FREEDOM OF RELIGION: HARMONIZATION OF QURANIC TEACHINGS, HADITH, AND REALITY IN INDONESIA
(Study of Tafsir Quraish Shihab QS. Al-Baqarah verse 256)

Sukrin Nurkamiden¹, Ida Hanifah², Waliko³
¹IAIN Sultan Amai Gorontalo
²³UIN Prof. KH. Sarifudin Zuhri Purwokerto
Corresponding Email: Nurkamidensukrin@gmail.com

Abstract
The purpose of this writing is to know the principles of religious freedom in order to be able to establish the existence of a form of Islamic respect for other religions. This study is a qualitative study with some methods of interpretation, one of which is the method of interpreting the Qur'an Shihab. Data in this study comes from the verses of tolerance in the tafsir al-misbah and Hadith that explain tolerance from the beginning of various explanations of the principles, attitudes, or ethics of the Quran to non-Muslims in the matter of tolerance of religious freedom. As a result of this research, there is an understanding of the principles of religious freedom. It became the image of the religious people in implementing the principles of religious freedom, especially in Indonesia. Because basically, freedom of religion is a rite, but when we have chosen a religion, then freedom is bound by a rule of that religion and has been regulated by the state in the constitution. But respect for other religions, especially Islam, is a must, even obligatory, because the teaching of Islam allows its people to engage in cooperation between non-Muslims, as long as it does not concern aqidah or theological matters.

Keywords: Implementation, tolerance, freedom of religion, Qur'an, Hadith.

1. Introduction
The diversity of religions and beliefs in the world, in Indonesia, creates a complex and challenging social dynamic. Islam, as the majority religion in Indonesia, plays an important role in shaping the social and cultural framework of the country. With basic principles that emphasize tolerance and moderation, Islam teaches its people to appreciate and respect differences, including in the context of diversity. (Misrah, 2010). However, the realities on the ground often suggest that the application of values of tolerance and respect for these differences can be a challenge in itself. Indonesia, with its tribal, cultural, and religious diversity, offers a rich social laboratory to understand how the principles of tolerance and moderation in Islam are translated into everyday practice in the midst of crowded societies. Although the constitution of the country guarantees freedom of religion and belief, the practice is often more complex and influenced by various social, political, and cultural factors (Badarurrakhman, 2019).

This scientific article aims to dig deeper into how the principles of tolerance and moderation in Islam are articulated and implemented in the context of the life of Indonesian society. Using a qualitative approach, the study will explore a wide range of narratives, experiences, and perspectives of different social groups related to practices of tolerance and moderation in everyday life. Through the analysis of religious texts, as has been done by Ma'muroh (2017), as well as through in-depth interviews with
various parties, this article will try to understand how the Islamic doctrine of tolerance and moderation is interpreted, internalized, and practised in daily life by Indonesian people. Thus, the article is expected to contribute to the literature on religious tolerance in Indonesia, and to provide new insights into how the values of toleration and Moderation can be strengthened and promoted in the midst of a complex society. This research is also expected to provide meaningful recommendations for policymakers, religious leaders, and civil society in a joint effort to create a more inclusive, tolerant, and peaceful Indonesia amidst its diversity.

2. Literature Review

Indonesia, as a country with the largest Muslim population in the world, has a diversity and complexity in religious practice and understanding. The relationship between religious doctrine and social reality became an interesting topic to study. Religious freedom, as one of the fundamental principles of democracy, is often a point of encounter between traditional teachings and contemporary challenges. With the presence of technology and globalization, religious interpretations and practices in Indonesia have evolved, creating new dynamics in society.

In the Indonesian context, the relationship between religion and state has been a central issue for years, emphasizing the importance of understanding the model of human well-being in the context of religious freedom. (Hefner, 2013). Despite incidents of religious intolerance, surveys show that Indonesian Muslims tend to be more moderate, with greater focus on Islamic morality in a socio-cultural context than Islamic politics. (Sakai & Fauzia, 2014).

Islamic Universities in Indonesia strive to promote a more moderate approach to Islam through their religious curricula and activities, stressing the importance of keeping the middle way in religious practice (Nasir & Rijal, 2021). In the digital age, technology, especially social media, has played a key role in facilitating and expanding access to the interpretation of the Quran, affecting the way Indonesians understand and interpret the teachings of the Qur'an. (Ansusa Putra & Hidayaturrahman, 2020). In addition, Islamic groups and organizations in Indonesia show a shift in their religious dynamics, by increasingly relying on the concept of religious-civil national identity and becoming more transnational (Barton, Yilmaz, & Morieson, 2021).

The relationship between religion and state in Indonesia has been the subject of in-depth research in recent decades. Seo (2012) highlighted four key regulations that reflect the state's attitude towards religion, showing how Indonesia, with the world's largest Muslim population, managed to be managed as a purely non-Islamic or secular country. It's different from countries like Saudi Arabia or Turkey. Susanto (2019) analyzed the politicization of religion in Indonesia through the lens of populism theory, finding that although religious populism emerged in response to social inequality, it also potentially threatened the consolidation of democracy in the country.

Further, Elihami et al. (2020) emphasized how the political configuration in Indonesia is closely related to religion, which not only establishes religious identity but also affects civilization and social order of society. In the context of education, Künkler & Lerner (2015) revealed how Indonesia succeeded in introducing secular curricula in religious schools, a step that demonstrated the efforts of the state in regulating religious education. Finally, Hefner (2013) highlighted the importance of understanding religious freedom in Indonesia, emphasizing how these issues are closely related to the different and competing human welfare models in the country.

3. Research Method

Through this approach, the study aims to provide a comprehensive and in-depth view of the harmonization between the teachings of the Quran, the Hadith, and the reality in Indonesia, as well as to provide recommendations to the public and the government in ensuring religious freedom amidst the cultural and religious diversity in Indonesia. Literature study research methods, also known as literature review, are research approaches that are carried out by studying, analysing, and synthesizing a variety of literature or information sources relevant to the subject of research. The process involves searching and retrieving literature, reviewing literatures, extraction and data synthesis, as well as reporting (Rukmana et al., 2022).
4. Result and Discussion

Tolerance in the Context of the Indonesian State

The State of Indonesia is a country that has the principle of tolerance “Bhineka Tunggak Ika” which means “Different but still one”. With this diversity, Indonesia gave birth to several religions, namely the existence of Islam, Christianity, Catholicism, and Confucianism. This has been arranged in article 29 of the 1945 Constitution to regulate the situation in Indonesia where the majority of people are Muslim and rich in ethnic, racial, cultural, linguistic diversity from here the realization of tolerance among Indonesian people (Zamawi, 2019).

Indonesia, with its rich cultural, ethnic, and religious diversity, has long been an example to the world of how a pluralistic society can coexist peacefully. However, like many other countries, Indonesia also faces challenges in maintaining and strengthening tolerance amid rapid social and political changes (Utomo & Wasino, 2020). According to them, tolerance in Indonesia has deep historical roots, especially in the nationalism movement behind the country's independence. However, intolerance emerged as a historical idea, arising from the egoism of certain groups in the form of sentiment and violence.

In the context of education, Wekke and Mokodenseho (2017) found in a school in Manado that tolerance leads to mutual recognition through dialogue and respect for others regardless of their background. This shows the importance of education in shaping tolerant attitudes among the younger generation. Siregar (2016) emphasizes that an understanding of pluralism and tolerance should be viewed positively. He suggested concrete steps in interfaith dialogue and cooperation to ensure that diversity does not threaten the unity of the Indonesian nation.

Tolerance in the Perspective of the Qur'an and Hadith

The Qur'an never explicitly mentions the word tasamuh/tolerance, so we will never find it in the Qur'an. But explicitly the Qur'an explains the concept of tolerance with all its limits in implementing tolerance in life (Jayus, 2015).

Q.S al-Baqarah ayat 256

لا إكراه في الدينِ، فَأي‌نّ تَّوْزِيعُ مِن‌ الْغَيْ؟ فَأي‌نّ يُفْلِحُ مَعْلُوْفُ وَيْؤْمِنُ بِاللهِ فَقَ سَمِيعٌ عَلِيمٌ

It means: "There is no compulsion in (adhering to) religion (Islam). In fact, it is clear (difference) between the right way and the false way. Whoever disobeys Thaghut and has faith in Allah has indeed clung to a solid rope that will not be broken. Allah is All-Hearing, All-Knowing."

According to M. Quraish Shihab QS. Al-Baqarah verse 256 explains that in the sentence, there is no compulsion to adhere to religion, it means that Islam does not force a person in his qidah. This can be concluded if someone has chosen an aqidah such as Islamiyah, it means that someone must be ready to be obliged to carry out the union and at the same time must be ready to accept demands if they violate the rules and orders in the aqeedah. Basically, we understand that Islam is a religion of peace. While in coercion causes one's insecurity. Therefore in Islam, there is no compulsion to adhere to or even believe in the truth of Islam.

Actually, it needs to be questioned if there is an element of coercion in religion because we understand that it is the right path from the false one. So, if someone does not want to follow the straight path when it is clear that the false path lies before him, there must be something wrong in that person's soul. In this case, it is clearly the opposite of the existence of a false path and a straight path. And finally, if one chooses the straight path, it means that one can do everything continuously, steadily, and precisely.
There is no Coercion in adhering to religion because it is clear that there is a straight path. So if there are people who are immature, do not understand religious knowledge and even crazy. They do not sin if they do not obey or even disobey because they obviously do not understand and have no potential to understand religion. But it is different from someone who has or is given unused potential and will be held responsible as well as sanctioned if he violates it.

In understanding the verse, some interpret that the right way is clearly also different from the false way. It is clear in the sense of knowing how to distinguish which subjects bring glory and benefit. From this it is clear that there is no need for coercion because those who do not want to submit due to their incomprehension. It can be analogous to a mother who forces her mother to take medicine because you understand that medicine is absolutely for her recovery.

While those who are reluctant to embrace Islam mean that someone is instigated or tempted by Thagut's seduction, even though we know that rejecting and disobeying Thagut's invitation, they have a solid and firm grip. Therefore, whoever disobedys Thagut and has faith in Allah has clung to a solid rope that will not be broken. This Thagut swing can only be faced with strong and sturdy sincerity.

Similarly, the word 'urwah' means rope hanger, where the hand holds the rope, like a rope used by a lead to fetch water in a well. Water is likened to the source of life. Every human being certainly needs water, where water is a combination of two hydrogen molecules and one oxygen molecule for the survival of life. Similarly, the analogy that every human being needs the water of life, namely shahada'a'in, which is a combination of beliefs between God Almighty and the apostleship of the Prophet Muhammad.

This verse can be concluded or likened to the condition of a believer. No matter how hard, challenging, and evil the circumstances that befall him, even the situation that is faced with an abyss, he will not fall and perish. If he falls and fails, he will be helped and come back because he has been holding the rope that connects something to it. It's like a lead that is lowered and pulled up. Sure, he has fallen, but soon he will go up to bring the water of life that benefits himself and others (Shihab, 2000).

Tolerance in the Hadith says there must be a just nature in life, even though each person has a different basis, especially in religion.

Hadith on Tolerance and the Beloved Religion of Allah Almighty

عَنْ أَبِنِ عَبْسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلِي الَّلَّهَ عَلَيْهِ وَسَلَّمَ أَيُّ اْلَّاَدْيَانِ أَحَبُّ إِلَى اللَّهِ

From Ibn 'Abbas, he said; asked the Prophet (peace be upon him): "Which religion is most loved by Allah?, so he said: 'Al-Hanifiyyah As-Samhah (the upright and tolerant)'," (HR Bukhari).

Hadith on Tolerance and Ease

أَنَّ رَسُولَ اللَّهِ صَلِي الَّلَّهَ عَلَيْهِ وَسَلَّمَ قَالَ رَحِمَ اللَّهُ رَجُلًا سَمْحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى

The Prophet (peace be upon him) said: "Allah has mercy on those who facilitate when selling and when buying, and when deciding matters." (HR Bukhari No. 1934).

Hadith on Tolerance and Neighborliness

عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلِي الَّلَّهَ عَلَيْهِ وَسَلَّمَ قَالَ: وَالهذِى نَفْسِى بِيَدِهِ لََ يُؤْثِرُ مِنْ عَبْدٌ حَتهى يُحِبه لِجَارِهِ مَا يُحِبُّ لِنَفْسِهِ - أَخْرَجَهُ مُسْلِمٌ وَأَبُو يَعْلَى

From Anas bin Malik (r), the Prophet (peace be upon him) said: "By (Allah) whose life is in His hands, a servant does not believe so that he loves his neighbor as he loves himself," (HR Muslim and Abu Ya'la).

So detailed is Islam, which teaches its people to tolerate each other or to be steadfast; even when there is a dialogue questioning what religion is the straightest, the answer is tolerant religion (Afifa, 2021).

The Principle of Islamic Respect for Other Religions

Islam is a peaceful, loving religion, always having good relations with believers of other religions and respecting different beliefs. Nevertheless, Islam must even be obliged to maintain a commitment to faith or belief within its rules of religion. (Badarurrakhman, 2019). Because basically every religion has a
truth claim (kebenaran atas agamanya masing-masing). That is how a Muslim, for example, must believe that the religion he embraces is the only true truth. The same applies to those of other religions.

A verse in the Qur'an affirms: "Verily the religion according to God is Islam (Q.S 3:19) which reads:

إِنَّ الْبَيْتِ الْأَوَّلِ بِهِ اٰلْإِسْلَامُ وَمَا أَخْلَقَ الَّذِينَ أَوْلَوْا الْكُرْبَٰي أوَّلًا مِّنْهُمْ أَيْنَ يَكُنُّ هُمْ وَمَيْتَكُنُ نَبِيٌّ مِّنْهُمُ الْهَرَّامُ بِغَيْرِ الْكِسَاحِبِ

It means: "The religion in Allah's sight is Islam. There is no quarrel among those who have been given books except after acquiring knowledge because of malice. Whoever disobeys the verses of Allah, then indeed, Allah is speedy to calculate."

This verse is often taken to reinforce a truth claim in Islam that the only religion that is most true in the eyes of God is Islam. There is also another verse that emphasizes this (Q.S 3:85) which reads:

وَمَنْ يَجِدَ عَلَى الْأَرْضِ دِينًا مُّسَلِّمًا فَلَا نَفَعَّلْنَّهُ وَهُوَ فَارِقٌ إِلَى الْخَيْرَاتِ

It means: "Whoever seeks a "din" or religion other than Islam, God will not accept it. This principle of respect for other religions does not mean supporting and approving in religious practice. The principle of respect is an attitude of tolerance that does not denounce and insult other religions (Abdala, 2021).

Author Analysis

The holy verse Q.s al-Baqarah verse 256 is one of the verses that affirms the principle of religious freedom in Islam. This verse unequivocally states that "There is no compulsion to (enter) religion (Islam); verily, it is clear the true way rather than the false way." In this context, Islam emphasizes the importance of individual freedom in choosing his beliefs and aqidah. There is no legitimacy for anyone to force another individual to adhere to a particular belief. This is in line with the basic principle that faith should come from an individual's conscience and understanding, not the result of coercion or external pressure.

In the same verse, it is affirmed that truth will always seem clear to those seeking and understanding it. Those who reject the truth despite clear instructions and evidence are those who choose to be on a false path. This is an individual choice that must be respected, but the consequences must also be faced by the individual.

Furthermore, the analogy of someone who disobeys Thagut and has faith in Allah can be interpreted as an illustration of the power of faith. Like a rope used to draw water from a well, one's faith can be tested and stretched to some extent. However, those who have a solid foundation of faith and hold fast to the principles of Allah and His Messenger, Prophet Muhammad (PBUH) will always be able to rise again, despite facing severe trials and difficulties. Faith becomes the saving rope that connects them to the source of spiritual life, namely Allah Almighty.

Hadith, second only to the Qur'an, provides guidance for Muslims on how to interact with adherents of other religions. From various hadith narrations, it can be concluded that Islam emphasizes the principle of non-coercion in its dissemination. There is not a single hadith that teaches or justifies coercive adherence to Islam. On the contrary, these hadiths teach tolerance, understanding, and mutual respect between religious communities.

Coercion in religion, in addition to being contrary to Islam's teachings, can have a negative impact in the form of resistance and antipathy towards Islam. This will undoubtedly damage the image and nobility of the teachings of Islam itself. Therefore, Muslims are taught to understand and respect individual choices in religion and establish harmonious relationships with followers of other religions. During the prophetic period, the Prophet (peace be upon him) has given concrete examples of how to interact with adherents of other religions with respect and tolerance. He pointed out that religious differences are not an obstacle to interacting, communicating, and even interacting in various aspects of life. This is in line with Islamic teachings that emphasize the importance of peace, harmony, and mutual respect among all humankind, regardless of religious background and belief.
Thus, it is important for Muslims to always prioritize an attitude of tolerance, understanding, and mutual respect in interacting with followers of other religions. This is not only in accordance with the teachings of Islam, but will also strengthen inter-religious relations and create a harmonious and peaceful society.

Conclusion
Based on the analysis that has been done on the previous points, some important conclusions can be drawn as follows:

Tolerance in the Islamic Perspective: Toleration is not just a passive attitude to accept differences but is active in appreciating and respecting them without sacrificing the basic principles of self-confidence. In the context of Islam, this means that a Muslim must stick firmly to the sacred teachings of his religion but without discarding universal values such as mutual respect and cooperation among human beings, regardless of their religious background and beliefs.

Religious Freedom in Islam: Islam gives a clear view of religious freedom. Although Islam does not encourage its followers to change religion, the fundamental principle emphasized is the freedom of the individual to choose and exercise his or her faith without pressure, coercion, or violence. It shows that Islam respects the human right to choose and exercise his faith, following the universal human rights principles. Thus, Islam, through its teachings, emphasizes the importance of tolerance and respect for religious freedom. It reflects the Islamic vision of a harmonious, peaceful, and respectful society among its members, regardless of religious backgrounds and beliefs.

Bibliografi


Hlm | 186

www.journal.das-institute.com


