
zainalarifin@alqolam.ac.id

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Abstract: *Tolerance between religious communities is very important to be implemented by students and Muslims. In its history, the Prophet Muhammad has given an example to Muslims that tolerance is not only important but an obligation that must be upheld and is a shared responsibility. This study aims to discuss the issue of Islamic education and the problem of religious tolerance. Using the library study method.*

The research method used is qualitative research with library studies. In this study, the data used comes from various existing sources such as books, journals, online news, the internet and so on. For data collection techniques using documentation techniques.

Research findings Religious harmony is a form of peaceful socialization and is created thanks to religious tolerance. Religious harmony aims to motivate and dynamize all religious communities so that they can participate in national development and become a very important thing to achieve a welfare of life in this country.

Keywords: *The Role of Islamic, Education, in Inter-Religious Toleran.*

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Introduction

Islamic religious education is a very important subject, because this subject teaches good morals and character to students and makes them perfect human beings (Hermawati, 2021). In general, Islamic education has an idea in the form of Self-realization, namely a behavior that is based on knowledge that has been learned both in the school environment, family and the surrounding environment so that knowledge and practice become one unit, not just knowledge that is simply collected.

So that Islamic religious education (PAI) becomes a subject that is able to provide enlightenment to students, in social life in their respective environments. Especially for someone who lives in an environment that has various backgrounds ranging from ethnicity, race, religion and culture. In an environment that has various backgrounds, skills are needed to adapt to conditions in that environment.

Therefore, a student must be able to apply an attitude of tolerance between religious communities. As an example taught by the Prophet Muhammad ﷺ when he arrived in the city of Medina Al-Munawaroh. During the period of the Medina mission, the Prophet Muhammad more often gave teachings on community life

and tolerance between religious communities. The city of Medina consists of various religions and tribes. In this condition, Muslims together with other religious communities united to build the city of Medina (Zaini, 2016).

Initially, Yathrib was filled with disputes because they were triggered by differences between religious communities. When Muslims came there, they were able to unite the various groups that were in conflict. Within the Muslim community itself, in order to unite the native residents of Medina and the residents of Mecca, the Prophet Muhammad ﷺ gave the title of Ansar to the native residents while Muhajirin are for those who have taken the path of migration to Medina. This is where the peace of the city of Medina began (Mastori et al., 2021).

The success of da'wah in the Medina period has proven that a tolerant attitude can provide an era of peace in the city of Medina. So a Muslim must be able to emulate the story of the Prophet Muhammad ﷺ who brought peace to the people of the city of Medina. Able to coexist with various groups, and provide freedom to every person.

Tolerance between religious communities is the responsibility of every person in society. As in the example above, everyone who lives side by side with other religions must be able



to adapt and take care of each other. So that the earth can be a peaceful and enjoyable place for humans, *mata'un ila hin* (Suryan, 2017). In this case, the PAI subject can play a full role in providing an understanding of the importance of tolerance between religious communities. The importance of maintaining peace and an attitude of tolerance for every group that is different from the students. Because if the attitude of tolerance is not maintained, a division will arise in the individual's social environment.

In 1999, a conflict occurred that shocked many aspects at the local, national, and international levels. The conflict that occurred in Maluku on January 19, 1999 broke out, which was initially only between ethnic groups until it developed into a conflict between religious communities, this conflict was triggered because someone was unable to respond to the existing differences (Indrawan & Putri, 2022). That is why an attitude of tolerance is important to implement. With the hope of maintaining peace and brotherhood between fellow human beings. And in this case, Islamic Religious Education education should be able and play an important role in teaching tolerance between religious communities to students.

Research Methods

The research method used is qualitative research with literature study. According to Suparlan (2014), qualitative methods are often also called humanistic methods, because the way of life and perspective, tastes, expressions of emotions and beliefs of the community being studied are relevant to the problems studied by the author. However, for (Creswell & Creswell, 2017), qualitative methods are interpreted as an understanding of social or human problems based on the creation of an overall picture composed of words, detailed reporting of informant views, and scientific background (Samsu, 2017).

In this study, the data used comes from various existing sources such as books, journals, online news, the internet and so on. For data collection techniques using documentation techniques, by searching for data on things or variables in the form of writing such as diaries, life histories, biographies, regulations and policies. Or in the form of images such as photos, sketches and so on. It can even be in the form of works such as pictures and films, but still with the consideration that all sources used are indeed relevant to the problems or topics in this study (Samsu, 2017).

For data analysis using content analysis techniques. Data analysis is an effort or step to describe data obtained descriptively, narratively or tabulating data. So that it produces conclusions or explanations that can be drawn from data analysis to produce research conclusions. Content analysis is a research technique that can make conclusions that can be imitated (reproduced) and the validity of the data by considering its context (Samsu, 2017).

Tolerance

Tolerance comes from the Latin word "tolerare" which means to endure or bear. According to the General Dictionary of the Indonesian Language, tolerance comes from the word "toleran", which means to be tolerant (respect, allow, permit), different positions (opinions, views, beliefs, habits, and so on) and/or those that conflict with one's position. Tolerance also means a limit of measurement for additions or reductions that are still permitted.

Tolerance is interpreted as bearing each other even though the job is not liked; or giving place to others, even though both parties disagree. In Arabic, tolerance is usually called "tasamuh", an attitude of mutual respect and cooperation between different groups of people, whether ethnically, linguistically, culturally, politically, or religiously. Tolerance, therefore, is a great and noble concept that is completely an organic part of the teachings of religions, including Islam.

Of course, tolerance does not mean at all that someone must give up their religious beliefs in order to be able to socialize and interact with people of other religions. Tolerance means allowing differences to exist and not forcing those who are different to be the same. This kind of tolerance will pave the way for the realization of freedom of religion. Thus, every adherent of a religion will express their freedom responsibly.

Tolerance cannot be interpreted at all as a passive attitude that accepts things as they are. Therefore, tolerance does not justify someone to relativize their beliefs, let alone get caught up in relativism. In this context, tolerance gives someone space to learn about other beliefs, listen to them openly, without having to embrace those beliefs. Thus, in relation to religion and belief, which is then technically referred to as religious tolerance, it means an attitude of respecting, allowing, and permitting different beliefs and religions to exist, even though they are different from one's religion and belief.

In a sociological perspective, the concept of tolerance is often interpreted as a form of accommodation without formal agreement. Sometimes, tolerance arises unconsciously and also unplanned, because of the nature of individuals or groups of people, to avoid conflict as much as possible (Walzer, 1997). Historically, Indonesia is known as a very tolerant nation that avoids conflict as much as possible. In fact, conflict is often considered the most avoided thing. The Indonesian nation is a very peace-loving nation, and they make tolerance their way of life.

In the next process, what is called assimilation occurs. Regarding this assimilation, Nelson (1987) said, The assimilation process is characterized by the development of the same attitudes, although sometimes emotional, aimed at achieving unity, or at least to achieve integration in the organization, thoughts and actions. The assimilation process occurs when there are: (1) groups of people with different cultures; (2) individuals as members of these groups interact directly and intensively for a long time; so that (3) the cultures of these groups each change and adapt to each other.

In terms of categories, tolerance is divided into two large parts. First, passive tolerance, namely every religious adherent allows without hindering other religious adherents to declare and express their faith. Second, active tolerance, namely an attitude of helping adherents of different religions to practice beliefs that are different from their own. In the old paradigm of religious life, religious missionary activities or missions were often colored by unilateral theological prejudice with unilateral claims and positioning people with different beliefs as enemies who must be conquered. In the new paradigm, the attitudes that are fostered are mutual respect, mutual recognition, positive thinking and attitudes (Misrawi, 2010). In the old paradigm, the contestation of religious missions was carried out with the intention of controlling and dominating one's own market and others unfairly and often beyond the limits of propriety, in the new paradigm the contestation runs fairly and runs on the agreed legal corridor. Every religious

adherent, amidst the differences that exist, is required to compete in goodness. In the new paradigm, the orientation is inward, namely to one's own religious community and does not expand to conquer different religious communities. In this new paradigm, natural human contact is the most important prerequisite for the realization of a tolerant and peaceful religious life. There is no situation that makes a religious follower forced.

Of course, what is meant is not negative tolerance as was once carried out by the New Order in power, but positive tolerance. An attitude of negative tolerance is an attitude that is full of pretense, not genuine, fake, and shows something that is not real. This kind of tolerance encourages people not to highlight their religion in front of followers of other religions. If you are Christian, then do not highlight your Christianity in front of Muslims, and vice versa. Meanwhile, positive tolerance is true tolerance, which encourages every religious person to honestly admit and express their religion without covering it up, as it is. In this way, the identity of each religious person is not eliminated, in fact each religion can freely develop and express it. This is the tolerance that was once advocated by the late historian Kuntowijoyo (Antoni & Afshar, 2002).

In essence, tolerance is a manifestation of peaceful coexistence and mutual respect among the existing diversity. In the context of Indonesia, the implementation of religious tolerance experiences dynamics, ebbs and flows, ups and downs, which are often colored by distinctive understandings that are based on their and our relations, the majority and the minority. In almost the same category, Yewangoe (2009), mentions two types of tolerance, namely formal tolerance and material tolerance. Furthermore, Yewangoe (2009) said, Formal tolerance means just letting political or religious views and practices that are not in accordance with our views as long as they do not interfere. While material tolerance means an acknowledgment of the positive values that may be contained in the different understandings.

In this context, according to Yewangoe (2009), religions that are considered polytheistic are often more flexible and friendly than monotheistic religions that are very exclusive and less open. Prophetic religions, due to their absolute pretensions, often become intolerant. Meanwhile, mystical religions actually show the opposite: high tolerance.

In relation to religious relations in Indonesia, rather than tolerance, Yewangoe prefers to use the term harmony. According to Yewangoe (2009), the term harmony is more dynamic, creative, and positive. In the use of the term harmony, the authentic character of the Indonesian people is found, which is naturally happy to interact with anyone without distinguishing between religions.

The Role of Islamic Tolerance in Historical Perspective

How is tolerance in Islam based on the Qur'an and Al-Hadith. Islam was revealed by Allah to the world not only to maintain its existence as a religion, but also to recognize the existence of other religions and also give them the right to live side by side while respecting adherents of other religions. Mutual respect in faith and belief is a very comprehensive Islamic concept. The consequence of this principle is the birth of a spirit of piety in religion.

Because piety to Allah gives birth to a sense of universal brotherhood among mankind. Abu Ju'la very interestingly stated,

"All creatures are the responsibility of Allah, and the most beloved is the most beneficial to his fellow dependents". In addition, the hadith of the Prophet ﷺ about universal brotherhood also states:

(love those on earth, then those in heaven will love you). Universal brotherhood is a form of tolerance taught by Islam. This brotherhood causes the rights of others to be protected and differences to be accepted in an Islamic society. In universal brotherhood, the concept of justice, peace, and mutually beneficial cooperation is also involved and negates all evil.

The historical fact of tolerance can also be shown through the Medina Charter. This charter is an example of the principle of religious freedom that was once practiced by the Prophet Muhammad ﷺ at the beginning of the development of the State of Medina. Among the points that emphasize religious tolerance is the attitude of mutual respect between existing religions and not hurting each other and protecting each other's members who are bound by the Medina Charter. Another example of the manifestation of Islamic tolerance towards other religions is shown by Umar bin Khattab. Umar made an agreement with the people of Jerusalem, after the holy city was conquered by the Muslims.

Here, mutual assistance among fellow human beings arises from the understanding that humanity is one unit, and will lose its humanity if they hurt each other. Mutual assistance, as part of the core of tolerance, is a very strong principle in Islam. However, the most deeply rooted principle in Islamic thought that supports a theology of tolerance is the belief in a natural religion, which is embedded in all humans, and human goodness is a natural consequence of this principle.

In the context of tolerance between religious communities, Islam has a clear concept. "There is no compulsion in religion", "For you your religion, and for us our religion" (QS. Al-Kafirun: 6) are popular examples of tolerance in Islam. In relation to people of different religions, Islam teaches Muslims to do good and act fairly. As long as they do not commit persecution against Muslims. The Qur'an also teaches Muslims to prioritize the creation of an atmosphere of peace, so that a sense of compassion arises between Muslims and people of other religions. Cooperation in the field of community life such as organizing education, eradicating social diseases, economic development to overcome poverty, are some examples of cooperation carried out between Muslims and people of other religions.

However, it must be emphasized again, tolerance cannot be equated with recognizing the truth of all religions and cannot be interpreted as a willingness to follow the customs of other religions. Tolerance must be distinguished from conformism, which is accepting whatever others say as long as it can create peace and togetherness. Mutual respect in faith and belief is a very comprehensive Islamic concept. The consequence of this principle is the birth of a spirit of piety in religion. Because piety to Allah gives birth to a sense of universal brotherhood among mankind. Abu Ju'la very interestingly stated, "All creatures are Allah's responsibilities, and the most beloved are those who are most beneficial to their fellow responsibilities."

Tolerance Towards Fellow Believers

In relation to religion, religious tolerance is tolerance that includes issues of belief in humans that are related to faith or related to the Godhead that they believe in. A person must be given the freedom to believe and embrace a religion (have a faith) of

their choice and to respect the implementation of the teachings that they adhere to or believe in (Yaqub, 2000).

Tolerance means allowing the formation of a system that guarantees the security of individuals, property and minority elements in society by respecting their religion, morality and institutions and respecting the opinions of others and the differences that exist in their environment without having to disagree with each other because of different beliefs or religions. Religious tolerance means a person's open-minded attitude to respect and allow religious adherents to carry out their worship according to the teachings and provisions of their respective religions that they believe in without anyone disturbing or forcing them, either from other people or from their families.

In religion, there are two basic patterns of relationships that must be implemented by its adherents, namely: vertical relationships and horizontal relationships. The first is the relationship between the individual and his Creator which is realized in the form of worship as outlined by each religion. The relationship is implemented individually, but is preferred collectively or in congregation (prayer in Islam). In this relationship, religious tolerance applies which is only limited to the environment or within a religion. The second relationship is the relationship between humans and each other. In this relationship, it is not limited to the environment of a religion, but also applies to all people who are not of the same religion, in the form of cooperation in social problems or public welfare. In such cases, tolerance applies in social interactions between religious communities. Tolerance Towards Other Religions

Tolerance in social life between religious communities stems from the appreciation of each other's teachings. According to Al Munawar (2003) there are two types of tolerance, namely static tolerance and dynamic tolerance. Static tolerance is cold tolerance that does not produce cooperation that is only theoretical. Dynamic tolerance is active tolerance that produces cooperation for a common goal, so that harmony between religious communities is not in theoretical form, but as a reflection of the togetherness of religious communities as one nation.

From the explanation above, it can be understood that tolerance between religious communities means a human attitude as religious people and have beliefs, to respect and appreciate people of other religions. In a society based on Pancasila, especially the first principle, being devoted to God according to each religion and belief is absolute. All religions respect humans, therefore all religious communities are also required to respect each other. Thus, harmony will be built between different religious communities.

Principles of Religious Tolerance

In implementing religious tolerance, we must have an attitude or principle to achieve happiness and peace. There are three basic principles in implementing religious tolerance, namely:

1. Freedom of Religion

The most essential human right in life is the right to independence or freedom, both freedom to think and freedom to will and freedom in choosing beliefs or religion. Freedom is a fundamental right for humans so that this is what can distinguish humans from other creatures. Freedom of religion is often

misinterpreted in action so that some humans have more than one religion.

What is meant by freedom of religion here is the freedom to choose a belief or religion that they think is the most correct and brings salvation without anyone forcing or hindering them, freedom has become one of the pillars of democracy from the three pillars of revolution in the world. The three pillars are equality, brotherhood and freedom. The author defines religious or spiritual freedom as an expression that shows the right of every individual to choose a religious belief.

2. Respect and Existence of Other Religions

The ethics that must be implemented from an attitude of tolerance after granting freedom of religion is to respect the existence of other religions with the understanding of respecting the diversity and differences in teachings contained in every religion and belief that exists, both those recognized by the state and those not yet recognized by the state. Facing this reality, every religious adherent is required to always be able to internalize and position themselves in the context of plurality based on the spirit of mutual respect and appreciation for the existence of other religions. In the form of not criticizing or forcing or acting arbitrarily with adherents of other religions.

3. Agree in Disagreement

"Agree in Disagreement" (agreeing in differences) is a principle that is always echoed by Mukti Ali. Differences do not have to be hostile, because differences always exist in this world, and differences do not have to cause conflict.¹⁵ Realizing harmony and tolerance in social life between religious communities is part of the effort to create public welfare and smooth relations between people of different religions, so that each religious group can carry out part of the demands of their respective religions.

The Obligation of Tolerance in the Qur'anic Perspective

Islam strongly advocates an attitude of tolerance, mutual help, harmonious and dynamic living among human beings regardless of their religion, language and race, as stated in the QS. al-Mumtahanah verses 8-9, namely:

"Allah does not forbid you to do good and act fairly towards those who do not fight you because of religion and do not (nor) expel you from your country. Indeed, Allah loves those who act justly. In fact, Allah only forbids you from making as your friends those who fight you because of religion and expel you from your country, and help (other people) to expel you. And whoever makes them as friends, then they are the wrongdoers."

Based on this verse, Yaqub (2000) argues that doing good to non-Muslims is an obligation, as long as non-Muslims do not fight and expel Muslims from their country, and do not help other people others to expel Muslims from their country. Apart from that, when Islam orders its followers to practice muamalah with non-Muslims, this order cannot be separated from warnings against acts of injustice. The warning for people who act unjustly towards non-Muslims who enter into agreements with Muslims is the threat of not going to heaven. In this case the Prophet said, "Whoever kills (non-Muslims) who are bound by an agreement with Muslims, he will not smell the fragrance of heaven. Indeed, the fragrance of heaven can be smelled from a distance of forty years of travel (in

the world)." (HR. Ahmad, al-Bukhari, al-Tirmidhi, al-Nasa'I, Ibn Majah).

It can be concluded that the attitude of tolerance, harmony and cooperation between Muslims and non-Muslims (religious communities) in question is only in worldly matters that are not related to issues of faith and worship.

Interfaith Tolerance in the Perspective of the Qur'an

When the city of Mecca was freed from the polytheists, Bilal, a dark-skinned companion of the Prophet, climbed to the top of the Kaaba to call the call to prayer. Seeing this incident, many commented. And from this incident, Allah then revealed verse 13 of Surah al-Hujarat, namely:

"O mankind, indeed We created you from a male (Adam) and a female (Eve) and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most pious of you. Indeed, Allah is Knowing and Acquainted."

According to Yaqub (2000), in this verse there are at least two theories. The first theory, the theory of equal rights for humans (Nadhariyah al-Musawah). This equality applies to all humans regardless of differences in each individual, group, ethnicity, skin color, position, descent, and so on. The second theory, the theory of recognition of the existence of nations and ethnic groups. The existence of these nations and tribes is recognized and willed by God. Its existence is not for pride, let alone insulting other parties. But rather to get to know each other, including recognizing the other party's strengths and weaknesses. So that it can encourage the creation of conditions where each other respects each other, helps each other and creates harmony.

Proof of the Prophet ﷺ's closeness to Christians is his relationship with Pastor Waraqah bin Naufal (Khadijah's cousin) which made Waraqah show a sympathetic attitude towards the Prophet ﷺ. Meanwhile, his good relationship with the Jews was evident in 7 AD, when the Prophet was with Shofiyah, the daughter of Huyai bin Akhtab, a Jewish figure from Bani Quraidhah in Khaibar. The Prophet's in-laws remained Jewish until they died. Their relationship made the Prophet's household not close its doors to the Jews (Shofiyah's family, the Prophet's wife).

Another story about the Prophet's relationship with the Jews is also explained in the Sahih Bukhari and Sahih Muslim books that Aisha, the Prophet's wife, often discussed with Jewish women in the Prophet's house, sometimes the Prophet SAW was involved in the discussion. Of course, it is very clear from these stories how the Prophet showed his tolerance towards the Jews.

In general, the components of the nation seem to be considered to have the potential to trigger conflict and disintegration. Therefore, the Prophet took approaches to unite the nation. He carried out the Mu'akhah (brotherhood) approach between the Muhajir and the Anshar, this approach was very effective until Sa'ad bin al-Rabi' (Anshar) was willing to share his property and wife with Abd al-Rahman bin A'uf (Muhajir). There was another approach carried out by the Prophet ﷺ, namely Munakahah (marriage) between tribes.

Although the Prophet ﷺ had close relationships with many parties, there must be a dividing line (limit) in tolerance, according to QS. al-Kafirun verse 6, namely, "For you your religion, and for

me my religion." According to KH. Ali Mustafa Yaqub, according to the background of the revelation of the verse, the separation is only in matters of faith and worship. Therefore, Surah al-Kafirun is a clear divider (limit) between religious communities in tolerance in aspects of faith and worship. Clearly, Muslims are not allowed to compromise religion or tolerate religion with non-Muslims. As for tolerance outside of religious matters, specifically outside of matters of faith and worship, then that is permissible as long as non-Muslims are not hostile to Muslims. So cooperation between Muslims and non-Muslims in worldly matters is still permitted

Please Help in Good Things

Things that are prohibited in tolerance that mix religion and creed, which are found in the propositions of the Al-Quran, Sunnah, fiqh rules and rationale, include the following:

1. Please Help in Good Things

Goodness and abandoning evil is piety. Allah also forbids them from helping each other in falsehood, sin and anything that is haram. Therefore, the presence of a Muslim in a non-Muslim religious celebration, his participation in the celebration organizing committee, conveying congratulations to them, sending a congratulations card, and signing it fall into the category of helping in wrongdoing, sin, and something that is forbidden. According to him, this act is an act that is forbidden in tolerance, especially haram from the perspective of the Shari'a.

2. Acknowledge the truth of the teachings of other religions

Attending celebrations of non-Muslim holidays, wishing them a happy holiday, sending Christmas cards, and signing the cards as a gesture of acknowledgment of the truth of non-Muslim religions. At a minimum, there is an element of spreading and socializing symbols of infidelity and polytheism in these actions. There is no doubt that these actions are forbidden, because they lead to something that is forbidden, namely the recognition of the truth of non-Muslim religions. Thus, actions that lead to something that is forbidden are forbidden. The above are everything that is forbidden in inter-religious tolerance, with the argument that the limitations of tolerance do not mix up the social and religious dimensions or beliefs. And this, with examples, has been expressed by the MUI regarding things that damage religion, including in the form of greetings for other religions. This is done as a form of effort or caution in matters of belief. As stated by Prof. Quraish Shihab, the prohibition imposed in the MUI fatwa is against lay people who do not understand. People whose beliefs are feared to be damaged. People who are feared to believe that Christmas is like the beliefs of Christians. The same thing was said by the Minister of Religion, Dr. Lukman Hakim Saifudin, M.A, "So what is prohibited is carrying out religious rituals, worship. But if the greeting 'Merry Christmas' occurs in diversity and with this diversity hopefully we can understand each other,"

Quraish Shihab further explained in his presentation regarding Surah al-Mariyam verses 30-38 "I know for sure that there is a great scholar in Syria who gave a fatwa that it is permissible (to say Merry Christmas). His fatwa is in a book and the book was given an introduction by another great scholar, Yusuf al-Qaradawi, whose name in Syria is Mustafa Al-Zarka'a. He said that saying Merry Christmas is part of small talk, good relations.". To bridge the differences of opinion, Quraish Shihab explained that if you say Merry Christmas, but you believe that the Prophet Jesus is not God or not the son of God, then there is nothing wrong with

it. Say Merry Christmas with this belief and you say it as a Muslim. Saying it to Christians who understand, he is sure that you do not believe. So what is meant by that, as meant earlier is just small talk. For people who understand, I say Merry Christmas to my friends, whether they are pastors. He is sure that my beliefs are not like that. So, we can say it. Furthermore, he narrated the contextual saying of the prophet Ibrahim, the prophet Ibrahim on his journey to a region found or learned that the ruler of the region took a beautiful woman on the condition that she be someone else's wife. Well, he had a mental illness. He did not want someone who was not someone's wife. The prophet Ibrahim was detained by his wife Sarah. Asked, who is this? The prophet Ibrahim replied, this is my brother. The prophet Ibrahim did not lie. He meant my brother in the same religion. That's the way. So we can do it. If what we say to him Merry Christmas is understanding Christmas according to his beliefs, I say it according to my beliefs so that we cannot meet, there is no need to fight. So the condition is that it is permissible to say it as long as your faith is not tarnished. That is just for the sake of small talk, as said by the great Syrian cleric.

Benefits of Tolerance

The benefits obtained from a tolerant attitude include:

Avoiding divisions. (1) Strengthening friendships and accepting differences, (2) Satisfying the souls of others because they can take their rights as they should. (3) The inner satisfaction reflected in their facial expressions makes the relationship of brotherhood with others even closer. (4) Close good relationships with others can facilitate the realization of good cooperation in community life. (5) Can expand opportunities to obtain sustenance because there are many relations.

Conclusion

Respecting each other in faith and belief is a very comprehensive Islamic concept. We must act to protect and help each other without questioning differences in belief. The most deeply rooted principle in Islamic thought that supports a theology of tolerance is the belief in a natural religion, which is embedded in all humans, and human goodness is a natural consequence of this principle.

In relation to people of different religions, Islam teaches Muslims to do good and act fairly. As long as they do not persecute Muslims. Interfaith harmony is a form of peaceful socialization and is created thanks to religious tolerance. Interfaith harmony aims to motivate and dynamize all religious communities so that they can

participate in national development and become a very important thing to achieve a prosperous life in this country.

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