

The Values of Tolerance Education in Surah Al-Baqarah Verse 256 and Its Implications for Interfaith Harmony

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ABSTRACT

The Qur'an was given to Muslims to be read and comprehended. Reading and understanding the Qur'an yields diverse understandings according to each individual's abilities. Muslims' understanding of the Qur'an will also give rise to diverse behaviors as interpretations of the Qur'an in the practice of life, both on the theological, philosophical, psychological, and cultural levels. This study aims to examine the role of the Bangkalan Regency Interfaith Harmony Forum (FKUB) in fostering values of tolerance in society. The research method used is thematic interpretation with field research. The results of the study indicate that, first, the verses on interfaith harmony indicate that what God has determined regarding the essence of glory is the most appropriate, not what is fought over by many people because God is All-Knowing and All-Aware. Thus, humans should pay attention to what is ordered by the Creator of mankind, who is All-Knowing and knows them, as well as their welfare. Second, in Bangkalan Regency, verses on tolerance, or in the author's terminology, verses on interfaith harmony, have been well implemented. This is evident in the harmony of the Bangkalan community towards groups of different faiths.

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1. INTRODUCTION

Every Muslim believes that the Quran is the revelation of Allah SWT, revealed to the Prophet Muhammad (peace be upon him), to be conveyed to humanity as a guide for life. The Quran was sent to Muslims to be read and comprehended. Reading and understanding the Quran yields diverse understandings according to each individual's abilities. Muslims' understanding of the Quran will also give rise to diverse behaviors, reflecting its interpretations in practical life, across theological, philosophical, psychological, and cultural levels.

The verses of the Quran address various fundamental Islamic teachings and aspects of life: God, the Messenger, the universe, the afterlife, human events and attitudes, desires, knowledge, enjoining good and forbidding evil, fostering youth, morality, interfaith harmony, community development, and

enforcing discipline. However, the Quran is neither a book of knowledge nor a ready-to-use holy book; the various concepts it presents cannot be directly related to these issues. The teachings of the Quran are global, concise, and general. Therefore, the Quran needs to be understood through the interpretations made by the Prophet and scholars up to the present day.

Among the themes and main ideas contained in the Quran is tolerance (*tasamuh*). In essence, the Quran never mentions the word *tasamuh*/tolerance explicitly, so we will never find it mentioned in it. However, implicitly, there are verses in the Quran that explain the concept of tolerance and all its limitations clearly and unequivocally. Therefore, these verses explaining the concept of tolerance can serve as a reference for implementing tolerance in life. In Islamic teachings, tolerance is an attitude taught by the Prophet Muhammad (peace be upon him) when interacting with the people of Medina, both with fellow Muslims and non-Muslims. Therefore, tolerance embodies the vision of Islamic faith and is included within the framework of the Islamic theological system. Therefore, religious tolerance must be studied in depth and applied in religious life because it is a social necessity for all religious communities and a path to interfaith harmony.

Bangkalan officially became a city of *dhikr* and *shalawat* through Regional Regulation No. 2 of 2019. This regulation indicates that the Bangkalan Regency government wants to make Bangkalan a religious city. This slogan also implies that all Bangkalan residents are Muslim. However, although Bangkalan is known as the city of *dhikr* and *shalawat*, it does not rule out the possibility that Bangkalan itself contains diverse religious, traditional, and cultural differences. Within these differences, there is a value worthy of appreciation, namely that the Bangkalan community is able to filter and tolerate these differences. Thus, harmony in Bangkalan is ingrained in the community's minds, provided that it does not touch on individual religious beliefs. Differences in ethnic and cultural religions are actually a necessary thing for humans on this earth, as stated in the Al-Qur'an verse in surah al-Hujurat verse 13:

God bless you *وَأَنْشَىٰ وَجَعَلْنٰكُمْ شُعُوبًا وَقَبَائِلَ* O mankind, indeed We created you from a single human being, male and female, and made you into nations and tribes so that you may know one another. Indeed, the most honorable among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing and All-Aware. In Ibn Kashir's commentary, it is explained that all humans share a common lineage, namely the Prophet Adam and Hawwa. They always compared (exalted) each other in matters of religion, namely, obedience to Allah and following His messenger. Therefore, Allah forbids offending and belittling one another. This serves as a reminder that we have equal status.

As individuals, humans are unable to live alone, living together and dependent on other humans who need each other and must socialize with each other. Therefore, it is natural that group behavior can lead to controversy within social group dynamics. Indonesia, a country with a high level of diversity, encompassing culture, territory, customs, religion, race, ethnicity, and so on. This high level of diversity is prone to triggering conflict between individuals and communities. Based on this phenomenon, addressing differences within society is crucial and must be instilled in every individual to create a harmonious and peaceful coexistence with other communities, thus avoiding various conflicts. Particularly in Bangkalan, interfaith harmony is fundamental to social interaction, as achieving an understanding of harmonious coexistence between religious communities is fundamental. Based on this description, the author is interested in further examining verses on interfaith harmony and their relevance to interfaith harmony in Bangkalan.

Based on the description above, the purpose of this study is to understand the verses of the Qur'an regarding harmony between religious communities and analyze the role of FKUB in realizing harmony between religious communities in Bangkalan Regency. Previous studies that are relevant to this study are the research of Euis Sri Wahyuni entitled "Religious Tolerance in the Qur'an (Comparative Study of Ibn Kasir's Interpretation and Al-Maragi's Interpretation)". The research written by Syukur Salim entitled "Religious Harmony (Comparative Study between the interpretation of Mafatih al-Ghaib and the interpretation of Al-Misbah)"¹². The research written by Ardiansyah entitled "Religious Harmony

between the Muslim and Christian Communities in Paccinongang Village, Somba Opu District, Gowa Regency.

2. METHODS

This study employed a qualitative research approach using two types of research, namely library research and field research. The qualitative approach was chosen because this study seeks to understand deeply the meaning of tolerance values contained in the Qur'an, especially in Surah Al-Baqarah verse 256, and their implementation in social life. Library research was conducted by examining various literature sources related to the interpretation of Qur'anic verses on tolerance and interfaith harmony. The primary source of this research was the Qur'an, particularly Surah Al-Baqarah verse 256, while secondary sources included books of tafsir such as *Tafsir Al-Azhar* by Hamka and *Tafsir Al-Misbah* by M. Quraish Shihab, scientific journals, articles, and previous relevant studies discussing religious tolerance and harmony.

In analyzing the Qur'anic verses, this study used the thematic interpretation (*tafsir maudhu'i*) method. This method was applied by collecting verses related to tolerance, interfaith relations, and harmony, then analyzing them comprehensively to understand their meanings and contextual relevance. Thematic interpretation was chosen because it enables the researcher to focus on a particular issue systematically and holistically. Through this method, the researcher examined the concepts of freedom of religion, mutual respect, and peaceful coexistence as reflected in Surah Al-Baqarah verse 256 and other supporting verses.

In addition, field research was conducted to obtain empirical data regarding the implementation of tolerance values in Bangkalan Regency. The research focused on the role of the Interfaith Harmony Forum (FKUB) in maintaining and fostering harmonious relations among religious communities. Data collection techniques included interviews, observation, and documentation. Interviews were conducted with FKUB administrators, religious leaders, and community members to gain information about interfaith interactions and the application of tolerance values in everyday life. The collected data were analyzed descriptively through data reduction, data presentation, and conclusion drawing to produce a comprehensive understanding of the relationship between Qur'anic teachings on tolerance and their implementation in society.

3. FINDINGS AND DISCUSSION

The Interfaith Harmony Forum (FKUB) is a forum established by the community and facilitated by the government to build, maintain, and empower religious communities to create a harmonious and prosperous life. As an independent institution, the FKUB plays a strategic role in maintaining social stability by establishing policies through deliberation and consensus. The FKUB's existence reflects the spirit of diversity that must be continuously maintained in a pluralistic society.

In a statement by the Head of the Ministry of Religious Affairs Office, the Head of the Ministry of Religious Affairs emphasized that interfaith harmony is the key to the formation of the FKUB. The basic principles underlying this forum are tolerance, mutual understanding, mutual respect, and respect for equality in practicing each other's religious teachings. Furthermore, the FKUB also aims to strengthen cooperation in community, national, and state life within the framework of the Unitary State of the Republic of Indonesia, which is based on Pancasila and the 1945 Constitution. The FKUB is both a symbol and an important instrument in realizing a harmonious and tolerant religious life. Its existence reflects a shared commitment to making differences a strength, not a trigger for conflict. By continuing to instill the values of brotherhood, mutual understanding, and mutual cooperation, the FKUB will play an increasingly important role in maintaining social stability, strengthening national values, and creating a peaceful and prosperous life for all Indonesians.

The Existence of Verses on Interfaith Harmony

The existence of verses on interfaith harmony in Islam demonstrates the importance of tolerance and harmony in social life. The Quran, as the primary guideline for Muslims, contains numerous verses that emphasize mutual respect, justice, and the importance of peaceful coexistence with followers of other faiths. This concept aligns with the basic principle of Islam as rahmatan lil 'alamin, which affirms that Islamic teachings bring blessings to all humanity regardless of differences in belief. These verses not only teach an inclusive attitude towards diversity but also serve as the foundation for building a harmonious and compassionate society. In the context of modern life, a proper understanding of these verses can be a solution to various inter-religious conflicts and become a foundation for creating constructive dialogue in the midst of a pluralistic society. As explained in Surah al-Hujurt verse 13:

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ رَمَكُمُ ۗ

God willing, God willing, God willing, God willing Meaning: "O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant."

In other verses it also explains tolerance, for example in Surah al-Baqarah verse 256 as follows: There is no compulsion to enter Islam, in fact the right path is clearer than the wrong path. Therefore, whoever disbelieves in taghut and believes in Allah, then indeed he has held on to a very strong rope (Islam) which will not be broken. And Allah is all-hearing, all-knowing.

The verse above is interpreted to mean that there is no justification for coercion to embrace Islam. Our obligation is only to convey Allah's religion to humans in a good and wise manner, and with reasonable advice, so that they convert to Islam with their own awareness and will (an-Nahl/16:125). If we have conveyed it to them in this way, but they do not want to believe, that is not our problem, but God's business. We must not force them. In another verse (Yūnus/10:99) Allah says which means: "Do you want to force them until they become believers?" With the arrival of Islam, the right path was clearly visible and could be distinguished from the wrong path. So there should be no coercion to believe, because faith is belief in the heart and no one can force someone's heart to believe in something, if he himself is not willing. The verses of the Qur'an which explain the prophethood of Muhammad are quite clear. So it is up to each person, whether they will believe or disbelieve, after the verses reach them.

As for those who claim that Islam was spread by the sword, these are mere accusations and slander. Muslims in Mecca, before migrating to Medina, only performed prayers in secret, and they refused to perform them demonstratively before the infidels. This verse was revealed approximately three years after the migration, after the Muslims had gained real power and their numbers had increased. However, they were not permitted to use force against non-Muslims, either subtly or through violence. The wars waged by Muslims, both in the Arabian Peninsula and in other lands, such as Egypt, Persia, and so on, were merely acts of self-defense against attacks by infidels. Furthermore, these wars were waged to secure the spread of Islam, thus preventing the various acts of injustice by infidels who slandered and harassed Muslims for adhering to and practicing their religion, and so that infidels could respect personal freedom and the fundamental human rights of belief. In various regions controlled by Muslims, non-Muslims were given the right and freedom to choose whether to embrace Islam or remain in their religion. If they chose to remain in their original religion, they were required to pay the "jizyah," a tax in exchange for the protection afforded them by the Islamic government. Their safety was fully guaranteed, provided they refrained from actions hostile to Islam and its people.

This is clear evidence that Muslims do not use coercion and even respect religious freedom, even for minority groups within their territories. Conversely, we can see from historical evidence, both ancient and modern, how unfortunate the fate of Muslims is when they become a minority in a country. This verse further explains that whoever no longer believes in the Ṭāgūt, or worships idols or other objects, but instead believes in and worships Allah alone, has found a firm hold, like a strong rope that

will not break. True faith is faith that is believed in the heart, spoken with the tongue and accompanied by actions. That is why at the end of the verse, Allah says which means: "Allah is All-Hearing, All-Knowing". This means that Allah always hears what is said, and He always knows what is believed in the heart, and what the body members do. Allah will reward someone's deeds according to their respective faith, words and deeds.

Asbab al-Nuzul Verse on Harmony between Religious People

There are several versions that discuss Asbab An-Nuzul or the cause of the decline of the QS. Al-Hujuraar verse 13 includes; The first verse was revealed about Abu Hindun. This is what Abu Daud told in the AlMaraasil Book: Amr bin Uthman and Katsir bin Ubaid told us, both of them said: Baqiyah bil al-Walid told us, he said AzZuhri told us he said, "The Messenger of Allah ordered the Bani Bayadh to marry Abu Hindun to their circle." Then they asked the Messenger of Allah, '(Should) we marry off our children to our own slaves? Then Allah revealed verse 13 of Surah al-Hujurat.

Second, according to one opinion, the verse was revealed about Thabit Bin Qais bin Syamas and his words to people who did not give him a place: Son of Fulan," where the Prophet asked, "who said Fulan?" "I am, O Messenger of Allah. Then the Prophet said to him, "Look at the faces of those people." Thabit saw (their faces), then Rasulullah asked, "what do you see?" Thabit answered, "I saw white, black and red. Then the Prophet said, "Indeed you cannot surpass them with piety." So this verse came down to Thabit. Thirdly, Ibn Abbas said, "On the day of the conquest of the city of Mecca, the Prophet SAW ordered Bilal to climb the Kaaba and make the call to prayer. Atab bin Usaid bin Abi Allish, "praise be to Allah who took my father so that they did not see what happened today." Al-Harits bin Hisham said, "Muhammad did not find any mu'adzin other than this black crow." Suhail bin Amr said, "if Allah wills something, then Allah will change that something. Abu Sufyan said, "I will not say anything, because I am afraid that the Lord of the heavens will tell it (to Muhammad). The angel Gabriel then came to the Prophet Muhammad and told him what they had said to him. Then he called them and asked what they had said, and they admitted it. So Allah revealed this verse to forbid them from boasting about their lineage and wealth, and forbade them not to despise poor people. Because the measure for Allah is his piety. Because all humans come from Adab and Eve.

Interpretation of Surah al-Baqarah verse 256 concerning Tolerance and Harmony between Religious People

In the previous verse, Allah ordered his Messenger to continue carrying out his da'wah and not to pay attention to various kinds of requests from polytheists. The Prophet was told to be patient and forgiving. After that, Allah added another warning: And do not curse the gods they worship besides Allah, because they will curse Allah beyond measure without knowledge. In this verse, we warn all believers that the idols worshiped by ignorant people should not be cursed or insulted. It's better to just show sensibly how bad it is to worship idols. But don't curse or revile the idol. Because if the believers have started cursing or insulting and insulting their idols, it is a sign that our party has run out of reasons to make their actions worse.

The impact of railing against their idols will also be long-lasting. They will undoubtedly revile and curse what the believers worship, namely Allah. even though, as understood by people who worship idols, Allah still exists and is still One. They worship idols and say this is only an intermediary who will convey their requests to Allah. However, if because their hearts have been hurt because their idols are cursed without any further scientific consideration, they end up cursing Allah. Their hearts were hurt by the Muslims who cursed their idols, they retaliated by cursing Allah. in this way the situation will not get better, but will become more chaotic. If they curse Allah for avenging the curses of believers against their idols, surely the Muslims who curse them are not free from sin, because they were the ones who started it.

This verse shows that cursing because of a difference of opinion or stance does not show that the person doing it is knowledgeable. Muslims are bound by this strict prohibition. Especially if we are

faced with zending and Christian missions. Sometimes in carrying out their religious propaganda, they do not mind hurting the hearts of Muslims by calling the Prophet Muhammad a false prophet, a prophet of lust, a fierce war leader. Our hearts will surely hurt when we hear such words. In fact, if we respond by cursing the Prophet Isa al-Masih, we will leave Islam. Because even though they consider the Prophet Isa to be a god, for us he is one of the prophets and apostles whom we believe in and glorify. Responding to the Prophet Muhammad's insults by cursing the Prophet Isa is a big sin. Moreover, if we start cursing the Prophet Isa and then they respond by cursing the Prophet Muhammad, we will surely bear the sin twice, both of which are major sins.

If a Muslim adheres firmly to his religion, it is impossible for a quarrel to result in insults. The verse clearly indicates that such behavior arises only from a lack of knowledge. As the famous saying goes, "If the contents of the brain are not expressed, even though the mouth wants to speak, it is ultimately the contents of the intestines that are expressed."

Meanwhile, in the interpretation of Al-Misbah, the verses about tolerance are interpreted as referring to when the Prophet received revelation and was appointed leader of the community. Allah then gave guidance to the Muslims regarding the prohibition of cursing their gods, which Muslims might have done, driven by emotion when facing polytheists or by their own ignorance. This would have been impossible for the Prophet, whose character was so noble, therefore the wording of this verse is directed at Muslims. It reads: "And do not, O Muslims, insult those who are idols, like those they worship besides Allah, for if you insult them, the result will be that they insult Allah excessively or rashly, without thought and without knowledge." This prohibition on cursing also includes a prohibition on pointing out weaknesses in a viewpoint or belief, as long as it is expressed within one's own circle, or expressed in polite language or as a non-offensive question.

This verse prohibits cursing the beliefs of polytheists, because cursing does not serve the interests of religion. Islam comes to prove the truth, while cursing is only resorted to by the weak. On the other hand, cursing can also arouse antipathy toward the one who curses, so if it is done by a Muslim, the person being cursed will become even more distant. The verses of tolerance seem to indicate how the gods they worship are discussed in Islam in a polite and non-offensive manner, as polytheists believe that idols have reason and will.

The prohibition on cursing other gods and beliefs is a religious requirement, to maintain the sanctity of religions and to create a sense of security and harmonious relations between religious communities. This is because humans are easily provoked when their religion and beliefs are touched upon. This is human nature regardless of social position or level of knowledge. Because religion grows in the hearts of its adherents, while the heart is the center of emotions. Therefore, people can easily change their scientific opinions, but it is very difficult to change their beliefs even though evidence of erroneous beliefs has been presented to them.

This verse is used as one of the reasons to strengthen the opinion about what followers of the Malik school of thought call *sadd adz-dzari'ah*, namely prohibiting something that is sanctioned by religion so that something that is prohibited by religion does not arise. Or prevent all kinds of factors that can cause harm. At the very least, this verse can be used as a basis for the abolition of the obligation to *amar ma'ruf* and *abstain from evil* if there is fear of greater *madhorot* if the obligation is carried out²³.

Meanwhile, for example, in the Qur'an, *surah al-Mumtahanah* verses 8-9 are interpreted as a form of confirmation that Allah has not forbidden you, O followers of the Islamic religion, followers of the Prophet Muhammad. To do good, to socialize well, and to be fair and honest with other groups, whether they are Jews, Christians, or polytheists. The important thing to emphasize is that they do not fight you, are not hostile to you, or drive you from your homeland. In this way, differences of belief should be set aside in everyday interactions.

The word *Muqsithin* which we interpret as being fair, actually the meaning of *Qisthi* dance is broader than being fair. Because justice is specifically when we only punish, don't be unjust in making decisions so that the innocent are blamed. *Qisth* is broader, covering social life. Strictly speaking, if we are kind to our fellow Muslim neighbors, then we should be kind to our non-Muslim neighbors too. If

we deliver delicious food to our Muslim neighbors, then we should do qishth, that is, also deliver food to neighbors of other religions. Tafsir experts state that this verse is Muhkamah, meaning valid forever, not dimansukh. In all ages, we should act fairly and do good to people who are not hostile to us. Because this is true Islamic morality.

In verse nine, Allah strictly forbids making friends, being close friends, asking for help from people who are clearly hostile to, insulting and want to destroy Islam, want to expel or help expel, erode Islam by expelling you. At the end of verse 9, it is explained that if someone remains close to someone who is clearly hostile to Islam, it is a sign that the person who created this relationship is not steadfast in their faith and lacks passion in upholding their religion. It is the same as someone who claims to be Muslim but says, "For me, all religions are just ordinary, because they all have good goals." A person who says this clearly has no religion in their heart. If they claim to be Muslim, then their words do not correspond to reality. Because for a true Muslim, the true religion is Islam.

Implementing the Role of the FKUB in Achieving Interfaith Harmony in Bangkalan Regency

The concept of tolerance is not new. Numerous verses discuss the concept of tolerance, or what is commonly referred to in Islam as tasamukh, meaning kindness and giving generously or readily. As explained above, in Bangkalan Regency, verses on tolerance, or in the author's terminology, verses on interfaith harmony, have been well implemented. This is evident in the harmony of the Bangkalan community with groups of different faiths. As a region with a large Muslim population, to the author's knowledge, there have been no religious disputes in Bangkalan Regency.

Similarly, the Interfaith Harmony Forum (FKUB) in Bangkalan Regency affirms the author's findings. This is because FKUB stakeholders consistently adhere to the Quran as the primary source, supported by secondary sources, namely the Sunnah or Hadith, and, over time, by Ijtihâd. These three constitute the legal basis for the life of the Muslim community. Tolerance is a bridge amidst social diversity; its primary goal is to create harmony, peace, and mutual benefit among religious communities.

This is in line with Nur Cholis Majdid's explanation, explaining that every religion fundamentally contains the teaching of exclusivity, namely, claiming that one's own religion is the truest. Therefore, it is highly unethical for one religion to insult and criticize another. Especially in a pluralistic society, this will lead to hostility between neighbors and the surrounding community. From any perspective, such behavior is unethical. If it does occur, especially if we are the ones who cause it, we have failed as members of society. Islam came to prove the truth, while insults are only resorted to by the weak. Hamka also stated that such behavior only arises from a lack of knowledge. Because if someone insults or insults, it's a sign that they've run out of ideas for arguing. And someone with knowledge is someone who speaks politely and respects others.

In the context of tolerance, there are actually guidelines that require collective attention. According to Quraish Syihab 28, these guidelines are divided into four categories:

1. It's permissible to discuss them within one's own circle.
Discussing issues of other religions, specifically within the context of the essential truth of Islam and misconceptions about other religions, is a good thing and can strengthen our faith. However, it can be considered reprehensible and even lead to hostility if we discuss these issues by loudly exposing the errors of other religions in front of them.
2. Using polite language
Like the Islamic concept of *hablum minan-nas*, Muslims should cultivate the concept of harmony with all fellow human beings. In other words, Muslims must instill the concept of harmony in their hearts, because harmony prevents hostility, including toward non-Muslims.
3. If you ask, don't use offensive questions
As the hadith narrated by Imam Bukhari and Muslim Rasulullah SAW said which means "whoever believes in Allah and the Last Day, let him speak good things or be silent". It is clear that this hadith is a command to believers to say good words, not offensive words. If you can't

say something nice then just keep quiet instead of offending and hurting other people. So that social life in a pluralistic society will be comfortable and peaceful.

4. Must be based on religious benefits

In accordance with the previous statement, insulting other people will only lead to prosperity. If by berating and insulting will only cause hostility and evil, so this is clearly opposed in Islam.

In this case, Hamka also added that if you want to preach or talk about matters of deity, then do it in a reasonable way, not by insulting or criticizing. Quraish Syihab mentioned this in accordance with what the Maliki school of thought calls *sadd adzdzari'ah*, which means preventing all factors that can cause harm. This context also includes Indonesia, which is comprised of various differences, particularly in religious matters. Anything that fosters interfaith hostility and ultimately leads to division is prohibited in Islam.

Continuing in Surah Al-Mumtahanah, verses 8 and 9, Quraish Syihab explains that this verse serves to correct people's misunderstandings regarding the previous verses, which suggest that all non-Muslims must be treated with hostility. Therefore, Quraish Syihab uses this verse as a shield against these misunderstandings. This verse provides a detailed explanation of the proper social interaction between Muslims and non-Muslims. This also aligns with one of the objectives of his Tafsir Al-Misbah, which states that Quraish Syihab believes that society has numerous errors in understanding the verses of the Quran.

Islam is a religion of peace, and its rules are undoubtedly based on the interests of both religion and the community. Issues of national and religious divisions should be wary. We cannot practice our religion effectively if divisions persist within the community. Indonesia is a country where we worship, practice, and live. Everyone has their own religion and worship location, but a homeland is a gift from God. Therefore, we must safeguard His gift from all forms of threats and division. Likewise, Bangkalan Regency, known as the city of Dhikr and Sholawat (remembrance of God), must be carefully maintained. The Forum for Interfaith Harmony (FKUB) must foster a foundation of tolerance within the community by conducting various outreach programs that reach grassroots levels, ensuring that interfaith relations do not need to be a topic of discussion. Although the performance of the Bangkalan FKUB over the past few decades has shown positive results and reduced religious divisions in Bangkalan, it continues to be improved and maintained as a concrete step towards a Bangkalan civilization built on a foundation of tolerance, diversity, and peace.

4. CONCLUSION

Based on the description in the previous chapter, the author divides the conclusions of this study into two: First, the verses on interfaith harmony indicate that what God has determined regarding the essence of glory is the most appropriate, not what is contested by many humans, because God is All-Knowing and All-Aware. Therefore, humans should heed the instructions of the Creator of mankind, Who is All-Knowing and All-Aware, and who knows them and their well-being. Second, in Bangkalan Regency, the verses on tolerance, or in the terminology the author uses, verses on interfaith harmony, have been well implemented. This is evident in the harmony of the Bangkalan community with groups of different religions. As a region with a predominantly Muslim population, to the author's knowledge, there have never been any religious disputes in Bangkalan Regency. The Interfaith Harmony Forum (FKUB) in Bangkalan Regency confirms the author's findings. This is because FKUB stakeholders also always adhere to the principle of the Al-Quran as the main source, then supported by the second source, namely the Sunnah or Hadith, and also later in the development of the times supported by *Ijtihâd*.

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