



Interreligious Communication Perspective of the Qur'an Surah Al-An'am Verse 108

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Abstrak

Komunikasi merupakan kebutuhan dasar dan ciri eksistensi kehidupan manusia. Tanpa komunikasi, manusia akan sulit mengungkapkan apa yang dia rasakan. Komunikasi terjadi dimana pun dan kapanpun, dengan lingkungan terdekat hingga lintas agama. Saat ini gerakan toleransi antar agama banyak diserukan di Indonesia. Mengingat bahwasannya toleransi menjadi salah satu bentuk menghargai dan tidak memaksakan kehendak kepada orang lain. Saat ini masih terdengar kasus penghinaan terhadap agama lain dari cara beribadah hingga waktu beribadah yang hampir bersamaan memicu terjadinya konflik. Hal ini terjadi karena masih banyak ditemui orang yang terlalu fanatic dengan agamanya, selalu menganggap agamanya paling benar hingga melupakan fakta bahwa Indonesia merupakan negara dengan multiagama. Penelitian ini bertujuan untuk menjelaskan larangan ujaran kebencian dalam etika berkomunikasi dengan agama lain sehingga terciptalah keharmonisan masyarakat. Penelitian ini menggunakan jenis *qualitative research*. Sumber data primer yakni Al-Quran surat Al-An'am ayat 108, sementara data sekundernya berasal dari berbagai sumber seperti buku, jurnal dan artikel yang relevan dengan topik toleransi, komunikasi, dan tafsir terkait ayat yang tersebut. Hasil dari penelitian ini adalah QS. al-An'am (6): 108 memberikan nasihat kepada umat islam agar tidak menghina tuhan dan ajaran agama lain dengan mengatakan ujaran kebencian meskipun sedang emosi atau merasa terganggu. Sebaliknya umat islam harus berkomunikasi dengan cara yang sopan dan lemah lembut agar muncul simpati dari agama lain sehingga terjalin hubungan yang baik.

Kata Kunci: Komunikasi, Interreligius, Al-an'an, ayat 108

Abstract

Communication is a basic need and characteristic of human existence. Without communication, humans will find it difficult to express what they feel. Communication occurs anywhere and anytime, with the closest environment to across religions. Currently, the movement for tolerance between religions is widely called for in Indonesia. Given that tolerance is a form of respect and not imposing one's will on others. Currently, there are still cases of insulting other religions from the way of worship to the time of worship which is almost the same triggering conflict. This happens because there are still many people who are too fanatical about their religion, always considering their religion the most correct to the point of ignoring the fact that Indonesia is a multi-religious country. This study aims to explain the prohibition of hate speech in the ethics of communicating with other religions so that social harmony is created. This study uses a qualitative research type. The primary data source is the Al-Quran, Surah Al-An'am verse 108, while the secondary data comes from various sources such as books, journals and articles that are relevant to the topic of tolerance, communication, and interpretation related to the verse in question. The results of this study are QS. Al-An'am (6): 108 advises Muslims not to insult God and the teachings of other religions by saying hate speech even when they are emotional or feel disturbed. Instead,

Muslims must communicate in a polite and gentle manner so that sympathy from other religions arises so that good relations are established.

Keywords: *Communication, Interreligious, Al-an'an, verse 108*

Introduction

Talking and interacting with others is very important in human life. Communication is an inseparable aspect of human existence, similar to two sides of a coin that complement each other. The urgency of communication is not only felt by experts in the field of social communication, but also by all levels of society. Therefore, it is not an exaggeration to say that a person who has never communicated with a fellow human being will feel "lost", because they cannot establish a connection within their social environment. According to communication expert Deddy Mulyana, communication allows humans to build a frame of reference and use it as a foundation for interaction.(Mulyana, 2010)

Many failures that occur in human daily life are caused by failures in communication or lack of good communication skills. A new couple who generally love each other, divorce simply because of a bad way of communicating. In the scope of friendship in lectures that have knowledge that complements each other, there is a dispute that ends up not talking to each other because of the poor way of communicating. A group of Muslims living in a Hindu-majority neighborhood, when the beginning of the fast coincides with the Nyepi celebration, do not obey the local rules that they are not allowed to leave the house and turn on the loudspeakers, which is a failure in communication. In this regard, it would not be wrong for Judy C. Pearson and Paul E. Nelson to establish two general functions of communication. First, for self-survival which includes physical salvation, increasing personal awareness, presenting

ourselves to others and achieving personal ambitions. Second, for the sustainability of people's lives, precisely to improve social relations.(Mulyana, 2010)

Currently, there is a growing push to call for interfaith tolerance, especially in Indonesia, which is often plagued by religious conflicts. Dialogue on tolerance is increasingly encouraged, especially by the younger generation and religious organizations. Interreligious figures such as Habib Husein Ja'far spread the message of tolerance through the dialogue between religious communities that they conduct. The principles they emphasized included peace, brotherhood, tolerance, mutual understanding, and kindness.(Ulinnuha, 2021) Conflicts between these religions arise from differences in understanding the teachings of each religion and other religions. These cultural differences and views lead to the emergence of intolerance. However, according to Huntington, the main conflict in terms of religion is not solely related to ideological and economic issues, but rather because of differences in culture and civilization.(Chairun Nisak & Rohmah, 2023)

In addition, conflicts occur due to the lack of effective communication, political interference from certain groups that use religion as an excuse. Therefore, it is important to have a shared awareness to calm conflicts, promote inclusivity, and adopt a dialogical attitude.(Abdul Rahmat, 2015). Tolerance emerged as a response to differences in a society that was accepted wisely. Tolerance implies respect, opportunity, and freedom for individuals to behave in accordance with their rights, as long as it does not harm or deprive others of

their rights. Tolerance has been regulated and practiced by various organizations and religions around the world, with the aim of maintaining peace and security. In Islam, the principles of tolerance are contained in the Quran, Hadith, and the actions of the Prophet. The basic concepts of tolerance in Islam include religious freedom, humanity, and moderation.(Rosyidi, 2019) This concept should be implemented in community life so that a safe and peaceful life is created in accordance with the ideal of tolerance.

There are still many incidents where other religions are insulted, often triggered by fanaticism and radicalism. This attitude arises because of the belief that the religious teachings adhered to are the most correct, while the teachings of other religions are considered erroneous or misguided. The lack of awareness of diversity and mutual suspicion further exacerbates this problem.(Masmuddin, 2017) For example, violence committed using religion as a pretext, such as *Sweeping*, bomb attacks, destruction of places of worship, expulsion of Ahmadiyya and other Islamic groups, and various other actions in the name of religion. One example is the Defending Islam Action which occurred at the end of 2016. Perpetrators of fanaticism, radicalism, and terrorism often cite religious texts as reasons for their actions, such as texts related to the command of da'wah, religious jihad, or the purification of Islamic law.(Sauki, 2020)

On another occasion there was a case of a preacher who was suspected of committing hate speech and blasphemy. This case came to the fore when Yahya Waloni was invited as a lecturer by the DKM of the General Sudirman Mosque of the World Trade Center Jakarta with the theme of the lecture "The Blessings of

Islam". In his lecture, Yahya Waloni gave a statement containing SARA to Christians, namely "the bible is false", "then there are empty verses, there are numbers but no sentences. I wrote that the prophet did not have time to write, and he went back to Jombang, I see. This must be answered, the pastor answers, why is there an empty verse, I will look at this, not me who said it.." and the sentence "instead of jumping here and there until the entry because of why? The fullness of the scabies spirit, eh sorry holy spirit, report again the scabies spirit, report Yahya Waloni said scabies spirit".

As a result, Yahya Waloni was charged with criminal threats under Article 45a paragraph (2) *jo* Article 28 paragraph (2) of Law No. 19 of 2016 concerning Amendments to Law No. 11 of 2008 concerning Information and Electronic Transactions, Article 156a of the Criminal Code, Article 156 of the Criminal Code. This kind of action shows the need for increased tolerance and respect for religious differences. All parties, including community and religious leaders, have a key role to play in shaping a more tolerant society. Islam always teaches about peace in all things, in order to create a safe and peaceful life. Therefore, tolerance of other religions is needed through communication and attitudes. The prohibition of expressing insults, insults and swearing has been regulated in the Qur'an and hadith and has been exemplified by the Prophet. One of them is a verse of the Qur'an that explains the prohibition of insulting other religions is QS. al-An'am (6): 108.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ فَيَكُونُوا أَعْدَاءُ بَعْضُهُمْ لِبَعْضٍ عَدَاوَةٌ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

wa lâ tasubbulladzîna yad'ûna min dûnillâhi fa yasubbullâha 'adwam bighairi 'ilm,

*kadzâlika zayyannâ likulli ummatin
'amalalum tsumma ilâ rabbihim marji'uhum
fa yunabbi'uhum bimâ kânû ya'malûn*

meaning: "And do not curse (worship) that they worship other than Allah because they will curse Allah beyond the limit without (base) knowledge. Thus, We make every people think well of their work. Then to the Lord they will be the place of their return, and He will tell them what they have done."

Research Methods

This research uses a qualitative method with a literature approach (*Library Research*). The sources used include books and articles related to the field of study that is the object of this research, (Zed, 2004) namely QS. al-An'am (6): 108. The primary data is the Qur'an surah Al-An'am verse 108 with its interpretation, while the secondary data comes from various sources such as books, journals and articles that are relevant to the topic of tolerance, communication, and interpretation related to the verse. The data collection technique used is documentation. The data sought is mainly in the form of interpretations of tolerance contained in QS. al-An'am (6): 108. In data analysis, records and summaries of important things that can reveal the theme of the problem are recorded. The data is then categorized based on the focus and aspects of the problem being studied. The last step is to draw conclusions.

Results and Discussion

A. Interreligious Communication in Islam

Talking about communication, according to Deddy Mulyana, (Mulyana, 2010) There is no right or wrong definition. As with any model or theory, the definition should consider the usefulness of explaining something to be defined and evaluating it. Levaré and Adelman argue that communication is a process of sharing meaning through verbal and non-verbal.

Communication is the process of conveying a message by a person to another person to inform or change attitudes, opinions, or behaviors, either directly verbally or indirectly through the media. (Effendy, 1993)

Interreligious communication is the process of uniting thoughts and feelings between individuals who adhere to different religions, with a common goal. This communication involves meeting without any feeling of superiority or inferiority, and without any ulterior motives. In this communication, all parties involved are willing to listen to and consider the arguments or opinions of the other party, while seeking to be partners in achieving common goals, not just for the benefit of groups or individuals. (Anwar, 2018) This communication has the goal of maintaining harmony between religious communities which is a common ideal. Within the scope of the country, interreligious communication plays a role in increasing population cooperation because there will be an attitude of respect, fairness and cooperation.

Ethics in dialogue are also needed to reduce the possibility of dialogue that blames other religions. Ethics are needed to create respectful and peaceful relationships, as well as to reduce misunderstandings among various groups. In addition, it is important to respect by treating the other party with equality means being able to put the other party in the same position, even if they are a minority. Equality means giving every individual of different religions the opportunity to speak, express their opinions, and be heard, without neglecting the rights of others. Communication must also be carried out politely, based on facts, empathy, and wisdom, and prioritize morals. (Ghazali, 2016)

Islam teaches maintaining good relations with anyone, including those of different religions. Through tolerance or Islam, better known as *Tasamuh*, It has the meaning of open-mindedness, forgiveness, kindness, and justice. In terminology, *tasamuh* refers to awareness of differences and respect for various aspects of life, such as religion, ethnicity, race, class, and others. It also includes the attitude of giving space to others to practice their religious beliefs, express their beliefs, and express their opinions, even if it is different from what the individual believes. (Aziz & Anam, 2021). In short, *tasamuh* is an attitude of tolerating or accepting differences lightly.

Tolerance in Islam has been called for in the Quran and hadith. Moreover, the Prophet taught the value of tolerance when interacting with various non-Muslim groups. In Islamic leadership, he emphasized the importance of tolerance by providing protection to minorities. The teachings of Islam highly value tolerance, teaching that humans are commanded to maintain good relationships with all individuals as well as other creatures of God. It emphasizes the importance of Muslims to respect adherents of other religions and strictly prohibits imposing religion on others, which is considered an individual right. An open attitude in accepting differences requires understanding between people, both in the religious environment and between religions. Religious practices must be based on the spirit of love and peace, which aims to provide welfare for their people. (Ghazali, 2016)

B. The Principle of Religious Tolerance from the Perspective of Surah Al-An'am verse 108

The prohibition of committing intolerant acts has been regulated in the

Qur'an Surah Al-An'am verse 108 as follows:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

wa lâ tasubbulladzîna yad'ûna min dûnillâhi fa yasubbullâha 'adwam bighairi 'ilm, kadzâlika zayyannâ likulli ummatin 'amalahum tsumma ilâ rabbihim marji'uhum fa yunabbi'uhum bimâ kânû ya'malûn

meaning: "And do not curse (worship) that they worship other than Allah because they will curse Allah beyond the limit without (base) knowledge. Thus, We make every people think well of their work. Then to the Lord they will be the place of their return, and He will tell them what they have done."

Various narrations say that this verse was revealed because some of the companions insulted the idols worshipped by polytheists. This makes polytheists not accept it and retaliate by insulting Allah. In response, Allah SWT. sent down this verse. In another narration, it is stated that the disbelievers threatened to continue to insult Allah if the Prophet (peace be upon him) and his followers continued to insult their worship. So Allah SWT forbids this by lowering this verse. (Al-Zuhayli, 1991). Word "*tasabbu*" derived from the root of the word "*Al-Sabb*" which etymologically means swearing and calling others shortcomings with the aim of degrading and insulting. Some scholars argue that the meaning of this word does not include the act of blaming one's opinion or deeds, nor does it include a heretical judgment of a religion if the judgment comes from adherents of other religions. This opinion is acceptable as long as it does not have a negative impact on society. (Quraish, 2002) There are three principles of tolerance that

the author can conclude based on the content of this sentence:

1. Not Blaspheming Worship of Other Religions

In the Great Indonesian Dictionary, the word "blasphemous" means to make or consider nista, insulting, and degrading (degrees and so on). Based on this understanding, all forms of insults, insults, and curses directed at certain religious worshippers are included in blasphemy. In the context of religious life, this behavior is considered blasphemy. According to Imam al-Qurtubi, scholars are of the opinion that the scope of the law in this verse applies to all the people of the Prophet (peace be upon him). Muslims are also prohibited from doing acts that can trigger insults and ridicule of non-Muslims against the religion of Allah SWT. Every Muslim must be able to keep his mouth and refrain from throwing insults or dirty words.

According to Sayyid Qutb, in addition to ordering the Prophet (peace and blessings of Allaah be upon him) to turn away from the polytheists, Allah also taught Muslims to do this with manners, authority, and self-respect. This attitude is in accordance with the behavior of believers. Muslims are commanded not to denounce or insult the worship of polytheists, because it is feared that it will trigger polytheists to denounce Allah, even though they do not know the majesty and height of His position. Therefore, insulting their worship can cause them to reproach Allah SWT.(Qutb, 1992)

A believer should not be involved in a matter that is not his business. Insulting and denigrating the worship of polytheists will not give them any

guidance, but will actually make them even more deny and be hostile to Muslims. Therefore, it is inappropriate for believers to engage in this inappropriate act. On the contrary, it will only trigger polytheists to denounce Allah SWT. The Qur'an prohibits Muslims from insulting and insulting the worship of followers of other religions, because such actions do not bring benefits to religious life. Islam is here to prove the truth, while insults are usually carried out by those who are weak. This verse firmly teaches Muslims to maintain the purity of their religion and create a sense of security and harmonious relations between religious people. If a person's religion and beliefs are offended, their emotions are easily provoked. This is human nature, regardless of social standing or level of knowledge, because religion resides in the heart of its adherents, and the heart is the source of emotions.(Istiqomah, 2022) The prohibition in this verse is part of the effort to realize peace. This verse is a postulate for the obligatory application of the "*Sadd al-Darai*" in responding to a problem. Sometimes a person also needs to give in to the truth or rights he has if his actions in defending his rights will have a greater negative impact.

2. Acknowledging the Existence of Other Religions

An important principle of tolerance is a person's willingness to accept diversity of beliefs and religions. Insults and insults reflect the attitude of a person who does not want to accept differences, feels disturbed by the existence of other religions or beliefs around them, and there are even those who want to destroy other religions because they are considered incompatible

with the truth they believe in. This kind of attitude, if left unchecked, can damage harmony and harmony between religious believers, as well as trigger prolonged social conflicts. Among the obligations of Muslims is to respect and maintain the existence of people or communities who do not share the same faith and views. Islam teaches its people to maintain its truth and righteousness as a religion, but it also teaches to recognize the existence of other religions and give the right to coexist with respect for followers of other religions. Thus, harmony, peace, and tolerance will be realized between Muslims and adherents of other religions.

Every human being basically thinks well of what they do and believes, even if those beliefs or views are wrong. The benchmark of good and bad views of an act often arises from the individual's own judgment. Therefore, it can be understood that a person's actions, whether they imitate the teachings of their ancestors or are carried out independently, such as good deeds, disbelief, faith, or evil, are the result of their personal views and judgments. (M. Quraish Shihab, n.d.)

Therefore, the recognition of the existence of other religions in a pluralistic society is a principle that every religious believer must have. This principle is the main factor in maintaining harmony between religious communities. Building harmony is not easy, but it is necessary to realize how beautiful brotherhood is in diversity. To realize harmony in social life, several attitudes are needed that must grow in public awareness, namely:

a. Equality, which is willing to accept and acknowledge the existence of

other religions. This is only possible if it is accompanied by the recognition and awareness that every religion is believed by its adherents to be the way of salvation.

- b. Empathy, which is the ability to understand what other religions are experiencing in certain situations. It requires a person to be able to feel their feelings, attitudes, hopes, and desires for the future.
- c. A positive attitude, namely people who have a positive view of themselves will radiate this positive feeling to others. A positive attitude will result in respect for the existence, opinions, and interests of others.

This second principle can produce a variety of tolerant religious attitudes to promote interreligious harmony and the development of multiculturalism. In a multicultural society, cultural diversity is a very valuable social asset to create social harmony. Therefore, in the context of multiculturalism, every individual has the same rights in the eyes of the law and the right to interpret the rights of his nation for the sake of his or her own development. Therefore, Islam as a blessing for all nature acknowledges the existence of plurality, because it considers plurality as part of the natural order which is a test of Allah to humans, a social fact, and a social effort in the progress of mankind.

In religion, the main goal should be to create an attitude of mutual respect and appreciation, not to force the will. Freedom to embrace religion by anyone, respect it, respect its will, thoughts, and feelings, and provide space for them to take care of their own affairs is part of the teachings of Islam. The principle of freedom is one of the characteristics and basic principles of

human beings. Islam emphasizes the importance of freedom and protects human rights. Religion can offer the path of truth, but it should not feel exclusive as the only true path.(Abdulla, 1997) Religion can also offer victory, but it should not be dominant or want to win on its own.

3. Preach with Polite Words

Allah SWT sent His Messengers to give advice, invite, and explain teachings, not to force, oppress, or force the mind and conscience of people. The invitation must be conveyed with good and polite words. This is in accordance with Allah's command to the prophets Aaron and Moses that they should have a dialogue with Pharaoh using friendly words,

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

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*Fa qûlâ lahû qaulal layyinal
la'allahû yatadzakkaru au yakhsyâ*

Meaning: Speak to him (Pharaoh) with gentle words, hopefully he will be aware or afraid."

The word "layyin" etymologically means soft. The phrase "qawlan layyinan" refers to soft and light words. In the context of da'wah, gentle words play an important role in the interaction of communication to influence and attract the sympathy of the da'wah target to achieve the desired goal. A gentle attitude in da'wah is the basis for wisdom which is characterized by the use of polite words and does not hurt the feelings of the target of da'wah. Pharaoh, who was hard-hearted and disobedient, was confronted with a gentle word, which did not mean to attack directly. This does not mean that criticism should not be done, but criticism must be conveyed appropriately and not demean the target of da'wah.(Zaini, 2020)

Every form of insults, swearing, insults, and other harsh words is not in accordance with Islamic teachings in preaching. Da'wah must be delivered in a civilized way, not by violence or intimidation. Da'wah must prioritize words that can attract the sympathy of da'wah targets, not those that can offend or even ignite conflicts. Da'wah without insulting or denouncing other parties who have different beliefs or schools is a very important method of da'wah. Inviting people in a gentle way is often more effective than using violence or threats.(Misrawi, 2010)

One of the purposes of Allah in sending down this verse is so that every individual, both Muslim and non-Muslim, does not insult or demean each other or demean differences in culture, race, ethnicity, or religion. Human survival is an important part of religion, which serves as a guide to morality. Noble values such as justice, honesty, tolerance, and helping are important teachings in religion. Therefore, blasphemy is a behavior that is strictly prohibited by religion. In general, this verse affirms the prohibition against insults and harassment of non-Muslim worshippers, as such actions will result in retaliation for insults and insults that go beyond the limits of Allah. This verse came down to admonish the Prophet and Muslims not to demean the worship of non-Muslims, and from this it can be understood that the Qur'an has long taught its adherents to uphold tolerance towards anyone who has a different belief.

Conclusion

Quality communication is one that is always colored by ethical values, both in interactions with others and with individuals who have different beliefs. Surah Al-An'am verse 108 gives a message to Muslims to stay away from behaviors that demean God and the teachings of other religions, even

when emotional or disturbed. This is not only true in the context of idolatry, but also in other religions. On the other hand, a polite and gentle approach is needed in communication, so that it can arouse sympathy from followers of other religions and strengthen harmonious relationships. Mocking other religions will only exacerbate divisions and create hostility. Therefore, tolerance is not only limited to respecting the beliefs of other religions, but also involves active participation in building relationships of mutual respect and respect between religious communities.

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