



Religious Tolerance and the Spirit of Pluralism: QS. Al-Kafirun in Buya Hamka's Tafsir Al-Azhar

Misnatun

Institut Agama Islam Al Khoziny Sidoarjo, Indonesia

misnfenny@gmail.com

Mohammad Ruslan

Institut Agama Islam Al-Khairat Pamekasan, Indonesia

ruslanfaza161@gmail.com

A. Ubaedillah

Sekolah Tinggi Agama Islam Darul Ulum Banyuanyar Pamekasan, Indonesia

Ubaed.ach@gmail.com

Abstract

Keywords:

Tolerance,
Multiculturalism,
Plurality, Buya
Hamka, QS. Al-
Kafirun

Tolerance is an urgent necessity in a pluralistic society such as Indonesia. As a country rich in cultural, ethnic, and religious diversity, Indonesia faces potential threats of social conflict if harmony is not maintained. The unity and integrity of the nation are strongly influenced by how well its people can uphold peaceful coexistence, especially in matters of religious difference. In this context, the interpretations of Qur'anic exegetes (mufassir) like Buya Hamka become essential, considering that the majority of Indonesians are devout Muslims who respect the teachings of the Qur'an. This study aims to explore the concept of tasamuh (tolerance) as conveyed by Buya Hamka in his Tafsir Al-Azhar, specifically in the interpretation of Surah Al-Kafirun (verses 1-6), and its relevance to multicultural and pluralistic life in Indonesia. This research employs a qualitative library research method, collecting and analyzing literature from classical texts, books, journals, and other relevant sources. Data were then processed using content analysis to explore the values of tolerance embedded in Buya Hamka's interpretation. The results reveal that Buya Hamka strongly emphasizes the importance of mutual respect and peaceful coexistence among people of different faiths. He argues that Surah Al-Kafirun upholds a firm yet respectful boundary between faiths—encouraging tolerance without promoting religious relativism. The findings contribute to the discourse on Islamic-based character education in Indonesia, reinforcing the

message that pluralism should not be feared, but embraced with compassion and integrity.

Abstrak

Kata Kunci:

Tasamuh,
Multikulturalisme,
Pluralitas, Buya
Hamka, QS. Al-
Kafirun.

Toleransi merupakan kebutuhan yang sangat mendesak dalam kehidupan masyarakat yang pluralistik seperti di Indonesia. Sebagai negara yang kaya akan keberagaman budaya, suku, dan agama, Indonesia memiliki potensi besar terjadinya konflik sosial apabila harmoni tidak dijaga dengan baik. Keutuhan dan integritas bangsa sangat dipengaruhi oleh sejauh mana rakyatnya mampu menjaga kerukunan di tengah perbedaan, khususnya dalam hal keyakinan agama. Dalam konteks ini, pandangan para mufassir seperti Buya Hamka menjadi sangat penting, mengingat mayoritas penduduk Indonesia adalah Muslim yang menjadikan Al-Qur'an sebagai pedoman hidup. Penelitian ini bertujuan untuk mengkaji konsep pendidikan tasamuh (toleransi) menurut Buya Hamka dalam Tafsir Al-Azhar, khususnya pada penafsiran Surah Al-Kafirun ayat 1–6, serta relevansinya dengan dinamika pluralitas dan multikulturalisme di Indonesia. Penelitian ini menggunakan pendekatan kualitatif melalui metode studi pustaka, yaitu dengan mengumpulkan data dari berbagai sumber bacaan seperti kitab klasik, buku, jurnal, dan referensi relevan lainnya. Data yang terkumpul kemudian dianalisis secara mendalam dengan metode analisis isi (content analysis). Hasil penelitian menunjukkan bahwa Buya Hamka menekankan pentingnya hidup dalam harmoni dan saling menghargai antarumat beragama. Surah Al-Kafirun menurutnya mengajarkan batas tegas namun santun dalam berkeyakinan—menjunjung toleransi tanpa mencampuradukkan akidah. Kontribusi penelitian ini memperkuat pentingnya pendidikan karakter berbasis Islam yang mendorong sikap tasamuh dalam kehidupan masyarakat Indonesia yang majemuk.

Received: 11-08-2024, Revised: 13-10-2024, Accepted: 26-12-2024

© Misnatun, Mohammad Ruslan, A. Ubaedillah

Introduction

Humans are social creatures who are certainly required to be able to interact and communicate with other individuals in order to meet their needs. In terms of interacting, an individual will be confronted with groups of different colors with him, one of which is Religion. Religion is a bond that unites human beings which has a great influence on human daily life and comes from a higher power than man, a supernatural power that cannot be grasped by the five senses. Religion as stated by Mukti that, there is no word that is most difficult to understand and define apart from the word religion, This happens because

interpreting religion from a linguistic point of view is easier from the point of view of the term because from the point of view of the term it already contains the subjectivity content of the people who interpret it, ethnicity, and social groups that belong to it. (Abdillah, 2018).

Indonesia is a plural or pluralistic and multicultural nation with various religions, ethnicities, and social groups. So it requires the people to get used to coexistence and tolerate differences, especially in matters of religion. In terms of concept, religion is not only a mere belief (dogma), but religion is also an outward manifestation that is manifested in various activities that touch on various aspects of human life. Because religion is born not only as a theory but there is a human role to realize it as a practitioner.

Therefore, in Indonesia - with the 1945 Constitution article 29 - regulates all citizens in choosing religion according to their respective beliefs, although the article shows its generality, but in Indonesia there are only six recognized religions. For this reason, it is undeniable that embracing religion in Indonesia must be in contact with adherents of other religions in every aspect of life. Plurality is indeed an undeniable reality in this archipelago, due to ethnicity, diversity and various religions. In reality, Indonesian society was dubbed a plural society, or *Plural Society*, by Furnivall, an English historian. But no less than Furnivall himself who is actually pessimistic about the plural society, he even predicts that a pluralistic Indonesian society will face failure due to the great potential for conflict (Adam, 2019).

On the one hand, indeed plurality resulting from the freedom to choose religion is the social capital of nation building, but on the other hand, plurality is a latent potential for social conflict. This is what makes the slogan of tolerance not based on society. Plurality is a reality faced by humanity on earth as a result of globalization, including religion. Therefore, plurality or plurality is a challenge that must be faced by religious people in addition to modernity. The challenge of religious plurality can occur in religious traditions, namely the development of increasingly diverse understandings or streams within a religion, thus basically

plurality or plurality on the one hand can be a beautiful mosaic, but on the other hand it is a challenge for the religious world. It is a challenge because there are a number of potential conflicts in it. Because although religion has unifying powers, religion also has divisive potentials such as the disposition of religion that tends to absolutism and the disposition of spreading religion that is expansionism. Islam has basically taught an open and tolerant religious pattern, openness and tolerance are teachings that do not only apply to a certain time or place, but go beyond both. Islam since fourteen centuries ago has regulated the basic principles of tolerance and harmony between religious people. Which is the basic principle clearly recorded in the Quran and Hadith (Ansari & Alzamzami, 2022a).

Religious freedom is essentially the basis for the creation of harmony between religious communities. Without religious freedom, there can be no harmony between religious people. Freedom of religion is the right of every human being. The right to worship God is given by God, and no one can take it away. Likewise, tolerance between religious communities is a way for religious freedom to be properly protected. Freedom and tolerance cannot be ignored. However, what often happens is the emphasis of one of them, for example, the emphasis on freedom that ignores tolerance and attempts to reconcile by imposing tolerance on the pursuit by shackling freedom. To be able to balance the two, a correct understanding of religious freedom and tolerance between religious communities is something important in daily life, especially in a plural country like Indonesia (Asmawati et al., 2023).

Tolerance between religious communities is a determinant of harmony and harmony of community life where the creation of dynamic social relationships that concern the relationship between individuals and between community groups, Religious harmony is a dynamic condition, always changing at all times. Currently, religious harmony in Indonesia is indeed among the best among other countries in the world, but at other times it may show a bad face, depending on how the strategic environment develops in the community.

Among the strategic environments that are theoretically very influential are the social, religious, economic, political, and security environments. The emergence of cases of secularization and liberalization under the guise of religious tolerance is also prone to cause conflict. The vulnerability of this social condition will easily explode if the security condition is no longer able to detect early the deterioration of the condition of religious harmony. Religious harmony can be seen through the organismal approach (Hasiholan & Stevenson, 2023).

This approach illustrates that religious harmony in a country can be likened to living beings who sometimes experience healthy conditions, sometimes sick and sometimes dying. And it is evident that in the last decade in Indonesia, the intolerance attitude index looks very concerning, various acts of violence seem to have become a massive social phenomenon. Various excuses are often put forward to legitimize acts of violence committed by a person, group or even country against another person, group or country. However, all agree that whatever the excuse and form, violence is still unjustifiable (Abdillah, 2013a).

If analyzed more closely, the emergence of intolerant behavior seems to be more due to a failure to take an attitude towards plurality, ineffective communication between communities and the possibility of certain doctrines that are misunderstood by a group of people. For the last mentioned cause, it often appears in violent behavior in the name of a certain religion or ideology. It is not easy to find the exact root of the violence in Indonesia, but in religious matters, the hegemony of the truth of an interpretation often leads to the birth of an exclusive perspective and is difficult to adapt to plurality. The horizontal conflicts that occur in the community related to the issue of religious tolerance seem to have never been resolved.

The definition of tolerance itself is also still biased in the reality of social life. This results in mutual accusations between communities related to religious intolerance behavior so that the conduciveness of people's social life is disrupted. There needs to be an integralistic and comprehensive handling of all elements of society, religious leaders, and the government to maintain religious harmony in

Indonesia. Although social and economic factors played a role in the emergence of this radical movement, it is undeniable that religious understanding is the main cause. They use religious texts as a means of justification (read: legitimacy) for their actions. A literal and partial or piece-by-piece understanding of the verses of the Qur'an and the Hadith of the Prophet often results in a person being trapped in a narrow vision and unable to contextualize the teachings with concrete life.

In such conditions, the presence of tafsir al-azhar, by Buya Hamka, namely tafsir al-azhar, is important as a form of escort and standardization of the interpretation of the Qur'an against the interpretation that appears in Indonesia, both interpretation that is too loose or literal as done by fundamentalist-radicals. The fundamental reason why the study in this study focuses on the interpretation of al-Azhar, is because the Founder, Buya Hamka, is a child of the nation who certainly understands the socio-cultural in Indonesia. In addition, if we take a quick look at the profile of the author of the tafsir al-azhar, Hamka is a mufassir who tries to put culture, history and anthropology in his tafsir (Hakim, 2017).

Hamka in this monumental work also tries to enter the area of anthropology and history of the archipelago which seems to be not commonly found in other interpretations. With an anthropological approach, Hamka has basically investigated Indonesian society and all cultural activities of the archipelago that are heterogeneous and full of norms and customary values. This section has attracted the attention of researchers to study more deeply the interpretation of hamka in his book Tafsir al-Azhar. Another skill of his is that in addition to being a religious person, he is also a person who has been involved in the world of politics, it is proven that he was a member of the Islamic Union Party in 1925, and he was also appointed as a High Religious Official during the Soeharto presidency, of course he has a broad view related to socio-religious problems in society. It can be seen from his writing when responding to the problem (Lutfi, 2024).

From that experience, it has a correlation with the basic idea of understanding outlined in his Tafsir, as well as can provide an overview of the consistency between his attitude and interpretation. Haji Abdul Malik Karim Amrullah or known as Buya Hamka, can be an example of how good religious tolerance is. In 1968, Muslims celebrated Eid al-Fitr twice, namely on January 1 and December 21, 1968. The proximity of the date of Eid al-Fitr to Christmas then inspired some heads of office and ministers to issue orders for *the celebration of halal bihalal* to be combined with Christmas to become *Eid-Christmas*. Some officials say that for the sake of the sanctity of Pancasila, this *Eid-Christmas* can help us understand the meaning of tolerance (Aini, 2021).

Buya Hamka strongly rejected such tolerance. For Hamka, such a thing is coercive tolerance and possesses characteristics that are in accordance with the views of Syncretism. From Buya Hamka's actions, we can see that Buya Hamka in implementing the concept of tolerance provides an impenetrable line. Tolerance does not mean following or touching something vital in religion such as worship and belief. For this reason, the author is motivated to conduct in-depth research on Buya Hamka's interpretation of the concept of *Tasāmuh* (Tolerance) in the Qur'an, especially in Qs. Al-Kafirun, as well as how tolerance can be implemented in a plural and multicultural country like in Indonesia (Roifa et al., 2017).

The approach used by the researcher is *library research*, which is by collecting information from reading materials, such as classic books, magazines and other sources relevant to the subject, after which it is studied and researched carefully then the data is generalized and sorted based on the theme of the study, analyzed in depth with the content *analysis method* (Septiana et al., 2022).

Method

This study employs a qualitative approach using a library research method. The qualitative paradigm is chosen to allow an in-depth understanding of the values of tolerance (tasamuh), multiculturalism, and plurality as interpreted by Buya Hamka in his Tafsir Al-Azhar. The research is descriptive in nature, aiming to present and interpret textual data rather than numerical data.

This method enables the researcher to explore religious texts, especially Qur'anic exegesis, within the broader sociocultural and educational contexts of Indonesia.

The data sources consist of primary data from Tafsir Al-Azhar by Buya Hamka, particularly his interpretation of Surah Al-Kafirun (verses 1–6), and secondary data from books, scholarly journals, articles, and other relevant references discussing Islamic education, tolerance, and pluralism. Data were collected through a documentation technique by reviewing and extracting content from the aforementioned sources. The collected data were then analyzed using content analysis, which involves identifying, categorizing, and interpreting the core themes and messages related to tolerance and multicultural education in the context of Buya Hamka's thought. This method allows for a critical and systematic understanding of how Qur'anic values can be translated into educational practice in a diverse society.

Results and Discussion

Islam and Plurality

Tasamuh leads to an open attitude and willingness to acknowledge the existence of various kinds of differences, both in terms of ethnicity, skin color, language, customs, culture, language, and religion. These are all fitrah and sunnatullah which have become God's decrees. Bayany verses of the Qur'an that explicitly give impetus to inclusivism, pluralism and multiculturalism. As recorded in QS. al-Hujurat verse 13,. Because of the decline of QS. al-Hujurat: 13, narrated by Ibn Abi Ḥatim al-Ḥakim from Ibn Abi Mulaikah, he stated: "When Faṭḥu Makkah (the conquest of the city of Makkah), Bilal went up to the Kaaba

to proclaim the adhan. Some people said: "Is it appropriate for this black boy to call to prayer on the Kaaba?", then others said: "If Allah hates this man, He will surely replace him". This verse comes down as an affirmation that in Islam there is no discrimination, the noblest is the most pious. Ibn 'Asakir narrated in his *Book of Mubhamat* (handwritten by Ibn Basykuwai), which was taken from Abu Bakr bin Abi Dawud in his commentary, stating that this verse was descended in relation to Abu Hind who was married by the Prophet to a woman of Bani Bayadah. The Banu Bayadah said: "O Messenger of Allah, is it proper for us to marry our daughters to our former slaves?" This verse comes down as an explanation that in Islam there is no difference between former slaves and free people, and can also dipahami sebagai konsep kemajemukan umat manusia secara universal dalam Islam (Nasution & Miswari, 2019).

Hamka limits religious tolerance only to issues that do not involve faith, namely in matters of social relations (mu'amalah), Muslims are free to associate, help and be fair and honest to followers of other religions. Meanwhile, Nurcholish Madjid views that tolerance does not have to be limited only to matters of mu'amalah only. According to him, Muslims must be open (inclusive) willing to accept and take worldly values from wherever they come from as long as they contain the truth. The truth that Nurcholish Madjid is referring to here is the truth found in every religion. Because each religion according to him runs towards the truth, so that the truth is not absolutely in Islam but can also be in the teachings of Christianity, Judaism, Hinduism, Buddhism, and Confucianism.

This opinion is certainly contrary to the correct opinion, as Allah has affirmed that the only religion that is acceptable and accepted by Allah is Islam so that the absolute truth is only in Islam and not in every religion. Because if all religions are considered the same, according to Hamka, such a person is considered as non-religious (Abdillah, 2013a).

Hamka's Views on Religious Pluralism

Religious plurality has become a social fact that must be faced by society, especially Indonesia, which is indeed a plural nation, humans globally feel how

to coexist with various adherents of other religions in one country, in one region, one city and even in the same alley. Such a phenomenon for people who are not used to living with a sense of peace, will certainly cause its own problems, especially in the problem of Religious Plurality. Therefore, pluralism is a challenge for all religions—especially monotheistic Judaism, Christianity, Christianity and Islam—because of the exclusive approach that these religions have taken over the past hundred years.

As explained at the beginning, Plurality and Multiculturalism are *Sunnatullah*, so we are required to cultivate an attitude to be more open to accepting differences. Hamka, who is a scholar who lives in a plural country (Indonesia), commented that we are actually one people, so regional differences, our earth is based on, race and religion are not a problem. However, what is happening today is that many people are fighting and arguing on behalf of certain tribes, ethnicities or even religions, it happens because of the lack of awareness of the moral message brought by the religion and excessive fanaticism, especially in religious matters.

Hamka forbids hatred because of different religions, admits that each group has its own goals and does not allow forcing someone to embrace the religion we embrace, all these explanations are quoted from QS. Al-Baqarah : 148

Furthermore, Hamka in his book says:

A sense of religion leads to love, forgiveness, admiration, being moved by beauty, glory and perfection. A high sense of religion brings recognition of the existence of the supreme ruler of the universe. The Almighty, from whom comes all power. The Most Great, from Him all the greatness. A high religion is a form of *Tasamuh*, open-mindedness, not one that causes pettiness and *ta'assub*. Sometimes it brings people into an atmosphere of love, so that it exceeds love for oneself.

There is no difference between humans and humans, there is only the basis of the goal to achieve the brotherhood of all humans, fostering one humanity in

the demands of one god (monotheism) to follow the path of the Shari'ah which is also one body.

Education Tasamuh Buya Hamka's Perspective

Hamka argues that all humans are given the freedom by Allah SWT to embrace any religion without any coercion. This is as described by Hamka in Tafsir Al-Azhar QS. Al-Baqarah (2) : 256.

لَا يُكْرِهُمُ فِي دِينِهِمْ قَوْلًا مِّنْ دِينِ اللَّهِ يُكْرِهُمُ فِي مَا لَمْ يَحْكَمْ فِيهِ مِن شَيْءٍ وَالَّذِينَ يَتَّبِعُوا هَؤُلَاءَ فَمَا لَبَسَ عَلَيْهِمُ الْأَمْرُ أَلَّا يُفْتَنُوا فِي صَلَاتِهِمْ كَتِفَ أُلْحَادِهِمْ يَخْفَىٰ عَلَى اللَّهِ وَهُوَ عَابِدٌ عَلِيمٌ

It means: "There is no coercion in religion. The truth and the truth are revealed. And whoever rejects all great transgressions and believes in Allah, then he has indeed been held by a very firm rope, which will not be broken forever. And Allah is All-Hearing, All-Knowing."

Hamka said that this verse is indeed a challenge to humans, because Islam is true. People will not be forced to embrace it, but people are simply invited to think. As long as he thinks healthy, he will definitely reach Islam. But if there is coercion, there must be coercion of thought, and there must be taqlid. According to Hamka, the Keyainan is a choice that is determined by oneself without any coercion or pressure from others, with the nature that Allah gives, then one can know which path to choose in navigating life, the path that is justified or deviant, where all will equally get a reward from Allah. Because the effort made by a person to force a person to adhere to an understanding, belief, belief is a teaching that is contrary to Islam (Ikhwan, n.d.).

Tolerance is varied, namely the freedom of a person in making choices for beliefs, with no coercion in embracing a specified religion, because to embrace a belief must be accompanied by faith, faith must also be followed by a sense of obedience, obedience and submission, so that it can distinguish which is the right path and which is the wrong path, therefore it can never be realized if there is an element of coercion in it, Once tolerance is felt, and then a person determines

Islam as his creed, it means that he is bound by the rules of the rules which are the obligations and demands of Islam which is no longer an obligation, and also has no tolerance to abandon his beliefs, because it is a form of apostasy.

Buya Hamka is one of a series of Indonesian scholars who firmly reject the opinions of some people who say that all religions are the same, especially by using religious tolerance as a justification to sacrifice the religious beliefs of their adherents. He acknowledged that differences are inevitable. Diversity and differences are inevitable even though at the same time human beings are required by their position as social beings to unite in the form of helping to live in harmony and peace between religious believers is something absolute and is a religious guide, but the way to achieve this is not to sacrifice religious teachings. The way is to live in peace and surrender to Allah alone in the next day. Living in harmony was once exemplified by the Prophet Muhammad (saw) with his companions in Medina. The Prophet never spread hatred while preaching Islam. Muslims are welcome to get along with each other, neighbors, help each other, be fair and honest to followers of other religions. But if there is evidence that the followers of other religions want to hostile, fight and expel Muslims, then everything that is allowed becomes forbidden (Hidayatullah, 2019).

Limits of tolerance In terms of faith, Buya Hamka takes a clear position and is not half-hearted. To schools that deviate from Islamic teachings, Hamka also gave a firm response. In the book *Lessons in Islamic Religion*, for example, Hamka discusses at length the Baha'iyah and Ahmadiyya traditions. The firm conclusion he drew was that everyone who claimed to be a prophet after the Prophet PBUH was a liar, while those who followed him also included those who denied the Prophet PBUH. Therefore, neither these false prophets nor their followers can be declared as the people of Muhammad PBUH. However, according to this scholar who was recently awarded the title of National Hero, advocating for Muslims to be kind to the adherents of heretics. In this case, Hamka said, "Nevertheless, as Muslims who recognize the existence of big-chested (Tasamuh), we will also get along with them as well as we do with

Buddhists, Christians, and Jews." The association in question is a tolerant attitude that is far from hypocrisy and without ignoring a firm attitude by treating the adherents of these schools as we treat other religions outside of Islam. Even so, there are still signs of tolerance (Luthfiah et al., n.d.).

Hamka as a scholar is known to be firm and persistent in defending the Islamic faith, this is reflected in his attitude when responding to tolerance that has concerns about faith issues. According to Hamka, there is no tolerance in matters related to faith. Hamka once firmly rejected the idea of a joint Christmas celebration rolled out by the New Order government at that time with the aim of maintaining harmony between religious communities. Hamka, who at that time was still occupying the position of general chairman of the MUI, then issued a fatwa that it is haram for Muslims to participate in celebrating Christmas Together. As a result, because he had a difference of opinion with the government, Hamka then preferred to relinquish his position as chairman of the MUI after serving for only less than two months, because he maintained his principle by not wanting to revoke his fatwa on the haram of celebrating Christmas together for Muslims (Susanto, 2024).

The Implementation of the Concept of *Tasamuh* Surah al-Kafirun verse 6, According to Buya Hamka, Relates to the Dynamics of Plurality and Multiculturalism in Indonesia

Lately, relations between religious communities in any part of the world, including in Indonesia, have experienced ups and downs. Normatively, religious scholars in general and scholars of interpretation in particular have tried hard to provide explanations based on their respective points of view. They contributed their thoughts solely to create harmonious relationships between religious communities. In this regard, for Sayyid Quthub, Islam can realize this harmony, because Islam has a relationship between the Khalik and His creatures, the relationship between fellow beings and the universe and life; the relationship between man and himself, between individuals and society, between individuals and states, between all mankind, and between one generation and another. All

of that is returned to an integrated, comprehensive concept; integrated in all its lines, in its branches and details, which is referred to as the "Islamic Concept" (Alviyah, n.d.).

In Indonesia itself, religious life among the Indonesian people in its simple form, has grown and is rooted long ago. The symbols of the worship of the tribes that are still primitive to objects that are considered "sacred" and "sacred" are a form of statement in the spiritual life of the ancestors of the Indonesian nation. Indonesia as one of the pluralistic societies, both in terms of ethnicity, tribes, customs, language and religion. In terms of religion, history has proven that almost all religions, especially the major religions, Islam, Christianity, Hinduism, and Buddhism can flourish and represent their aspirations in Indonesia (Sholeh, 2014).

Tolerance itself in the discussion is divided into two things; tolerance towards fellow religions and tolerance towards non-Muslims. The meaning of tolerance among religions is tolerance that includes problems of belief in human beings that are related to faith or that are related to the divinity that they believe in. On the other hand, religion has outlined two basic patterns of relationships that must be carried out by its adherents, namely; relationship vertically and relationship horizontally. Meanwhile, the purpose of tolerance for non-Muslims is the association between religious communities based on the appreciation of their respective teachings. According to Said Agil al-Munawar, there are two types of tolerance, namely; static tolerance and dynamic tolerance. The relationship between the individual and his Khalik is realized in the form of worship as outlined by each religion. Relationships are carried out individually, but preferably collectively or in congregation (prayer in Islam). In this relationship, only religious tolerance applies which is only limited to the environment and internal of a religion (Anwar, 2018).

If then it is contextualized with the condition of Muslims in Indonesia who incidentally live in a plurality of religions. Instead, such a situation is more dangerous. So, for the entire Muslim community, especially preachers, to pay

more attention to the issue of faith education for the people. This is because it is easier to deal with movements from non-Muslim communities because of absolute differences in belief, compared to facing movements that use Islamic labels. New movements in Indonesia using the label of Islam often appear on the surface. They use the jargon of peace, but in the end they create unrest and destruction. Their goal is one, to justify the teachings they bring. The author does not want to touch on the problem of the way they preach their teachings, whether the movement is carried out radically or freely. However, their teachings lead to the defection of the faith. So, in accordance with Sayid Quthub's statement, that there needs to be a total separation, and make a firm disconnection. However, continuing to carry out the polite path of separation (*bi al-hikmah*), there is no need to carry out the separation in a way that is detrimental or endangers the survival of other groups. Because, the Qur'an itself encourages Muslims to cooperate with believers of other religions (Alviyah, n.d.).

As a country that has religious plurality, it does not make Islam anti-plurality. Because historically, the term "pluralism" has been identified with a school of philosophy that opposes the concept of an absolute and sovereign state. If classical pluralism was a reaction to the legal doctrine of state sovereignty, the contemporary pluralism that emerged in the 1950s was developed not to oppose state sovereignty, but to oppose theories about the elite. And it is in contemporary pluralism that Islam shows itself as a religion where there is no separation between the relationship between religion and the state. If the state is in an environment that has religious plurality, then Islam is automatically obliged to maintain good relations in the life of religious plurality. As surah Al-Kafirun above has explained, where Islam respects religious differences (Abdillah, 2018).

This shows the attitude of Islamic teachings that is tolerant and a form of transparency of belief. There is no need to act in the form of vilifying or cursing the beliefs of others, because this is strictly forbidden by Islam, as contained in Surah Al-An'am. This verse strongly emphasizes the importance of creating

religious harmony. The prohibition of scolding is shown to people of different beliefs and becomes a guideline for religious believers. This often lurks in Muslims which results in religious tension, especially those called religious tensions that are not solely caused by outdated da'wah patterns, but the understanding and attitude of religious believers who still do not appreciate the importance of respecting differences in religious beliefs. Differences do clearly exist, especially since the differences are related to religious differences. Each religion has a strategy and mission to transform religious values to mankind, so that these religious values can be accepted and practiced by its adherents. Therefore, these differences do not have to be opposed so that they should be feared, but must be a starting point to compete for good.

According to Buya Hamka in the Qur'an, the attitude of tolerance between fellow religions has been practiced for a long time, as recorded in surah al-Kafirun verse 6, "*For you your religion and for me my religion*", the expression of this verse is a mutual acknowledgment of existence, so that all parties can carry out what they consider right and good, without absolutizing their opinions to others, and at the same time without ignoring each other's beliefs. However, in this verse there is no form of tolerance in the matter of faith, in fact it is necessary to make a total separation, make a firm disconnection. Especially for Islamic preachers, who have to take the path of total separation from ignorance in mindset, manhaj, and practice. A farewell that does not tolerate meeting in the middle of the road. There is no longer any cooperation unless ignorant experts abandon total ignorance to Islam. The problem that often occurs regarding the application of tolerance between religions is that when tolerance of muamalah nudges the aspects of aqidah and worship, many people think that it is okay to wish a Merry Christmas or attend invitations to the festive celebration procession of non-Muslims on the basis of tolerance or mutual respect even though it is clear that in Islam maintaining Aqidah is something that is absolute and uncompromisable, so that no matter how small things can hurt our Islamic beliefs, we must stay away from (Ahmad & Siregar, 2015).

In matters of faith, Buya Hamka took a clear position and was not half-hearted. To schools that deviate from Islamic teachings, Hamka also gave a firm response. In the book *Lessons in Islamic Religion*, for example, Hamka discusses at length the Baha'iyah and Ahmadiyya traditions. The firm conclusion he drew was that everyone who claimed to be a prophet after the Prophet PBUH was a liar, while those who followed him also included those who denied the Prophet PBUH (Ikhwan, n.d.).

Therefore, both the false prophets and their followers can no longer be declared as the people of Muhammad SAW. However, according to the scholar who was recently awarded the title of National Hero, it is recommended that Muslims behave well towards followers of the heretical sect. In this case, Hamka said, "Nevertheless, as Muslims who recognize the existence of big-chested (*Tasamuh*), we will also get along with them as well as we do with Buddhists, Christians, and Jews." The association in question is a tolerant attitude that is far from hypocrisy and without ignoring a firm attitude by treating the adherents of these schools as we treat other religions outside of Islam.

Even so, there are still signs of tolerance. In terms of marriage, for example, Islam does not allow non-Muslim men to marry Muslim women. (QS al-Baqarah [2]:221 and QS al-Mumtahanah [60]:10). A number of fiqh scholars are of the opinion that Muslim men should not marry non-Muslim women of the Book if their faith is weak. The religious tolerance that must be developed is based on full awareness of the fundamental differences between each religion and not by pretending not to see those differences, let alone by trying to eliminate them. Awareness of these differences will give birth to an attitude of mutual respect and non-interference (Alviyah, 2020.).

When explaining the commentary of the ninth verse in Surah al-Mumtahanah in *Tafsir Al Azhar*, Hamka strongly criticized the words of some people who said, "For me, all religions are the same because they have the same good purpose." Against such people, Hamka affirms his stance: "The person who says this is clear that there is no religion that fills his heart. If he says he is a

Muslim, then his words are not in accordance with reality. Because for true Muslims, the real religion is only Islam. Surah Al-Kafirun is a very clear evidence of the limits of Tasamuh. Buya Hamka in his commentary states that surah Al-Kafirun gives strict guidelines for us followers of the Prophet Muhammad that the creed cannot be justified. So that it can be concluded that Tasamuh to non-Muslims is only in social, economic, and other interaction issues (Nasution & Miswari, 2019).

Conclusion

From the results of the research as mentioned, the researcher can draw the following conclusions: Religion is a bond that unites human beings where it has a great influence on daily human life and comes from a higher power than humans, a supernatural power that cannot be captured by the five senses. Religion as stated by Mukti Ali that there is no word that is most difficult to understand and define apart from the word religion, This happens because interpreting religion from a linguistic point of view is easier from the point of view of terms because from the point of view of the term already contains the subjectivity content of the people who interpret it ethnicity, and the social groups owned by Buya Hamka teach Muslims to tolerate each other (*Tasamuh*) to fellow Muslims and Non-Muslims, but it is only limited to social affairs, not in matters of Faith. Buya Hamka said Multiculturalism and Plurality are sunnatullah, and do not mean that differences bring disputes, but make plurality and Multiculturalism a complement to life because according to Buya Hamka we are one people.

References

- Abdillah, M. (2013a). Hubungan Agama dan Negara dalam Konteks Modernisasi Politik di Era Reformasi. *AHKAM : Jurnal Ilmu Syariah*, 13(2). <https://doi.org/10.15408/ajis.v13i2.937>
- Abdillah, M. (2013b). Hubungan Agama dan Negara dalam Konteks Modernisasi Politik di Era Reformasi. *AHKAM : Jurnal Ilmu Syariah*, 13(2). <https://doi.org/10.15408/ajis.v13i2.937>
- Abdillah, M. (2018). Islam and Human Rights: Theoretical And Practical Framework In Indonesia. *Proceedings of 1st International Conference of Law and Justice - Good Governance and Human Rights in Muslim Countries: Experiences and Challenges (ICLJ 2017)*. 1st International Conference of Law and Justice - Good Governance and Human Rights in Muslim Countries: Experiences and Challenges (ICLJ 2017), Serpong, Indonesia. <https://doi.org/10.2991/iclj-17.2018.15>
- Adam, A. T. (2019). *PEMBACAAN MUBĀDALAH TERHADAP PENAFSIRAN HAMKA TENTANG POLIGAMI*.
- Ahmad, M. Y., & Siregar, B. (2015). Guru Profesional Menurut Imam Al-Ghazali dan Buya Hamka. *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan*, 12(1), 21–45. [https://doi.org/10.25299/jaip.2015.vol12\(1\).1446](https://doi.org/10.25299/jaip.2015.vol12(1).1446)
- Aini, S. (2021). Studi Corak Adābi Ijtimā'i Dalam Tafsir Al-Azhar Karya Hamka. *Al-Kauniah*, 1(1), 77–92. <https://doi.org/10.56874/alkauniah.v1i1.372>
- Alviyah, A. (n.d.). *METODE PENAFSIRAN BUYA HAMKA DALAM TAFSIR AL-AZHAR*. 15(1).
- Amin, S., & Siregar, F. M. (2013). *Telaah atas Karya Tafsir di Indonesia: Studi atas Tafsir al-Bayan Karya Tm. Hasbi al-Siddiqi*.
- Ansari, I., & Alzamzami, M. (2022a). Moderasi Agama Perspektif Buya Hamka Dalam Tafsir Al-Azhar Qs. al-Baqarah: 256. *Al-Wasatiyah: Journal of Religious Moderation*, 1(2), 106–130. <https://doi.org/10.30631/jrm.v1i2.11>

- Ansari, I., & Alzamzami, M. (2022b). Moderasi Agama Perspektif Buya Hamka Dalam Tafsir Al-Azhar Qs. al-Baqarah: 256. *Al-Wasatiyah: Journal of Religious Moderation*, 1(2), 106–130. <https://doi.org/10.30631/jrm.v1i2.11>
- Anwar, Moh. K. (2018). Dialog Antar Umat Beragama di Indonesia: Perspektif A.Mukti Ali. *Jurnal Dakwah*, 19(1), 89–107. <https://doi.org/10.14421/jd.2018.19105>
- Arifin, B. (2016). *IMPLIKASI PRINSIP TASAMUHU (TOLERANSI) DALAM INTERAKSI ANTAR UMAT BERAGAMA*. 1(2).
- Asmawati, A., Yulanda, Y., Sariantoni, S., Jannah, N. H., Melati, M., & Ningsih, M. Y. (2023). Moderasi Beragama Dalam Bingkai Toleransi Masyarakat Desa Pendreh. *Bangun Desa: Jurnal Pengabdian Masyarakat*, 2(2), 54. [https://doi.org/10.21927/jbd.2023.2\(2\).54-59](https://doi.org/10.21927/jbd.2023.2(2).54-59)
- Dzakie, F. (n.d.). *MELURUSKAN PEMAHAMAN PLURALISME DAN PLURALISME AGAMA DI INDONESIA*.
- Hakim, L. (2017). SENTRALISASI ISLAM MARJINAL: Konstruksi Pemikiran Hamka dalam Historiografi Islam Melayu-Nusantara. *Khazanah: Jurnal Sejarah dan Kebudayaan Islam*, 83–112. <https://doi.org/10.15548/khazanah.v0i0.55>
- Hanik, U. (2014). PLURALISME AGAMA DI INDONESIA. *Jurnal Pemikiran Keislaman*, 25(1). <https://doi.org/10.33367/tribakti.v25i1.154>
- Hasiholan, A. M., & Stevenson, J. A. (2023). Teologi Agama-agama dalam Lensa Hospitalitas Pentakostal. *SANCTUM DOMINE: JURNAL TEOLOGI*, 13(1), 197–216. <https://doi.org/10.46495/sdjt.v13i1.195>
- Hidayatullah, N. (2019). Jaringan Ulama Falak Nusantara: (Studi Geneologi Keilmuan Falak Syekh Muhammad Yasin Al-Fadani). *AL - AFAQ : Jurnal Ilmu Falak dan Astronomi*, 1(1), 33–66. <https://doi.org/10.20414/afaq.v1i1.1854>
- Ikhwan, A. (n.d.). *Muhammad B. Hamka Aldo Redho Syam*.
- Kamaruzzaman Bustamam-Ahmad, & Jory, P. (Eds.). (2011). *Islamic studies and islamic education in contemporary southeast asia* (1. print). Yayasan Ilmuwan.

- Listiyanti, G. (2024). *THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN FOSTERING LEARNING DISCIPLINE OF STUDENTS SMKN 1 PEKALONGAN*.
- Lutfi, M. (2024). *PEMIKIRAN EKONOMI ISLAM PADA MASA DAULAH ABBASIYAH*. 9(2).
- Luthfiah, N., Irmis, R. F., Khadna, S. F., & Khairunnisah, W. (n.d.). *Best Practice Dalam Keluarga Buya Hamka*.
- Merdekawati, W., & Susanto, A. B. (2009). KANDUNGAN DAN KOMPOSISI PIGMEN RUMPUT LAUT SERTA POTENSINYA UNTUK KESEHATAN. *Squalen Bulletin of Marine and Fisheries Postharvest and Biotechnology*, 4(2), 41. <https://doi.org/10.15578/squalen.v4i2.147>
- Nasution, I. F. A., & Miswari, M. (2019). Arguments of Hadith for Tolerance. *Millati: Journal of Islamic Studies and Humanities*, 4(2), 208–227. <https://doi.org/10.18326/mlt.v4i2.208-227>
- Rahardjo, M. D. (2009). MENUJU SISTEM PEREKONOMIAN INDONESIA. *Unisia*, 32(72), 113–128. <https://doi.org/10.20885/unisia.vol32.iss72.art1>
- Roifa, R., Anwar, R., & Darmawan, D. (2017). PERKEMBANGAN TAFSIR DI INDONESIA (PRA KEMERDEKAAN 1900-1945). *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an dan Tafsir*, 2(1), 21–36. <https://doi.org/10.15575/al-bayan.v2i1.1806>
- Roziqin, K. B. (n.d.). *NILAI-NILAI PENDIDIKAN AKHLAK DALAM BUKU*.
- Sabir, M. (2016). Wawasan Hadis Tentang Tasamuh (Toleransi) (Suatu Kajian Hadis Tematik). *Jurnal Ilmiah Al-Syir'ah*, 9(2). <https://doi.org/10.30984/as.v9i2.25>
- Septiana, A., Amin, I. I., Soebagyo, J., & Nuriadin, I. (2022). STUDI LITERATUR: PENDEKATAN PENDIDIKAN MATEMATIKA REALISTIK DALAM PEMBELAJARAN MATEMATIKA. *Teorema: Teori dan Riset Matematika*, 7(2), 343. <https://doi.org/10.25157/teorema.v7i2.7090>

- Sholeh, A. (2014). Pemahaman Konsep Tasamuh (Toleransi) Siswa Dalam Ajaran Islam. *J-PAI: Jurnal Pendidikan Agama Islam*, 1(1).
<https://doi.org/10.18860/jpai.v1i1.3362>
- Susanto, A. (2024). Struktur Narasi Dakwah Buku Biografi Ayah...: Kisah Buya Hamka Karya Irfan Hamka. *Bil Hikmah: Jurnal Komunikasi dan Penyiaran Islam*, 2(2), 277–300. <https://doi.org/10.55372/bilhikmahjkpi.v2i2.36>
- Tualeka, M. W. N. (2018). *KONSEP TOLERANSI BERAGAMA MENURUT BUYA SYAFI' MA'ARIF*. 4(1).
- Zarkasyi, H. F. (2020). Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor). *QIJIS (Qudus International Journal of Islamic Studies)*, 8(1), 161. <https://doi.org/10.21043/qijis.v8i1.5760>
- Zulham, Z., & Lubis, K. (2022). ISLAM DAN TOLERANSI. *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam*, 6(2), 116.
<https://doi.org/10.30821/ansiru.v6i2.14649>