

## ISLAM CONCEPT ABOUT TOLERANCE AND RELIGIOUS FREEDOM

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### Abstrak

*The discourse of tolerance and religious freedom become the impossibility which cannot be escaped in our plural society life. The main problem is how the concept al-Qur'an in explaining well the case of tolerance and religious freedom. Religious freedom naturally is the foundation for creating religion harmony between religious followers. Without religious freedom, it is impossible to create religion harmony. Religious freedom is the right of every people. The right to convey God is given, and nobody can take it out. Tolerance, freedom, and religion plurality implicitly and explicitly contain in al-Qur'an. The confirmation of al-Qur'an about social group plurality and life necessity among groups are developed without limitation as long as have benefits. The acknowledgement of al-Qur'an about social group plurality and the human necessity life is guided without limitation as long as it has profit and benefit. In the case of aqidah and belief, al-Qur'an contains very absolute boarded and there is no bargain, because belief and faith is the case relation between human and their Creature.*

*Wacana toleransi dan kebebasan beragama merupakan suatu keniscayaan yang tidak dapat dielakkan dalam kehidupan masyarakat plural. Persoalan utamanya adalah bagaimana konsep al-Qur'an dalam menjelaskan secara lebih baik ihwal toleransi dan kebebasan beragama. Kebebasan beragama pada hakekatnya adalah dasar bagi terciptanya kerukunan antar umat beragama. Tanpa kebebasan beragama tidak mungkin ada kerukunan antar umat beragama. Kebebasan beragama adalah hak setiap manusia. Hak untuk menyembah Tuhan diberikan oleh Tuhan, dan tidak ada seorangpun yang bisa mencabutnya. Toleransi, kebebasan, dan pluralitas beragama secara implisit maupun eksplisit terdapat dalam al-Qur'an. Pengakuan al-Qur'an tentang pluralitas kelompok sosial dan pemenuhan hidup antar kelompok manusia dibina tanpa ada batasnya selama mendatangkan kemaslahatan. Dalam hal aqidah dan keyakinan al-Qur'an memuat garis demarkasi yang sangat pasti dan tidak ada sikap tawar menawar karena keyakinan dan keimanan adalah masalah hubungan manusia dan Tuhannya.*

**Key words: Religious Freedom, Religious tolerance, Al-quran Concept.**

## A. Introduction

The pluralistic society, actually not only be the characteristic of modern industry society. Historically, it had been appeared since the early era of Prophet Muhammad. The situation is properly happened, because chronology Islam born preceded by some religion development, such as Hindu, Buddhist, Christian, Magus, Zoroaster, ancient Egypt, and etc.

It is the holy duty for religion followers for going together to make introspection again about their religion teaching to be communicated to other religion area, thus it will decrease the tense or conflict among religion followers. The theologists and the priests of each religion and missionaries should “learn” to understand others religion aspect not for moving to the religion belief, but to be more tolerance and understand each other. The tolerance attitude is not need to be suspicious. It will not decrease the religion which is belief.

The phenomenon of plurality and religious freedom is one of the problems which is faced by religious thought. The community existence present where people from some kinds of religious tradition life together with social relation expansion. The main problem, nowadays, is how is the way to understand and explain better the issue of religion plurality. Do one of the exits religion become the most authentic religion, perfect, and nature, while the others is illegal? Or maybe, the light of truthiness appeared on all religion in this world, thus they were assumed as the different mirror which reflect truthiness light and safety way.

In history note, dialogue about tolerance and religious freedom are still precious issue in many countries. In Egypt, India, Burma, Ireland, and the ex countries of Unisoviet dan Yugoslavia, the conflict of inter-religion followers are written many on newspaper. In many countries, religion plurality can tear the unity of nation easily. Religion plurality in Indonesia, which majority Muslim, accepts many positive comments from western observer. Even though some certain communities in this country are still unsatisfied toward religion life condition, but the western observers begin to analyze the dialogue model and the harmony of religion followers in Indonesia as an alternative which is needed to be developed. At least, there are two western observer, who recently visited Indonesia, namely Prof. Dr. M. Arkoum and Prof. Dr. Sajida Alwi, each of them are Professor of Islamic Thought at Sorbone French and Proffesor of Islam Culture at McGill University Canada. They are shooting their wonderful lens to the pluralistic society’s either in internal and external relation among religion followers.<sup>1</sup>

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<sup>1</sup>See the complete M. Amin Abdullah, *Studi Agama Normativitas atau Historisitas* (Yogyakarta: Pustaka Pelajar, 2006 ),p. 76-77.

From some main themes above, this writing is going to answer critical question, now is Islam concept about tolerance and religion freedom? Can someone who is fanatic on a religion tolerance to others? The second question bears, because religion basic more related to feeling and belief, not logic.

## **B. The Meaning of Tolerance and Religion Freedom**

The class word of tolerance is noun and tolerant is adjective which has meaning respect, allow, enable. In terminology, tolerance means respect peacefully, the faith and the belief of someone or others group.<sup>2</sup>

Tolerance and freedom are two things related each others. Tolerance is happened, because there is freedom, and vice versa. They become the absolute requirement for plural and homogeny society to create dynamic and conducive culture and civilization. The freedom to think, choose, and work only be happened when society in a nation is ready to accept difference (tolerant) and confirm that difference aspect or belief cannot be forced. All people can be wrong, small and big; there is no guarantee for those who are religious for not doing it. The truthiness is not appearing in only one thought stream but in many streams.

A definition about tolerance and freedom is argued by Nigel Ashford in his book *Prinsip-prinsip Masyarakat Merdeka* that; tolerance is the belief that someone cannot make intervention toward attitude and behavior which are not agreed. The characteristic are: disagreement toward certain attitude and rejecting to force his point of view to others. According to him, someone cannot be assumed tolerant toward something which he is agreed. While, freedom is someone is able to choose to act without others' intervention.<sup>3</sup>

From definition above, it can be understood that, tolerance does not mean approve of others opinion. In the daily activities, tolerance has three forms; 1.negative aspect, namely the content of its teaching and the followers are not respected, but it is allowed because it is perforce; 2.Positive aspect, namely the content of teaching is rejected, but the followers are accepted and respected; 3. Eukumenism aspect, namely the content of teaching and the followers are respected because their teaching contains truthness which useful for maintaining belief and faith.

Moreover, the meaning of religion freedom is people' freedom to choose and follow the religion which is wanted, it also means people' freedom

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<sup>2</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2009), p. 219.

<sup>3</sup> Nigel Ashford, *Prinsip-Prinsip Masyarakat Merdeka* (Jakarta: Pustaka Karya, 2008), p. 54.

to move on from his religion and come in to other religion which suitable according to his feeling and logic choice.

Human Rights declared people right to move on from one religion to other religion on United Nation Universal Human Rights Declaration "every one has right on thought, inner heart, and religion freedom; in this case included freedom to change religion or belief, and freedom to state religion, practice it, do its worship and faith on it, either individual or together, in public or in own place."<sup>4</sup>

In our constitution, UUD 1945 religion freedom is described clearly on section 28 (e) verse 2 the result of amendment constitution, the section explains: every people has right to believe faith, state idea and attitude, according to his inner heart". The constitution is consummated with section 29 verses 1 and 2 which states: Nation bases on The Almighty God divinity, Nation guarantees freedom of every citizen to believe his religion, and do worship according to his belief and faith "<sup>5</sup>

This constitution principally has been accurate as guarantee of religion freedom in Indonesia. If it is interpreted freely, it reflects some principles about the right of religion freedom, namely: right to believe one religion, and right to express idea and attitude in accordance with inner heart.

### C. Tolerance Obligation and Religion Freedom

Islam doctrine about tolerance is clear. It is confirmed with the example of prophet Muhammad saw., in relating with others religion followers. It is not exceeding if it is said that tolerance is fully suggested in Islam. Islam terminology means peace, safe, and surrenders. This definition is often formulated in Islam's term namely *rahmatan lil 'alamin* (religion which bring God's mercy to the worlds). Based on this meaning, then Islam can be understood as religion which does not have aim to erase others religion, but it considers them as the partner in implementing safety for all people without differentiating symbol of their own primordial's.

The necessity to build awareness in developing fellowship with others religion follower is stated explicitly in QS. Ali Imran (3:64) :

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<sup>4</sup> "Pernyataan Umum tentang Hak-Hak Asasi Manusia," *Wikipedia bahasa Indonesia, ensiklopedia bebas*, December 23, 2014, [http://id.wikipedia.org/w/index.php?title=Pernyataan\\_Umum\\_tentang\\_Hak-Hak\\_Asasi\\_Manusia&oldid=8144487](http://id.wikipedia.org/w/index.php?title=Pernyataan_Umum_tentang_Hak-Hak_Asasi_Manusia&oldid=8144487).

<sup>5</sup>Departemen Pendidikan dan Kebudayaan RI, *UUD 1945*, (Jakarta: PT. Tirta Karya, 2009), p. 57.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

*Say: O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims”*

Related to this case, Rasulullah saw. said:

حدثنا عبد الله حد ثني ابي حدثني يزيد قال انا محمد بن اسحاق عن داود بن الحصين عن عكرمة عن ابن عباس قال: قيل لرسول الله : اي الاديان احب الي الله قال الحنيفة السمحة.<sup>6</sup>

*We asked Rasulullah saw. : Which is religion the most favorite by Allah: Rasul answered “true and tolerant religion”*

Alquran confirmation about the potency which becomes the basic of people life is the important asset to build harmony society life. The argument above, shown that al-Qur’an and prophet’s hadist authentically teach tolerance in its full meaning. It is clear different with tolerance idea and practices are growing in Western countries. Tolerance in western Countries born because of religion war at XVII centuries. It had broken people relation, thus people self price go down to rare spot. The background resulted the agreements about tolerance among religion, and then it enlarged to the aspects of people law supremacy.

#### **D. Basic to Build Tolerance**

Islam instruction for its followers to be tolerance, not only to Jewish and Christian, but also to others religion. It is explained on al-Baqarah 256 :

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

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<sup>6</sup> Imam al-Bukhari, *Shahih al-Bukhari* Juz I (Beirut: Dar al-al-Kutub al-Ilmiyah, t.th), h. 22.

*Allah does not call what account you to for what is vain in your oaths, but he will he will call you to account for what your heart have earned, and Allah is forgiving, fobearing.*<sup>7</sup>

From this verse, it can be understood that: people are free to choose their way, because they are adult and have mind and need not to be forced, as long as the explanation about the right and the wrong way have been given. When he chooses the wrong way, then he should take the risk, namely the suffering. When he is afraid to be suffered, then he should choose the right way.

Quraish Shihab stated that someone with sincerely and full of awareness chozen a religion, then he should obligate to do the religion teaching perfectly. The main aim of religion teaching is the conservation of the religion itself, which for instance determine the improvement of followers' understanding toward the religion teaching and to protect them from every effort of pollution to its purity.<sup>8</sup>

People are given freedom by Allah to choose and to determine his life and his religion. But the freedom is not to choose the religion teaching, because "Allah sends a religion teaching not for discussing by the people, which one is accepted and which one is rejected." Religion and its teaching is one package, the rejection toward one part caused the rejection to the whole parts of the package. As Allah says in QS.al-Baqarah/2:85 as follow:

أَفْتَوْمُنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

*Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captivis you would ronsome them while their very turning out was unlawfull for you. Do you then believe in a part of the book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most griveus chastisement and Allah is not at all heedless of what you do.*<sup>9</sup>

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<sup>7</sup> Departemen Agama RI., *Op.Cit.* p. 42.

<sup>8</sup> See complete explanation in Quraish Shihab, *Tafsir al-Misbah*, Pesan, Kesan, dan Keserasian al-Qur'an. Juz IV .*Op.Cit.* p. 206.

<sup>9</sup> Departemen Agama RI., *Al-Qur'an Dan Terjemahnya, Op.Cit.* p. 11.

Sayyid Quthub explained that Islam does not give to a Muslim freedom to choose diversity opinion which developed in *ushul al-din* field, because the issues have been certain and clear. The freedom to choose is only given in *furu'* field, because the argumentation is *zhanniyy*. The freedom is given because the mistaken may be done by someone who has authority on it, still "valuated" by religion, either is given reward by Allah.<sup>10</sup>

Every religion follower has his own duty to protect himself and escape the improperly aspect. The obligation to do religion teaching and keep the purity become the responsibility of religion followers.

In this case, surah al-Kahfi ayat 29 explains:

وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

*And say: the truth is from your lord, so let him who please disbelieve ; surely we have prepared for the iniquitos a fire, the curtain of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting -place.*<sup>11</sup>

This verse give freedom to people to believe or do not believe the religion teaching is brought by Prophet Muhammad. People do not force to believe it, the freedom is strengthening in surah al-Kafirun (109: 1-6), Allah says:

قُلْ يَا أَيُّهَا الْكَافِرُونَ . لَا أَعْبُدُ مَا تَعْبُدُونَ . وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ . وَلَا أَنَا عَابِدٌ  
مَا عَبَدْتُمْ . وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ . لَكُمْ دِينُكُمْ وَلِيَ دِينِ .

*Say: "unbeliebers! I do not serve that which you serve, nor do you serve him whom I serve, nor are you going to serve him who I serve: you shall have your religion and I shall have my religion."*<sup>12</sup>

Quraish Shihab stated that the other name of *surah al-Kafirun* is *surah al-Ibadah*, *surah al-Din*, and *surah al-Muqasyqisyah* (*surah* for curing the unbelievers). The main theme of this *surah* is about the rejection of *musyrikin* community's opinion to unify religion teaching in order to get compromise, while asking to do each own religion teaching and belief without disturbing each other.<sup>13</sup>

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<sup>10</sup> Sayyid Quthb, *Tafsir Fy Dhilal al-Qur'an* , Juz. XII (Baeirut: Dar al-Syuruq, t.th), p. 213.

<sup>11</sup> Departemen Agama RI., *Al-Qur'an Dan Terjemahnya. Op. Cit.*, p. 297.

<sup>12</sup> *Ibid.*, p. 603.

<sup>13</sup> Quraish Shihab, *Tafsir al-Misbah* .Pesan, Kesan dan Keserasian al-Qur'an. Vol. XIV, *Op.Cit.*, p. 576.

In a history, it is said that this *surah* sent related to some figures of *musyrikin* community in Mecca such as, al-Walid al-Mughirah, Aswad 'Ibnu Abdul Muthalib, Umayyah Ibnu Khalaf came to Rasulullah saw. bargain compromise related to religion teaching practice. Their idea is the Prophet and his followers join to their religion, and they will join to Islam teaching also, "we serve your Lord Muhammad- one year and you serve our lord one year. "If your religion is right, we have benefit because we also serve your Lord and if our religion is right, you also absolutely get benefit." That was approximately their idea. Listening to them, explicitly Prophet Muhammad answered "I protect to Allah, from group who serve Allah with others".<sup>14</sup>

From the case study above, it can be understood that it is impossible and unlogic to unify the religion. Because every religion is different with others religion, as like as its main teaching and its details, because of that, it is impossible the differences are combined in the soul of someone who is sincerely to his religion and his belief.

Each of religion followers must be sure fully to his religion teaching and his belief. And as long as they are sure, impossible they will justify the teaching is not proper with their religion and their belief.

This *surah* is included which very strict to place basic relation tolerance soul and religion freedom soul; therefore we should admit the plurality of religion and civilize to discussion well and polite dialogue.

To see the existence of Islam as religion, historical dimension should not be ignored. In history note tolerance and religion freedom have been exemplified Islam followers in Rasulullah saw era, as described on explanation as follow.

When Islam enlarged from Arabic Gulf to Palestina, Suriah, Mesopotamia, Persia, and India in East and to Egypt via North Africa to Spain in West, the citizens in the countries are not forced to leave their religion to move to Islam, it is better on Islam view, but who wanted to still be on his own religion, he did not disturb. They were given freedom to do their religion teaching.

For the citizens of Palestina, Suriah, Mesopotamia, Egypt and Spain, the attitude was the new thing. As we have been known that in Christian arouse some religious sects. The religious sect also had flown to these countries, such as Monophysite sect, Nestorian and Monothelite. Under the power of Byzantine Kingdom these sect got pressure from Orthodox Church and the authorities of Byzantine. The followers of these sects had had persecution.<sup>15</sup>

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<sup>14</sup>*Ibid.*,h. 577.

<sup>15</sup>Jacques Derrida: *Derrida and Negative Theology* (New York State University Press, 1982), p. 131.



Thus, it is not wonder if they felt happy, when Islam governed their region because Islam gives freedom to take religion and do its teaching, without intervention from the authority of Islam. And it is rarely that the religion followers, who oppressed help Islam community to govern their region, release from the power of Byzantine and Orthodox Church.

Damascus bishop, as was storied by Baladzuri, helped and made Khalid bin Walid easy to come and governed Damascus in 636 M. as like as Qibti' citizens (Coptic) from Egypt, who also experienced pressure in governing their region from Byzantine. In Spain, Islam followers had support from Jewish, as explained above, experienced persecution from Church and the Authority of Spain. Islam developed well in Arabic, but it needs 200 years. In Arabic countries, still have Christian, Jewish in Spain. The small parts Islam books translators are Christian.<sup>16</sup>

For Indonesia society who faces development in many fields, implementing tolerance is urgent, by giving more explanation about religion teachings are related to tolerance. Thus, religion tolerance can be built in each of religion followers.

Tolerance spirit and religion freedom can be built through the following efforts:<sup>17</sup>

1. Try to see truthiness on others religion.
2. Scant the differences among the religions.
3. Protrude similarity among the religion.
4. Build brotherhood.
5. Centralize effort on individual and society development.
6. Give priority to teaching implementation which brings to religion tolerance.
7. Escape conflict and against inter-religion.”

Indeed Islam never ask its followers to force others religion followers to believe Islam. The duty of a Muslim is only conveying delation to others wisely and with well teaching. It is caused by the people assumed, had been able and must be given freedom to differentiate to choose the right and the wrong way. Therefore, it is clear that actually Islam is a religion which is hated violence very much. Islam is not the same with religion radicalism as labelled by many sides who do not understand about the substance of Islam teaching.

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<sup>16</sup> Harun Nasution, *Islam Rasional* (Bandung, Mizan, 1989), p. 273-274.

<sup>17</sup> Harun Nasution, *Ibid*

## E. Islam Concept in Building Tolerance and Religion Freedom

The awareness of plurality is the key word which needs to be understood and practiced in daily activities. Even though it is not the easy, but it is not impossible thing also to be implemented. The awareness indicated the willingness to accept differences. On the following explanation, the writer argued some Islam concepts in building tolerance and religion freedom, namely:

1. Tolerance, freedom, religion plurality, implicitly and explicitly al-Qur'an is one of holy Book which acknowledge the heterogeneity of racial group. This verse below support the existence of societies group who have pluralism, either in sociology, ideology, culturally, racial, and etc. Allah Swt says in QS. al-Hujurat/49: 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*You men! Surely we have created you of a male and a female, and made you tribes and families that you may no each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is knowing, Aware.*<sup>18</sup>

Quraish Shihab started his interpretation that this verse sent related to Abu Hind who was his daily activities pembekam. One day Rasulullah saw. asked Bani Bayadhah married one of his daughter with Abu Hind, but they did not want with the reason, it was not proper to marry his daughter with someone who ever been his slave. On other stories, explain that Usaid Ibn Abi al-Ish commented when he listened to Bilal recited *azan* in Ka'bah that: *Alhamdulillah* my father died before seeing this event. Some commented does not Muhammad find besides selain burung gagak to recite *azan*?<sup>19</sup>

From the case above, it can be understood that the unit of people' created indicates the similarity of humanity level. It is not proper if someone feels proud and more superior to others, not only among races, and nation, but also among sex. Because, if someone says that Eve creates from Eden's rib, and the source of something certainly higher than its branch, once again if there is someone says like that, then it is just happened to Eden and Eve especially, not for all people, because people besides both of them and Prophet Isa as. born because of man and woman sex relation.

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<sup>18</sup> Departemen Agama RI., *Op.Cit.*, p. 561.

<sup>19</sup> Quraish Shihab, *Tafsir al-Mizbah*. Pesan, Kesan dan Keserasian al-Qur'an, *Op. Cit.*, p. 262.

In this context, when prophet Muhammad saw. did separation pilgrimage, noticed “O people; Indee your Lord is one, your father is one, there is no superiority of Arabic people than non Arabian, and vice versa. There is no superiority of white man than black one except their faith and piety. Indeed the holiest among you beside Allah Swt is the one who have the highest faith and piety”.

From the explanation above, it can be understood that the acknowledgement of al-Qur’an toward the plurality of religion group, social, race, culture, and custom is followed by the guidance of al-Qur’an which support people to build religious life, tolerant, and friendly. The sentence of *li ta’arafu* on this verse clearly indicates the the issues.

2. Tolerance and religion freedom which built not limited in filling life necessity among people community, but also included in plurality life. The verse below contains about accurate demarcation line in the case of each religion experience. As Allah says in al-Baqarah (QS. 2:139):

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ  
مُخْلِصُونَ

Say: Do you dispute with us about Allah, and he is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to him.<sup>20</sup>

Ibnu Katsir in his book said that in order to guide Prophet Muhammad saw. when he rejected debating with musyrik group, Allah says قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ Say: Do you dispute with us about Allah, and he is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to him. ولنا أعمالنا ولكم أعمالكم we loose from you and what you have deeds, and you loose from us and what we are deeds.<sup>21</sup>

The verse above clearly acknowledges pluralism of social group which differanciate according to language, race, culture, and religion. Especially about religion different, al-Qur’an gives very clear line that in case about belief of each religion teaching, fully should be directed to the followers of the religion itself.

On the demarcation line of belief, there is no bargaining, because the belief and faith is the case which relate relation among people nad his Lord. As it is described in *surah* al-Kafirun verse 6:

<sup>20</sup> Departemen Agama RI. *Al-Qur’an dan Terjemahnya*. Op. Cit., p. 321.

<sup>21</sup> Ibnu Katsir, *Tafsir Ibnu Katsir* Juz I (Beirut: Dar al-Fikry Li Thaba’ Thabai‘ Ii wa al-Nasyri Tauzi’, t.th), p. 552.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

*You shall have your religion and I shall have my religion*

Allah's saying above, explaining that passive tolerance should be put in high position by each of religion followers when it is related to belief and faith area. The case of the verse become a proven about there is no unification in religion teaching.

From some verses above, explicitly acknowledge the plurality of nation and race. It is indicated that the different of race and nation should not take as reason to against each other, but should understand each other. The understanding will bear respecting attitude. Besides that, difference will not effect to people level in Allah's view, thus relation among difference individual and group should be built based on the similarity. The acknowledgement toward religion belief difference is stated in al-Qur'an surah al-Maidah (5:48):

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا

*For every one of you did We appoint a law and a way.*

Individual has duty and responsible to his choice. Al-Qur'an gives chance to every people to take his own belief. On the following explanation, the writer argued some stories about tolerance and religion freedom concept which has been example by Rasulullah saw.

In one story event was conveyed by al-Tabrani and Abi Hatim which was sourced from Abi Nuwas argued that Quraisy community tried to persuaded Prophet Muhammad Saw., by offering provertiesthen he will be the richest man in Mecca city, and he will be married with whoever the woman he wants. This effort was coveyed by saying: "these are we prepared for you o Muhammad, with the requirement you do not abuse and disfigure our lord, or worship our lord for a year". Prophet Muhammad Saw., answered: "I will wait apocalypse from my Lord". This verse sent related to this event, as the instruction to reject the unbeliever offering.

And this verse is also sent ayat: *Qul afa ghaira Allahi ta'murunni a'budu ayyuba al-jahilun* (39) verse 64 as instruction to reject the ignorant men offering to serve others than Allah.

In other story event, Add al-Razzaq stated that the unbelievers Quraisy said to prophet Muhammad Saw: "if you do not mind to follow us (serve others than Allah) for a year, we will also follow your religion for a year". Then surah al-Kafirun is sent.

In others story event, it was talked by Ibn Abi Hatim which was sourced from Sa'id bin Mina stated that Walid bin al-Mughirah, al-Ashi bin

Wail, al-Aswab bin Muthalib and Umayyahbin Khalaf said: “O Muhammad! Let we serve what we serve and we will serve what you serve and we confederate in everything and you lead us.”<sup>22</sup>

Tolerance and religion freedom in Islam concept is absolute which not mix one religion teaching with others, because it relates to belief. The leadership issue, al-Qur’an absolutely does not give tolerance to Jewish or Christians as the leader. Otherwise, instruct the believers to take others faith man as leader. Allah says in surah Ali Imran verse 28:

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

*Let not believers take the unbelievers for friends rather than believers; and whoever does this, she shall have nothing of (guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you caution of (retribution from) himself; and to Allah is the eventual coming.*

The teaching about tolerance among religions which is taught by Al-Qur’an above had been practiced very well by Prophet Muhammad Saw., with others community, mainly with Jewish, as expressed in one of dictums in Madinah Certificate as follow.

وان اليهود ينفقون مع المؤمنون ما داموا محاربين وان يهود بني عوف امة مع المؤمنين. لليهود دينهم وللمسلمين دينهم ومواليهم وانفسهم. الا من ظلم واثم فانه لا يوتغ الا نفسه واهل بيته. ٢٣.

*And Jewish community collaborated with Muslimin community as long as they do not make war. And indeed Jewish Banu Auf adalah is one community with Muslimin community. For Jewish are their religion, and for Muslim are their religion. It is the same as their confederate and their own selves. If among them (are protected) make sin and cruelty, then the effect is taken by he himself and his family.*

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<sup>22</sup> Jalal al-Din al-Syuyuthy, *Al-Hikmah Fy al-Tasyri’* (Kairo: Dar al-Fikry, t.th), h. 154.

<sup>23</sup> Abi al-Fida’ Muhammad bin Ismail Ibnu Katsir, *Al-Shirah al-Nabawiyah* (Beirut, Lubnan: Dar al-Fikr 1411H), p. 322.

One thing should be noted is the meaning of *din* in dictum of Medinah Certificate above in small meaning, *din* is ritual ceremony as the public opinion considered, but *din* in wide perspective. Here is the important meaning of life tolerance inter-religion followers in Islam teaching on the other side gives freedom to every follower to take his own religion and in other side has obligation to prevent his Islamic belief in right way.

The history of prophets and Rasul Allah swt. sending to people life bring implication to the appearing of religion groups as the respond which presented by all prophets and rasul-rasul Allah. This fact is in accordance with Allah saying in surah al-Maidah (5:48):

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

*And we have revealed to you the book with the truth, verifying what is before it of the book and guardian over it, therefore judge between them by what Allah has revealed, and do not follow their law desires (to turn away) from the truth that has come to you; for every one of you did we appoint a law and a way, and if Allah had pleased he would have made you (all) a single people, but that he might try you in what he gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you) so we will let you know that in which you differed;*

Al-Zamakhsyari stated that the verse above explain explicitly every religion follower has teaching system which be his basic reference in running his daily activities, beside has own view in responding the problems in his life. But the difference among one religion with others religion, generally not related to the core of religion, but more related to the symbolic expression of each religion. Basically the core among the symbolic same to state the God Almighty not serve besides of Him.<sup>24</sup>

If it is analyzed deeply, by using objective investigation, then it can be concluded that all religions which are followed by people to teach its followers to serve one God, even though there is difference explanation

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<sup>24</sup> Muhammad Nashuha, *Pemikiran Teologi Az-Zamakhsyari dalam Tafsir Al-Kasyshaf: Laporan Penelitian Individu* (Pusat Penelitian (Puslit), IAIN Walisongo, 2011).

according to their ability level in understanding the concept of their God existence.

## **F. Conclusion**

From the explanation and analysis had been presented above, then the writer gives conclusion that people are given freedom by Allah to choose and determine their life way, and the religion they are followed. But the freedom does not mean freedom to choose the religion teaching is they like. "God does not send a religion to be discussed by people in order to choose which one is proper and which one is improper." Religion choice is one package, rejection toward one part of religion teaching will cause the rejection of the whole of package.

Tolerance concept which has been explained in al-Qur'an gives direction to how a Muslim should interact with other Muslim and with others religion follower. Two pillars of rukun Iman obligate the faith to Allah messengers and the Books they bring. Genealogy tolerance in Islam has been placed by Rasulullah Saw., by acknowledging former religions and perfect their teaching. Rasulullah Saw., life in Medinah had shown the pluralism which was very significant and relevant with our life nowadays. The example of Rasulullah's character is reflected in Medinah certificate, it is stated that: "all Madinah citizens have the same right, respecting each other, protecting each other in building Medinah city. Non Muslim followers are give freedom to follow and do worship according to their belief and religion."

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