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## Interfaith Relations in Sundanese Society (A Study of the *Tafsir Lenyepaneun* by Moh. E. Hasim)

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### Abstract

The purpose of this study is the construction of the interpretation of the *Tafsir Lenyepaneun* by Moh. E Hasim in building interfaith relations in Sundanese society. This research method is qualitative with a character approach and his work. The results and discussion of this research include aspects of toleration in Islam (inter-religious relations), then the figure of the mufassir Moh. E. Hasim and the book of interpretation of the *Tafsir Lenyepaneun* and the verses related to tolerance of his interpretation. The conclusion of this research is that respecting and appreciating differences in beliefs is proof of faith in the God of Allah SWT. The mind given by God is used to establish peaceful and harmonious relationships, not to fight each other like animals.

*Keywords: Interfaith Relation; Sundanese; Tafsir Lenyepaneun.*

### Introduction

Tolerance in Sundanese society has strong roots in Islamic values and local culture that upholds multiculturalism, such as the philosophy of 'someah ka semah' which respects all guests regardless of origin and religion (Mardiani, 2021). This philosophy influences the way of thinking of Sundanese people to tend to blend more easily with environments that have different races, religions, and professions from them. However, the influence of outside culture and the uprooting of Sundanese people from their cultural roots have led to cases of intolerance in several regions in West Java, such as the riots in Tasikmalaya, a demonstration that led to the destruction of houses of worship (Church), government institutions, and the destruction of shops owned by people of Chinese descent (Dzulfikar & Romdloni, 2019). This event was inseparable from rumours of economic injustice between indigenous and Chinese merchants mixed with strong religious sentiments. However, these differences were peacefully accepted in Sundanese land and became an integral part of the region's political and

cultural history (Saputra, 2021). The attitude of mutual respect and appreciation between religions does not escape the religious text literature of the Sundanese community itself, one of which is the *Tafsir Lenyepaneun* by Moh. E. Hasim, which discusses the concept of tolerance in Islam which highlights how to prevent social conflict in a multicultural society. Thus, the construction of inter-religious relations in Sundanese society based on the text of the interpretation of the *Tafsir Lenyepaneun* by Moh. E. Hasim, needs to be studied more deeply to achieve agreement between multicultural communities while realising a positive and peaceful society.

Some literature related to religious harmony and harmonious relations between religious communities has been researched by several academics with various different points of view, including:

First, Ahmad Dzulfikar and M. Afwan Romdloni (2019), entitled 'Al-Qur'an and Religious Relations; Basic principles of harmony between religious communities from the perspective of the Qur'an'. This article is a qualitative type through library research. This research concludes that the differences between interpreters have occurred since the beginning. One interpretation is relevant at one time, but at another time it is less relevant. Meanwhile, the Qur'an is very open to interpretation. So, it is appropriate for an exegete to provide an interpretation that is relevant to his time. In the 'Background' that the author conveyed, it appears that Ibn Zaid's side of interpretation was indeed relevant in his time, because he was a generation of Tabiin when Islam was aggressively liberating. However, Ibn Kathir is no less relevant, because he lived in an era where Islam had a lot of contact with non-Muslims. Religious harmony includes three main elements of harmony: harmony between religions, between religious communities, and between religious communities and the government. Then, the three elements of harmony are patterned in the form of cooperation in harmonious relations in a concrete manner while respecting each other's beliefs (Dzulfikar & Romdloni, 2019).

Second, Iftitah Jafar, Mudzhira Nur Amrullah (2019), entitled 'Da'wah of Religious Relations (Preliminary Study Based on Al-Qur'an)'. This article uses a Qur'anic interpretation approach complemented by literature sources. This research concludes that the da'wah of religious relations is a necessity. This da'wah is a response to the attitude of religious believers to understand each other, get to know more in order to respect each other. In line with this, religious texts also began to be approached with a modern approach in accordance with theories of religious relations. It's just that perhaps these efforts are not based on sincerity so that suspicion arises. Dialogue also does not seem to bear much fruit because it is also based on insincerity. There is a hidden agenda behind the dialogue, but it is packaged with a specific religious mission. Rhetorically, the release of truth claims is always echoed, but in reality it still colours the religious da'wah arena.

Pluralism is actually intended to erode religious fanaticism, but the consequence is that all religions are the same. After many people are hypnotised by this idea, non-Muslims assert that in essence religions are not the same because Christianity has a plus point over other religions. On the other hand, the rapid growth of Islam in the West has alarmed the leaders of other religions, so they have prepared various strategies to ward it off. The labelling of Islam as (Jafar & Amrullah, 2019).

The differences and similarities between previous research and the research being conducted are, both discuss religion and its tolerant aspects among Muslim and non-Muslim communities in a state order. While the difference is, previous research discusses in general using the perspective of the Qur'an only. While this research discusses aspects of religious tolerance by using the approach of the thoughts of a figure, namely Moh. E. Hasim in his Sundanese tafsir book which offers relevant concepts regarding aspects of religious tolerance that are certainly needed by contemporary society.

The logical flow or framework needs to be arranged as a direction to explain the main problem in this research, namely the construction of the interpretation of the *Tafsir Lenyepaneun* by Moh. E Hasim in building inter-religious relations in Sundanese society. Thus, the logical flow is presented below:

*Tafsir Lenyepaneun* by Moh. E. Hasim uses written language narrated in Sundanese. Thus, in the process of collecting the data, the method of tapping is used. The use of this method, according to Mahsun, does not only focus on spoken language, but the method can also be applied to types of research that use data presented in written form. The tapping process in the use of written language is possible when the researcher is confronted not with the person speaking, but in the form of written language, such as ancient manuscripts, narrative written texts, and written language in the mass media (Mahsun, 2006).

Understanding other people's religions is the most basic thing that must exist in the relationship of religious life in Indonesia (Sutrisno, 2019). Recognition of the existence of other people's religions is an attitude that is needed in a pluralistic society. Recognition in this context implies accepting the existence of other groups proportionally and not eliminating the differences that exist in religions (Rohmah et al., 2022). Recognition here also means realising the existence of different doctrinal dimensions of each religion. For example, the dimension of faith as an uncompromised aspect. Faith that is reflected in a series of devotion to God with full obedience that gives birth to worship in a way determined by each religion (Mukzizatin, 2019).

Sundanese people are known as a community that upholds local wisdom values such as hospitality, tolerance, and respect for others, which is reflected in the philosophy of life 'silih asih, silih asah, silih asuh.' (Alhafizh et al., 2021). In the religious aspect, the majority of Sundanese people embrace Islam which is adapted to traditional values, creating harmony between religious teachings and local culture. The process of Islamisation in Sundanese land took place peacefully, so that Islam became an inseparable part of their identity. In addition, the attitude of tolerance in interfaith relations is also reflected in the social interactions of people who tend to be open to different beliefs. This shows how Sundanese people are able to maintain a balance between cultural traditions and religious values in their daily lives (Sambas et al., 2019).

This research uses the theory of tolerance or as-samahah (Bayukarizki & Soleman, 2021). Tolerance in question is a modern concept to describe mutual respect and mutual cooperation between different groups of people both ethnically, linguistically, culturally, politically, and religiously. Therefore, tolerance is an organic concept from the teachings of religions including Islam (Maududi, 1980). The concept of tolerance according to experts is as follows:

Firstly Micheal Wazler, sees tolerance as a necessity in individual and public space because one of the goals of tolerance is to build peaceful coexistence among various groups of people from different historical backgrounds, cultures, and identities (Dinata, 2012). Second, Friedrich Heiler, is the attitude of a person who recognises the plurality of religions and respects every believer. He stated that every religious believer has the right to receive the same treatment from everyone (Farkhan, 2023). Third, Max Isaac Demont, tolerance is an attitude to recognise peace and not deviate from recognised and prevailing norms. It can be concluded that tolerance is an attitude or behaviour that follows the rules of mutual respect and respect for a purpose, namely peace.

Furthermore, the concept of tolerance is analysed and discussed with the stages of the construct in the *Tafsir Lenyepaneun* by Moh. E hasim, through the following stages; 1). Providing an informative explanation of the inter-relationship that exists in Sundanese culture. This is done to find out the nuances that develop regarding inter-religious relations in Sundanese culture which in turn can be used as material for analysing the interpretation of Moh. E. Hasim described in the *Tafsir Lenyepaneun* related to inter-religious relations in Sundanese society (a study of the *Tafsir Lenyepaneun* by Moh. E. Hasim) (J. A. Rohmana, 2012). 2). Analyse in depth the dynamics of the preparation of the book of interpretation of the *Tafsir Lenyepaneun*. The main focus of this work is to identify the production process and characteristics contained in this interpretation book. 3). Conducting an in-depth analysis of the hermeneutical mechanism of Moh.

E. Hasim's interpretation of the theme of inter-religious relations in Sundanese society as recorded in his *Tafsir Lenyepaneun*, followed by an analysis of the context surrounding the emergence of the book. 4). To provide an informative explanation of the discourse on inter-religious relations in Sundanese society contained in the *Tafsir Lenyepaneun* (Permana et al., 2021).

Based on the explanation described above, the problem formulation in this study is to assume that there is a construction of inter-religious relations in Sundanese society based on the text of the interpretation of the *Tafsir Lenyepaneun* by Moh. E. Hasim. Then the main question in this study focuses on how the construction of the interpretation of the *Tafsir Lenyepaneun* by Moh. E. Hasim in building interfaith relations in Sundanese society. Thus, the purpose of the research and its benefits are to understand the new construct offered by Moh. E. Hasim in dealing with the culture of people who have different beliefs with the concept of the *Tafsir Lenyepaneun* text.

### **Research Methodology**

This research uses qualitative data presentation methods through literature studies. The technique of data presentation is descriptive analysis with a character approach as well as the construct of the work he launched (Dozan, 2020). The primary data source in this research is the *Tafsir Lenyepaneun* written by the Sundanese mufassir, Moh. E. Hasim. This tafsir book was published by Pustaka publisher in the form of thirty volumes of books. The main focus of this research is Hasim's interpretation related to interfaith relations in Sundanese society. Primary sources include literature from tafsir books, articles, and other books related to the issue of religious tolerance which are used as secondary sources (Firdaus & Zulaiha, 2023). The data analysis technique includes targeting verses related to tolerance, then interpreted with the concept of Moh. E. Hasim and drawing conclusions or meanings from the Qur'anic verses.

### **Results and Discussion**

#### **1. Interfaith Relations or Tolerance in Islam**

The Qur'an explains that Islam strongly supports an ethic in a difference or what is known as tolerance. In Islam, tolerance or accepting every difference and diversity in social life is something that is recommended in accordance with the Qur'anic text. In the meaning of this tolerance there are two interpretations. The first interpretation is called the negative interpretation because this interpretation states that tolerance is enough to be a condition for behaviour that can hurt other people or a group that has different views (Fitriani, 2020). Meanwhile, the second interpretation is called the positive interpretation because this

interpretation states that tolerance does not hurt other individuals or groups.

Tolerance between religious communities means an attitude of tolerance, which means having a sense and attitude of respect and allowing religious adherents to carry out worship according to their respective beliefs, without anyone disturbing someone's belief in the religion that is adhered to or a behaviour that leads to 'imposing' either from other people or even the closest people such as still in the family environment. Technically, the attitude of inter-religious tolerance that is carried out within the scope of society is more associated with a freedom and independence in interpreting and also in expressing the teachings of each religion (Asyari et al., 2024). The concept of tolerance in Islam is so rational, practical and straightforward. But in relation to belief (akidah) and worship, a Muslim or an Islamic person does not know the word compromise. which means that the belief for Muslims in Allah is not the same as the beliefs of adherents of other religions in their God. Likewise, the procedure of worship. Islam prohibits its adherents from denouncing the God that is considered by any religion. Therefore, tolerance in Islam is not 'new', but has been applied in life since Islam was born (Muzaki, 2019).

The tolerant attitude that the Prophet Muhammad, his Companions, and subsequent generations of Muslims have shown, both towards each other and towards others who, especially, are not of the same religion, is something that we really need to know more about. All Muslims get the same opportunity to work to the best of their ability, without being alienated just because of physical, linguistic, or ethnic differences. In this case the Prophet SAW said that: 'You are all descendants of Adam while Adam was created from dust. There is no difference between Arabs and others, except by piety' (HR. Ahmad). Regarding the protection of non-Muslims who live in the midst of the Muslim community and have a peaceful 'contract' with Muslims, the Prophet said: Meaning: 'Whoever kills a disbeliever who is in a peace treaty (with the Muslims), will not smell the smell of heaven, even though the fragrance of heaven can be smelled from a distance of forty years journey.' (Arifin, 2016).

## **2. Biography of Moh. E. Hasim and His Work of *Tafsir Lemyepaneun***

A Sundanese mufasir born on 15 August 1916, he is Muhammad Emon Hasim or often referred to as Moh. E. Hasim, who recorded his name in the list of 'Sundanese mufasir'. He is a culturist, academic, and tafsir writer who comes from the Sundanese region of Priangan. He is the son of a coconut farmer in his village. He lives in the village of Ciseurih, Bangbayang Kidul, Kawali, Ciamis Regency (Mursida, 2021). In his village he was known as a good community leader, generous and also wise. Moh. E. Hasim was also a

teacher and Muhammadiyah activist who mastered various languages, such as Arabic, English and Japanese (Ardellia, 2021).

Hasim lived during the Japanese colonial period. He taught at the People's School (Kokumin Gakko) and later became a Labour Director and a District teacher. However, his nationalism was not in doubt. He was involved in the establishment of BARA, BKR, TKR in his area, Ciamis (Wahyuliansyah et al., 2022). He also became the leader of the National Struggle Association, which was a combination of the Sabilillah, Hisbullah, BPRI and Student Army organisations (Jauhari, 2013). But because of this, Hasim was caught and he fled to Bandung. In Bandung, he continued his work as a language teacher in various educational institutions (Rosidi, 2003).

Moh. E. Hasim also received the Rancage Literature Award in 2001. The award is an honour given by the Rancage Cultural Foundation to people who have contributed to developing and preserving the language and literature of regional languages. The reason he was awarded the prestigious award was because he was considered to have contributed to the preservation of the Sundanese language through his work '*Tafsir Lenyepaneun*'. (Rohmana, 2020). *Tafsir Lenyepaneun* is one of the unique and distinctive works of Qur'anic interpretation in the treasury of Indonesian Islamic scholarship (Laraswati, N., Syahrullah, S., & Al-Bustomi, 2017). It was written by Moh. E. Hasim, a prominent Sundanese scholar who combined Islamic knowledge with the local wisdom of Sundanese culture. 'Lenyepaneun' itself comes from the Sundanese language meaning "bringing coolness" or "soothing," reflecting the spirit of this tafsir to provide a peaceful understanding of the Qur'an that is relevant to the context of Sundanese society.

The distinctive feature of this tafsir book is its contextual approach, linking the verses of the Qur'an with the customary values, culture, and local traditions of the Sundanese people (Solahudin, 2016). This makes this tafsir a bridge between Islam and local wisdom, and provides interpretations that are easily understood by ordinary people while being relevant to modern society. It also highlights the importance of interfaith harmony and tolerance, as reflected in the teachings of Islam and the Sundanese philosophy of life which is someah ka semah (friendly to guests) (Hasim, 1989). As a work of great value, the *Tafsir Lenyepaneun* is one proof of the contribution of Nusantara scholars in enriching the study of Qur'anic interpretation. This book not only functions as a religious guide, but also as an effort to preserve local culture that integrates with Islamic teachings (Lukman, 2022). Through this book, Moh. E. Hasim succeeded in presenting a Qur'anic interpretation that is not only text-based, but also pays attention

to the socio-cultural context of Sundanese society, making it relevant and effective until today.

### 3. Inventory of Verses and Interpretation of Moh. E. Hasim's Interpretation about Tolerance

The verses that explain the concept of tolerance in the book of Holy verses *Tafsir Lenyepaneun* are as follows; Qs. Al-Kafirun, Qs. Yunus verse 40-41, Qs. Al-Baqarah verse 256 and verse 178, Qs. Yunus verse 99, Qs. Al-Kahf verse 29, Qs. Hud verse 118, Qs. Al-Mumtahanah verse 8, Qs. Al-Hajj verse 40.

*"pok caritakeun "yeuh jalma-jalma nu kafir "(1) kuring moal rek nyemah nu disembah ku maraneh (2) jeung maraneh lain tukang nyemah nu kuring disembah (3) jeung kuring lain tukang nyemah nu disembah kumaraneh (4) jeung maraneh lain tukang nyemah nu kuring disembah (5)"*

*Aya sababaraha hadist nu diriwayatkeun ku at-Tobroni jeung Ibnu Abi Hatim ti Ibnu Abbas ku Abdurrazaq ti Juraij jeung Ibnu Abi Hatim ti Sa'id bin Mina nu kasimpulannana kieu, kaum Quraisy jahiliah geus ngarasa kateter nyanghareupan Rasulullah SAW sakitu dihalang-halang ku jalan kekerasan nu mangrupa panganiyayaan taya kendat na tapi penganut agama islam beuki lila beuki loba. Maranehna ngayakeun rapat nu ngahasilkeun tipu muslihat (Permana et al., 2021). Opat jalma peutingan al-Walid bin al-Mughirah, al-Asi bin Wa'il al-Aswad bin al-Muthalib jeung Umayyah bin Khalaf arindit nepungan Rasulullah pok na nyarita, "yeuh Muhammad urang teh kapan tunggal sabangsa, malah saseler pisan ka turuk-turuk lain dengeun haseum malah katalian ku kabudayaan. Aya nu masih keneh karabat landep kukituna atuh ngapantesna sakumna urang Quraish hirup runtut rukun sabilulungan. ka cai jadi saleuwi ka darat jadi salebak, silih tulung tilulungan, Kapan aya paribasa buruk uruk papan jati, maksud kami teh kiyeu yeuh Muhammad, malar urang henteu pagirang-girang tampian kualatan agama kami sakumna urang Quraish sadia pikeun nyembah hidep babarengan jeung umat Islam, lila na satahun. Sa enggeus beak satahun, giliran hidep jeung sakabeh umat Islam babarengan jeung kami nyembah panyembahan kami kitu saterusna heleud satahun pimpinan kami ku kami diserahkeun ka hideup (Hasim, 1993).*

The second, Qs. Yunus verse 40-41, "Jeung diantara maranehna teh aya nu iman kana al-Qur'an, tapi diantara maranehna teh aya oge nu teu iman kana al-Qur'an. Jeung Pangeran hidep leuwih unginga ka jalma-jalma fasid (40) jeung lamun maranehna nganggeup bohong ka hidep, nya caritakeun "pikeun kuring amal kuring, pikeun maraneh amal maraneh. Maraneh moal ditakon ngeunaan amal kuring, nya kitu deui kuring oge lepas tangan tina amal maraneh (41)"

Since Rasulullah, "Masih jumeneng, boh pangeusi kota Mekkah boh kota Madinah, aya nu iman jeung aya nu kafir kana al-Qur'an. Tapi sakumaha nu ka



ungel dina ayat-ayat mimiti surat al-Baqarah, salian ti mu' minin jeung kafirin teh aya munafikin, ngaku iman tapi kafir atawa kufrunnifaaq. Jalma-jalma golongan kufrunnifaaq teh jalma jalma fasid. Fasid teh hartina: jahat, ruksak, goreng, kajahatan, karuksakan, kagorengan. Dawuhan Gusti Allah dina surat al-Qashash ayat 77 nyaeta ulah nyieun karuksakan di marcapada,".

Kaom munafikin di nagara urang oge fasid kacida geura dina, memeh Gestapu, urang kominis nu ngangken ngagem agama Islam, loba nu ngahina kana Islam lain bae ku omongan tapi oge ku kalakuan, saperti nyoeh-nyoeh, nyiduhan jeung nincakan al Qur'an. Jalma Teh ieu nu nembrak, aya deui nu bubunian, saperti nu mungkal-mungkol akidah jeung ubudiah, syareat Islam dicampur aduk jeung agama Kristen, Hindu, Buda jeung sabangsana. Ngaranna oge beda-beda di antarana Islam Bahaiah, Islam Ahmadiah, Islam Jama'ah, islam Kajawen jeung sajaba ti eta. Lamun geus beda ngaranna jeung beda akidah sarta ubudiahna, gampang pisan diadu dombakeunana. Gandakanana mah gede naker tapi lir ibarat teng raksasa di pasar loak (Hasim, 1991).

The third is Qs. Al-Baqarah verse 256 and verse 178, "Dina asbabunnuzul riwayat Ibnu Hatim ti Sa'id bin Jubair disebutkeun yen dina jaman Jahiliyyah Aya peperangan antara Dua suku Arab nu ngabalukarkeun korban jiwa ti kalangan jalma-jalma merdeka jeung para abid, malah ti golongan awewe ge Aya nu perlaya. Memeh maleus kanyeuuri maranehna arasup Islam terus maranehna ngayakeun balitungan nu karugian abid menta ganti ku jalma merdeka jeung karugian awewe menta diganti ku lalaki. Harita turun ayat ieu pikeun mereskeun paceungkadan di antara maranehna saadil-adilna. Memang dina jaman Jahiliyyah mah lamun hiji abid maehan lawanna, dunungan abid nu maehan kudu jadi gantina, atawa mun maehan teh awewe kudu di tebus ku lalaki ti kulawarga awewe Anu maehan. Hal sarupa kieu biasana timbul lamun nu dipaehan ti pihak kabilah nu kuat. Jadi hukum qishash di jaman Jahiliyyah mah lain pikeun nangtukeun kaadilan tapi malulu dilantarankeun ku unek-unek hayang maleus kanyeuuri ti pihak golongan nu kuat ke golongan nu teu walakaya,".

Masyarakat Jahiliyyah dina waktu harita kacida pasolengkrahna, nu kuat mabok ku kakuatan, nu beunghar mabok ku kabeungharan, nu pinter mabok mabok ku kapinteran, nu jadi korban taya lian iwal ti cacah-kuricakan, dianiaya ku nu rarosa, harta bandana pindah ka tukang riba, beurang peuting dikukuntit ku karisi karempen, nyawa Aya dina congo pedang jalma jalma anu baroga kakawasaan. Dina tengah-tengah masyarakat nu sarupa kieu Rasulullah SAW., Ngeumban pancen pikeun nangtukeun hak, ngarobah nafsu angkara murka ku akhlakul-karimah, teu meunang boga hate geuneuk maleuk. Meuk hayang maleus kanyeuuri can sugema lamun lawan can nyanghulu ngaler. Hukum kudu dijalankeun sakumaha mistina, teu meunang pilih kasih, abid nu maling roti dipotong leungeunna, pajabat nu maok onta meunang anugrah gelar pahlawan: "Stop! Tegakkanlah rule of law!" Kitu tah kira-kira komando ti Rasulullah SAW., Annafsa binnafsi, hutang nyawa bayar nyawa hutang uyah bayar uyah, teu meunang hutang uyah ka nu gede kudu dibayar ku nyawa, ari hutang nyawa ka jalma leutik cukup dibayar ku uyah. Lamun hukum qishash bener-bener dilaksanakeun kalayan

jujur, jalma jahat nu boga maksud rek nelasan pasti bakal mikir Dua kali, upama can bener-bener kaancikan iblis piraku teu ngabatalkeun tekadna.

The fourth, Qs. Yunus verse 99. "Jeung lamun seug Pangeran hidep ngersakeun, sakumna ummat manusa di marcapada tanwande ariman kabeh. Naha hidep rek maksa manusa nepi ka daraekeun iman?"

Sakumna Rasulullah ditimbalan supaya ngajak ummat manusa daraek iman tapi diomat-omatan teu meunang maksa-mirusa. Dina panutup ayat ieu Mantenna ngadawuh ka Rasulullah saw, upama make basa lancar mah kieu ungelna: "Yeuh Muhammad, naha hidep rek maksa sakabeh ummat manusa supaya daraekeun iman?" dibalikkeun kana bubuka ayat: "Kawajiban hidep saukur ngayakeun uar pangajak, geus kitu mah keun sina milih sorangan da maranehna teh geus dibere akal pikiran. Kami moal ngabangbaluhan hidep di luar wates wangen. Lamun Kami teu mere kabebasan milih mah, teu perlu ngabeungbeuratan hidep, geus bae sakumna ummat manusa di marcapada ku Kami dijadikeun jalma-jalma nu ariman kabeh, teu kudu hese cape.

The fifth, Qs. Al-Kahf verse 29, "Para dedengkot musyrikin Quraesy salawasna ngarasa bener sorangan. Maranehna angkuh lantaran mabok kapangkatan, kakawasaan jeung kabeungharan. Maranehna boga rasa pinter aing henteu deungeun. Maranehna arembungeun ruang riung jeung jalma jalma nu ku maranehna dianggap hina, taya harta taya harti. Dina pamungkas ayat 28 disebutkeun nu artina "jeung maranehna nurutkeun hawa nafsuna sarta ngarempak wates wangen dina urusanana,".

Lamun maranehna nyarita sok songong heuras genggerong, lamun aya teu ka panuju sok telenges sahaok kadua gaplok, lamun sawala sok asa aing pangpinternu jeung pangbenerna. Dina sagala hal maranehna ngarempak wates. Nya harita Gusti Allah maparin timbalan ka rasul-Na.

وقل الحق من ركم

Jeung bejakeun: "Hak/bebeneran teh ti Pangeran maraneh"

Ka jalma jalma model 'Uyainah Gusti Allah maparin timbalan supaya Rasul-Na sasauran kalayan tegas:

فمن شاء فليتين ومن شاء فليكفر

(Faman syaa- a falyu' min wa man syaa a falyak fur) "sing saha nu rek iman pek geura iman, jeung sing saha nu rek kafir pek geura kafir"

The sixth, Qs. Hud verse 118, "(Ummatawwaahidah), ummat nu tunggal, ummat nu sarua imanna, sarua ahlakna jeung sarua solehna, nurutkeun katetapan ti ajalina atawa ceuk urang kulon mah predestination sakumaha faham teologi aliran Jabariyah. Upama Mantenna ngersakeun ummat tunggal saperti kitu pikeun Mantenna mah taya hesena. Sakumna sasatoan, nu hirup di darat, di cai jeung di awang-awang, ku Gusti Allah dijadikeun ummat tunggal nyaeta sarua hirupna

*ngan sakali di alam dunya, lamun geus paeh taya masalah naon naon, ku sabab eta henteu dipaparin akal. Malaikat oge ummat tunggal, kabeh soleh, iman jeung takwa teu aya nu wangkelang lantaran maranehna mah teu dipaparin napsu. Upama manusa dijadikeun ummat tunggal, naon perluna Gusti Allah maparin akal jeung napsu. Pikeun ngalempengkeun akal jeung napsu, Mantenna maparin pituduh nyaeta agama ka manusa nu dibarengan ku instruktur pikeun satiap kurun, nu disebut Rasul tea (Murni, 2018). Manusa dibere kabebasan milih jeung kabebasan boga kahayang atawa free choice jeung free will tapi dibangbaluhan tanggung jawab pikeun nyanghareupan sagala konsekwensina, jadi lain kabebasan mutlak saperti sato, lain kabebasan tanpa kadali saperti kuda kabur ti gedogan. Tapi lolobana manusa teh milih kabebasan mutlak lantaran jiwana geus dijajah ku kasarakan jeung kadoliman nu ngabalukarkeun papaseaan taya kendatna (Hasim, 1991),”.*

The seventh, Qs. Al-Mumtahanah verse 8, “Pikeun naklukkeun kaom kafirin nu ngamusuh ka kaom Muslimin, Rasulullah nyandak dua cara, 1. ku kakerasan lamun musuh narajang atawa ngalawan ku kakerasan saperti dina perang Badar, perang Uhud, perang Khandak jeung sajabana ti eta, 2. make jalan leuleuy saperti waktu ngarebut Mekah ti kaom musyrikin Quraesy. Ari ka kaom kafirin nu hade lampahna mah ummat Islam teu meunang nyieun kagorengan (Khaliq et al., 2024). Jalma jalma nu teu merangan urang dina agama urang, jeung teu boga maksud rek ngajajah urang, ku urang teu meunang dimusuhan, malah Gusti Allah teu ngalarang urang nyieun kahadean jeung jujur ka maranehna. Tapi upama aya kaom kafirin nu ngagalaksak ngajak murtad, saperti nipu kaom awam ku harta nu disebut diakonia tea, urang teu meunang cicingeun. Nu kieu mah sarua jeung merangan urang dina agama urang ku jalan lemes. Urang dilarang maksamirusa batur supaya asup Islam, tapi sabalikna urang dilarang serah bongkokan ka jalma-jalma nu rek ngamurtadkeun urang (Hasim, 1993),”.

The eighth, Qs. Al-Hajj verse 40, “Nyaeta jalma-jalma nu diusir ti lembur matuhna tanpa alesan nu bener, kajaba pedah maranehna nyebutkeun: "Pangeran kuring sarerea teh Allah" Jeung lamun seug Allah henteu ngajaga ngariksa sabagian manusa tina panganiaya sabagian nu sejen, tan wande geus diruntuhkeun biara-biara, gareja gareja, tempat tempat shalat, jeung masjid masjid tempat ngalobakeun nyebut jenengan Allah. Satemenna Allah bakal maparin pitulung ka nu nulungan agama Mantenna. Satemenna Allah teh Maha Gagah Perkasa." (Royyani & Kumalasari, 2020). Gusti Allah teh Maha Kawasa pikeun nulungan jalma-jalma nu di usir ti lembur matuh banjar karang pamidanganana tanpa alesan nu sah. Maranehna teu ngaruksak harta banda batur jeung teu sombong gede hulu, goreng carek atawa hampang leungeun, tapi pedah maranehna mangeran ka Gusti Allah. Tah ngan ukur sakitu nu dijadikeun alesan ku urang Quraesy Jahilyah teh. Paingan amh nepi ka kiwari ge jalma-jalma nu hayang bener bener madep ka Gusti Allah teh di ganggu taya mingena, teu ku jalan kasar ku jalan lemes, da geuning geus aya ti baheulana. Sabagian manusa nyaeta sakabeh golongan (Hasim, 1992),”.

The explanation of tolerance in the Qur'an can be seen from a number of verses that provide direction on how a Muslim's attitude towards different beliefs and views in society. The concept of tolerance in Islam is not just passive respect, but active in maintaining justice, freedom and social harmony. These values are very important in facing the dynamics of a multicultural society like today.

### Conclusion

Based on the above discussion, this research concludes that the construction of inter-religious relations in Sundanese society based on the text of the interpretation of the *Tafsir Lenyepaneun* by Moh. E. Hasim is spread over eight verses of the Qur'an, namely Qs. Al-Kafirun, Qs. Yunus verses 40-41, Qs. Al-Baqarah verse 256 and verse 178, Qs. Yunus verse 99, Qs. Al-Kahf verse 29, Qs. Hud verse 118, Qs. Al-Mumtahanah verse 8, Qs. From some of these verses, it can be seen that Moh. E. Hasim calls for tolerance and building harmonious relationships in a multicultural society, which is a proof of the faith of each individual in God. As in his interpretation states *Manusa dibere kabebasan milih jeung kabebasan boga kahayang atawa free choice jeung free will tapi dibangbaluhan tanggung jawab pikeun nyanghareupan sagala konsekwensina, jadi lain kabebasan mutlak saperti sato, lain kabebasan tanpa kadali saperti kuda kabur ti gedogan*. The limitation of this research is that it only discusses religious relations or the concept of religious tolerance only from one Sundanese interpretation book, thus only describing one concept, namely according to the interpretation of the *Tafsir Lenyepaneun*. Thus, researchers recommend for further research to discuss aspects of tolerance from other Sundanese interpretation books to complement the treasures of Sundanese interpretation studies.

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