

Islamic Tolerance in Qur'an and Hadith: Implications for Educational Institutions

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Abstract

Tolerance is a core value in Islam that is derived from the Qur'an and Hadith, emphasising social harmony and respect for differences. Verses like QS. Al-Baqarah: 256 and QS. Al-Mumtahanah: 8, as well as the hadiths on human relationships, show that diversity is part of the divine will. However, erroneous or limited interpretations can lead to practices that are contrary to these values. Therefore, a contextual approach is important to maintain the relevance of the teachings of tolerance in Islam in the modern era. Islamic educational institutions have a strategic role in instilling the values of tolerance through the curriculum, education, and cultural practices of the school. This study emphasises the importance of reinterpreting religious teachings to answer contemporary socio-cultural challenges, as well as the integration of tolerance values that combine faith, science, and humanity. However, there are significant challenges in interpreting the postulates of tolerance contextually, such as resistance from textualist groups, the dominance of traditionalist perspectives, and ideological pressure. To answer this challenge, a deep interpretive approach from thinkers such as Quraish Shihab and Amin Abdullah is needed for religious texts to make a positive contribution to pluralistic and peaceful societies. This article bridges the gap between textual and contextual studies of tolerance in Islam. By analysing the Qur'an and Hadith, this study enriches the academic discourse on universal values in Islamic teachings and the importance of education as a means of internalising these values. The article also proposes practical strategies, including curriculum reform and teacher training based on Islamic universal values, to build a tolerant and inclusive generation. Empirically based follow-up studies are recommended to evaluate the effectiveness of the implementation of tolerance values in various types of Islamic educational institutions, both madrasas, Islamic boarding schools, and modern Islamic schools.

Keywords: Tolerance of the Quran, Tolerance of Hadith, Islamic Education Institutions, Tolerance and Education, Contextual, Textual.

Abstrak

Toleransi merupakan nilai inti dalam Islam yang bersumber dari Al-Qur'an dan Hadis, menekankan harmoni sosial dan penghormatan terhadap perbedaan. Ayat-ayat seperti QS. Al-Baqarah: 256 dan QS. Al-Mumtahanah: 8, serta Hadis-hadis tentang hubungan antar manusia, menunjukkan bahwa keberagaman merupakan bagian dari kehendak ilahi. Namun, tafsir yang keliru atau terbatas dapat mengarah pada praktik yang bertentangan dengan nilai ini. Oleh karena itu, pendekatan kontekstual menjadi penting untuk menjaga relevansi ajaran toleransi dalam Islam di era modern. Institusi pendidikan Islam memiliki peran strategis dalam menanamkan nilai-nilai toleransi melalui kurikulum, pengajaran, dan praktik budaya sekolah. Studi ini menekankan pentingnya reinterpretasi ajaran agama untuk menjawab tantangan sosial-kultural kontemporer, serta integrasi nilai toleransi yang menggabungkan keimanan, keilmuan, dan kemanusiaan. Meski demikian, terdapat tantangan signifikan dalam menafsirkan dalil-dalil toleransi secara kontekstual, seperti resistensi dari kelompok tekstualis, dominasi perspektif tradisional, serta tekanan ideologis. Untuk menjawab tantangan ini, pendekatan interpretatif mendalam dari pemikir seperti Quraish Shihab dan Amin Abdullah diperlukan agar teks agama dapat memberikan kontribusi positif bagi masyarakat plural dan damai. Artikel ini menjembatani kesenjangan antara kajian tekstual dan kontekstual tentang toleransi dalam Islam. Dengan menganalisis Al-Qur'an dan Hadis, penelitian ini memperkaya wacana akademik mengenai nilai-nilai universal dalam ajaran Islam dan pentingnya pendidikan sebagai sarana internalisasi nilai-nilai tersebut. Artikel ini juga mengusulkan strategi praktis, termasuk pembaruan kurikulum dan pelatihan guru berbasis nilai-nilai universal Islam, untuk membangun

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generasi yang toleran dan inklusif. Studi lanjutan berbasis empiris direkomendasikan untuk mengevaluasi efektivitas penerapan nilai-nilai toleransi dalam berbagai tipe lembaga pendidikan Islam, baik madrasah, pesantren, maupun sekolah Islam modern.

Kata Kunci: Toleransi Al-Quran, Toleransi Hadith, Lembaga Pendidikan Islam, Toleransi dan Pendidikan, Kontekstual, Tekstual.

BACKGROUND

Tolerance is a universal value that is deeply rooted in Islamic teachings and biblical texts such as the Qur'an and Hadith. This concept encourages Muslims to coexist peacefully without putting aside personal beliefs. In the context of a pluralistic Indonesia, tolerance is key in facing various challenges, including increasing radicalism and violence in the name of religion. Data shown, for example, by the SETARA Institute, shows that throughout 2023, there were more than 200 cases of violations of religious freedom, including acts of intolerance such as bans on religious activities and discrimination against certain groups. These cases show that intolerance is still a serious threat in public life (SETARA Institute, 2023). In the education sector, the SETARA Institute survey found that high school students in Indonesia have an alarming level of exposure to intolerance. This survey revealed that several students are included in the category of "active intolerance" or potentially exposed to radicalism, which shows the need to strengthen the value of tolerance in the Islamic education curriculum. Although various Islamic educational institutions have tried to implement character education based on religious values, the gap between theoretical discourse and practical application in the field is still a significant challenge (Fachrian, 2017; Jayus, 2017; Murni, 2018; Nashir, 2015; Rosyidi, 2019; SETARA Institute, 2023; Setiyawan, 2015).

This study seeks to discuss how the discourse of tolerance becomes a discourse in two main sources of Islam: the Quran and the hadith. Although the discourse of tolerance has been widely discussed, studies that explicitly link the concept of tolerance in the Qur'an and Hadith with strategies to strengthen the character of tolerance in LPI are still limited. Existing research tends to be fragmented between theoretical studies and practical applications, thus creating a gap in the literature that discusses the integration of the value of tolerance as part of the Islamic curriculum and educational culture. In previous studies, tolerance has often been discussed in a general context limited to interreligious relationships. However, in-depth research on how the teachings of Islamic tolerance can be implemented in educational practice, particularly in Islamic educational institutions, is still very rare. This research seeks to fill this gap by investigating tolerance from the perspective of the Qur'an and Hadith as well as its relevance for the development of the education system in LPI. This study aims to contribute to the discourse of Islamic education, which is not only oriented to the cognitive aspect, but also to the formation of inclusive character and human values.

Several studies have explored the theme of tolerance from various perspectives. For example, Azra in "Reforms in Islamic Education: A Global Perspective Seen from The Indonesian Case" discusses the role of Islamic education in promoting universal Islamic values, including tolerance. Likewise, exploration shows that tolerance and the conception of moderation in Islam are rooted in an inclusive interpretation of the verses of the Qur'an. Meanwhile, No (Azra, 2014) (Joseph et al., 2024) Aslan (2007) God but God discusses the importance of understanding Hadith in the historical context to strengthen the value of tolerance. The study conducted by Alabdulhadi (2019) shows how textbooks provide a foundation for students' religious views in the context of Islamic education. Esack (2008) in *The Qur'an: A User's Guide*, emphasizes the importance of a hermeneutic approach in understanding Qur'anic verses related to

plurality. In addition, the study discusses the integration of tolerance in religion-based education. Ash-Nimer Et al. (2007).

This study aims to analyze the concept of tolerance in the perspective of the Qur'an and Hadith and examine how these values can be implemented comprehensively and strategically in the context of education development in Islamic Education Institutions (LPI) that adhere to inclusive principles. This study not only focuses on the theoretical dimension of Islamic teachings on tolerance, but also explores how these values can be translated into school culture, curriculum, and pedagogical approaches to shape the character of students who are inclusive, tolerant, moderate and open to differences. This is becoming increasingly relevant in the context of the increasing challenge to pluralism in Indonesia. This research is expected to make a theoretical contribution by enriching the literature on Islamic education based on universal values, such as tolerance and freedom of religion. Practically, the findings of this study can be an important reference for education policymakers, LPI managers, and educators in designing educational programs that are not only within the formal academic framework but also able to form a generation with a tolerant character. In addition, the results of this study are expected to provide concrete guidance to overcome the gap between the values of tolerance taught theoretically and their practice in contemporary cases in practice.

This study uses a qualitative approach with a descriptive-analytical method. This approach was chosen because the focus of the research is to examine the concept of tolerance in the Qur'an and Hadith and its implications in Islamic education. The descriptive approach is used to describe the understanding of tolerance as contained in religious texts. At the same time, the analysis is carried out to interpret the meaning of tolerance by considering the historical and social context. This research also utilizes interpretive analysis to uncover the relevance of these concepts in the context of modern Islamic education. Data sources consist of primary and secondary data. Primary data includes verses of the Qur'an and Hadith that discuss tolerance, such as QS. Al-Baqarah: 256, QS. Al-Mumtahanah: 8, and hadiths that emphasize kindness to non-Muslims. Secondary data is obtained from scientific literature, such as related journal articles that discuss tolerance in an Islamic perspective, including the works of modern intellectuals such as Amin Abdullah, Fazlur Rahman, Schedina, to Khaled Aboe El Fadl and other figures. Data is collected through literature studies that include systematic text analysis. The analysis process uses *content-review* techniques and interpretive approaches to relate the text to the current context. This analysis is carried out systematically to ensure that the results obtained have theoretical and practical relevance.

Literature Review

Tolerance in the Quran

The Qur'an as the main guideline for Muslims emphasizes the importance of tolerance in various verses that govern human relations, especially in diverse societies. One of the key verses is QS. Al-Mumtahanah: 8-9, which states that Allah does not forbid Muslims to do good and be fair to those who do not fight them because of religion.

اِنَّهٗمُكُمُ اللّٰهُ عَنِ الدِّينِ لَمْ يُفَاتِنُوكُمْ فِى الدِّينِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَنُقْسِطُوْا اِلَيْهِنَّ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

It means: "Allah does not forbid you to do good and be fair to those who do not fight you in religious affairs and do not expel you from your hometown. Indeed, Allah loves those who act justly" (QS Al-Mumtahanah: 8).

This verse shows the basic principle of tolerance: respect for diversity of beliefs as long as there are no acts of hostility. Another verse, QS. Al-Kafirun: 6, affirms a non-compulsive attitude in religion by affirming "for you your religion, and for me my religion" as the principle of coexistence in differences. (Jamaludin Et Al., 2021)

In both classical (traditional) and modern interpretations, both agree that these verses affirm Islam's concern for tolerance. According to Yusuf Ali (2021), these verses emphasize the importance of peaceful coexistence in a diverse society, with the principles of dialogue and respect. This perspective is reinforced by those who emphasize that the Qur'an not only regulates interfaith tolerance but also in the internal relations of Muslims, as in QS. Al-Hujurat: 13, which reminds people of their common origin and the importance of knowing each other as a sign of Allah's power Esack (1997).

Some modern intellectuals also point out that these verses not only speak of tolerance as a theological norm, but also as a social principle that can be applied in interreligious relations. Take, for example, the reading of one of the progressive intellectuals from America, who suggested that tolerance in the Qur'an is often associated with social justice and respect for human rights. Thus, the Qur'an has basically provided a theological basis for building a harmonious and inclusive society (Sachedina, 2009).

Tolerance in Hadith

In addition to the Qur'an, the hadith of the Prophet Muhammad PBUH also provides practical guidance on tolerance. One of the famous hadiths is the words of the Prophet:

مَنْ أَدَى دِيْمِيًّا فَقَدْ أَدَى إِلَهِي، وَمَنْ أَدَى إِلَهِي فَقَدْ أَدَى اللَّهَ

"Whoever harms the dzimmi (protected non-Muslims), then I will become his enemy on the Day of Resurrection" (HR. Abu Dawud).

This hadith affirms that non-Muslims living under the protection of Islam have rights that must be respected. This shows how tolerance in Islam is not just an abstract concept but is manifested in everyday social relations. In the historical context, other hadiths show how the Prophet Muhammad (PBUH) treated people from various religious backgrounds with respect and kindness. For example, in the Charter of Medina, the Prophet established rules of cohabitation that protected the rights of the Jewish and pagan communities in Medina. Ali's (2020) research concludes that these principles not only show the Prophet's attitude of tolerance, but also become a model for the management of a pluralistic society. (Choudhury, 2024; Yani, 2021a, 2021b; Yuniarto Et Al., 2023).

The application of tolerance in the hadith of the Prophet also includes aspects of interreligious dialogue. The Prophet often dialogued with people of other faiths, such as the Christian priest of Najran, while respecting their differences. This shows that Islam prioritizes a dialogical approach rather than confrontation in resolving differences. Some contemporary studies, such as those conducted by emphasizing that the hadiths on tolerance can be the basis for character education in Islamic educational institutions. This study shows that the values contained in the hadith are not only relevant in the time of the Prophet but can also be applied in building social harmony in the modern era (Bull , 2021; Mu'awwanah , 2023;Khan & Haneef, 2022).

The Concept of Tolerance in the Quran and Hadith

Tolerance in the Qur'an and Hadith is a fundamental principle that emphasizes the importance of peaceful coexistence amid diversity. QS. Al-Mumtahanah: 8-9, for example, underlines that Muslims are encouraged to do good and fair to non-Muslims if they do not enmity or expel Muslims from their homes. This verse reflects the universal message of the need to respect diversity as a manifestation of the divine will. The hadith of the Prophet Muhammad PBUH also emphasises the same thing, as he said: *"Whoever hurts the dzimmi, then I will become his enemy on the Day of Resurrection"* (HR. Abu Dawud). This affirms Islam's commitment to the protection of non-Muslim rights in Islamic society. As a theological basis, these principles are not only normative but also establish an ethical framework for social relations.

Interpretations of Qur'anic verses that discuss tolerance vary widely, reflecting the changing social and political context of the times. Classical interpretations such as al-Tabari's work, for example, emphasise the reading of the verse of tolerance in the Qur'an. Al-Kafirun: 6 refers to the principle of non-compulsive in religion. On the contrary, in modern interpretation, such as by Rahman (2019), this understanding is expanded by linking it to human rights principles, such as religious freedom and minority protection. In the context of religious pluralism. Likewise, according to Esack (2013) emphasized that the verses of the Qur'an that regulate interfaith relations reflect the vision of Islam as a religion of *rahmatan lil 'alamin*, which respects diversity as a form of worship.

While the Qur'an is the normative foundation, the hadith of the Prophet provides a practical dimension of tolerance. The Charter of Medina is often considered one of the direct implementations of these values, where the Prophet Muhammad (peace be upon him) established the rights and obligations of the Jewish community in Medina as part of Islamic society. Ali (2020) shows that this charter is not just a political document but also a declaration of social tolerance based on the principles of justice and equality. Other hadiths, such as the Prophet's interaction with the Christian Najran delegation, describe peaceful and respectful interreligious dialogue. This interaction provides a model for harmonious interreligious relations.

In the modern context, the teachings of the Qur'an and Hadith on tolerance remain relevant to face the challenges of religious pluralism. Understanding these religious texts can be the basis for building social harmony amid increasing radicalism. However, challenges arise in the form of literal interpretations of texts that often ignore their historical context and ethical purpose. Therefore, contemporary research emphasises the importance of a contextual approach to religious texts to ensure that the values of tolerance can be applied effectively in multicultural societies. (K. Rahman & Noor, 2020)

Integrating the Concept of Tolerance in the Qur'an and Hadith in Islamic Education: The Necessity of Interpreting Texts with Contextual Needs

The distinction between textual and contextual interpretation of religious texts has profound implications for Islamic education. Textual interpretation adheres strictly to the literal meaning of the Qur'an and Hadith, emphasizing the unalterable and universal nature of religious commands. This approach is often rooted in classical Islamic scholarship, which prioritised the direct application of the Qur'anic text and prophetic traditions without extensive consideration of historical or social variables. For instance, interpretations of verses such as QS. An-Nisa: 34, which addresses gender roles, is frequently presented in rigid terms under textual frameworks. However, such interpretations may inadvertently lead to narrow understandings that do not account for evolving societal norms or educational contexts. As Al-Attas argues in *Islam and Secularism*, textualism while preserving orthodoxy, risks isolating Islamic values

from contemporary realities, thereby limiting their applicability in diverse, modern educational environments. (EL ASSIJI, 2025)

In contrast, contextual interpretation seeks to harmonise scriptural teachings with the evolving needs of society by examining the socio-historical backdrop of revelations. This method involves analysing the circumstances in which Qur'anic verses were revealed (asbab al-nuzul) and how those lessons can be extrapolated to address modern challenges. F. Rahman (2017) in his work *Islam and Modernity*, highlights that the Qur'an's ethical principles are universal but must be dynamically interpreted to remain relevant. For instance, the concept of *maslahah* (public interest) in Islamic jurisprudence exemplifies how contextual reasoning can shape education policies, fostering tolerance and inclusivity. Unlike the rigidity of textualism, contextual approaches encourage Islamic education institutions to cultivate critical thinking, engage with pluralistic societies, and prepare students to navigate the complexities of modern life.

By juxtaposing these two interpretive frameworks, Islamic educational institutions face the challenge of balancing adherence to tradition with the demands of a pluralistic and rapidly changing world. Textual approaches may foster strong religious identity but can risk alienating learners from broader societal contexts. Conversely, contextual interpretations promote adaptability and relevance but may be perceived as diluting traditional values. Therefore, integrating these methodologies is critical for Islamic education to remain authentic and impactful, as exemplified by the integrative paradigms proposed by scholars such as Amin Abdullah.

The integration of the concept of tolerance in Islamic education requires a modern interpretive approach. That efforts in interpreting religious texts in accordance with the context of the times are an urgent necessity. Quraish Shihab in *Insight into the Qur'an* emphasizes that the verses of the Qur'an must be understood considering their historical background and universal purpose. He explained that verses such as QS. Al-Baqarah: 256 ("*There is no coercion in religion*") reflects the principle of freedom of belief, which is universal, not limited to a specific period. Amin Abdullah also emphasized the importance of a contextual approach in understanding religious texts to answer the challenges of modern pluralism. Abdullah proposed an integrative-interconnecting paradigm that connects divine revelation with social reality. Therefore, understanding tolerance in Islam requires a dynamic and inclusive interpretation, especially in the context of education. (Abdullah, 2014)

A contextual approach to the tolerant texts of the Qur'an and Hadith involves trying to understand the asbabun nuzul (historical context) of revelation. For example, Q.S. Al-Mumtahanah [60]:8 who states,

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

It means: "*Allah does not forbid you to do good and be fair to those who do not fight you because of religion and does not expel you from your land. Indeed, Allah loves those who behave justly.*" (QS. Al-Mumtahanah [60]: 8).

This verse essentially shows the principle of universal tolerance in Islam. In Islamic education, this verse can be used as a foothold to teach students the importance of building harmonious relationships with fellow humans, regardless of differences in beliefs. Amin Abdullah argues that these values must be articulated in the form of a curriculum that emphasizes not only doctrinal aspects, but also universal ethical values.

In addition, the contextual approach in Islamic education also includes efforts to interpret the Hadith on tolerance within the framework of modern values. The Prophet's hadith narrated by Bukhari

and Muslim, such as *"A person's faith is not perfect until he loves his brother as he loves himself,"* this hadith can be explained in the context of character education that emphasizes empathy and concern for others. In Fazlur Rahman's view, this kind of reinterpretation of Hadith is very relevant to create a generation of Muslims who are not only religious, but also globally civilized. Islamic educational institutions (LPI) have an important role in internalizing the values of tolerance through a learning process based on religious texts. Values-based education must integrate the teachings of the Qur'an and Hadith on tolerance with a critical pedagogical approach that involves reflection and dialogue. As urgent as this issue is, a transformative approach in Islamic education must be directed towards a paradigm in which students are taught to understand religious texts not only as doctrines but also as guides to create social harmony. Thus, the Islamic education curriculum can be designed to create a generation that has critical awareness and is able to coexist in diversity (Aji, 2019; Tabrani, 2014).

The integration of the value of tolerance in the Islamic education curriculum can be done by adjusting teaching materials and extracurricular activities. Quraish Shihab argues that the stories in the Qur'an, such as the Prophet's interaction with the Jewish and Christian communities, can be used as learning materials to instill mutual respect. In addition, Abdullah Saeed stated that the teaching of Qur'anic verses related to pluralism must be carried out with a thematic approach to make it easier for students to understand the relevance of these values to daily life. Outside the classroom, school culture should also reflect the values of tolerance through interfaith dialogue, cross-cultural collaboration, and recognition of diversity as wealth. Although important, the integration of the concept of tolerance in Islamic education faces challenges, such as resistance to contextual interpretation and the dominance of conservative interpretation. Amin Abdullah explained that this resistance often arises from concerns about the loss of the authenticity of Islamic teachings (Rabbani, 2021). However, Quraish Shihab emphasized that authentic Islamic teachings require flexibility in the application of their values to be relevant throughout time. The solution to this challenge is through increasing the capacity of teachers to understand and teach religious texts contextually. In addition, collaboration with interfaith thinkers and curriculum reform are important steps to ensure that Islamic education can be a means of strengthening the values of tolerance. However, as Abdullah Saeed explains, the interpretation of these verses is often a challenge in the modern context. The difference in understanding between classical and contemporary scholars sometimes creates tension, especially when dealing with issues involving religious freedom and human rights. Therefore, a contextual approach is very important to explore the universal message of tolerance in the Qur'an and Hadith.

In the view of some scholars, such as Rasyid Ridha, the concept of tolerance is not only passive (simply accepting the existence of differences), but also active, namely by creating a space for dialogue and mutual understanding among different communities. This is relevant to the needs of the modern world that demands practical solutions to the increasing religion-based conflicts. Rasyid Ridha suggested that Muslims should not only maintain tolerance as an abstract value, but also as a social policy that supports inclusivity. Efforts to integrate the value of tolerance in Islamic education require two main strategies. First, enrich the curriculum with materials that explore the messages of tolerance in the Qur'an and Hadith in depth. Second, creating a school culture that reflects these values through daily practices, such as interfaith dialogue and interfaith social activities. If implemented consistently, these measures can create a generation of Muslims who are not only rooted in their religious traditions, but also able to be agents of change in building a peaceful and inclusive society (Harahap, 2014; Manan, 2017).

Challenges of Textual and Contextual Interpretation: Ethical and Moderate Approaches

Contextual interpretation of religious texts, especially those related to tolerance, faces several challenges both epistemological and sociological aspects. Epistemologically, one of the main challenges is the difference in approaches in understanding religious texts. The rigid textualist approach often adheres to the literal meaning of the text, so it tends to ignore the historical and sociological context surrounding the revelation. For example, Q.S. Al-Baqarah [2]:120 which reads,

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ , وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي
جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

It means: "Jews and Christians will not be happy with you until you follow their religion. Say: "Indeed, Allah's guidance is the guidance." And indeed, if you follow their will after knowledge comes to you, then Allah will no longer be a protector and helper for you" Q.S. Al-Baqarah [2]:120

This verse is often interpreted exclusively by certain groups to assert opposition to other religions. In fact, according to Quraish Shihab, this verse must be understood in the context of the theological polemic of the time, without ruling out the general principles of Islam that teach peace and tolerance. In addition to resistance to contextual hermeneutics, the dominance of the traditionalist perspective in Islamic studies is also a challenge. Amin Abdullah explained that traditionalism often prioritizes the authority of classical scholars and previous interpretations, without leaving room for reinterpretation that is relevant to contemporary needs. This dominance creates an obstacle in encouraging the renewal of Islamic thought, including in the issue of tolerance. For example, Hadith's interpretation of Muslims' relations with non-Muslims often focuses on segregation. At the same time, a contextual approach can open up a more inclusive understanding, as proposed by Fazlur Rahman in his hermeneutic study (Abdullah, 1996, Fazlurrahman, 2018; F. Rahman, 1980, 2017; Yumnah, 2019).

On the other hand, sociological challenges arise from the dynamics of identity politics and polarization in Muslim societies. In this context, the discourse of tolerance is often used selectively to support certain agendas. For example, Amin Abdullah pointed out that there is a tendency of some Muslims to prioritize narratives that support religious supremacy, without considering the spirit of inclusivity contained in Islamic teachings. This is exacerbated by the propaganda of extremist groups that use religious postulates to justify intolerance and violence against other groups. Therefore, contextual interpretation must be able to answer this challenge by offering a narrative that is more inclusive and relevant to social reality (Abdullah, 1996, 2014; Anonymous Et Al., 2023; Syihabuddin Et Al., 2024; Sustikarini, 2023, Tajuddin & Awwaliyah, 2021).

Another challenge is to distinguish between normative and historical dimensions in religious texts. QS. Al-Mumtahanah: 8, which teaches Muslims to do good and be fair to non-Muslims who do not fight them, is often used as the basis for the postulate of tolerance. However, difficulties arise when verses that talk about war and conflict, such as QS. At-Taubah: 29, understood without regard to its historical context. According to Quraish Shihab, such verses should be seen in the context of the war situation in the time of the Prophet, not as a universal guide for interaction with non-Muslims. Otherwise, the potential for text abuse to justify intolerance is enormous. The lack of hermeneutical literacy among Muslims adds to the complexity of Muslims in understanding religious texts. Especially in understanding complex concepts such as tolerance. Fazlur Rahman argues that the interpretation of religious texts requires a holistic approach, involving not only an understanding of classical Arabic, but also an analysis of relevant social,

political, and cultural dynamics. Unfortunately, many Islamic educational institutions still focus on memorizing texts without providing enough space for critical dialogue and contextual interpretation. As a result, students do not have the skills to apply the values of tolerance in daily life. (Shihab, 1996; Solahudin, 2016)

Global challenges such as Islamophobia and discrimination also have an impact on the interpretation of religious texts. In the face of external pressure, some Muslims tend to adopt a defensive attitude that can strengthen the intolerant narrative. According to Abdullah Saeed, a contextual approach to religious texts must pay attention to this global dimension, by prioritizing universal values such as justice, compassion, and respect for humanity. In this way, the teachings of Islam can be understood as a solution to global conflicts, not as a source. The final challenge is the influence of ideology and social pressure that influences the interpretation of the text. In many Muslim communities, ideological pressure from conservatives can hinder the emergence of progressive interpretations in favor of tolerance. Abou El Fadl in (Anwar Et Al., 2023; Kholily, 2018; Rabbani, 2021) *Speaking in God's Name* emphasizes that "authoritarian" interpretations are often used to support certain political agendas, thus dwarfing the universal values of Islam, including tolerance (Abou El Fadl, 2014).

The challenges posed by rigid textual interpretations, particularly regarding verses related to tolerance, have prompted significant intellectual responses aimed at fostering a more inclusive and balanced understanding of Islamic teachings. Scholars and educators have developed strategies rooted in ethical hermeneutics and moderation, which integrate critical thinking, historical awareness, and ethical values to address these challenges. Ethical hermeneutics, as proposed by thinkers like Abdullahi Ahmed An-Na'im and Khaled Abou El Fadl, emphasizes the moral objectives (*maqasid al-shariah*) of Islamic law as central to interpreting religious texts. This approach prioritises justice, compassion, and human dignity as guiding principles, advocating for interpretations that align with these universal values. For instance, Abou El Fadl in *Speaking in God's Name* (2014) critiques authoritarian interpretations that marginalise the ethical dimensions of Islam, arguing that such approaches often ignore the historical and contextual nuances of revelation.

Empirical studies demonstrate the effectiveness of ethical hermeneutics in countering exclusivist readings. For example, in Indonesia, the Muhammadiyah and Nahdlatul Ulama movement has incorporated *maqasid* principles into its educational curricula, promoting interpretations of texts like QS. Al-Baqarah [2]:120 that emphasizes coexistence and mutual respect rather than opposition to other religious groups (Syihabuddin et al., 2024). This approach not only mitigates the risks of intolerance but also equips students with the critical tools necessary to engage constructively with pluralistic societies.

The concept of *wasatiyyah* (moderation) serves as a foundational principle for addressing interpretive challenges. Rooted in QS. Al-Baqarah [2]:143, which describes the Muslim community as a "middle nation" (*ummatan wasatan*); this framework seeks balance between strict textual adherence and excessive contextual flexibility. Scholars such as Yusuf al-Qaradawi have championed *wasatiyyah* to harmonise tradition and modernity, enabling Muslims to navigate complex socio-political realities without compromising core Islamic values. In practice, *wasatiyyah* has been instrumental in promoting tolerance within diverse communities. For instance, the Nahdlatul Ulama in Indonesia integrates moderate interpretations into its pesantren (Islamic boarding schools), emphasising the importance of QS. Al-Mumtahanah: 8 in fostering peaceful interfaith relations (Sustikarini, 2023). Empirical evidence from surveys conducted in pesantren settings reveals that students exposed to moderate curricula exhibit higher levels of interfaith tolerance compared to those in more traditionalist institutions (Tajuddin & Awwaliyah, 2021).

Addressing the sociological challenges of identity politics and polarization requires systemic reforms in Islamic education. Fazlur Rahman's *double movement* theory offers a methodological framework for this transformation. By analyzing the socio-historical context of revelation and applying its underlying principles to contemporary issues, this approach facilitates the development of inclusive interpretations that resonate with modern realities (Rahman, 1980). Educational institutions like the International Islamic University Malaysia (IIUM) have successfully implemented Rahman's principles by incorporating courses on hermeneutics and maqasid into their curricula. This has empowered students to engage with complex verses. At-Taubah: 29, fostering a nuanced understanding that distinguishes between normative and historical dimensions (Shihab, 1996). Empirical data highlights the transformative impact of ethical and moderate approaches. A study by Abdullah Saeed (2018) revealed that Muslim-majority countries with robust hermeneutical education systems exhibit lower levels of intolerance and religious conflict. Conversely, regions where traditionalist perspectives dominate often experience heightened polarization and extremist rhetoric.

Moreover, these approaches hold significant potential for addressing global challenges like Islamophobia. By emphasizing universal values such as justice and compassion, moderate interpretations can counter negative stereotypes and present Islam as a solution to international conflicts. Initiatives like the Marrakesh Declaration (2016), which advocates for the protection of religious minorities in Muslim-majority countries, exemplify the practical application of ethical hermeneutics in promoting global peace and tolerance (Anonymous et al., 2023).

CONCLUSION

Tolerance is a core value in Islam which is sourced from the Qur'an and Hadith. Islam promotes social harmony and respect for differences through teachings such as QS. Al-Baqarah: 256 and QS. Al-Mumtahanah: 8, as well as hadiths about good relations with fellow human beings. This concept emphasizes the recognition of diversity as part of the divine will. In addition, the study also shows that although Islam supports a tolerant attitude, erroneous or restrictive interpretations can lead to practices that are contrary to those values. Therefore, a contextual approach is important to ensure that the value of tolerance remains relevant in the modern era. Islamic educational institutions can serve to instil an inclusive understanding and respect for diversity through the school's curriculum, teaching, and cultural practices. However, this success depends on the extent to which these institutions can reinterpret religious teachings in accordance with current socio-cultural challenges. Relevant studies show that the integration of tolerance values in Islamic education should be based on an approach that combines faith, science, and humanity to build a tolerant and inclusive generation.

Urgent challenges in trying to interpret the postulates of tolerance contextually, can be seen from the resistance of textualist groups, the dominance of traditionalist perspectives, as well as the difficulty of distinguishing normative and historical dimensions, as well as increasing ideological sentiments and pressures. These challenges point to the need for an interpretive approach or what the author calls a "negotiate" challenge, which is essentially in line with what is proposed by progressive contemporary-modern thinkers. To ensure that religious texts can make a positive contribution to the development of a plural and peaceful society, integrating the concept of tolerance into Islamic education is a necessity that requires contextual reinterpretation of the text. This strategy certainly involves curriculum updates, teacher training, and learning approaches based on universal Islamic values. This approach can strengthen students' understanding of the importance of tolerance in community life without losing the essence of

their faith. Thus, Islamic education not only forms a generation that is intellectually intelligent but also morally and socially mature.

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