Analysis Of The Meaning Of Plurality, Pluralism, And Tolerance Based On The Interpretation Of The Quran Qs. Al-Kāfirūn

Rizki Muhamad Ridwan[1*], Munawar Rahmat[2], Muhamad Parhan [3]

Universitas Pendidikan Indonesia*[1, 2, 3]

[*1]email: rizkimridwan88@upi.edu
[2]email: munawarrahmat.pai@upi.edu
[3]email : parhan.muhamad@upi.edu

Abstract: Various views on forms of tolerance in responding to diversity and differences, including race, culture, ethnicity, religion and language in Indonesia, are both facts and problems of social phenomena that emerge in modern life and influence the lives of religious communities. Tolerance is an attitude to make social life peaceful, harmonious and harmonious despite these differences. The aim of this research is to explore more deeply the three meanings of the concept of tolerance, namely pluralism, plurality and tolerance based on Al-Kafirun's letter. The results of this research found that plurality is the fact and reality of existing differences, pluralism is an attitude of seeing differences with equality - however, the concept of Islamic pluralism does not extend to religious pluralism because this is considered to exceed the limits and essence of the meaning of tolerance itself, and tolerance. in reviewing the interpretation of Al-Kafirun's letter in several books and figures, namely the attitude of appreciating, respecting, believing in religion without justifying or mixing up religious teachings. This research uses a literature study method by examining the writings of figures, the works of book and journal writers and the interpretation of Surah Al-Kafirun in tafsir books by several figures. It is hoped that this research can provide deeper insight, knowledge, attitudes and points of view regarding the meaning and nature of tolerance and provide a correct understanding of the attitudes that must be prioritized in responding to differences.

Keywords: *Pluralism; Plurality; Tolerance*

Abstrak: Ragam pandangan bentuk toleransi dalam menyikapi keragaman dan perbedaan baik ras, budaya, suku bangsa, agama sampai bahasa di Indonesia merupakan fakta sekaligus persoalan dari gejala sosial yang muncul di kehidupan modern dan ikut mempengaruhi kehidupan umat beragama. Toleransi adalah salah satu sikap guna menjadikan kehidupan bermasyarakat yang damai, rukun, harmonis dibalik perbedaan tersebut. Tujuan dari penelitian ini adalah

untuk menggali lebih dalam tiga makna konsep toleransi yakni pluralisme, pluralitas serta toleransi bedasarkan Qs. Al-Kāfirūn. Hasil dari penelitian ini didapati yakni pluralitas adalah fakta dan realitas terhadap perbedaan yang ada, pluralisme adalah sikap pandangan melihat perbedaan dengan kesetaraan namun pada konsep pluralisme Islam tidak sampai pada pluralisme agama karena ini dinilai melampui batasan serta hakikat dari makna toleransi itu sendiri, dan toleransi dalam tinjauan tafsir Qs. Al-Kāfirūn dalam beberapa kitab dan tokoh yakni sikap menghargai, menghormati, meyakini agama tanpa membenarkan dan mencampur adukan ajaran agama. Penelitian ini menggunakan metode kajian literatur dengan mengkaji tulisan-tulisan para tokoh, karya para penulis buku dan jurnal serta tafsiran surah Al-Kāfirūn dalam buku tafsir oleh beberapa tokoh. Penelitian ini diharapkan dapat memberikan wawasan, pengetahuan, sikap serta sudut pandang yang lebih mendalam mengenai makna dan hakikat toleransi serta memberikan pemahaman yang tepat atas sikap yang harus dikedepankan dalam menyikapi perbedaan.

Kata Kunci: Pluralisme; Pluralitas; Toleransi.

A. Pendahuluan

Indonesia is a pluralistic and diverse country consisting of races, tribes, religions, languages and cultures. This diversity can be found throughout Indonesia which is united through diversity (Zahra & Najicha, 2022). This diversity can be an advantage as well as a challenge in national and state harmony because with this diversity, efforts are needed so that national and state life is always harmonious and harmonious. On the other hand, creating social harmony is not an easy matter so that due to the many differences that exist, it is not uncommon for conflicts to occur, one of which is a conflict based on religious differences with various backgrounds and causes of conflict (Ishak, 2023). In facing diversity as a challenge, tolerance is needed, which is one of the attitudes that every individual must have (Akhmadi, 2019). Tolerance is the will to live side by side peacefully built on love which is the nature of every human being. Tolerance is the glue in maintaining harmony in life between people.religious, which allows the creation of a society, nation, and state that live in harmony with an attitude of mutual love and respect for fellow human beings. In another definition, tolerance can be interpreted as an attitude of allowing others to carry out their interests according to their

beliefs. When talking about tolerance between religious communities, what is meant is that every adherent of a religion provides space and maintains conducive conditions for people of other religions to carry out their religious worship and teachings without hindrance. Carrying out religious worship and teachings in a conducive atmosphere is very important in understanding the essence of tolerance in the diversity of life between religious communities (Ishak, 2023).

However, the reality is that there are still many conflicts between religious communities as well as differences in how to view the meaning of tolerance itself. This is supported by facts and data, including the SETARA Institute recording 217 incidents with 329 acts of violation of freedom of religion/belief (KBB) throughout 2023, with the majority of cases being disturbances of places of worship and the use of blasphemy crimes which are still high (C. Indonesia, 2022). In addition, Ismail and colleagues in their journal describe the largest cases of religious conflict, namely West Kalimantan, Poso, Ambon, and North Maluku with various opinions about the causes of these conflicts such as the uncertainty of national transition, inter-religious competition, economic competition between immigrants and local communities, and local political competition (Lukman Ismail et al., 2024). Ferdiansyah and colleagues through their journals describe a series of various violent practices and religious conflicts that have colored the journey of the Indonesian nation, including the bloody Poso conflict from 25 December 1998 to 20 December 2001, the Sambas conflict, the bloody Tanjung Priok conflict, and various cases of terrorism such as the Bali Bombings I and II, which killed hundreds of people. Sectarian-based religious conflicts are also rampant in Indonesia. Violence against Shia adherents in Sampang and West Nusa Tenggara, the massacre of the Indonesian Ahmadiyah Congregation in Parung and Cikeusik, discrimination against adherents of religious beliefs, and religious groups that have been declared heretical by religious authorities, also provide a long list of cases of sectarian-based religious conflicts in Indonesia (Ferdiansyah et al., 2023). For that reason, understanding the meaning of tolerance properly becomes an important point in building harmony because religious behavior lately seems violent, harsh and rude, even conflicts are created from tolerance itself.

In relation to tolerance, several researchers have studied the meaning of tolerance in an effort to build a common perception regarding the meaning of tolerance. Inhis research, Yasir (2014)focuson the meaning of tolerance and the various forms of tolerance which found that tolerance in Islam as explained in the Koran and its interpretation is tolerance limited to respecting and appreciating adherents of other religions, not to the point of syncretism (Yasir, 2014). In another study, Bariyah (2019) presented the results of research regarding the verse of tolerance in the Qur'an in a review of the interpretation of al-Qurṭubi, namely tasāmuḥAndiḥtimālSimilar terms in language regarding the meaning of tolerance are those which have the meaning of an attitude of allowing, tolerance and open-mindedness (Bariyah, 2019). However, on the other hand, Saihu & Aziz (2020) presented the results of their research on the application of religious pluralism education through the methods of contribution, enrichment, decision-making and social action in schools. The results are that pluralism is a sociological and theological concept and pluralism is not only an effort to build normative theological awareness, but most importantly, the creation of social awareness as a reality that humans live in a pluralistic society andmulticultural, starting from religion, culture, ethnicity, and various other social diversities. as a bridge to minimize and end conflict, then every individual needs to change the mindset (framework of thinking) which is still wrong by creating harmony between religious communities in a country that has cultural and religious diversity as an urgent need (Saihu & Aziz, 2020).

Based on the research that has been described above, it has provided us with information about the meaning of tolerance, various forms of tolerance, verses of tolerance in the Qur'an and the concept of pluralism with the results of his research through the application of religious pluralism education through the method of contribution, inquiry, decision making and social action in schools published through journals. However, in this journal the author provides a difference related to the analysis of how the concept of plurality, pluralism and tolerance and which is based on the interpretation of the Qur'an Qs. Al-Kāfirūn which provides a deeper view in the perspective of Islam in particular. This article is expected to be able to provide the right view in understanding tolerance considering Indonesia which has diversity and

differences in order to produce a wise attitude in community life. Also to educators, especially PAI to instill the true nature of tolerance.

B. Metode Penelitian

This research is a descriptive qualitative research using a literature review method with documentation techniques. The initial step taken is that the researcher collects data and related documents in the form of books, journals, or other scientific works that are relevant to the object of research. Then the data analysis technique from this study is carried out using a descriptive method in studying the writings of figures, the works of book and journal writers and the interpretation of Surah Al-Kāfirūn in the interpretation book by several figures and making a conclusion.

C. Hasil dan Pembahasan

1. The Concept of Plurality

Plurality can be interpreted as a fact or condition that is plural in nature or a state of fact of being plural according to the authoritative dictionary, The Random House Dictionary of the English Language. Plurality is a condition or state in which there are many variations, differences, or diversities in a group, society, or environment. Plurality can include various aspects such as religion, culture, ethnicity, language, and political views. So, when the word plurality is combined with the word religion, it shows religious plurality as a fact or condition of religion that is plural in nature. This can be proven by the state of Indonesian society which has diversity and differences, especially the religions they adhere to. Differences in beliefs are not only held by Indonesian society but also in other regions or countries and even during the time of the Prophet Muhammad SAW, but all can live side by side and in harmony (Khalil Nurul Islam, 2020).

In addition, Muhammad Imarah's explanation in his book entitled Islam and Plurality Differences and Plurality in the Framework of Unity quoted by Sukardi (2015) states that plurality is a plurality based on excellence, uniqueness, and distinctiveness. Therefore, plurality cannot be realized, held, or imagined except as the opposite and

object of comparison of uniformity and unity that encompasses all its aspects. Plurality is also not understood as a "separate" or "hostile" situation without any bonds of unity that unite all parts or parties. In addition, plurality is not a "fragmented" condition that has absolutely no relationship between each party (Sukardi, 2015).

Plurality is a product of the process of globalization and social change that occurs throughout the world. Plurality can encourage cultural exchange, better understanding of others, and increased tolerance. According to Momon Sudarma (2008), who explains the pluralist attitude, namely the attitude of recognizing the rights of others to adhere to a religion that is different from their own. In the Indonesian framework, social facts that show that religion in Indonesia is diverse or plural (Hartatik, 2018). The diversity of religions in a nation should not be a problem, especially in the matter of tolerance and this plurality should be well received by every society. When religion becomes a problem, the presence of religion should bring peace and tranquility to every believer and the surrounding environment by prioritizing an attitude of tolerance among fellow human beings (Ummah, 2021). Sardi (2023) in his research explains that a healthy attitude in dealing with plurality is: (1) accommodating, in the sense of being willing to accommodate various aspirations from various parties, (2) selective, in the sense of choosing the most beneficial interests (anfa') and problems (ashlah), (3) integrative, in balancing these various interests proportionally and, (4) cooperative, in the sense of being willing to live together with anyone and being willing to cooperate in a worldly manner (mu'amalah) and not a ritual manner (Sardi, 2023).

2. The Concept of Pluralism

Discussing pluralism cannot be separated from Indonesia which has a diverse and plural society in all aspects. The history of pluralism quoted from Zainuddin was originally a philosophical terminology that developed in the Western world (Zainuddin, 2013). This term emerged from the ontological question of "what is being?" In answering this question, four schools of thought emerged, namely: monism, dualism, pluralism and agnosticism. Pluralism assumes that "what exists" does not only consist of matter and spirit or ideas, but consists of many elements. After that, this thought

developed and had various views and opinions, including the views pioneered by Leibniz and Russel where pluralism assumes that truth does not only come from one source, which is all ideal, but also comes from other sources, which are plural, then popularized by several other figures. Then the pluralism discourse that was rolled out was carried out to neutralize the controversy between the Anglican Church and the Catholic Church and the emergence of denominations (sects) in Protestantism. From here, the philosophers then initiated the need for religious freedom, without the dominance of the Catholic majority over the Protestant minority in 17th century France (Fanani, 2023).

However, pluralism has pros and cons and various interpretations regarding the concept of pluralism itself, which has given rise to the conflict itself. According to Muhammad Legenhausen (2002), there are five types of religious pluralism. First, moral-religious pluralism, which invites everyone, especially Christians, to build harmonious relationships with other religions, avoid arrogance, and promote tolerance. The main figures who support this idea are Fridrich Schleiermacher, Rudolf Otto, and especially John Hick. Legenhausen calls it religious-normative pluralism. Second, soteriological-religious pluralism, which holds that Christian salvation can also be achieved by people outside of Christianity. This is a continuation of religious-normative pluralism. Third, epistemological-religious pluralism, which asserts that Christians do not have a stronger justification for their faith than adherents of other religions. All major world religions have the same standing in terms of justification for belief, which according to John Hick, is best found through religious experience. Fourth, alethic-religious pluralism, which states that religious truth can be found in other religions, to the same degree as in Christianity. Fifth, deontic-religious pluralism, which states that in certain historical periods, God gave revelation to humanity through a prophet or messenger. This process of perfection resulted in a diversity of religious traditions. With the establishment of Muhammad as the last prophet, the chain of perfection ended, and all humans were expected to embrace this final revelation as a consequence of carrying out the Divine command (Aravik & Choiriyah, 2016).

In the discussion of religious pluralism, there are different opinions in responding to this. The first group considers religious pluralism as something inevitable (conditio sin quanon), while the second group considers religious pluralism as an understanding and not something inevitable. The group that rejects religious pluralism argues that "religious plurality" and "religious pluralism" are two different concepts. Religious plurality refers to the reality of the existence of various religions that live side by side in one society or country. Meanwhile, "religious pluralism" is an ideology that is a major topic in sociology, theology, and philosophy of religion that has developed in the Western world and has become an important part of the globalization agenda. Therefore, considering "religious pluralism" as the sunnatullah is considered an inappropriate and excessive claim (Zainuddin, 2013).

When pluralism is interpreted as an understanding by equating the meaning and purpose of pluralism to the realm of religion, then this intersects with plurality and diversity itself. For this reason, the MUI issued a fatwa prohibiting the understanding of religious pluralism in response to the turmoil in society and the ulama made by the scholars of Islamic law who are responsible for maintaining society. All of these things are not forms of anti-tolerance or not accepting plurality but rather a misguided understanding of pluralism or the use of pluralism for certain purposes that are felt to deviate from the basic teachings and disrupt religious peace (Dzakie, 2017). The MUI's stance on religious pluralism is reflected in the formulation of a fatwa issued through the 7th National Conference in 2005, which states that the definition of religious pluralism is an understanding that teaches that all religions are the same, the truth is relative so that every religious adherent may not claim that only their religion is true, while other religions are wrong and all religious adherents will enter and live side by side in heaven (M. U. Indonesia, 2015). Based on the definition in the general provisions, religious pluralism according to the MUI is contrary to Islamic teachings because it considers Islam not to be the only true religion (Kristianto, 2018).

However, another view of pluralism was conveyed by Abdurrahman Wahid. Pluralism is a view to accept differences as sunnatulah in order to get to know each other, avoid division, develop cooperation by instilling a sense of mutual understanding,

mutual belonging and being inclusive, not limiting association with anyone, but still believing in the truth of one's own religion by not totally equating beliefs according to the definition according to Abdurrahman Wahid. This attitude of respect and tolerance is limited to mu'amalah, not including in matters of aqidah or faith with and upholding the values of humanity by developing a sense of tolerance, mutual understanding and respecting the rights of others from various circles (Zakaria, 2016).

The construct of religious elites regarding pluralism varies, namely diversity as a social reality, an attitude of respect and openness towards other religions, and the equality of all religions before God which are categorized into moderate and conservative views (Sumbulah, 2015). When pluralism is understood in this way, namely pluralism in religion considers all religions the same and mixed up, this is what reaps polemics and problems. Thus, when pluralism is not understood correctly by society, pluralism will cause conflict between religious communities and cause erroneous views of tolerance, especially towards everything that has become an is-me that has become an understanding. Another discussion, namely Yusuf Al-Qaradhawi's thoughts on religious pluralism and tolerance in Islam, shows that pluralism in Islam is based on one fact that Allah has created humans in diversity and plurality. For that reason, so that there is no disaster or conflict between humans, the values of tolerance are needed. The Qur'an, as-sunnah, and the behavior of scholars have become reasons to respect these differences (ma'mun, 2013).

3.   Tolerance in InterpretationQs. Al-Kafirun

In Tafsir Al-Burhan by Abdul Karim Amrullah, it is concluded that speaking about tolerance between religious communities, there is a call for mutual tolerance between religious communities in the teachings of Islam that has been practiced from time to time. The existence of individuals who commit acts of violence or acts of terrorism is not part of the teachings that have been stated in the Qur'an, because the recommendation to spread compassion and love for fellow human beings is a point of emphasis in Islamic teachings that uphold the values of humanism and peace. So that tolerance between religious communities is seriously practiced in everyday life in a

diverse society with an emphasis on the value of compassion between religious communities (MZ & Mulkan, 2021)

In line with the concept of tolerance in the interpretation of Al-Burhan by Abdul Karim Amrullah, in the Al-Kāfirūn letter according to Quraish Shihab based on the research results of Amnesty and Budi (2022) presenting library data, the results of the study show that the concept of tolerance offered in Qs. Al-Kāfirūn is only limited to acceptance and appreciation of the views of other parties, without having to sacrifice religion. Meanwhile, the meaning of tolerance in the Al-Kāfirūn letter according to Quraish Shihab is more about the meaning of compromise. This letter explains the proposal of the polytheists to the Prophet Muhammad, but the Prophet Muhammad firmly rejected it. The polytheists wanted to offer the Prophet to worship his religion in turns. The concept of religion offered in the Al-Kāfirūn letter is very firm and thick with the principle of tolerance for the rejection of the proposal of the Quraysh infidels. Because they want to mix up religious teachings concerning the area of implementing religious guidance or beliefs, namely the area of worship. So we know that it turns out that the limits of tolerance should not sacrifice religious principles for the sake of tolerance. Tolerance is defined as an attitude of acceptance, tolerance and respect for the views of others, even though the attitude or view is contrary to our views (Amnesti & Budi, 2022).

In the interpretation of ath-thabari, the concept of tolerance is explained in the last verse of Surah Al-Kāfirūn. In the sense of for you your religion, do not leave it, because you have been destined not to part with what you believe in, and you will die with your religion, so am I with my religion, I will not change to another religion. This explains the meaning of the last verse of Qs. Al-Kāfirūn, here aṭ-ṭabariexpressed his own opinion based on his mastery of the Arabic language, in essence, I (the Prophet) will not follow your religion, and I will adhere to my religion until the end of my life, and vice versa, unbelievers will not follow the religion of the Prophet Muhammad, and they will adhere to their own religion until the end of their lives (Muhammad Ridho, 2009).

According to Gus Dur, pluralism is a necessity, accepting differences as the law of nature in order to get to know each other, avoid divisions, developcooperationby instilling a sense of mutual understanding, belonging and being inclusive, not limiting social interaction withanybody, but still believe in the truth of their own religion without totally equating their beliefs. In the perspective of Islamic lawpluralismhas a normative and historical basis. Islam firmly recognizes the existence of other religions and calls on Muslims to live in peace and respect each other. However, it is necessaryconfirmedhere that by recognizing the existence of other religions, it does not mean that Islam justifies those religions. There must be a clear distinction between recognizing and justifying. In the perspective of Islamic law, Abdurrahman Wahid's thoughts on pluralism have harmony, namely regarding the concept of Tauhid. Gus Dur does notmixmix the concept of ketauhidanother religions in Islam and uphold the valueshumanity by developing a sense of tolerance, mutual understanding and respect for the rights of others from various circles.

Meanwhile, Madani and his colleagues in their journal explain other information from severalinterpreter among themIbn Kathir in the Tafsir Al-Qur'an Al-adziim, Al-Maraghi and Hamka in the Tafsir Al-Azhār which explains that in the letter Al-Kāfirūn Verses 1-6 that the opinions of the Mufassirs, show an opinion about the concept of worship, faith, monotheism, social, and also tolerance. This indicates the characteristics of education in Islam, which should contain values related to Worship, Faith, Monotheism, Social, and also Tolerance. In addition, the conclusion of the results provides a view, namely zero tolerance that Islam highly prioritizes tolerance, by stabilizing comfort and not disturbing the worship of non-Muslims, but Islam also has limitations in the sense that it is not arbitrary or careless in tolerating. In this letter Al-Kāfirūn explains the dialogue with the prophet with the infidels as adherents of religions other than Islam, between the Prophet and infidels who have different beliefs, different theologies and different offerings. This dialogue then becomes two different beliefs that are difficult to reconcile, because the prophetic task is to destroy offerings to idols and not the other way around, which actually joins in glorifying the idols of the infidels (Madani et al., 2015).

In addition, Muzakky in his journal explains that Al-Qurṭubi stated that Qs. Al-Kāfirūn is an affirmation of faith. Islam is very clear in maintaining the boundaries of faith as well as resolving polytheism. According to Al-Qurṭubi QS. Al-Kāfirūn provides a warning that the Prophet Muhammad is a Prophet whose truth cannot be intervened by anything, so that Islam does not recognize moderation in monotheism but tolerance other than matters of monotheism and faith is made easy and loose. The editorial in Qs. Al-Kāfirūn mentions the Prophet's politeness in communicating and dealing with the Quraysh infidels but is also critical and argumentative. Through the composition of Qs. Al-Kāfirūn, a view can be seen that Islam and infidelity cannot be compromised in teachings because they have different theological concepts. However, on the contrary, both can still practice each other's religion without any intervention (Muzakky, 2022).

Another explanation is presented by Qomariyah and colleagues by concluding the research on religious moderation in QS. Al-Kāfirūn using Fazlur Rahman's hermeneutics that there are three principles that can be taken from QS. Al-Kāfirūn in responding to religious diversity, namely an attitude of tolerance, an attitude of mutual respect and the existence of dialogue between religious communities. So that relations between humans or between religious communities do not deny the values of humanity itself. As expected, between humans and between religious communities can live in harmony, peace and calm in practicing their respective religions because by adhering to these principles, religious adherents will not act arbitrarily towards adherents of other religions (Qomariyah et al., 2023).
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D.   Simpulan

Understanding the meaning of tolerance must be on the right path so that all levels of society are in one perspective in understanding the meaning of tolerance. There are various understandings that emerge in interpreting tolerance for the diversity that exists in Indonesian society. There are three views that are explored in interpreting tolerance including the concept of plurality, pluralism and tolerance based on Qs. Al-Kāfirūn in the Qur'an. The concept of plurality as a state of fact of being plural or facts and conditions that are plural in nature or in various aspects, one of which is religion,

does not contradict the meaning of tolerance because in essence, humans are created differently and this concept means believing in differences.

The concept of pluralism that has been put forward by several figures has drawn various opinions because there is a concept of "merging religions" so that this intersects with the principles or Aqidah, especially Muslims. Tolerance as an attitude of accepting differences as the sunnatullah in order to get to know each other, avoid division, develop cooperation by instilling a sense of mutual understanding, mutual belonging and being inclusive, not limiting association with anyone, but still believing in the truth of one's own religion by not equating beliefs totally. So it is very cliché when the understanding that has developed recently interprets pluralism with the concept of equating differences to the aspect of religion. This is in line with the interpretations of Qs. Al-Kāfirūn, namely tolerance is only limited to accepting and appreciating the views of others, without having to sacrifice religion so that it is emphasized that the attitude of tolerance for religious plurality here only goes as far as acknowledging the existence of other religions but does not justify those religions and mixing religious teachings.

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