



Interreligious Communication Perspective of the Qur'an Surah Al-Hujurat Verse 13

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Abstract

This research discusses the concept of interreligious communication in the context of the Qur'an, focusing on Surah Al-Hujurat Verse 13. This Surah teaches the basic principles of human relations, which emphasize the importance of tolerance and respect for differences in race, culture, and belief. This research uses qualitative analysis and literature review methods to analyze the data and find conclusions. Tolerance means respecting, allowing, and freeing others to behave and act in a way that is consistent with their rights, as long as it does not harm or infringe upon the rights of others. The results show that Surah Al-Hujurat Verse 13 contains teachings that support values and principles relevant to the vision of society which prioritizes diversity, inclusiveness, morality, and collaboration in creating a harmonious and sustainable society. Religious moderation in the context of society can play an important role in maintaining social harmony and contributing to the creation of a more harmonious society.

Keywords: Interreligious Communication, Al-Quran, Tolerance.

Abstrak

Penelitian ini membahas tentang konsep komunikasi interreligius dalam konteks Al-Qur'an, dengan fokus pada Surat Al-Hujurat Ayat 13. Surat ini mengajarkan prinsip dasar hubungan antar sesama manusia, yang menekankan pentingnya toleransi dan hormat terhadap perbedaan ras, budaya, dan keyakinan. Penelitian ini menggunakan analisis kualitatif dan metode kajian pustaka untuk menganalisis data dan menemukan kesimpulan. Toleransi lahir karena adanya perbedaan di masyarakat yang disikapi dengan bijak. Toleransi berarti menghargai, membebaskan orang lain untuk bersikap dan berperilaku yang seharusnya sesuai dengan hak-haknya asalkan tidak merusak dan menghempas hak orang lain. Hasil penelitian menunjukkan bahwa Surat Al-Hujurat Ayat 13 memuat ajaran yang mendukung nilai-nilai dan prinsip-prinsip yang relevan dengan visi masyarakat yang mengutamakan keragaman, inklusivitas, moralitas, dan kolaborasi dalam menciptakan masyarakat yang harmonis dan berkelanjutan. Moderasi beragama dalam konteks masyarakat dapat berperan penting dalam memelihara harmoni sosial dan berkontribusi pada terciptanya masyarakat yang lebih harmonis.

Kata Kunci: Komunikasi Interreligius, Al-Qur'an, Toleransi.

Introduction

Interreligious communication has become a very relevant topic in an increasingly diverse global era. In this

context, Surah Al-Hujurat Verse 13 in the Qur'an is one of the most important references in understanding the principles of religious moderation and diversity. This

verse highlights the importance of respecting differences in cultures, tribes, and beliefs as an important capital in intercultural interactions.

According to a report by the Ministry of Religious Affairs, Indonesia has experienced a decline in the level of tolerance in recent years. This is agreed by various international institutions that also see similar trends. According to the world's view, the government's failure to ensure equality between religious communities is considered the biggest obstacle in increasing tolerance. According to the report of the Religious Harmony Index (KUB), the level of tolerance between religious communities in Indonesia has increased. The KUB Index, which was first issued by the Ministry of Religious Affairs (Kemenag) in 2015, reached 75.35 on a scale of 0-100. In the following year, the index increased slightly to 75.47. Although in 2019, Indonesia's achievements have increased, the KUB index had decreased to around 70 points in 2018.

Conflicts between religions occur due to differences in the understanding of the teachings of one's own religion and the teachings of other religions. These differences in culture and understanding can result in intolerance. Huntington argues that the main conflict in religion is not due to ideological and economic differences, but because of cultural and civilizational differences.(Chairun Nisak & Rohmah, 2023) In addition, conflicts can also occur due to poor communication problems and political interests that are defended in the name of religion. Therefore, a common awareness is needed to overcome conflicts in an inclusive and dialogical way.(Abdul Rahmat, 2015)

Tolerance is born because of differences in society that are addressed

wisely. Tolerance means respecting, freeing others to behave and behave in accordance with their rights as long as they do not damage and blow away the rights of others.(Arlina et al., 2023) Tolerance has also been regulated and exemplified by many organizations and religions in the world. It is intended to keep life safe and peaceful. Islam also regulates how to exercise tolerance towards others, as stated in the Quran, Hadith and the behavior of the Prophet. Religious freedom, humanity and moderation are the three basic concepts of tolerance in Islam.(Rosyidi, 2019) And this concept should be implemented in people's lives so that a safe and peaceful life is created in accordance with the ideal of tolerance.

This study discusses the analysis of the concept of interreligious communication in the context of society by using the analysis of Surah Al-Hujurat Verse 13 in the Qur'an as a foundation. Society 5.0 refers to an era in which information and communication technology significantly changes social, economic, and cultural dynamics. In this context, it is important to understand how religious values, particularly in Islam, can be applied appropriately and relevantly. This research also discusses the ethics of communication in the Qur'an and how these principles can be applied in cultural and religious diversity. Thus, this research hopes to contribute to a deeper understanding of the importance of religious moderation and diversity in an increasingly diverse global society.

In this case, the researcher uses the main source in this study is the verse of interreligious communication in surah al-Hujurat (49) verse 13 which reads:

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

Means:

"O man! Truly, We have created you from a man and a woman, and We have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Knowledgeable."

In maintaining the bond of brotherhood, Islam teaches the concept of reconciliatory communication to strengthen ties between Muslims, as well as teach peace and avoid problems that can damage brotherhood. In short, the Qur'an emphasizes the importance of peace in all aspects of life, in order to create a life full of peace and harmony within the framework of brotherhood.(Arifin, 2015)

Therefore, tolerance is needed for the people to be inclusive through communication and attitude. How to communicate and behave in a non-offensive manner makes tolerance well implicated. Inter-religious communication is very important to maintain tolerance in Indonesia. This inter-religious communication needs to be carried out and maintained properly so that life becomes harmonious and does not lead to misunderstandings between one religion and another.

There are several previous studies that discuss interreligious communication in Islam, including the work of Ela Indah, et al., entitled *Interreligious Communication: An Analysis of the Tafsir of QS. Al-Anam Verse 108* in the 2023 Ushuluddin Studio Science Journal and Philosophy. The results of this study explain that good communication with good ethics with others and with people of different faiths, surah al-Anam verse 108 gives advice to Muslims not to insult God and the teachings of other

religions even if they are emotional or feel disturbed. Not only in the case of idols but also in other religions, it is better to communicate in a good and polite way so that good relations can be established between religious people.(Rahman, 2022)

Asriadi's next research entitled *Interlation Communication Between Religious Communities in the Life of a Plural Society*, in the 2022 Al-Munzir Journal. The results of this study explain that to be able to face the challenges of pluralism, a plural understanding of religion is needed, each religion should be assessed as intact traditions and not as a specific religious phenomenon. Differences in religious traditions should be considered as Equally-Productive in transforming people from self-centredness to reality-centredness.(Fahrudin et al., 2021)

From several studies relevant to the theme raised, it discusses the general overview of the perspective tolerance of the Qur'an which is reviewed using several tafsir books such as Tafsir al-Qurthubi and Tafsir al-Karim al-Rahman. Meanwhile, the researcher focuses on studying Q.S. al-Hujurat (49) verse 13 to explain more deeply the content of understanding between religious people, dialogue, and tolerance in the verse.

The theoretical basis of this research uses the tafsir tahlili method. The tahlili method is a method of interpreting the Qur'an that seeks to explain the Qur'an by describing its various aspects and explaining what the Qur'an means. This interpretation is carried out sequentially verse by verse then letter by letter from beginning to end according to the arrangement of the Qur'anic mushaf, the vocabulary, the connotation of the sentence, the background of the descent of the verse, its relation to other verses, both

before and after. (Umami Kalsum Hasibuan et al., 2020)

This study uses a qualitative approach with the library *research method of reseach*. Literature study is a technique used to research in solving a problem by reviewing books, literature, notes, and reports related to the problem being researched. By using references that are in accordance with the research theme. The process of collecting research objects by reading repeatedly, the phenomenon of language in the text that intersects with the concept of research theory. This study is not limited to describing the researcher's understanding by paraphrasing the sentences of the text in question, but also to provide a more in-depth explanation of the study of the Qur'anic verses.

In the synthesis, this study focuses on the analysis of the concept of religious moderation in the context of society 5.0 by using the analysis of Surah Al-Hujurat Verse 13 in the Qur'an as a foundation. This research also discusses the ethics of communication in the Qur'an and how these principles can be applied in cultural and religious diversity. It aims to get a detailed description related to religious moderation and how ethics and concepts are in the perspective of the Quran. The data collection technique used by the researcher using the interpretation of the Qur'an aims to provide an explanation of the verses of the Quran. Secondary data uses literature studies such as commentary books and articles.

Results and Discussion

A. Contents of Surah al-Hujurat Verse 108

Surah al-Hujurat (49) verse 13 which reads:

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

Means:

"O man! Truly, We have created you from a man and a woman, and We have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Knowledgeable."

In the 13th verse of surah al-Hujurat, Allah SWT said that all humans come from the same ancestor, namely Adam and Eve, so they have similar origins. From this same lineage, humans developed into various nations and tribes. Allah SWT wants humans to know each other because through this introduction, opportunities to cooperate and provide benefits will be increasingly opened. Even though humans have diversity, but before God they are equal. It's just that the difference is the level of devotion. A person's glory in the eyes of Allah is determined by the degree to which he is pious. This verse became the basis for the Prophet to eliminate fanaticism and discrimination, which he emphasized in the sermon of Fathu Makkah.

The above verse provides many lessons that are relevant to the multicultural context of Indonesia. According to Sheikh Wahbah al-Zuhaili, there are three important concepts that can be taken from the verse that can be a guideline in social and state life, namely equality, mutual knowledge and piety. (Mahtubah, 2020) Allah SWT created human beings from one origin, the Prophet Adam (a.s.), so that all humans have the same dignity in terms of maturity. Therefore, naturally humans have the same rights and obligations, both according to sharia and in social life. This concept is the

basis for democratic thinking according to Sheikh Wahbah al-Zuhaili.

In addition, Allah created humans with diverse ethnic and racial backgrounds to allow for interaction and good relations between human beings. In Indonesia, for example, there are various tribes, races, and ethnicities such as Javanese, Sundanese, Madura, Sasak, Dayak, and others. The presence of these differences emphasizes the importance of getting to know each other and expanding the communication network in society. These differences should not be the cause of racism or division between cultures.

According to Imam al-Zamakhsyari, the diversity of human backgrounds makes it possible to get to know each other. A person's identity can be recognized by their origin or ethnicity, but these differences should not be used as an excuse to feel superior to others.(Asriadi, 2019)

In the tafsir of Ibn Kathir.(Shaykh, 2019) also explained that Surah al-Hujurat verse 13 has a meaning in the form of "glory measured based on piety" in the Word of Allah SWT: "*Indeed, the most noble among you in the sight of Allah is the most devout among you*". Which means that what distinguishes between you (fellow humans) in the sight of Allah SWT is piety, not descendants. There are many hadiths from the Prophet PBUH that mention this. In Al-Bukhari narrated from Abu Hurairah r.a. he said, "The Prophet PBUH was asked who is the most perfect human being?" he replied, the noblest in the sight of Allah are those who are the most pious. "that Allah is the All-Knowing, the All-Knowing."

A Muslim is not allowed to feel superior or feel better over his own race or group and consider him superior to others. Because moral judgments cannot be made

based on a person's race or class. Therefore, the next lesson that we can take from the verse is that piety and righteous deeds are the standard for judging a person's good and bad. Piety is a criterion for assessing a person's virtue before God. Therefore, the value of a person's honor before Allah is not determined by their class, race, or caste but from the extent to which they fear Allah SWT.(Kaslam & Sulistiani, 2021)

In Islamic teachings, the factor that determines a person's glory is not from their physical appearance, skin color, or racial and class background, but the level of faith and pious deeds they do. This is as stated by the Prophet PBUH: "Indeed, Allah SWT does not see your face and wealth, but Allah sees from your heart and deeds (H.R. Muslim)".

In essence, verse 13 in Surah al-Hujurat invites Muslims to foster the spirit of unity, mutual respect, and prioritize harmony between religions, cultures, ethnicities, and races in order to maintain the unity and sovereignty of the Unitary State of the Republic of Indonesia.

B. Basic Concepts of Interreligious Communication

Interreligious communication is an interaction that connects thoughts and feelings between individuals of different religions with the goal of achieving common interests. This communication process involves meetings between religious individuals without feeling high and without any secret purpose. In this communication, all parties concerned are willing to listen to and consider the views or arguments of the other party and strive to position themselves in achieving a common goal, not for the benefit of the group or individual. (Anwar, 2018)

The importance of interreligious communication when carried out with the awareness that in history, religions have often been involved in conflicts and human tragedies. Religion is sometimes used to justify interests and acts of violence that then leave a bad mark in the future. Although these traces cannot be forgotten, they can be overcome through joint efforts by building positive relationships, collaborative fans through dialogue and interfaith cooperation.

The basic concept of interreligious communication contains sharing principles and approaches that are the basis for understanding, respecting, and interacting with adherents of different religions or beliefs. Interreligious communication recognizes and respects the diversity of religious and cultural beliefs. It involves an open attitude and respect for differences in religious views, traditions, and practices. Active involvement in dialogue is one of the important aspects of interreligious communication. (Faiqah & Pransiska, 2018)

It includes the active participation of adherents of different religions or beliefs in different types of dialogue, such as open discussions, forums, interfaith meetings, seminars, or other activities that allow for the exchange of ideas, views, and experiences. Tolerance in interreligious communication refers to an openness, appreciation, and respect for differences in religious beliefs, values, and practices between individuals or communities representing different religions or beliefs. It involves the ability to accept diversity as natural and treat others with respect, even if they have different views or beliefs.

1. Tolerance

In the Great Dictionary of the Indonesian Language (KBBI), tolerance is the nature or attitude of tolerance

(respecting, allowing) a stance (arguments, views, behaviors and so on) that is different or contrary to one's own stance. In Arabic, tolerance is called *tasamuh*. It comes from the word *samaha* whose meaning revolves around being kind, and giving generously and with good intentions. A good attitude of diversity, in one of the hadiths of the Prophet PBUH, is called *al-hanifiyyah al-samhah* because it provides convenience and does not make it difficult.

The word *tasamuh* or *samahah* and its derivation are not found in the Quran. While in hadith it can be found as in the expression "*ismah yusmah laka*" (make it easy, you will be made easier), "*Al-Samaah Rabaah*" (simplifying everything will benefit the perpetrator. (Chairun Nisak & Rohmah, 2023)

C. Tolerance in the Perspective of the Quran

The Qur'an never mentions the word *tasamuh*/tolerance explicitly until we will never find the word written in it. However, the Qur'an explicitly enshrines the concept of tolerance with all its limitations clearly and clearly. Therefore, verses about the concept of tolerance can be used as a reference in the implementation of tolerance in life. The word of Allah in QS. Al-hujurat verse 13:

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

Means:

"O man! Truly, We have created you from a man and a woman, and We have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Knowledgeable."

All human beings cannot reject this *sunnatullah*. Thus, it is necessary for

humans to follow God's guidance in dealing with these differences. Tolerance between people of different religions is included in one of the important treatises in the Islamic theological system. Because God always reminds us of human diversity, both in terms of religion, ethnicity, skin color, customs, and so on.

Religious tolerance does not mean that we can freely adhere to a certain religion today and another religion tomorrow or freely follow the worship and rituals of all religions without binding regulations. However, religious tolerance must be understood as a form of our recognition of the existence of religions other than ours with all forms of systems and procedures of worship and providing freedom to practice the beliefs of each religion.

Tolerance is an important value in Islam, which is reflected in the Qur'an through various verses and concepts. Here are some points that explain tolerance in the Quran: Respect for Differences of Belief, the Qur'an emphasizes the importance of respecting differences in beliefs and religions. In Surah Al-Kafirun (109:6): Allah says, "You are your religion, and I am my religion." This verse affirms that every individual has the right to practice his or her religious beliefs without interference or pressure from others.

Tolerance in Interfaith Relations, the Qur'an emphasizes the importance of treating people of other religions fairly and kindly. In Surah Al-Mumtahanah (60:8) Allah states, "Allah does not forbid you to do good and be fair to those who do not fight you because of religion and do not expel you from your land. Indeed, Allah loves those who behave justly."

Forgiveness and Generosity, the Quran encourages Muslims to forgive and show generosity towards those who make mistakes or act in an unpleasant way. In Surah Ali Imran (3:134) Allah says, "Give (alms) to those who are in need, and forgive those who do evil against you."

Overcoming Conflicts with Dialogue, the Quran encourages Muslims to overcome conflicts through good and peaceful dialogue. In Surah Al-Hujurat (49:9), Allah says, "If two groups of believers are at war, then make peace between them. If one of the two acts persecution against the other, then fight the persecutor until (they) return to Allah's command. Then if they have returned, then reconcile the two with justice and justice. Indeed, Allah loves those who behave justly."

Tolerance in the Qur'an is not only limited to relations between Muslims, but also includes relationships with other religions. These values of tolerance are considered an integral part of Islamic teachings and emphasize the importance of peaceful coexistence with other religions.

1. Interreligious Dialogue

Religious diversity is a characteristic of Indonesia that often causes disputes. Therefore, interreligious dialogue is one of the important means for every individual to understand and appreciate the beliefs of others. The term dialogue comes from the Greek root "dialogus" which means a conversation between two or more people, which is also known as a conversation or discussion between individuals with different opinions. (Kamal, 2019) Dialogue does not only occur when there is a problem, but it can also occur in various other activities such as interacting with the people we meet on a daily basis including relatives, family, relatives, and people around us.

In surah al-Hujurat verse 13 highlights the importance of cooperation between religious communities in building unity and harmony in the midst of society. The verse implicitly underlines the values of tolerance, mutual respect, and unity that must be upheld by Muslims in interacting with other religions.

Interfaith dialogue has an important role in the dynamics of people's social life. Therefore, the development of togetherness in a multicultural society is a necessity. This includes cooperation between individuals from different religious backgrounds. For example, when a person migrates, it is important to adapt to the surrounding environment and understand the local culture that has existed in the place for a long time.(Fitriyah & et al., 2020) Interreligious dialogue can indirectly create peace in society. There are many benefits to the practice of dialogue, including the ability to be open to differences, both in terms of religious beliefs and tribal and cultural origins.

In dialogue, it is important to comply with communication ethics in order to avoid judgments that can demean other religions. This ethics is necessary to maintain good and harmonious relationships and reduce misunderstandings between groups. Effective dialogue requires mutual respect, appreciation, maintaining feelings, and avoiding the use of harsh words that can hurt others. In addition, it is important to respect the rights of each individual by placing them on an equal footing, even, if they are a minority. Equality means giving all parties the opportunity to speak, have an opinion, and be heard and not neglect the rights of

other individuals. Communication must also be carried out with gentleness based on facts, going to the heart, being precise and prioritizing good morals.(Sari, 2020)

In the context of surah al-Hujurat verse 13, interreligious dialogue is not only a moral demand, but also an effective strategy in strengthening harmony and harmony between religious communities. By building inclusive cooperation and respecting differences, Muslims can act as agents of peace and unity in a religious society.

2. Sympathy

Interreligious communication is a form of communication that has the purpose of sharing information between individuals and groups with different cultural backgrounds. Cultural differences are often misinterpreted by the community, one of the causes of cultural communication problems is the lack of tolerance for cultural differences.

Sympathy is a process of empathy in which individuals feel captivated by a person or group of people who are facing difficulties, usually this feeling arises because of their attitude, appearance and actions. Sympathy in interreligious communication has an important role in building harmony and tolerance between religious communities. Empathy allows individuals to understand and experience the experiences of others firsthand, thus allowing them to understand others better and be in a better position to understand them.

In the context of interreligious communication, sympathy allows people to interact well and appreciate existing cultures, without bringing up everything that allows conflicts related to religion to occur. Sympathy also allows individuals to show inclusive and pluralistic attitudes, thus allowing the creation of

harmony and tolerance between religious communities.

3. Empathy

Empathy has an important role in social interaction, because it allows a person to feel and experience the experiences of others directly. By empathizing one can understand others better and be in a better position to understand them. Empathy also allows individuals to understand others without losing their identity. Empathy accuracy includes the ability to understand events and the ability to understand questions spoken during interactions between individuals. (Zuchdi, 2003)

Empathy is a deeper and more complex feeling than sympathy. Empathy is defined as a more intensive emotional response, both positive and negative, towards others. The common form of interreligious communication processes is empathy. According to Minarti (2005), empathy is the ability to sense the feelings of others from their perspective. Empathy emphasizes the importance of understanding the feelings of others as a basis for building healthy interpersonal relationships. In the process of empathy, attention is diverted to the recognition of the emotions of others. The more a person understands his own emotions, the more skilled he is at reading the emotions of others.

Therefore, the higher a person's level of empathy for others, the easier it will be for him to interact with others and accept the information provided. In addition, empathy also affects the quality of life. The lower a person's level of empathy, the lower the quality of his life will be. (Zuchdi, 2003) Empathy is a person's ability to understand the experiences of others from their own perspective, through those experiences of

others. To sympathize means to feel the feelings of others, such as sadness. Empathizing means feeling something like the person who is experiencing it.

Empathic people can understand the motivations, experiences, feelings, and expectations of others. There are three effective ways to empathize, both verbally and nonverbally. Nonverbally, empathy can be done by; 1) Demonstrate active engagement with others through appropriate facial expressions and gestures. 2) Be focused and attentive with eye contact, attentive posture, and physical proximity. 3) Showing precise and appropriate touch or caressing.

Awareness of the importance of empathy in interreligious communication is very necessary. By having awareness of the importance of empathy, parties of different religions can more easily interact and communicate in a more effective way. This awareness allows for more effective dialogue and reduces conflicts arising from religious differences. In the Qur'an, Allah teaches its followers to understand the feelings and interests of others. An example given in Surah Al-Hujurat verse 13 is that Allah says, "Therefore, give them good words and give them good help" (QS. Al-Hujurat: 13). Thus, Allah teaches his followers to be empathetic and to give good help to others.

4. Trust Each Other

The principle of mutual trust in interreligious communication with non-Muslims means understanding and respecting the views, beliefs, and values of others of different religions. In interreligious communication, the principle of mutual trust is essential to reach an agreement and improve the quality of life. According to the Qur'an, mutual trust in interreligious

communication means understanding and respecting the views, beliefs, and values of others of different religions. Allah teaches its adherents to understand the feelings and interests of others of different religions, and to respect their views and beliefs.

In the Qur'an, Allah teaches its adherents to develop awareness and knowledge about other religions and cultures. For example, in Surah Al-Hujurat verse 13, Allah says, "Therefore, give them good words and give them good help" (QS. Al-Hujurat: 13). In this verse, God teaches his followers to be empathetic and give good help to others.

Conclusion

Interreligious communication as a social interaction between religious people is important in realizing harmony between religious communities which is based on noble values sourced from the teachings of the Quran and al-hadith (Islamic religion). Good communication can strengthen understanding, respect differences, and build understanding between individuals of different religious beliefs.

In this context, communication is not only about the exchange of words, but also involves good listening, respect for the perspective of others, as well as a willingness to share knowledge and experience. QS. Al-Hujurat verse 13 gives advice inviting Muslims to cultivate the values of unity, respect each other, and strive for harmony between religions, cultures, ethnicities, and races.

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