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No: 402/Un.14/IV/TV-CP/09/2023

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1. Artikel.pdf

by

Submission date: 18-Sep-2023 01:43PM (UTC+0700)

Submission ID: 2169344693

File name: 1. Artikel.pdf (301.84K)

Word count: 5722

Character count: 30022

Contextualization of Hadith about Tolerance for Religious and Cultural Diversity

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DOI: 10.29240/alquds.v7i1.5744

Submitted: 2022-11-22 | Revised: 2023-03-27 | Accepted: 2023-04-30

Abstract. This study aims to understand the contextualization of hadith regarding tolerance to religious and cultural diversity with a focus on the meaning of the text, the historical context of tolerance at the time of the Prophet and the contextualization of hadiths. Data analysis was in the form of content analysis. It was found that first, there were six editorials of hadith tolerance using the word *samaha* which means compassion, generosity and is equated with the word patient. Second, the historical context of the prophet's tolerance attitude was recorded in building a pluralist society in the form of forgiveness, good prejudice, recognizing other religions and cooperate with each other. Third, the contextualization of the hadith that the basic concept of Islam in a pluralist society must be based on the principles of living in harmony, peace and prioritizing spirituality and humanity and ignoring group subjectivity. Departing from this finding, the universality of Islamic teachings is able to respond to the social reality of Indonesian society through religious tolerance in cultural and religious diversity.

Keywords: contextualization; hadith; tolerance

Introduction.

Indonesian society is a pluralist society in which it consists of many tribes, cultures and religions, thus making Indonesia rich with a diversity of religions, cultures and customs, behavior and the like. Meanwhile, religion originates from belief in God which is under his messenger so that it gives birth to a teaching about divinity so that thinking and behaving are based on divine values.

Bearing in mind, in a plural society there are many cultural and religious differences so that the negative impact has the potential to become a threat of national division even though the positive impact through national identity can become a unifier. So that those with different identities are considered not the group. Religion in this case is an identity that is accepted by humans from birth so that it has fundamental values in religious individuals so that it is recorded in history that Indonesia has experienced ethnic and religious conflicts as a result of a lack of tolerance among members of society. Although, the spirit of tolerance was built by the founding fathers of the nation through the motto *Bhinneka Tunggal Ika*, which means that although there are different ethnicities, cultures and religions, they are still one under the auspices of the Indonesian nation. as part of religious and cultural understanding so that from here the sense of tolerance gets stronger.

Adherents of Islam are the majority in Indonesia. The source of his teachings teaches universal values in human life, teaches a balanced life so that a harmonious and peaceful life is realized without turmoil and conflict that has nuances of race, religion, ethnicity and social community.¹ On the other hand, some of the texts of Islamic teachings are also partially dominant, originating from hadith texts such as claims of infidels, hypocrites, shirk and the like for adherents

¹Walter H Capps, *The Making of a Discipline* (Minnesota: Fortress Press, 1995), 45.

of other religions of different religions. This is because the meaning of pure hadith is taken from the socio-political narratives and Arab culture of the time.

One case that often arises is tolerance in respecting other people's religious and cultural celebrations in the form of Chinese New Year celebrations. This sentiment arose when a celebration featured a dragon and *tatung parade*. Performing certain rituals in public spaces. For Muslims, this is considered disturbing and shirk behavior, but for the Chinese ethnicity, this is not only a religious ritual but also a cultural festival.

Departing from this, we need the concept of religious understanding, which in Islam requires a textual understanding of hadith, not purely written in the meaning of the text because there are some texts whose context is different but the meaning is partial. which is in line with the principle of the example of the prophet and the universality of human values as the basic essence of Islamic teachings. Having a tolerant attitude towards others as a reflection of the soul of a Muslim that can bring harmony to life among mankind.²The principle of tolerance is based on social practices taught by the prophet. For this reason, in this discussion it is deemed necessary to raise the theme of the contextualization of hadith regarding tolerance to religious and cultural diversity.

Previous studies with similar discussions contained four themes consisting of three discussions in the form of contextualizing hadiths about religion, national culture and the global era. Then, a discussion of the interpretation of verses about the meaning of tolerance.

First, a study of hadith by Nawir Yuslem,³ offers the contextualization of hadith in religious practice in global society through the *asbabwurunud* approach. Interpreting the hadith regarding the prohibition of women being leaders and the power of women in marriage with findings that contextualization of the prohibition is temporal and permissible when one has the ability. Meanwhile, in the area of marriage when women become more independent they can reduce the dominance of patriarchal culture. Alfatih Suryadilaga,⁴ offers re-actualization and contextualization of hadith through a historical approach and the meaning of hadith in national and cultural life. The hadiths regarding the prohibition on boasting of offspring, the prohibition on criticizing, discriminatory marriages, the behavior of defecating with the finding that all of the hadith texts are local according to jahiliyah culture. global through ⁵*Ijtima'i* analysis approach. The hadiths discussed about restraining emotions, glorifying guests, glorifying neighbors, prohibiting conflict, giving is more noble than receiving, individual prohibitions, throwing thorns on the road, not being a burden to others, reconciling warring groups with the finding that all the meanings of this hadith are the prophet's orders to realizing a harmonious, peaceful and prosperous global life both individually, as an organization and as a nation as a positive social behavior.

Second, an interpretation study by Sofia Aulia ZakiyatunNisa,⁶ offers the concept of tolerance in Diversity with a focus on the Interpretation of the Ministry of Religion *Website*, namely sura 49 paragraph 13 concerning the consistency of the tolerance narrative echoed by the Ministry of Religion of the Republic of Indonesia with the finding that the meaning of tolerance according to the Ministry of Religion's version is knowing each other, helping each other and working

²Ahmad Azhar Basyir, *Refleksi Atas Persoalan Keislaman*, iv ed. (Bandung: Mizan, 1996), 233.

³Yuslem Nawir, "Kontekstualisasi Hadis Dalam Praktek Keagamaan Masyarakat Global," *Analytica Islamica* 3, no. 2 (2014): 193–207.

⁴Alfatih Suryadilaga Muhammad, "Kontekstualisasi Hadis Dalam Kehidupan Berbangsa Dan Berbudaya," *Kalam*, 06 / 2017, 11, no. 1 (2017): 215–34, <http://dx.doi.org/10.24042/klm.v11i1.904>.

⁵Muhamad Nurudin, "Signifikansi Pemahaman Kontekstual Pada Era Global (Analisis Ijmali)," *Studi Hadis* 2, no. 2 (2016): 225–40.

⁶Zakiyatun Nisa Sofia Aulia, "Konsep Toleransi Dalam Keberagaman: Analisis Atas Penafsiran Q 49: 13 Dalam Website al-Qur'an Dan Tafsir Kemenag," *Contemporary Quran* 1, no. 1 (06 2021): 40–50, <https://doi.org/10.14421/cq.2021.0101-05>.

together. between one another despite different races, ethnicities, cultures and religions as a message of tolerance in Indonesia's diversity in the modern era.

Based on the previous studies above, it shows that the material raised is in the form of religious, cultured and state behavior in a global society which in nature describes the social reality of the Prophet's time but has not specifically touched on Islamic understanding in the fundamental area of the value of tolerance in dealing with cultural and religious diversity. In addition, the hadith texts used tend to have local-temporal meanings which are then contextualized so that in the understanding of hadith it is difficult to find keywords from the hadith texts as the essence of understanding.

Departing from this, it is deemed necessary to present a textual discussion of hadith by contextualizing it in the life of a plural understanding society on the theme of tolerance for cultural and religious diversity by using the editorial text of hadith, especially on certain keywords whose meaning is universal about the concept of tolerance so that the key to the editorial text of hadith as the essence of understanding can be found.

This material is also something important because a person's behavior that comes from culture and religion will give birth to a belief that is considered fundamental and true. In practice, this behavior often occurs in conflict in the life of a pluralist society, giving rise to discriminatory attitudes and mutual suspicion. This condition certainly has the potential to undermine inter-religious tolerance. of the spirit of tolerance in cultural and religious diversity.

The discussion methodology is in the form of literature study. Primary data sources are in the form of hadith texts contained in *al-sittab poles*. Meanwhile, secondary data is in the form of several literatures related to contextualization and understanding of hadith according to the needs of the discussion. The approach used to provide an understanding of hadith texts uses the hermeneutic perspective of Syuhudi Ismail. Data analysis uses content analysis by looking for the meaning of certain words whose meaning is commensurate with the meaning of the word tolerance which is contained in the hadith text according to the theme of the discussion. Furthermore, this meaning is textualized in the present as the essence of understanding the text.

The concept of understanding hadith texts according to Syuhudi Ismail consists of three characteristics, namely local-temporal and universal. The meaning of texts that are universal means that the meaning applies throughout the ages known as textual. In addition, there are some hadith texts that are local, meaning that the text only applies to the time of the prophet. Meanwhile, temporality applies according to the circumstances of the context. For him the indicators contained in the text are in the form of textual and contextual meanings based on aspects of language and the position of the Prophet himself in Islam.⁷ Meanwhile, hermeneutics according to Fazlur Rahman is a methodological reconstruction effort with the aim of understanding and interpreting ancient texts.⁸

Discussion

Hadith Texts on Tolerance

The word tolerance comes from the Latin word *tolerare* which is then translated into English with the meaning of *tolerance* which means allowing or introducing and the meaning of the terminology is recognizing and respecting the beliefs or actions of other people without having to

⁷Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual; Telaah Ma'ani al-Hadis Tentang Ajaran Islam Yang Universal, Temporal, Dan Lokal*, 1st ed. (Jakarta: Bulan Bintang, 1994), 27.

⁸Fazlur Rahman, *Islamic Methodology in History* (Karachi: Central Institute of Islamic Research, 1965), 4.

agree with them.⁹The use of the word tolerance is general, touching all aspects of human life such as politics, economics, socio-culture and so on. When viewed from some of the definitions of tolerance above, it is understood that tolerance is closely related to differences in beliefs and schools that point to religious sentiments, therefore the term tolerance is always equated with understanding religious tolerance¹⁰.

The meaning of tolerance in Indonesian is interpreted as an attitude of respect, allowing, allowing from an opinion, view, belief, habit, behavior and so on or otherwise contrary to one's own convictions such as religion, ideology. The attitude of tolerance as mentioned above is very important to be owned and developed by all adherents of religion because only with that attitude can harmony between religious communities be developed. Abdullah divides the concept of tolerance into two kinds of interpretations, namely the claim that tolerance only requires other parties to adapt or adjust and the claim that tolerance requires more than that, namely requiring assistance, improvement and development.

When the term tolerance is matched with the Arabic word, there is the word *tasamub* which means feasibility or convenience.¹¹In al-Munawwir's dictionary, the word *tasamub* has something in common with the word *sabil*, which means generous. Meanwhile, the word *tasamub* is interpreted as *tasabil*, which means making things easier.¹²So, the equivalent words tolerance and *tasamub* can be terms of reference in the context of relations between two parties that are ideologically and conceptually different. Although the terms *tasamub* and tolerance differ substantively and terminologically, this can be used in religious, socio-cultural and political contexts as the implication of cultural mixing that is unavoidable today.

Based on the linguistic understanding above, the word *tasamub* is appropriate to bridge the word tolerance to show the meaning of generosity and convenience from both parties on the basis of mutual understanding.¹³The term is always used in a reciprocal form. Thus tolerance in Islam can be interpreted by building an attitude of mutual respect, mutual respect for one another.

Hadith texts that have a meaning commensurate with the meaning of tolerance use the word *tasamub* through searching in the standard hadith source books found in *the Pole Tis'ab* consisting of *Sabih Bukhari*, *Sabih Muslim*, *Sunan at-Turm u zi*, *Sunan al-Nas a'i*, *Sunan Abu Dawud*, *Sunan Ibnu Majah*, *Sunan Ahmad*, *Muwatha Malik* and *Sunan ad-Dar i mi*. This hadith text search uses a hadith computerized program using the keywords *sama ha ba hab*, *Samban* and *sambah*.

First, the hadith text with the *samabah* pronunciation, consists of the book of Musnad Ahmad bin Hanbal in the history of 'Amru bin 'Abasah, namely:

حَدَّثَنَا ابْنُ مُمَيَّرٍ حَدَّثَنَا حَجَّاجٌ يَعْنِي ابْنَ دِينَارٍ عَنْ مُحَمَّدِ بْنِ ذَكْوَانَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ عَمْرِو بْنِ عَبْسَى اللَّهِ عَ كَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ مَنْ تَبِعَكَ عَلَى هَذَا الْأَمْرِ قَالَ حُرٌّ وَعَبْدٌ قُلْتُ مَا الْإِسْلَامُ قَالَ طَيْبُ الْكَلَامِ

⁹Webster's New, "Twentieth Century Dictionary of English Language" (Umabredge 2nd: William Corlinds Publisher Inc, n.d.), 1919.

¹⁰Emha Ainun Nadjib, "Dialog Antra Agama Dalam Batas-Batasnya," in *Dialog Kritik Dan Identitas Agama* (Yogyakarta: Dian Interfidei, n.d.), 158.

¹¹Abu Husain Ahmad Ibn Faris ibn Zakariya, *Mu'jam Maqayis al-Lughat*, iii ed. (Musthafa al-Babiy al-Halabiy, 1391), 65.

¹²Ahmad Warson al-Munawwir, *Kamus Terlengkap Arab Indonesia*, xiv ed. (Surabaya: Pustaka Progressif, 1987), 657.

¹³Shadiliy Hasan and John M Echols, *An English-Indonesia Dictionary - Kamus Inggris Indonesia*, xxiii ed. (Jakarta: Gramedia Pustaka Utama, 1996), 595.

وَإِطْعَامِ الطَّعَامِ قُلْتُ مَا الْإِيمَانُ قَالَ الصَّبْرُ وَالسَّمَاخَةُ قَالَ قُلْتُ أَيُّ الْإِسْلَامِ أَفْضَلُ قَالَ مَنْ سَلِمَ الِ مُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.¹⁴

Have told us Ibn Numair has told us about Hajaj namely Ibn Dinar from Mubammad bin Dzakarwan from Syabri bin Hansyab from Amru bin 'Abasab said I met the Messenger of Allah and I said to the Messenger of Allah who followed you on this order. He said: freedom and slaves I said what is Islam he answered what you said is true, feed. I said what is Islam, he answered patiently and compassionately. I asked again what the best Muslim was like. He replied that Muslims protect other Muslims from their words and actions.

Musnad Ahmad bin Hanbal's book in the history of Umayyah, namely:

حَدَّثَنَا حَسَنٌ حَدَّثَنَا ابْنُ لَبِيَّةٍ حَدَّثَنَا الْحَارِثُ بْنُ يَزِيدَ عَنْ عَلِيِّ بْنِ رَبَاحٍ أَنَّهُ سَمِعَ جُنَادَةَ بْنَ أَبِي أُمَيَّةَ يَقُولُ سَمِعْتُ عُبَادَةَ بْنَ الصَّامِتِ يَقُولُ إِنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا نَبِيَّ اللَّهِ أَيُّ الْعَمَلِ أَفْضَلُ قَالَ الْإِيمَانُ بِاللَّهِ وَتَصَدِيقُ بِهِ وَجَهَادٌ فِي سَبِيلِهِ قَالَ أُرِيدُ أَهْوَنَ مِنْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ السَّمَاخَةُ وَالصَّبْرُ قَالَ أُرِيدُ أَهْوَنَ مِنْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لَا تَتَّهَمُوا اللَّهَ تَبَارَكَ وَتَعَالَى فِي شَيْءٍ قَضَى لَكُمْ بِهِ¹⁵

Hasan told us Hasan had told Ibn Labi'ab had told al-Harith bin Yazid from 'Ali bin Rabab that he heard AbiUmayyah say that I heard 'Ubadah bin Shamad said actually a man came to the prophet and said O prophet what did you do? the most glorious. He replied: believe in Allah, justify it and strive in the way of Allah. He said again: I want less than that, O Messenger of Allah. He replied: compassion and patience. He said again: I want less than that, O Messenger of Allah. He replied, don't belittle Allah for everything that He has decided for you.

Musnad Ahmad bin Hanbal's book in the history of Ibn 'Umar, namely:

حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنِي أَبِي حَدَّثَنَا حَبِيبُ يَعْنِي الْمُعَلِّمَ عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ رَجُلٌ الْجَنَّةَ بِسَمَاحَتِهِ قَاضِيًا وَمُتَقَاضِيًا¹⁶.

Has told us Abdu Shamad has told my father has told Habib namely al-Mu'allim from Amru bin Syu'aib from his father from Abdullab bin Amrin said, said the Messenger of Allah: a man has entered heaven with great affection namely a judge by his decision.

Second, the hadith texts with the pronunciation of *Samban* and *Samba*, consist of the book of Sunan Ibnu Majah in Jabir's narration, namely:

حَدَّثَنَا عَمْرٍو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارِ الْحِمَاصِيِّ حَدَّثَنَا أَبِي حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ مُطَرِّفٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَمَ اللَّهُ عَبْدًا سَمَحًا إِذَا بَاعَ سَمَحًا إِذَا اشْتَرَى سَمَحًا¹⁷.

Have told us Amru bin Uthman bin Sa'id bin Katsir bin Dinar al-Hamsyi have told us my father has told us Abu Gbassan Muhammad bin Mutharrif from Mubammad bin al-Mukandar from Jabir bin Abdillab said: said the Prophet may Allah bestows for his generous servant (tolerant), if he sells kindly, if he buys kindly.

¹⁴Ahmad Hanbal, *Musnad Imam Ahmad Ibn Hanbal*, 1st ed., vol. 2 (Bairut: Dar al-Kutub, 1994), 1423.

¹⁵Hanbal, 2:1683.

¹⁶Hanbal, 2:282.

¹⁷Ibnu Majah, *Sunan Ibn Majah*, 1st ed. (Riyadh: Dar as-Salam, 1999), 315.

The book of Sunan Timidzi in the history of Abu Hurairah, namely:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا إِسْحَقُ بْنُ سَلِيمَانَ الرَّازِيَّ عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ عَنْ يُونُسَ عَنِ الْحُسَيْنِ عَنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يُحِبُّ سَمَّحَ الْبَيْعِ سَمَّحَ الشِّرَاءِ سَمَّحَ الْقَضَاءِ¹⁸.

Having told us Abu Kuraib had told us Isbaq bin Sulaimanar-Razi from Mughirah bin Muslim from Yunus from al-Hasan from AbiHurairah that the Messenger of Allah once said: Verily Allah loves sellers who are tolerant (generous), sellers who are tolerant (generous) and tolerant judges (generous).

Third, the text of the hadith with the pronunciation of *sambab*, consists of the book of Ahmad bin Hanbal in the history of Ibn 'Abbas, namely:

حَدَّثَنِي يَزِيدُ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ¹⁹.

Having told me Yazid said he had told us Muhammad bin Isbaq from Dawud bin al-Hushain from Ikrimah from Ibn 'Abbas said to the Messenger of Allah said what ethics do those who love Allah say Huz'aifab is a person who is tolerant (generous).

Contextualization of Hadith about Tolerance

Hadith texts that use the words *samahab*, *samban* and *sambab*, some of the hadith texts are accompanied by the word *shabar* (underline). It contains the meaning of patience, compassion and generosity whose understanding is commensurate with the meaning of tolerance. In this context the prophet was asked by someone about the goodness of a Muslim, the most deed begins with Allah. The virtue of this attitude of tolerance is always directly related to patience. Likewise with the hadith text which implies the tolerance attitude of judges in terminating legal cases and the following hadith texts show a close relationship between *tasamub* or tolerance with that patience.

The meaning of the hadith text using the *masdar* form of *samba* implies that God gives grace to a servant who is tolerant in buying and selling and in deciding a case. All the meaning of the contents of this hadith is that someone who practices a tolerant attitude in buying and selling, deciding legal cases, Allah will put him into heaven. In the editorial of the following hadith, it means that the servant who is most favored in the sight of Allah is the servant who buys and sells with full tolerance, if he offers to be tolerant and if he decides to be tolerant.

Based on all the editorials of the hadith above, the meaning of *tasamub* (tolerance) is mostly associated with trade, judges, freeing slaves, both as sellers and as buyers who provide tolerance or convenience to buyers or those who have debts due to the buying and selling process. Furthermore, to read about the concept of universal tolerance of the prophet such as tolerance in religious differences and the human side even for non-Muslims as explained in the Sunnah of the Prophet. Therefore, the principles of tolerance in the Prophet's Hadith can be classified based on the practice that the Prophet had shown towards his companions, towards the people of Medina and even towards adherents of other religions besides Islam. Muslims with the Jews of Medina at that time.

Portrait of the Prophet's Tolerance

The prophet's tolerant attitude that occurred at that time can be detected from several events regarding the policies carried out by the prophet in the form of a tolerant attitude towards opponents in war. The prophet's tolerant attitude towards Islamic society and the prophet's tolerant attitude in the political map of Muslims at that time.

¹⁸Tirmizi, *Al-Jami at-Tirmidzi* (Riyadh: Dar as-Salam, n.d.), 320.

¹⁹Hanbal, *Musnad Imam Ahmad Ibn Hanbal*, 2:1723.

First, the politics of the tolerance of the prophet when forming an Islamic society after Fathul Makkah. Starting from the defeat, the Jews gained the sympathy of the Arab community so that most Arab people converted to Islam. Islam with the intent to vilify Muslims and undermine Islam from within by throwing up a lot of debate about religious teachings.²⁰ From this, it can be seen that the Prophet's tolerant attitude showed that the Prophet himself did not show hostility towards the Jews, even the Prophet put forward the realization of peace and harmony in Islamic society, including the Jews.

This is stated in the agreement made by the prophet with the Jews that the Jews are guaranteed good treatment, guaranteed the safety of their lives and property and freedom to practice their religion as stated in the Medina Charter, namely that Jews who follow us are entitled to help and equality without any persecution. and none to help their enemies.²¹ Furthermore, the Prophet succeeded in building a pluralist society that could coexist with adherents of different religions and beliefs. This is the reality shown by the Prophet in the form of religious tolerance at that time,²² so that the figure of the Prophet Muhammad as a religious and community leader made Islamic teachings the unifying religion so that society was in a harmonious social reality and succeeded in achieving the highest social integrity, so that Islam was easily spread throughout the Arab region. Byzantine and Persian.²³

Tolerant attitude with prejudice towards people who want to harm him, as reflected when there were Jews in Medina who could not be trusted and had a bad character and had compromised to kill the Prophet and joined forces with polytheists to fight and destroy the Prophet's defenses. continue to treat him well, speak gently and treat enemies with affection so that the prophet's tolerant attitude becomes an example for the enemy.

Another incident, experienced by 'Aisyah when facing a group of Jews visiting the prophet by denouncing the destruction and death of 'Aisha. Then 'Aisyah replied with the same sentence so that the prophet said to Aisyah to be patient and keep emotions in check. Furthermore, the prophet's tolerant attitude towards the Jews who were passing by the prophet carrying a body in a corpse casket then the prophet stood up to respect the corpse for humanitarian reasons. The attitude of the prophet towards people who want to hurt him and his friends, but the prophet prays for the person well.

Third, the attitude of the Prophet's tolerance in politics, in dealing with prisoners in the Badr War when he was brought to Medina and presented to the Prophet, the Prophet warned his companions that these prisoners be treated well.²⁴ Because some of the friends wanted the captives to be killed and/or asked for ransom, but in the end the prophet agreed with his friends to release the captives for ransom, even one of them, Abu Azza, was released without ransom because he promised not to fight Muslims, but even though after that he broke his promise and killed in the Battle of Uhud.²⁵

The Prophet's diplomatic relations with the kings who were willing to accept the Prophet's call to convert to Islam such as the Muqawqis in Egypt received the Prophet's envoys well with all respects and even sent gifts to the Prophet even though the Muqawqis themselves did not convert

²⁰W. Montgomeri Watt, *Islam and The Integration of Society* (London: Routledge & Kegan Paul Ltd, 1971), 223.

²¹Ibnu Hisyam, *Sirat Al-Nabiy Sallallahu Alaibi Wasallam*, vol. ii (Kairo: Dar Fikri, n.d.), 121.

²²Joachim Wach, *Sociology of Religion* (London: The University of Chicago Press Ltd, 1971), 36.

²³Watt, *Islam and The Integration of Society*, 5.

²⁴Ali Audah, *Sejarah Hidup Muhammad*, xvii ed. (Jakarta: Pustaka Litera Antar Nusa, 1994), 264.

²⁵Zein Hasan Muhammad, *Hubungan Internasional Dalam Islam* (Jakarta: Bulan Bintang, 1973), 265.

to Islam.²⁶ King Najasy of Abyssinia accepted the prophet's letter calling for conversion to Islam and this also sent a letter to the Prophet so that the Muslims in Abyssinia were returned to Medina.²⁷

The Prophet's tolerance towards the Quraysh infidels was shown by promoting peace towards several religious communities, ethnicities and races in Medina and outside Medina even towards non-Muslims even though the Prophet still invited them to be jointly responsible in protecting the city of Medina. Another social event that was driven by a spirit of tolerance was the agreement on the Hudaibiyah agreement, namely when the prophet wanted to perform the pilgrimage but was always blocked by polytheists.²⁸

The position of Muslims in the Hudaibiyah agreement even though it was disadvantaged but behind that, gave advantages in the development of Islam. The prophet's tolerant attitude in accepting agreements was based on a policy that prioritized patience because the prophet did not want bloodshed to occur, based on Allah's instructions as mentioned in surah al-Nahl verses 126-128) that war is carried out in order to restore security and order so that people can live in peace and quiet. then to uphold law and justice so that all people can obtain legal protection and equal rights.²⁹

According to Abu Zahrah that war in Islam is to fend off attacks, safeguard da'wah and prevent oppression because of religion. Islam justifies war after visible signs of slander or attacks actually occur. If war is inevitable, then a commander must first offers several options to the enemy, namely converting to Islam, entering into an agreement not to disturb the Muslims and the final way is to fight.³⁰

Based on the explanation of the hadith above, it is accompanied by a portrait of the tolerance of the Prophet's attitude in his time. When brought to the present, it can be taken in the Indonesian context in the form of forgiveness, gentleness, good prejudice with people of different beliefs, working together in building society.

Tolerance in Cultural and Religious Diversity

The spirit of tolerance will disappear and conversely, subjectivity between groups will increase when there is tension between groups of different cultures and religions. This happens often appears in the social reality of social life in Indonesia, especially at the moment of religious celebrations. Like the *Cap Go Meh* celebration for the Chinese, especially when the *Tatung* and Dragon processions are displayed in public spaces, of course for other people this behavior can be considered negative because it is not in accordance with their culture and beliefs. On the other hand, for the Chinese ethnicity, apart from being a religious ritual, this is also part of a cultural festival. In addition, at the moment of Christmas celebrations for Christians, even though there are a small number of Muslims who oppose saying Merry Christmas which is considered part of religious celebrations, of course this can weaken the spirit of tolerance between religious communities.

The attitude of tolerance in cultural and religious diversity in Indonesian society can refer to the example shown by the prophet in building an Islamic society where the position of Muslims at that time was the majority and ruling group so that it was recorded in history that Muslims could live side by side with different ethnicities and religions, especially among Muslims. with Jews and some adherents of other religions. Departing from hadith texts about tolerance to contextualize the prophet's exemplary figure in human relations in social life.

²⁶Audah, *Sejarah Hidup Muhammad*, 429.

²⁷Muhammad, *Hubungan Internasional Dalam Islam*, 429.

²⁸Ahmad Ibrahim as-Syarif, *Dawlat Al-Rasul Fi al-Madinah* (Kuwait: Dar al-Bayan, 1972), 245.

²⁹Anas Siddik, *Nabi Muhammad SAW Sebagai Pemimpin Militer* (Jakarta: Bumi Aksara, 1991), 19.

³⁰Muhammad, *Hubungan Internasional Dalam Islam*, 19.

First, forgiveness and acknowledging different religions. Departing from the spirit of tolerance as part of the vision of *aqidah*, even though there are internal differences in humanity, both in terms of ethnicity, skin color, language, customs, culture, language and religion and so on, this is a *sunnatullah* which has become God's decree so that Muslims should actively fight for this vision. tolerance in a plural society. Even though Islam already has a pluralist concept, this does not mean that propagators of religions such as priests and so on stop spreading their respective religions.³¹

Second, be tolerant to have good prejudice against people of different religions. This behavior refers to the events that the prophet did to his neighbors which he always glorified his neighbors.³²In matters of social life and neighbors.

Third, a tolerant attitude in working together to build a pluralist society that is mutually open and mutually helpful in all aspects of life with the aim of building food security and shared prosperity in a pluralist society. Meanwhile, the legal-political aspect aims to build mutual resilience and justice in a pluralist society.

Conclusion

Based on the description above, it answers the focus of the discussion so that there are findings of an understanding of the concept of tolerance in Islamic teachings in accordance with human values and exemplary teachings taught by the prophet.

First, there are six editorials of hadith texts about tolerance which have the same equivalent word, namely the word *samahab* which means affection, generosity and is always paired with the word patience. other religions and cooperate with each other. Third, the contextualization of the hadith that the basic concept of Islam in a pluralist society must be based on the principle of living in harmony and peace and prioritizing the spirituality of humanity and ignoring group subjectivity.

Departing from the findings showing that the contribution of the universality of Islamic teachings is able to respond to the social reality of Indonesian society through an attitude of religious tolerance in cultural and religious diversity.

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³¹Damas Taufik, *Doktrin Pluralisme Dalam Al-Qur'an*, 1st ed. (Bekasi: Menara, 2006), 38.

³²Al-Kirmani, *Shahih Bukhari Bi Syarhi Al-Kirmani*, 8th ed., vol. 4 (Dar Fikri, n.d.), 5559.

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