

TOLERANCE EDUCATION ACCORDING TO THREE INDONESIAN MUFASSIRS

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Abstract

This research aims to analyze the thoughts on moral education, particularly tolerance, as presented by Sheikh Nawawi al-Bantani in his Tafsir al-Munir, Buya Hamka in his Tafsir al-Azhar, and Quraish Shihab in his Tafsir al-Mishbah. This research method employs a literature review approach, with the primary sources being the three tafsir books. The results of this research show that tolerance education was taught by the Prophet Muhammad SAW by strengthening the interpretation of the QS. al-Anbiya' 107. Then confirmed by QS. al-Hujurat: 13 and QS. Al-Mumtahanah: 8 regarding the diversity of humanity and the command to be fair to every group. QS. al-Baqarah: 256 as an example of a verse about the absence of coercion in religion. QS. Yunus: 41, QS. al-Kafirun: 6 and QS. Saba': 25 as an act of consideration for others in choosing their beliefs.

Keywords: Tolerance, Tafsir al-Munir, Tafsir al-Mishbah, Tafsir al-Azhar

Abstrak

Tujuan penelitian ini adalah untuk menganalisis pemikiran pendidikan akhlak, terutama toleransi, menurut Syekh Nawawi al-Bantani dalam Tafsirnya al-Munir, Buya Hamka dalam Tafsirnya al-Azhar dan Quraish Shihab dalam Tafsirnya al-Mishbah. Adapun metode penelitian ini menggunakan metode kajian pustaka dengan sumber utama ketiga kitab tafsir tersebut. Hasil penelitian ini menunjukkan pendidikan toleransi telah diajarkan oleh Nabi Muhammad SAW dengan penguatan tafsir QS. al-Anbiya' 107. Kemudian dikuatkan dengan QS. al-Hujurat: 13 dan QS. al-Mumtahanah: 8 mengenai keberagaman umat manusia dan perintah berlaku adil terhadap setiap golongan. QS. al-Baqarah: 256 sebagai salah satu contoh ayat tentang tidak adanya pemaksaan dalam beragama. QS. Yunus: 41, QS. al-Kafirun: 6 dan QS. Saba': 25 sebagai tindakan tenggang rasa bagi orang lain untuk memilih kepercayaan.

Kata kunci: Toleransi, Tafsir al-Munir, Tafsir al-Mishbah, Tafsir al-Azhar

INTRODUCTION

Moral education in modern times experiences many challenges and obstacles in its implementation (Uzma & Masyithoh, 2024). This is due to the moral decadence that continues to rise along with the ease of information dissemination. Fatimah and Herlambang said that most of the internet users in Indonesia who dominate social media are 14-18 years old. Psychologically, this is the age of labile and the age of searching for identity. Often this search for identity is not balanced with proper education (Patimah &

Herlambang, 2021). So that the use of technology, in particular, *Mobile* among teenagers in a deviant manner, it is one of the sources of the rapid spread of hoaxes, hatred, radicalism, intolerance and various activities that are not good (Elizabeth Sulzby, 1986).

From data from the Central Statistics Agency (BPS) in 2024, the use of mobile technology is the largest among teenagers, far surpassing laptop use. The use of the internet is quite massive, unfortunately, not used for studying, but for accessing various kinds of entertainment. BPS released that among 80.32 percent of students who use the internet in 2024, the majority (90.76 percent) use the internet for entertainment. Then, another large purpose of internet use is to access social media (67.65 percent) and search for information/news (61.65 percent). In addition, around 27.53 percent of students who use the internet are for online learning (Statistics, 2024).

The improper use of technology also fuels intolerance among teenagers. (Latipah & Nawawi, 2023). According to Paramita, this is because the increase in internet use is not balanced with the understanding to be able to filter and translate incoming information. (Indah Paramitha et al., 2023). The bad impact is as once released by the Center for the Study of Islam and Society (PPIM) UIN Jakarta, that students and students have radical views. Combined, those who have radical and very radical attitudes make up more than half of the total respondents, which is 58.5 percent. Meanwhile, those who have a moderate attitude are only 20.1 percent. Furthermore, data shows that 54.37 percent of Generation Z learn and seek religious knowledge through the internet (Nisa & et al., 2018). Which religious content cannot be ascertained to be moderate or not?

Tolerance has fundamental urgency in the context of Indonesian national life, considering its characteristics as a pluralistic nation, both in terms of ethnicity, culture, and religion (Abustan, 2023). Therefore, moral education that instills the values of tolerance must be the main pillar in efforts to maintain social integrity and the integrity of the nation. As stated by Ma'arif, in Sri Marwati's quote, education is a strategic instrument in fostering and building attitudes *Tasamuh* (tolerance), because it is through education that the character of students can be formed systematically and sustainably, in line with the demands of modern times and the era of globalization. In this reality, all components of society have a collective responsibility to realize a peaceful and sustainable social order. Islamic religious education, as a means of spiritual development and social awareness, is required to internalize the values of tolerance between religious communities in a contextual and relevant manner (Sri Mawarti, 2019). Therefore, educators, especially teachers, are required to understand the philosophical foundation of religious moderation to be able to instill an attitude of tolerance effectively in students.

The Government of Indonesia, especially the Ministry of Religious Affairs, has designed tolerance education, which is one of the goals that must be achieved from religious moderation through the Curriculum *Rahmatan Lil 'Alamin* in madrasa (Mufid, 2023). In addition to being formally taught by schools, tolerance education must also be the soul of the Indonesian nation, considering that the Indonesian nation is a nation with the most

diverse ethnicities, cultures, religions, beliefs, languages and races in the world (Hakiman, 2021). So that moderation, tolerance, mutual respect are no longer things that must be formalized continuously, but must be the soul, morals and noble values that the Indonesian people have. Especially Muslims as the majority. Must be able to show themselves as *Rahmatan Lil 'Alamin* as taught by the Prophet Saw.

The importance of tolerance has also been taught since ancient times by Indonesian scholars, such as Sheikh Nawawi al-Bantani, Buya Hamka and Quraish Shihab through the books of tafsir they wrote. With the existence of these three books of tafsir, the Indonesian nation can learn about the education of tolerance taught by the predecessor scholars. Until a sense of love arises in the hearts of the Indonesian people to better appreciate the differences that God has given.

This paper will further analyze about tolerance according to the thoughts of the three mufasir. There have been several previous studies related to the verses of tolerance according to Indonesian mufassir. *First* research by Baharudin Zamawi, Habieb Bullah and Zubaidah with the title "Verses of Tolerance in the Qur'an: A Review of Marah Labid Tafsir". This article discusses tolerance according to the interpretation of Surah al-Baqaroh: 256, QS. Jonah 99-100, QS. Al-Hajj 40 and QS. Al-An'am 108 (Zamawi, 2019). *Second* written by M. Thorokul Huda, Eka Rizki Amelia and Hendri Utami with the title "Verses of Tolerance in the Quran from the Perspective of Tafsir Al-Mishbah and Tafsir Al-Azhar". The verses discussed in this article are: QS. Jonah 40-41, QS. Jonah 99-100 and QS. Al-Maidah 5 (Huda et al., 2019). What distinguishes this research from the previous two writings is that in addition to presenting several different verses, this paper directly analyzes the pendapa of the three mufassir. The verses that are interpreted are differentiated according to the characteristics and principles of tolerance.

METHOD

The method used in this study is qualitative and analytical with a literature review approach. This means that the findings of this paper are not obtained through statistical procedures (Fiantika, Wasil M, Jumiati, Honesti, Wahyuni, Jonata, 2022). But it is more about how the author explains and describes every data obtained through the explanation of sentences. Then the approach of literature study was chosen because, according to Hardani et al., literature study is research that is carried out systematically on records or documents as a source of data. The analysis is carried out on official, valid and valid documents. Also, for textbooks, both theoretical and empirical (Hardani, Helmina Andriani, Jumari Ustiawaty, Evi Fatmi Utami, Ria Rahmatul Istiqomah, Roushandy Asri Fardani, Dhika Juliana Sukmana, 2020). And this method is very suitable for this research, which makes three tafsirs, namely Tafsir al-Munir by Sheikh Nawawi al-Bantani, Tafsir al-Mishbah by Quraish Shihab, and Tafsir al-Azhar by Buya Hamka as primary sources. The secondary sources are taken from journals, articles, and previous research.

In determining what verses should be referred to in describing tolerance education according to the three Indonesian mufassir, the researcher took one of the secondary books that was used as a reference, namely Ahmad Deni Rustandi's book entitled *Tafsir Tolerance in the Islamic Movement in Indonesia: A Theoretical Analysis of Tafsir al-Misbah* by M. Quraish Shihab and a *Practical Analysis of Islamic Movements in Tasikmalaya*. In his conclusion, Rustandi classifies several verses that fall under the theme of tolerance, such as: 1) Tolerance in Social Interaction between Muslims with the interpretation of QS. Al-Baqarah: 213 and QS. Al-Hujurot 6-10. 2) Tolerance in the Social Interaction of Muslims and non-Muslims with the interpretation of QS al-Bayyinah:6, QS. Al-Maidah: 5, by being classified into several parts, namely (a) Tolerance towards Ahl al-Kitab, which is explained through the interpretation of QS. al-Maidah: 82, QS. al-Baqarah: 120, QS. al-Maidah: 18, QS. al-Maidah: 64, QS. al-Baqarah: 62, QS. al-Baqarah: 109, (b) Tolerance of the Musyrikin by interpreting several verses, namely QS. al-Kafirun: 1-6, QS. Nun (al-Qalam): 8-9, QS. Al-Baqarah: 6, QS. Ali Imran: 64. 3) The prohibition of insulting non-Muslim gods by explaining QS. al-An'am: 108. 4) Limit of Tolerance towards non-Muslims by interpreting QS. al-Mumtahanah: 1, QS. al-Mujadalah: 14, QS. al-Mumtahanah: 9, QS. al-Maidah: 51, 55, 57, 81-84, QS. al-Nisa: 144, QS. al-Taubah: 23, QS. al-Baqarah: 62 (4) Inviting Without Coercion by interpreting QS. al-Kafirun: 6, QS. al-Ghasiyah: 22-23, and QS. al-Nahl: 125, QS. Ali Imran: 104, QS. al-Baqarah: 256, QS al-Kahfi: 29. Through the verses above, the researcher takes several verses that are very related to tolerance, namely: Al-Anbiya': 107, Al-Hujurat: 13, Al-Mumtahanah: 8, Al-Baqarah: 256, and Yunus: 41.

RESULTS AND DISCUSSION

Definition, Characteristics and Principles of Tolerance

According to the Great Dictionary of the Indonesian Language (KBBI), tolerance means a tolerant nature or attitude, a measurement limit for addition or subtraction that is still allowed, or deviations that are still acceptable in the measurement of work (Indonesia, n.d.). In the Oxford Dictionary, tolerance is defined as *the quality of being willing to accept or tolerate somebody/something, especially opinions or behaviour that you may not agree with, or people who are not like you* (Dictionary, n.d.). If taken from the Arabic language, as contained in the Munawwir Dictionary, tolerance comes from the word *tasammaha watasaaamaha*, which means to be generous and friendly (Munawwir, 2022). So linguistically, tolerance can be interpreted as an attitude of accepting and allowing something that is still at a reasonable level.

As mentioned by Ali Muhtarom, tolerance can be articulated as a balanced attitude that does not lead to aspects to engineer by subtracting or adding. Tolerance is manifested through the willingness to accept various kinds of differences of views and stances and to respect different beliefs, so that it all boils down to the openness of the soul to accept each other (Muhtarom et al., 2020).

Abdul Mu'ti said that there are five main pillars that must be realized in building tolerance between religious communities. First, the ontological awareness that diversity, including in the aspects of faith and religious belief, is a necessity in social life. Therefore, these differences must not only be acknowledged for their existence, but also respected and do not need to be hidden. Second, intellectual openness in understanding this diversity, which can be realized through the willingness to learn other religions authentically from their original sources. This interfaith literacy is expected to be able to deepen understanding of the points of difference while strengthening mutual respect. Third, the acceptance of the existence of other religions objectively without having to relativize the truth of the religious beliefs adhered to. In this case, the commitment to personal beliefs is maintained without the need to blur theological boundaries between religions. Fourth, respect for the right of every individual and community to carry out worship in accordance with their religious teachings, including establishing places of worship, without any obstruction or interference. Fifth, strengthening collaboration between religious communities in spaces of shared values, especially in universal social activities, such as kindness, justice, and humanity. These attitudes are an essential foundation in building an inclusive and peaceful multicultural society (Mu'ti, 2019).

Meanwhile, according to Syukur Aman Harefa and Adrianus Bawamenewi, tolerance has several elements, namely: *first*, to provide freedom or independence. *Second*, recognising the rights of everyone. *Third*, respect the beliefs of others. *Fourth*, understand each other. Suparlan provides several forms of tolerance that can be done, such as: accepting every difference as an inevitability with open arms, eliminating discriminatory attitudes towards differences in beliefs, avoiding coercive attitudes, freeing others to choose their beliefs, never intending to interfere with other people's worship rituals, still socializing well with people of different faiths, respecting every worship performed by different groups and not hating or hurting a group of different beliefs (Harefa & Bawamenewi, 2021). Furthermore, quoted from Imam Musbikin, there are two principles of tasamuh in Islam, namely: tasamuh in terms of aqidah or belief and tasamuh in religious worship/rituals. Both are based on an attitude of being willing to accept disagreements with an attitude of mutual respect and appreciation (Musbikin, 2021). The most important goal of tolerance is the creation of harmony between religious communities. So that unity among fellow Indonesian citizens can also be built. Meanwhile, the benefits are to avoid divisions, strengthen relations between religious communities and increase piety (Wibisono et al., 2022).

Method of Interpretation of Tafsir al-Munir

Tafsir al-Munir, or his full name *Tafsir al-Munir li Ma'alim al-Tanzil al-Musfir 'an Wujuh Mahasin al-Ta'wil*, or also known as *Tafsir Marah Labid li-Kashf Ma'na Qur'an Majid*. It was written by Muhammad Nawawi or in Indonesia, is often referred to as Sheikh Nawawi al-Bantani, a great scholar who came from Tanara, Banten. Sheikh Nawawi was born in 1230 H/1814 AD to a married couple named Umar and Zubaedah. Sheikh Nawawi deepened his knowledge in Makkah for 30 years. He wrote, wrote books and taught many

students while in Makkah. In fact, the students are not only from Indonesia, but also from Malaysia, Thailand, the Philippines, India, Pakistan, Africa and Saudi Arabia. Great Indonesian scholars such as Syaikhona Khalil Bangkalan Madura, Hadratus Syaikh Hasyim Asy'ari, KH Ahmad Dahlan and so on also studied with Sheikh Nawawi al-Bantani.

As for his works, there are approximately 39. One of them is the book *Tafsir al-Munir*. This book was written over a period of 3 years, from 1302-1305H/1887-1890 AD. The Book of *Tafsir al-Munir* is divided into two volumes. The first volume is from Surah al-Fatihah to Surah al-Kahfi and the second volume is from Surah Maryam to Surah an-Nas. This interpretation includes the *Ijmali*, because of his method of interpreting the verses of the Qur'an globally. However, according to Ahmad Dimyathi Badruzzaman, this tafsir is included in the tafsir *Stuttgart* because it presents a complete commentary from Surah al-Fatihah to Surah an-Nas in accordance with the order of the mushaf. In this commentary also Shaykh Nawawi rarely or slightly cites hadiths as support, so it can be said that this tafsir is also included in the tafsir *Squirt* whose interpretation uses more *ra'yi* or ratio. Furthermore, in the opening of his book, Sheikh Nawawi mentioned several previous books of tafsir that became references, namely: *al-Futuh al-Ilahiyah* karya al-Jamal, *Mafatih al-Ghayb* by al-Razi, *al-Siraj al-Munir* by al-Khatib, *Tanwir al-Miqbas* by al-Fayruzabadi and *Tafsir Abi al-Su'ud* karya Abu Su'ud al-Tahawi (Solahudin, 2021).

Method of Interpretation of Tafsir al-Mishbah

Tafsir al-Mishbah is the work of Muhammad Quraish Shihab, a contemporary scholar who was born on February 16, 1944 in Rappang, South Sulawesi. His father was named Habib Abdurrahman Syihab and his mother was named Asma, a descendant of the Rappang nobility. Quraish Shihab has authored many books, and one of his greatest works is *Tafsir al-Mishbah* with a complete total of 30 juz contained in 15 volumes. This book was completed in just 4 years, starting in Cairo, Egypt in 1999 and finished in Jakarta in 2003. In compiling *Tafsir al-Mishbah*, Muhammad Quraish Shihab admitted to citing several previous books of tafsir, such as: the book of tafsir by Ibrahim Ibn Umar al-Biq'a'i, the tafsir by Muhammad Sayyid Thantawi, the tafsir of Sheikh Mutawalli asy-Sha'rowi, Sayyid Qutub, Sayyid Husein Thabathaba'i, Muhammad Thahir Ibn 'Ashur and so on.

The method of interpretation used by Muhammad Quraish Shihab is the *Tahlili*, because he interprets verse by verse according to the order of the Qur'anic mushaf. In more detail, the systematics used by Muhammad Quraish Shihab are by explaining the meaning of the name of the surah first, mentioning the number of verses, providing information about the relationship between the verses, explaining the reason for the descent of the verse, emphasizing the theme of the verse in question, grouping the verses with the same theme, writing the verses that are interpreted in italics, translating, then interpreting with other verses related or with the hadith also equipped with the opinions of the ulema. The pattern of interpretation of *Tafsir al-Misbah* is to emphasize cultural, literary and social aspects, or what is often called *al-adabi al-ijtima'i* (Suharyat & Asiah, 2022).

Method of Interpretation of Tafsir al-Azhar

Tafsir al-Azhar is a monumental work written by Haji Abdul Malik Karim Amrullah, better known by the pen name Buya Hamka, an acronym for his full name. Hamka was born on February 16, 1908, in Sungai Batang, Maninjau, West Sumatra. He was the son of Haji Rasul, a prominent Islamic reformer in Minangkabau, whose reformist spirit was later continued by Hamka in various fields of scholarship and da'wah. Like other great mufassirs, Hamka is known as a prolific intellectual with more than 80 works covering the disciplines of Islam, philosophy, and literature. His magnum opus tafsir work, Tafsir al-Azhar, is rooted in a series of dawn lectures that he delivered at the al-Azhar Mosque, Jakarta, since 1959. The records were then compiled and compiled into a complete work of interpretation, most of which was completed while Hamka was in the custody of the New Order regime for two years. The naming of al-Azhar itself has a profound symbolic meaning, not only referring to the place where the study of this interpretation was originally conducted, but also as a form of Hamka's respect and gratitude to al-Azhar University in Cairo, Egypt, which has awarded him the title of Doctor Honoris Causa for his contributions to the world of Islamic thought.

Regarding the method used by Hamka in his interpretation, in general, the *Stuttgart* which interprets verses and surahs based on the order of the Qur'anic mushaf. However, what distinguishes this tafsir from the other tafsir Stuttgart is its emphasis on the operationalization of the Qur'anic instructions for the lives of Muslims. Especially those related to historical and contemporary events. Although Howard M. Federspiel said, Hamka's delivery technique is still the same as other Indonesian tafsir works, namely with the stage of presenting verses of the Qur'an, translating, then explaining and explaining the use of words that are emphasized in the verse, then adding other supporting materials such as religious knowledge, history and non-religious science that are loaded with objectivity and information. As for the main source of reference in his interpretation method, Hamka is influenced by Muhammad Abduh and Rasyid Ridho with his tafsir al-Manar. As for the pattern of interpretation, the tafsir of al-Azhar has a pattern *al-adabi al-ijtima'i* which is very thick, namely the pattern of interpretation of social literature (Hidayati, 2018).

Verses About Tolerance

Al-Anbiya': 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We did not send you (Prophet Muhammad), except as a blessing to the whole world. (QS. Al-Anbiya':107).

In Tafsir al-Munir, Shaykh Nawawi al-Bantani interprets *Rahmatan Lil 'Alamin* saying: "Not all creatures are sent to the earth with the Shari'ah except to be a blessing to the universe. Also, man must seek God's grace in this universe, both in terms of religion and the world. Because indeed humans are in a state of confusion and confusion, Allah sent the Prophet Muhammad (saw) so that the Prophet (saw) showed the way of truth, laws

and explained the difference between the halal and the haram. As for the prophets before the Prophet Muhammad (peace be upon him), if his people betrayed him, then immediately Allah sent down the adzab. As for the people of the Prophet Muhammad (saw) who betrayed him, Allah still ended his adzab until death came." (Nawawi, n.d.). This is a privilege that comes from the nature of the Prophet PBUH, who *Rahmatan Lil 'Alamin*. As for Quraish Shihab, there are four main things from this verse: (1) The Messenger or messenger of Allah, in this case the Prophet Muhammad (saw). (2) The one who sent him in this case is Allah. (3) Who was sent to them (*al-alam*). (4) Treatises, all of which hint at its qualities, namely "grace," which is very great. According to Quraish Shihab, the Messenger with his noble morals, that is the mercy that is meant and desired. So that the Messenger is not only considered as the "bearer" of the grace, but his "self" is the entity of the grace in question (Son, 2023).

In explaining this verse, Hamka first quotes *Tafsir fi Zhilalil Qur'an* Sayyid Qutub's teachings, namely: "The system of teachings brought by Muhammad Saw is a system that brings happiness to all mankind, and leads him to the perfection that has been expected of him in this life". The meaning of grace for Hamka is when the teachings of the Prophet Muhammad (saw) are not rigid. He said, "Grace is when there is freedom of thought that causes the ummah not to stagnate and always move forward". The meaning is *ijtihad*. In addition, the main point of Islamic teaching is that human dignity is a glory that only one person wants to seek, namely glory in the sight of Allah with faith and righteous deeds. There is no difference in dignity, no difference in skin color. The teaching of equalizing all human beings in Islam is reflected in the ritual of the Hajj. Where all human beings, regardless of their background, are treated equally fairly before the law. Then Hamka presented the story of Sayyidina Ali bin Abi Talib with a Christian who took his shield. But the judge defended the Christian because Sayyidina Ali could not show any evidence that the shield belonged to him. Ali also expressed his appreciation to the judge, who had decided the case correctly. Even though Ali could not have lied and at that time he was serving as an amirul of the believers. However, the judge is not indiscriminate in deciding the law. Seeing this, the Christian also admitted that it was not his shield, but belonged to the commander of the believers who fell when he was about to leave for the battle of Shiffin. Seeing the sincerity and wisdom of these two Muslims, the Christians finally converted to Islam and returned their shields to Ali. However, Ali refused and gave the shield to the Christians who are now his Muslim brothers (Abdul Malik Abdul Karim Amrullah, n.d.).

From the three interpretations above, there are differences in the pattern of methods used by each interpreter. However, by combining these three opinions, it certainly makes the interpretation of Surah al-Anbiya' 107 more comprehensive. In the first interpretation, according to Shaykh Nawawi al-Bantani, human beings are not only sent as a blessing, but they must also seek this mercy. This is what is often forgotten. That humans have privileges, even privileges that were not possessed by the previous ummah with the postponement of punishment until death comes. But do not forget, that man must also

continue to seek and ask for mercy from Allah, and the delay of punishment does not mean that man can be arbitrary, but Allah with His mercy awaits the repentance of the guilty man.

Meanwhile, the emphasis of Quraish Shihab through his Tafsir al-Mishbah, that the grace is the Prophet Muhammad himself. His good morals are a grace that must always be imitated by his people. As for Buya Hamka, his interpretation emphasizes the equality of rights between humans. It does not discriminate. Until he denounced Western countries that like to discriminate against skin color, race, status, and position. Meanwhile, in Islam, such things are certainly forbidden, until he cites the story of Sayyidina Ali, a wise Christian and Qodhi. Thus, the message to man, that tolerance must be upheld because man is a blessing to the universe.

Al-Hujurat: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, we have created you from a male and a female. Then, We made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Allah is All-Knowing, All-Knowing, All-Knowing, All-T Al-Hujurat:13).

Shaykh Nawawi al-Bantani, in explaining this verse, divides it into six emphases. *First* O people, We have created you from a male and a female. According to Sheikh Nawawi, the man and woman are Adam and Eve, father and mother. This means that humans come from the same place, so it is forbidden to boast about each other's descendants. *Second*, and then we made you into nations and tribes. This section explains the order of the nasal, of which for Arabs there are seven, namely: Sha'ab, Qobilah, 'Imarah, Batn, Fakhd, Fashilah, and Sha'iroh, one of which is a part or derivative of the other. So in this case, there should be no discrimination. *Third*, so that you get to know each other. The purpose of humans is to know each other so that they know where they come from, so that they do not boast about each other. *Fourth*, indeed, the most noble among you in the sight of Allah is the most pious. In interpreting this passage, Shaykh Nawawi quoted the hadith of the Prophet (peace be upon him): "Whoever likes to be the most noble, let him be pious." Then take a narration from Ibn Abbas, "the glory of the world with wealth and the glory of the hereafter with piety". Furthermore, Shaykh Nawawi al-Bantani presented a story between a Sharif whose nasab was said to be very close to Ali RA. and a black righteous imam. When one day the imam was about to go to the mosque, followed by his congregants, he met a syarif who was drunk. The congregation wanted to keep the sharif away from the imam, but the syarif instead hugged the imam and said, "O black man, hey the infidel descendant of the infidels, I am the *Dzuriyat* Prophet. But I am despised while you are glorified. I am reviled while you are respected. I am humbled while you are helped." Hearing the curse, the worshippers wanted to hit the sharif but were prevented by the imam while saying, "Don't hit him. I have forgiven him for his mistake because he

respected his grandfather. Hitting him should be based on his punishment. But O sharif, I cleanse my heart, whereas you darken your heart. So people see my clean heart more than my black face so that I become good. I follow the behavior of your ancestors, and you follow the behavior of my ancestors. Therefore, people see me in the path of your ancestors and see you in the path of my ancestors. So they think I am the descendant of your ancestors and think you are the descendant of my ancestors. They treat you the same way my ancestors did, and they treat me the same way your ancestors." *Fifth* The part of Allah is All-Knowing. This means that Allah is the one who knows the fate and deeds of man. *Sixth* The other part is Mahateliti. In this part, Shaykh Nawawi mentions the asbabun nuzul of this verse. Al-Zuhri said: This verse was revealed especially for Ibn Hind. He said: The Messenger of Allah (peace and blessings of Allaah be upon him) ordered the Banu Bayada to marry Abu Hind to a woman from among them. They said: The Messenger of Allah (peace and blessings of Allaah be upon him) will marry our daughter to our slave. So Allah sent down this verse. Ibn Abbas said: When the day of the conquest of Mecca arrived, the Messenger of Allah (peace and blessings of Allaah be upon him) ordered Bilal to go up to the roof of the Kaaba and recite the call to prayer. Atab bin Asid bin Abi Al-Fayd said: "All praise be to Allah who has taken my father until this day is not visible." Al-Harith ibn Hisham said: "Muhammad did not find anyone to sound the call to prayer except this black crow." Sahl bin Umar said: "If Allah wills something, He will change it." Abu Sufyan said, "I will not say anything for fear that the Lord of the universe will tell me about it." Because of this, Jibril came to the Prophet and reported what they had said. The Prophet also checked the truth, and they confessed it. Then Allah SWT sent down this verse, which warns people not to boast of nasab, accumulate wealth, and underestimate the poor. Because, the fundamental differentiator among humans is piety (Nawawi, n.d.).

In Tafsir al-Mishbah, there are several important points explained by Quraish Shihab to interpret this verse. *First* The meaning of why Allah says, O man, indeed We have created you from a male and a female is that man is of the same offspring, that is, all mankind on this earth are descendants of Adam and Eve. Of course, if it comes from one lineage, there can be no difference in degree or glory. Likewise, there is no difference in degrees between men and women, because in order to give birth to a new human being into this world, it is necessary to mix men and women, not just from one of them. *Second* Even though humans were created through the same origin, in the end humans are in different tribes, nations, and races. The goal in this case is so that humans can get to know each other. Quraish Shihab said, by caring for each other, humans will benefit each other and learn from each other. Where the ultimate goal is to increase piety towards a more peaceful life. By getting to know each other, the secrets of the universe will be revealed which can give birth to scientific and technological advances for the welfare of mankind. *Third* Human beings are created from the same origin, but with different groups, humans must have a sense of superiority over other groups. But Allah emphasizes that there is no one who is most noble by His side, except the most pious people. So whatever his advantages in the world, if he cannot lead to piety to Allah, then he is not the most noble.

Furthermore, Quraish Shihab adds at the end of this verse that Allah attributes himself to *'Alimun Khobiir* which means that Allah knows very much about impossible things or very, very difficult for people to know. Sentences with suffixes *'Alimun Khobir* There are only three in the Qur'an: *first* about the place of human death, namely in Surah Lukman: 34. *Second* about the hidden secrets. Namely in the story of Aisha and Hafsoh who kept secrets from the Prophet Muhammad (saw), it is found in Surah at-Tahrim: 3. *Third* Allah's knowledge of one's piety. Because it may be that a person appears to be pious, but inwardly he is not. And this can only be known by Allah. Explained in Surah al-Hujurat: 13 (Shihab, n.d.).

In his commentary, Buya Hamka divides the explanation of this verse into four parts. The first part is, O man, We have created you from a male and a female. Just like the previous two interpretations, that the creation of man has the same origin. Buya Hamka also added an explanation of the pregnancy process in the womb. Part *second* And We have made you into nations and tribes, so that you may know them. What distinguishes Buya Hamka's explanation from the previous two interpretations is that Buya Hamka provides an example with the customs that apply in the people on the shores of Lake Maninjau. But the point is the same, the command to know each other. Part *third* Indeed, the most noble in the sight of Allah is the most pious among you. Buya Hamka said that the most valuable glory in the sight of Allah is morality and obedience to Him. Part *fourth* Indeed, Allah is All-Knowing, All-Knowing. Hamka emphasized that God does not like people who boast of their destiny and nationality, because God knows that they are not eternal. Every nation has advantages and disadvantages. The advantage that can be eternal and beneficial in the future is only piety to God (Abdul Malik Abdul Karim Amrullah, n.d.).

From the three explanations of the mufassir above, it appears that there are many similarities in the emphasis of several parts of the sentence. That human beings are created with the same origin, even though in the end humans are in different tribes, nations, skin colors, but that is what becomes *sunnatullah*, and humans must be able to manage it by establishing relationships to be able to get to know each other and provide benefits. Because there is no point in discriminating and boasting about each other's *nasab* or class, because the most noble is the most pious. And Allah knows best who is pious, in accordance with *the asbabun nuzul* of this verse, explained by Shaykh Nawawi al-Bantani in Tafsir al-Munir. Thus, the commandment not to discriminate is a guideline for humans to continue to have a sense of tolerance in life.

Al-Mumtahanah: 8

لَا يَنْهٰكُمْ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

Allah does not forbid you to do good and to be just to those who do not fight you in religious matters and do not expel you from your hometown. Indeed, Allah loves those who act justly (QS. Al-Mumtahanah: 8).

In Tafsir al-Munir, the emphasis of this verse is on the Indeed, Allah loves those who **are just**. Shaykh Nawawi gave asbabun nuzul for this verse, which is the story of Asma' bint Abu Bakr with her mother. One day, Qutailah bint Abdul 'Uza, the mother of Asma', came to him in Madinah with a gift, but Asma' did not allow him to enter the house because his mother was still a polytheist. Then he asked the Messenger of Allah what he should do. The Apostle ordered him to let his mother in, receive gifts from his mother, honor her, and do good to her. This verse explains the commandment to act justly and do good between polytheists and Muslims (Nawawi, n.d.). In Tafsir al-Mishbah, the emphasis given by Quraish Shihab to explain this verse is that Muslims are allowed to do good and interact with polytheists who do not fight Muslims, as at that time the Khuza'ah, women, and scholars of the book who paid taxes. This verse is also generally applicable anytime and anywhere. So it must happen at this moment. Muslims and non-Muslims must be treated equally fair (Shihab, n.d.).

The final of the two opinions above is conveyed through Tafsir al-Azhar. Similar to the previous two commentaries that quote the story of Asma' bint Abu Bakr and her mother, Qutailah, the emphasis on Tafsir al-Azhar is on the word *Qisth*, or be fair. It is said that the Prophet (PBUH) once mourned a child from a Jewish family. The child had been a maid in the Prophet's house. Knowing that the child was dying, the Prophet tried to persuade him to convert to Islam. The child hesitated, so he turned to his father. His father was pleased that his son became a Muslim; he ordered him to follow the shahada led by the Prophet. Finally, he died in Islam. In this story, the Prophet is teaching a very high attitude of concern. Commentators say this verse is muhkamah, so it is not mansukh. The commandment to be just, honest, and not to hate groups that do not fight against Muslims is valid until the Day of Resurrection. (Abdul Malik Abdul Karim Amrullah, n.d.). Thus, the command for tolerance taught by the three mufassirs above, which Islam commands to do good and maintain peace with polytheists who do not fight Muslims.

Al-Baqarah: 256

أَإِكْرَاهُ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There is no coercion in (adhering to) religion (Islam). Truly, it is clear that the right path is from the wrong path. Whoever disobeys thagut and believes in Allah has indeed held fast to a very strong rope that will not be broken. Allah is All-Hearing and All-Knowing (QS. Al-Baqarah:256).

In Tafsir al-Munir it is explained that there is no compulsion to convert to the religion of Allah. For it is clear which is right and what is wrong, what is faith and what is disbelief, and which is the guidance which is error. Then Shaykh Nawawi pinned the story of a Muslim father who forced his two children to convert to Islam, until this verse came down. The meaning of thogut for Sheikh Nawawi is Satan and anything that is worshipped other than Allah. As for the meaning Believe in Allah is when a person has clung to a very strong rope that will not break. Shaykh Nawawi explained that the power of the grip

will not cut a person off from the enjoyment of heaven and will not plunge him into the eternal fire of hell. Allah is the Hearer is, to hear the words of those who believe and those who disbelieve. Omniscient, that is, what is in the heart of the believer from the holy faith and what is in the heart of the disbelievers from the dirty belief. Allah also heard the prayer of the Prophet Muhammad (saw), who was very hopeful of the Islam of the scholars of the book. That is, the scribes of the Jews around Medina, whom the Apostle prayed secretly and openly (Nawawi, n.d.).

Before explaining this verse, Quraish Shihab prefaces by saying, "Allah SWT, with His Great power, with His right to be worshipped, with His ability to do anything, which is explained by the verses before this verse, can indicate that Allah can and has the right to force a person to adhere to His religion. However, this paragraph 256 is present to refute this assumption." There is no coercion in this religion, because it wants peace. Why is there coercion when it is clear that the right path is from the wrong path? As for those who are reluctant to follow this religion, they are in fact carried away by seduction. Quraish Shihab interprets *Thogut* by going beyond the limit. It is usually used for those who go beyond the limit in evil, such as demons, dajjals, and witches. To avoid such strong seduction, one must really hold fast to the ropes of God's religion (Shihab, n.d.).

In Tafsir al-Azhar, it is explained in detail about the asbabun nuzul of this verse. It is narrated from Abu Daud and an-Nasa'i from Ibn Abbas and several other narrations that in the time before the arrival of the Messenger in Medina, the people of Medina preferred the life of the Jews to their own lives. This feeling of abandonment caused many of them to leave their children to be cared for by Jewish families, which ultimately led to the child converting to Judaism. When the Prophet had moved to Medina, a good neighborly agreement was made with the Jews. But as time went on, the covenant was gradually violated by the Jews. At the peak the Banu Nadhir was expelled from Medina because he was caught planning to kill the Prophet twice. At the time of the total expulsion of the Banu Nadhir, it turned out that a child of the Ansar who was taken care of by a Jewish family was also expelled. The child's father asked the Prophet to invite his son to convert to Islam, even if necessary by force. He is not willing if his child goes to hell. That is when this verse comes down (Abdul Malik Abdul Karim Amrullah, n.d.).

From the three explanations of interpretation above, it can be concluded that Allah with all his power and Islam with all its truths has never forced anyone, race or religion to enter and follow the teachings of Islam. Islam is a straight religion, so a person who is pure in heart will follow the teachings of Islam without coercion. This is the main teaching of tolerance. Respect the choices of others and not force ourselves to be on the same choice even though for us it is a choice that has been proven to be right.

Jonah: 41

وَإِنْ كَذَّبُوكَ فَقُلْ إِنِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ

If they deny you (the Prophet Muhammad), say, "To me is my deeds and to you is your deeds. You are detached from what I have done and I am also detached from what you have done (QS. Jonah 41).

In Tafsir al-Munir, Shaykh Nawawi al-Bantani does not give a long commentary on this verse. But the emphasis is on my meaningful deeds of faith and its reward. And for you your deeds, from envy and the recompense of his torment. You detached yourself from what I did and I detached myself from what you did, that is, you do not bear what I do and I do not bear what you do (Nawawi, n.d.).

In Tafsir al-Mishbah, Quraish Shihab emphasizes that those who deny the Prophet are polytheists. That is, by connecting it with the previous verse. The emphasis on verse 41 starts from the end of verse 40. Your Lord, which means Your Protector and Guide, O Muhammad. Knowing more about the destroyers is those who completely reject the teachings of Allah. However, if one day they accept your invitation, say that it is guidance from Allah, and you will be rewarded. And if they have denied you until now, they are still denying you. Then say, "For me, my work and for you, your work, which means that each one bears what he has done and the consequences of his actions. You detach yourself from what I do, which means that all the deeds done today or the day to come will never be a burden to each other. And I also detached myself from what you did, which means that even with me, I will not be burdened with what you choose and do. Each person will bear the reward or punishment of the deed he chooses. Furthermore, Quraish Shihab provides additional Surah al-Kafirun verse 6 and Surah Saba verse 25, which are synonymous with this verse as an emphasis. He then said that the three verses show how Islam does not impose its values on anyone, but gives freedom to everyone to choose the religion and belief that pleases their heart (Shihab, n.d.).

In Tafsir al-Azhar, Buya Hamka gives a brief explanation that is quite profound, namely: and if they deny you, then say: For me are my deeds and for you are your deeds. That is, if they remain steadfast in rejecting the teachings and invitations of Islamic goodness, then we focus on our own charity. Our charity is to continue to carry out da'wah and calls to the right path. No matter how strongly they reject this teaching, da'wah will never stop. And if they remain firm in denying, being in shirk, self-deprecating and facing, then indeed, they are free from what we practice and we are free from what they all practice." (Abdul Malik Abdul Karim Amrullah, n.d.).

Thus the explanation of the three mufasssir regarding Surah Yunus 41. What is in essence is that the teachings of Islam are very willing to be followed by the teachings of other religions. There is no compulsion for a person to follow and bear what is the beliefs of Muslims and likewise Muslims will detach themselves from the retribution that will be borne by the teachings of other religions. The value of tolerance in this verse is that there is no coercion, a tolerant attitude to choose each other and fully adhere to the beliefs and religions of each of those who have been chosen without any feud.

CONCLUSION

From the various verses of the Qur'an that have been analyzed previously, it appears that the values of tolerance as defined in the Great Dictionary of the Indonesian Language, namely the attitude of respecting, allowing, and allowing the existence of opinions, views, or beliefs that are different or contrary to one's own beliefs have been comprehensively explained by mufassir in various classical and contemporary interpretations. Surah al-Anbiya' verse 107, which states that the Prophet Muhammad was sent as *Rahmatan Lil 'Alamin*, is the main theological foundation for the creation of a harmonious, inclusive, and moderate social order. Because, as a perfect example, the Prophet represents the teachings of universal compassion that need to be internalized in the daily behavior of Muslims.

Tolerance is an essential principle because diversity is sunatullah, an ontological reality that cannot be avoided, as affirmed in Surah al-Hujurat verse 13. In this context, the attitude of knowing each other (*ta'āruf*), respecting each other, and providing benefits between human beings is the ethical foundation for living together in a plural society. Furthermore, Surah al-Mumtahanah verse 8 emphasizes the importance of being fair to anyone, without discrimination on the basis of religion, race, ethnicity, or class, as the foundation of a harmonious and peaceful social life. Furthermore, Surah Yunus verse 41 strengthens the principle of freedom of religion by emphasizing that Islamic da'wah is never accompanied by coercion. Islam recognizes the right of each individual to choose his or her own way of life, where each person will be responsible for his or her own deeds. This principle affirms the essence of tolerance in Islam, which is respect for the spiritual choices and freedoms of others without reducing the spirit of da'wah that continues to run within an ethical and polite framework. Thus, the scholars of interpretation have made a significant contribution in formulating the normative foundation of tolerance education, so that Muslims, especially in pluralistic Indonesia, are able to live a life of nation and religion in peace and harmony, even though they are in a social environment full of differences.

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