

**BENTUK NILAI MULTIKULTURAL DALAM KERJASAMA
ANTAR PEMELUK AGAMA
(Telaah Kritis Ayat-ayat dalam Perspektif Studi Qur'an Multikultural)**

*FORM OF MULTICULTURAL VALUES IN COOPERATION BETWEEN RELIGIOUS
BELIEVERS*

(Critical Study of the verses in the perspective of multicultural Qur'an studies)

شكل قيم متعددة الثقافات بالتعاون بين المؤمنين الدينيين
(دراسة نقدية للآيات من منظور دراسات القرآن متعددة الثقافات)

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Abstrak

Dalam pembahasan ini, peneliti meneliti terkait bentuk-bentuk atau cara dalam menghidupkan nilai-nilai multikultural, dengan adanya kerjasama antar pemeluk agama, karena kerjasama akan menumbuhkan sikap toleransi, yang mana hal ini sudah memang seharusnya dikerjakan oleh setiap umat manusia, karena manusia merupakan makhluk sosial, yang tentunya membutuhkan orang lain, dan disini peneliti membahas dengan menggunakan perspektif studi Qur'an multikultural. Dalam pembahasan ini, peneliti menggunakan metode penelitian kualitatif, yang bersandar pada kajian kepustakaan, dengan Analisa penelitian secara induktif. Sumber yang digunakan peneliti adalah Al-Qur'an, yang berfungsi untuk menjelaskan, memperkuat dan membuktikan bahwa bentuk nilai-nilai multikultural, sejatinya sudah tercantum di dalam Al-Qur'an. Adapun hasil dari penelitian ini adalah, bahwasannya pada kehidupan umat manusia terdapat nilai-nilai multikultural, salah satunya adalah dengan menghidupkan konsep toleransi dan juga bentuk kerjasama antar pemeluk agama, hal ini dilakukan untuk menciptakan kehidupan yang harmonis sesama pemeluk agama, dan hal ini juga telah dielaskan di dalam Al-Qur'an, khususnya terkait dengan sikap toleransi antar umat manusia, atau antar pemeluk agama. Bentuk kerjasama antar pemeluk agama sejatinya diperbolehkan, akan tetapi agar tetap memperhatikan rambu-rambu atau Batasan-batasan yang harus dipatuhi, khususnya tentang apa saja yang berkaitan dengan aturan ibadah pada masing-masing agama, atau hal-hal yang menyangkut prinsip dalam sebuah agama dan kepercayaan.

Kata Kunci: Multikultural, Kerjasama, Al-Qur'an

Abstract

In this discussion, the researcher examines related forms or ways in living multicultural values, with cooperation between religious believers, because cooperation will foster tolerance, which is already supposed to be done by every human being, because humans are social creatures, which certainly need others, and here the researcher discusses using the perspective of multicultural Qur'an studies. In this discussion, the researcher uses qualitative research methods, which rely on literature review, with inductive research analysis. The source used by

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researchers is the Qur'an, which serves to explain, strengthen and prove that the form of multicultural values, in fact, is already contained in the Qur'an. The results of this study are, that in the life of mankind there are multicultural values, one of which is to revive the concept of tolerance and also a form of cooperation between religious believers, this is done to create a harmonious life among religious believers, and this has also been explained in the Qur'an, especially related to the attitude of tolerance between humans, or between religious believers. This form of cooperation between religious believers is actually allowed, but in order to still pay attention to the signs or restrictions that must be obeyed, especially about anything related to the rules of worship in each religion, or matters concerning principles in a religion and belief.

Keywords: Multicultural, Cooperation, Al-Qur'an

الملخص

في هذه المناقشة ، يبحث الباحث في الأشكال أو الطرق ذات الصلة في عيش القيم متعددة الثقافات ، بالتعاون بين المؤمنين الدينيين ، لأن التعاون سيعزز التسامح ، وهو ما يفترض بالفعل أن يقوم به كل إنسان ، لأن البشر مخلوقات اجتماعية ، والتي تحتاج بالتأكيد إلى الآخرين ، وهنا يناقش الباحث استخدام منظور دراسات القرآن متعددة الثقافات. في هذه المناقشة ، يستخدم الباحث أساليب البحث النوعي ، والتي تعتمد على مراجعة الأدبيات ، مع تحليل البحث الاستقرائي. المصدر الذي يستخدمه الباحثون هو القرآن ، الذي يعمل على شرح وتقوية وإثبات أن شكل القيم متعددة الثقافات ، في الواقع ، موجود بالفعل في القرآن. نتائج هذه الدراسة هي، أنه في حياة البشرية هناك قيم متعددة الثقافات، واحد منها هو إحياء مفهوم التسامح وأيضاً شكل من أشكال التعاون بين المؤمنين المتدينين، يتم ذلك لخلق حياة متناغمة بين المؤمنين المتدينين، وقد تم شرح ذلك أيضاً في القرآن، خاصة فيما يتعلق بموقف التسامح بين البشر، أو بين المؤمنين المتدينين. هذا النوع من التعاون بين المؤمنين المتدينين مسموح به بالفعل ، ولكن من أجل الاستمرار في الانتباه إلى العلامات أو القيود التي يجب إطاعتها ، خاصة فيما يتعلق بأي شيء يتعلق بقواعد العبادة في كل دين ، أو الأمور المتعلقة بالمبادئ في الدين والمعتقد.

كلمات البحث: متعدد الثقافات ، والتعاون ، القرآن

INTRODUCTION

Naturally, one should anticipate avoiding issues and confrontations in life as everyone wants to live in security, tranquility, and serenity. Religion exists and brings with it all the rules and restrictions needed to create standards for living. There are many different types of religion practiced in Indonesia, including Buddhism, Hinduism, Islam, and Christianity. Each religion has its own set of laws and regulations. Essentially, all religions encourage harmony and peace amongst adherents of other faiths, as disagreement, strife, and issues will bring shame upon each and every one of them. As such, it is imperative to impart principles that allude to multiculturalism.

Islam, a religion that came to save its people, mandated that its adherents always promote religious tolerance. The absence of peace, collaboration, and solidarity among religious believers can be attributed to a range of issues that arise, such as the inability to tolerate and respect one another. It has been noted that maintaining the link between a man and his Lord, as well as the bond between males, both Muslims and non-Muslims, is mandated

by Islamic law. as it is everyone's freedom to select their own faith. It cannot be coerced. Every religion in this instance has its own ceremonial affairs, which are private matters to each individual believer.

It is specified in the first commandment of Pancasila alone, which says that every person has the freedom to exercise their own religion and beliefs, guaranteed by the state. Furthermore, the existence of multiple religions should not be a justification for division; on the contrary, the coexistence of these religions calls for us to uphold the ideals of unity among religious adherents in order to foster harmony and concord among them. and to prevent any unfavorable friction from happening.

Therefore here the author will explain about the efforts to form cooperation between religious believers, the limits that must be considered in cooperation, and the concept of cooperation between religious believers implementation that may be done, and the practice of cooperation as what is usually done. This is in line with the opinion of Blooms who uses the term realm, namely the Cognitive Realm, the psikomotor realm and the affective realm. In principle, multicultural Islamic education means a planned conscious effort to realize the competence of students who can practice multicultural Islamic values, the value of *at-Ta'aruf* (knowing each other), *at-tawassuth* (moderate/fair), *attasamuh* (tolerant), *at-Ta'awun* (help each other) *at-tawazun* (harmony).² If observed the values of Islamic multiculturalism can be categorized as one of the ultimate goals of Islamic education. In order for the final goal can be implemented in learning is necessary in accordance with the description of the hierarchy of learning objectives.

Tolerance does not mean being open to being influenced by others, or following what others want. But you can accept them as they are. Because this is a value that can encourage mutual respect, compassion, patience and generosity. Because tolerance is the most important attitude in social life, which can respect others regardless of differences of opinion, ideology, or belief. (Masduki, 2011:153)

In a multi-religious or multicultural context, tolerance cannot be separated from theological and sociological concepts. Because no human activity can be independent of his beliefs, and in the social aspect man also cannot be independent of social laws and social structure as a society. In tolerance, must be able to form a possibility in behavior, such as attitudes to accept differences, recognize the rights of others, respect the existence of others, and support the existence of cultural differences. (Misrawi, 2010: 162)

RESEARCH METHOD

Research methods used by researchers there is a qualitative research method that relies on the study of literature, and using a phenomenological approach, data analysis in research with a qualitative approach is essentially done by inductive means. The primary source of data used as the subject of research is the verses of the Qur'an, because in this study, researchers are exploring related forms of multicultural values or tolerance, especially those that have been described in the holy verses of the Qur'an.

² Muhammad Tholcha Hasan (2016). Pendidikan Multikultural: Sebagai Opsi Penanggulangan Radikalisasi, (Abdul Wahid (ed.); Ketiga). Malang: Universitas Islam Malang.

RESULTS AND DISCUSSION

Understanding Interfaith Cooperation

There can be no mandate in any religion prohibiting hatred and conflict with other faiths. Furthermore, there are actually still disagreements between different religions that are sparked by different things. However, there are also a lot of people from other religions who work together respectfully and uphold religious peace. There are many ways that religious believers might come together, including via fostering ethics, fostering tolerance, and even engaging in interfaith collaboration despite all of the variety and distinctions that exist.

Especially in Islam, religion is not a reason to refuse to interact or cooperate. What's more, it acts in a way that is biased towards religions other than Islam. Islam does not prohibit cooperation between religious communities, as it is very clearly affirmed in the Qur'an, the Holy Book of Muslims.

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۚ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ
وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ .

Allah does not forbid you to do good and to do justice to those who did not fight you for religion or drive you out of your homes. Indeed, Allah loves those who do justice. Allah only forbids you from taking as friends those who fought against you on account of religion and expelled you from your homes and helped (others) to expel you. And whoever takes them as friends-it is they who are the wrongdoers. ³

The aforementioned passage clarifies that while collaboration amongst religious adherents is not forbidden by Islam, the kind and dynamics of cooperation with non-Muslims must be governed by laws. Consequently, there are a few things to keep in mind when engaging in cooperation amongst believers: (1) cooperation cannot depart from Muslims themselves; (2) cooperation cannot demonstrate mockery of other religions; (3) cooperation cannot be carried out with those who would drive out Islam; and (4) cooperation has no bearing on religious law or creed. Since the goal of collaboration between religious believers is to produce advantages, some of these things must be taken into account. ⁴

The form of cooperation between religious believers, has a relationship to tolerance among religious people, tolerance in the meaning of language has the meaning of tolerance. When viewed from the understanding of the term is an attitude that refers to the tightness of feeling, emotional resilience, patience, spaciousness, mutual respect, with all kinds of differences that exist. Because of the existing disharmony, usually occurs because of a sense of mutual self-regard is most correct.

³ Al-Qur'an Al-Karim, Surah Al-Mumtahanah, Ayat 8-9.

⁴ Muhammad Yusuf, "Hubungan Muslim Dengan Non-Muslim Perspektif Ulama Bugis," *Jurnal Al-Tahrir* 14, no. 2 (2014): 282.

Islam is a religion that promotes mutual aid and does not forbid aiding anyone as long as that person does not have animosity toward Muslims. This is demonstrated by the history of cooperation between Muslims and non-Muslims. The Prophet Muhammad and his followers imposed muamalah on Christians and Jews who were not Muslims. Because collaborating with others and showing concern for them is, at its core, a basic aspect of existence.

The Beginning Of Cooperation Between Religious Adherents

It is the responsibility of religious people to avoid expecting and pursuing the conversion of non-religious individuals to their beliefs and religions. And consider how they can emulate our actions. There will undoubtedly be anarchy among religious believers if this is taken as the foundation and point of reference.

From this point on, every party and every walk of life must play a part. Furthermore, the role of powerful religious figures is equally significant since it is up to them to convey the genuine meaning of religion and foster tolerance for diversity of all kinds. Not to stir up controversy or mix up various doctrines, but rather to establish a foundation of harmony among religious people, is the first step toward mutual openness. It will undoubtedly lead to a more nuanced humanist approach to solving all of life's challenges.

Forms of dialogue between religious believers

It is true that religious adherents do not always work together immediately; in the past, there was tolerance at first, which gave rise to a kind of communication. Religious believers should converse with one another not just to exchange knowledge, but also to encourage adherents of other religions to convert to ours. Additionally, communication should be conducted without the desire to argue or determine who is stronger or weaker.⁵

Starting from dialogue, which has the aim of fostering mutual understanding between diverse religions. This is the first step in the relationship between religious believers. And make life harmonious, in actual. According to Azyumardi Azra, there are several kinds of dialogue that can make life between religions into harmony, including:

1. Parliamentary dialogue, this dialogue consists of hundreds of participants from various levels of society, both at home and abroad, in which it discusses the concept and action plan to create cooperation between religious believers, in order to achieve peace among religious communities.
2. Institutional Dialogue, which is a dialogue held and attended by several representatives of religious organizations. This dialogue is organized, to address issues related to religious people, and also aims to develop communication between religious believers.

A solution to the issues arising from the existing split is provided by the explanation above. Talking about differences teaches us to embrace and value each one even though it might not completely eradicate disparities. Tolerance gives rise to a certain type of communication. Dialog within existing religions can reveal the closure that has been enveloping relations between religions. Dialogue between religious believers can only take the form of activities that absorb the idea of openness. If there is no sense of mutual openness to

⁵ “Kementrian Agama RI, Badan Litbang Dan Diklat, Pres Conference: Simposium Internasional: Peran Strategis Pendidikan Agama Dalam Pengembangan Budaya Damai” (Jakarta, 2011), 1.

each other, dialogue will never occur between religious believers. Because of the closure, misinterpretations and harmful stereotypes will be formed.

With dialogue, each party will know the problems that are being experienced and felt by some religious believers, with this, there will be sympathy, empathy and care for each other. And there is a sense of wanting to help in solving the problem. Cooperation can also be carried out in various fields, such as in the field of education, health, poverty reduction, drug problems, handling conflicts and divisions and so on.

Briefly, it can be stated that the dialogue between religious believers, can take place in various ways and types. What should be emphasized is how the dialogue on all sides can continue to the emergence of mutual respect, and mutual understanding, so that from this dialogue does not become a barrier to continue at the stage of cooperation between religious believers. So it can be concluded that the beginning of cooperation between religious believers is, by way of dialogue, through various ways. In interfaith Fiqh books, there is also a grouping of several kinds of dialogue, including: ⁶

1. Dialogue of life, this dialogue is the simplest way and form of dialogue, because it starts from something fundamental in nature. In the daily life of every religious community of any kind, must meet and interact between one and the other. Here they conduct dialogue and mingle in normal daily activities. For example, in social activities, designed by the village, such as mutual cooperation, cleaning the surrounding environment, and so forth. Here it is explained that religion is not a barrier, for every religious community to cooperate. The presence of attitudes that do not interfere with each other, is considered sufficient. As stated in the following verses of the Qur'an:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ ۚ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

Had your Lord willed, he could have made mankind One Nation, but they differ in opinion, except for those on whom your Lord has mercy. And that is why God created them. The word of thy Lord hath been fulfilled: verily I will fill hell with Jinn and men all together. ⁷

2. Social Work dialogue, this dialogue is a continuation of the dialogue of life, followed by a form of cooperation based on religious awareness. And in the Qur'an it is explained, that humans were created to know each other, regardless of ethnicity, gender, and religion. They are called to cooperate in good works.

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

⁶ Nurkholis madjid dkk, *Fiqh Lintas Agama, Membangun Masyarakat InkLusif-Pluralis* (Jakarta: Penerbit Paramadina, 2004), 209

⁷ Al-Qur'an Al-Karim, Surah Hud, Ayat 118-119.

*O mankind! we have created you from a male and a female, and made you Nations and tribes that you may know one another. Indeed, the most honourable among you in the sight of Allah is the most pious among you. Indeed, Allah is all-knowing all-knowing.*⁸

3. Theological dialogue is to raise awareness of the existence of several religions and views that differ from ours. This is related to the fact that Islam affirms the existence of a holy book other than the Quran and recognizes the existence of previous prophets. They are referred to as the “pillars of faith”: faith in Qadha and Qadar, faith in Allah, faith in Angels, faith in the book, Faith in the Messenger, and faith in the last day. Islam is considered unusual in its acceptance of other religions because no one needs belief in the existence of other religions to be able to believe in his own religion. As stated in the following sentence:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

*As for those who believe, and those who are Jews, and those who are Sabeans, and those who are Christians, whoever among them is righteous-on them shall be no fear, nor shall they grieve.*⁹

Dialogue, or conversation, is a means by which religious people clarify misunderstandings with each other. The purpose of interreligious cooperation and dialogue is to improve interreligious relations. Without communication, no collaboration can begin. Conflict between religious believers and their adherents is something that can not be separated in a multicultural country. Nonetheless, isolating oneself and refusing to acknowledge the reality of the situation is a violation of Islamic principles-a practice known as rahmatan Lil'alam.

Forms of cooperation between religious practices

Establishing customs and habits in a peaceful community is the ideal way of living. To live in true peace is to be free from all forms of pressure and compulsion. Everyone wants to live a peaceful existence, but achieving it takes work and effort. A group may function harmoniously when there is a foundation of tolerance, which is followed by a desire for communication and cooperation, particularly amongst religious believers.¹⁰

In a society, as long as it does not interfere in the internal affairs of a religion, it will be fine. Religion can also be managed not only for the benefit of the religion concerned, but can be used for common interests, depending on how you view it, religion can also contribute to Affairs and problems of a general nature, such as in terms of development, problem solving, planning work programs, finding solutions to a problem, and so forth. In this way can be

⁸ Al-Qur'an Al-Karim, Surah Al-Hujurat Ayat 13

⁹ Al-Qur'an Al-Karim, Surah Al-Maidah, Ayat 69

¹⁰ Siti Aesah, “Kerja Sama Umat Beragama Dalam Menciptakan Harmonisasi,” *Harmonisasi Keberagaman Dan Kebangsaan Bagi Generasi Milenial*, 2019, 46–52.

established and created, a harmonious relationship between several religious believers, and together face the various problems that exist.¹¹

In general, religious people get along well with one another, especially when it comes to nonreligious matters. In pluralistic communities, there are several forms of cooperation about religious identity. This covers both daily and associational collaboration. Regular collaboration can take many different forms. Social contacts that take place during routine activities like playing, lending a hand to one another, visiting neighbors, and so forth are a few instances.

In the event that association collaboration occurs in more structured groups, such as groups involved in political, business, sports, or professional organizations, between these two types of cooperation there are differences, if associational cooperation is more often carried out by modern societies that have urban Origin, this is done in order to bring closer relations between groups, including between religious believers.¹² Container cooperation can be done in a variety of ways, here the author will mention some forms of cooperation conducted by the people between religions:

1. Interfaith cooperation in drug prevention

In dealing with problems that are already rampant among the community such as drugs, drugs are a source of abomination that can kill people who use them. And some of the victims are teenagers, which they are prospective successors of the nation.

From drugs, there are several other problems, such as crowded nightlife places, many people who drink, and all other bad things. Therefore, all religious circles should immediately voice and urge to leave and prohibit drug use, because it will have a very bad impact.

Religious people should sit together and make plans to anticipate, by conducting anti-drug campaigns, by voicing them and by making banners that are placed in several strategic places. So that the whole community can see it.

In principle, all components of society, from any religious group, must be involved, especially religious leaders, because if they issue recommendations and prohibitions, they will be more audible and accepted by society. Religious messages can be done through many things, then the most important, is the existence of togetherness in overcoming existing problems. Because if all voiced, then it will be even better.

2. Interfaith cooperation in combating gambling

All religions prohibit gambling, because it has a bad impact and gives birth to other crimes. But the messages and prohibitions seemed ineffective, and had no significant effect. Because seeing the economic conditions of the community are increasingly declining, many of the people are experiencing a crisis in terms of the economy.

Preaching in a religious context as useless, if you look at the hustle and bustle of the gambling market is now increasing. Religious people should sit together and discuss solutions and ways out of this problem. First of all it is necessary to agree that gambling is very damaging to the social order and religious norms.

¹¹ Djam'annuri, "Hubungan Dan Kerjasama Antar Umat Beragama," *Jurnal Religi* 9, no. 2 (2013): 203.

¹² Nuhriison, "Kerjasama Antarumat Beragama Di Berbagai Daerah Indonesia," *Jurnal Harmoni* 8, no. 30 (2009): 115.

Establish a joint anti-gambling Committee, which coordinates activities, such as counseling, sports, and other useful activities. Taking into account the negative effects of gambling, it should not be too difficult to reach an agreement among religious believers to coordinate cooperation in tackling this problem.

3. Interfaith cooperation in combating crime

The social problems caused by the economic crisis are obvious. The social order is threatened because of this. because it leads to various evils in everyday life. In economic matters, religion plays two important roles:

- a. Economic proselytizing, or teachings of all major religions that emphasize charity, social cohesion, and mutual aid.
- b. Religious collaboration to address practical problems caused by poverty; providing social assistance is one example. Religious organizations can contribute in a variety of ways, including by establishing orphanages, schools, and other institutions. as the behavior adopted by religious people. Individual actions will not have the same credibility as this movement.

Laws and arguments of the Qur'an in cooperation between religious believers

Religion exists to create a peace and harmony in human life, based on the basics of truth. Because there can be no religion that makes a brutal man. It is precisely in religion that people refer to and find the principles of mutual affection, mutual understanding and love for one another. Therefore, the form of cooperation between religious believers is one way to foster a sense of tolerance among religious believers, and is considered permissible, as long as it does not violate religious orders, such as not violating the Shari'a and also does not violate the faith.

The Quran contains many verses that describe the interaction of cooperation between followers of different religions. The Qur'an does not make religious differences as a justification for the failure to establish cooperative relations,¹³ as this verse explains. Furthermore, getting into conflicts and treating others unfairly because of religious differences.

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ۗ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۚ

Allah does not forbid you to do good and to do justice to those who did not fight you for religion or drive you out of your homes. Indeed, Allah loves those who do justice. Allah only forbids you from taking as friends those who fought against you on account of religion and expelled you from your homes and helped (others) to expel you. And whoever takes them as friends-it is they who are the wrongdoers. (Surah Al-Mumtahanah, Verses 9-10)

Tolerance is an attitude that values understanding differences over reality, and recognizes that these differences are a fact of life that has persisted for generations.¹⁴ Therefore, to prevent

¹³ "Hubungan Dan Kerjasama Antarumat Beragama" IX, no. 2 (2013):286

¹⁴ Muhammad Thorokul Huda dkk, "Ayat-Ayat Toleransi Dalam Al-Qur'an Perspektif Tafsir Al-Mishbah Dan Tafsir Al-Azhar," *Jurnal Tribakti, Jurnal Pemikiran Keislaman* 30, no. 2 (2019): 279.

conflicts and divisions in social relations, everyone must have a tolerant attitude towards diversity. As stated in the following verses of the Qur'an:

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ

Had your Lord willed, all who are on the earth would have believed. Do you compel people to become believers, all of them? And no soul will believe except by the leave of Allah. and Allah will be angry with those who do not use their reason. (Surah Yunus, Verses 99-100)

CONCLUSION

In realizing harmonious communication between religious believers, can be sought using the stages and processes, including the arrangement of harmony and productivity. Communication is built through interaction between people. From the existence of dialogue, especially between religious believers, either in a simple scope, or on a larger and structured communication scale.

Since cooperation and connections are crucial considerations in a pluralistic society, we will begin with a talk and then go on to various forms of collaboration. Religious communities will consequently start to view one another with tolerance. Harmony is a way of thinking that permits religious believers to live in peace with followers of other religions, while yet being able to engage in their own worship or rituals. Promoting harmony and togetherness while accepting difference freely and without compulsion are the first steps in this sort of thinking.

Cooperation between believers is considered legitimate, or permissible, but on condition that what is done does not violate the rules of each religion, or if in Islam, does not violate the rules of Shari'a and faith. If the cooperation between the followers of this religion has a good impact and influence on a problem or other matters, then it is permissible.

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