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QUR'ANIC TOLERANCE (RAHMAH-ADL) AND ITS LIMITS IN BUYA HAMKA'S TAFSIR AL-AZHAR FOR INDONESIAN PLURAL SOCIETY

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ABSTRACT: This study aims to reconstruct the concepts of rahmah (compassion) and ʼadl (justice) in Qur'anic tolerance and to identify the boundaries of social tolerance in interfaith relations according to Buya Hamka's Tafsir Al-Azhar. It addresses contemporary religious discourse in which tolerance is often positioned between relativism, perceived as weakening religious boundaries, and exclusivism, which restricts peaceful coexistence. This study employs a qualitative-interpretive approach combining library research and field research through interviews and observation. The primary textual data consist of relevant Qur'anic verses and their interpretations in Tafsir Al-Azhar, while field data were obtained from ten participants and observations of student interactions in the campus environment. Secondary data include academic books, scholarly journal articles, and previous studies. The findings indicate that Qur'anic tolerance can be reconstructed through rahmah and ʼadl as complementary ethical principles. Rahmah emphasizes compassion, social concern, and human dignity, while ʼadl emphasizes fairness and equitable treatment amid religious differences. The field findings also reveal that tolerance is understood through respect for differences, the maintenance of social relationships, interfaith social concern, and awareness of the boundaries of religious

practice. According to the study's analysis of Tafsir Al-Azhar, tolerance supports peaceful coexistence and social cooperation without requiring the abandonment of religious convictions. Its boundaries are associated with the distinction between social relations and matters of religious belief and worship. This study contributes a contextual framework for strengthening religious moderation, Qur'anic exegetical literacy, and fair and civilized interfaith dialogue in Indonesia.
Keywords: Religious Moderation, Faith, Tolerance, Qur'anic Exegesis

ABSTRAK: *Penelitian ini bertujuan untuk merekonstruksi konsep rahmah dan 'adl dalam toleransi Qur'ani (rahmah dan 'adl) dan memetakan batas-batas toleransi sosial dalam relasi lintas iman menurut Tafsir Al-Azhar karya Buya Hamka. Kajian ini berangkat dari problem wacana keagamaan kontemporer, seperti toleransi yang sering ditarik ke dua kutub, yaitu relativisme yang dianggap menghapus batas keyakinan atau ekslusivisme yang menolak ruang hidup bersama. Penelitian ini menggunakan metode kualitatif-interpretatif dengan pendekatan hermeneutic-tafsir, kualitatif dengan berbasis studi pustaka dan lapangan (observasi dan wawancara), sedangkan hermeneutika digunakan sebagai pembacaan kontekstual, khususnya dalam isu-isu sosial seperti toleransi, pluralitas agama, dan moderasi beragama. Pendekatan ini memungkinkan peneliti merekonstruksi nilai-nilai Qur'ani seperti rahmah dan 'adl tanpa melepaskan pijakan metodologis tafsir yang sahih agar makna ayat relevan dengan realitas sosial masyarakat. Data primer meliputi ayat-ayat al-Qur'an yang berbicara tentang relasi sosial lintas iman dalam kitab tafsir kontemporer seperti tafsir Al-Azhar karya Buya Hamka, serta penafsiran mufassir terhadap ayat-ayat Al-Qur'an dalam konteks toleransi, keadilan, dan kasih sayang. Adapun data sekunder berupa buku akademik, artikel jurnal ilmiah, dan hasil penelitian terdahulu. Secara substansif, penelitian ini memproyeksikan temuan bahwa toleransi rahmah dan 'adl, serta pemetaan batas toleransi Qur'ani berorientasi pada penghormatan martabat manusia, kerja sama kemaslahatan, dan perlakuan adil, namun dibatasi ketika relasi berubah menjadi permusuhan, penindasan, atau ancaman terhadap kebebasan beragama serta pelanggaran serius terhadap perjanjian. Keabsahan data dijaga melalui konsistensi internal, audit teks, dan refleksivitas peneliti. Hasil penelitian diharapkan dapat memberi landasan konseptual bagi penguatan moderasi beragama, literasi tafsir, dan dialog lintas iman yang adil serta beradab di Indonesia pada level sosial.*
Kata Kunci: *Moderasi Beragama, Iman, Toleransi, Tafsir*

INTRODUCTION

Indonesia is a pluralistic society in which religious, ethnic, cultural, and social differences coexist within a shared national framework. Although this diversity can serve as a source of social strength, it may also generate tensions when accompanied by prejudice, exclusivist attitudes, and hostility toward groups with different beliefs. Religious moderation has therefore become an important framework for addressing challenges associated with religious exclusivism and strained interfaith relations in Indonesian society.

In social practice, religious moderation is sometimes misunderstood as a compromise of religious principles or an ambiguous position between opposing

beliefs. A more substantive understanding requires distinguishing between matters of religious conviction and the social and humanitarian dimensions of coexistence. This distinction has become increasingly important in the digital era, in which the rapid circulation of religious content can intensify polarization and reinforce identity-based divisions. While exclusionary religious narratives may encourage hostility toward others, indiscriminate permissiveness may be perceived as weakening religious commitments. The principles of justice and balance are consequently essential to the interpretation of religious teachings and the development of constructive interfaith relations[1]. In digital social experience, the debate of tolerance is often no longer about substance, but rather about identity. People are quick to identify "friends" and "opponents" based on affiliation, not arguments. As a result, the dialogue space shrinks; who grow up are suspicious of each other and label each other. This is where tafsir-based research is needed: to return the way of reading the verse to its rules, not to the emotions and importance of discourse.

In contemporary social interactions, debates about religious tolerance frequently extend beyond theological differences to questions of identity, affiliation, and group boundaries. Such dynamics can restrict dialogue and reinforce mutual suspicion. Religious tolerance therefore requires more than the general endorsement of harmony; it requires an interpretive framework capable of explaining how religious commitments can coexist with respect for the rights and dignity of others. In Indonesia, the Ministry of Religious Affairs has promoted religious moderation as an orientation that emphasizes justice, balance, and respect for others within the framework of national life[2]. Nevertheless, the practical application of these principles requires a clearer understanding of the Qur'anic foundations of tolerance and the boundaries that govern interfaith social relations.

Previous studies have contributed to discussions of religious moderation through educational, digital, and social-ethical perspectives. Research on religious moderation in education has highlighted the importance of maintaining religious commitments while fostering balanced social relations. Studies of digital religious discourse have examined how the selective use of Qur'anic verses may reinforce identity-based polarization. Other research has addressed religious intolerance and the importance of ethical principles in managing social differences. Meanwhile, studies of Buya Hamka's *Tafsir Al-Azhar* have explored its contributions to social justice and interfaith relations. However, as indicated by the literature reviewed in this study, these discussions have not yet sufficiently integrated the concepts of *rahmah* (compassion) and *'adl/qisth* (justice and fairness) into a systematic framework that reconstructs Qur'anic tolerance while explicitly examining its social and theological boundaries[3].

[1] Pipit Aidul Fitriyana et al., *The Dynamics of Religious Moderation in Indonesia*, 2020, 1–36.
[2] Nada Rahmatina and Rijal Ali, *Religious Moderation as a Pillar of National Unity*, Journal of Religion: Journal of Religious Studies, vol. 20, no. 02 (2024): 1412–2634.
[3]Hamka, *Tafsir Al-Azhar* (Jakarta: Gema Insani, 2013).

At this point, the researcher departs from the assumption that Qur'anic tolerance does not "whiten all differences", but rather "manages differences with manners". Mature tolerance is not born from the loss of identity, but from the clarity of identity accompanied by justice, compassion, and respect for the rights of others to live with dignity. The Qur'anic framework of social tolerance can be read through value concepts such as rahmah (orientation of compassion and benefit) and 'adl/qisth (justice and proportionality in social treatment). In a number of studies, Hamka emphasized that good relations, helping, and doing good to followers of other religions are justified attitudes, but it becomes forbidden if the other party is proven to be hostile, combative, or expelled in line with the emphasis on tolerance in the context of hostility and aggression. At this point, Qur'anic tolerance is not "unlimited freedom", but rather a social ethic oriented towards humanity, justice, and peace, without demanding the elimination of individual belief identities.

In this case, the discussion of "limits" often triggers sensitivity: some people fear that the concept of limits is used to justify intolerance, while others fear that the concept of tolerance is used to normalize relativism. Therefore, this research needs to maintain two things at once: (1) strengthen the Qur'anic social ethics that are just and merciful, (2) clarify the limits of principles so that tolerance does not shift into the elimination of the identity of faith[4].

The question of the boundaries of tolerance remains particularly sensitive. If boundaries are interpreted without adequate attention to the Qur'anic context, they may be invoked to justify exclusion or discrimination. Conversely, if tolerance is understood without distinguishing social interaction from religious conviction, it may be perceived as undermining theological commitments. A balanced interpretation must therefore clarify how compassion and justice inform social relations while preserving the distinction between peaceful coexistence, cooperation in matters of common welfare, and commitments that belong to the domain of religious belief and worship. Such an approach is necessary to prevent both exclusionary interpretations of religious boundaries and understandings of tolerance that disregard the ethical and theological dimensions of the Qur'an[5].

Against this background, this study reconstructs Qur'anic tolerance through the concepts of *rahmah* and *'adl/qisth* and examines its boundaries in Buya Hamka's *Tafsir Al-Azhar*. It also considers the relevance of this interpretive framework to contemporary social relations through qualitative field research involving interviews and observations of student interactions in a campus environment. The field component provides contextual insight into how tolerance is understood in terms of respect for differences, the maintenance of social relationships, social concern across religious boundaries, and awareness of the limits of religious practice. By bringing Qur'anic exegesis into dialogue with these contextual findings, this study seeks to develop an integrated framework for understanding tolerance

[4]Moh. Nor Ichwan and Auwal Salisu, *Reevaluating Qur'anic Hermeneutics: A Comparative Analysis Between Classical Tafsir and Modern Hermeneutical Approaches*, KALAM Journal, vol. 18, no. 2 (2024).
[5]Cut Ulfa Millah and Elya Munawarah Nasution, *Religious Moderation in Indonesia: Basic Concepts and Its Influence*, 1, no. 1 (2024).

that is grounded in compassion and justice while remaining attentive to religious commitments. Its contribution lies in connecting textual interpretation, the reconstruction of ethical concepts, and contextual social analysis to support religious moderation, Qur'anic exegetical literacy, and fair and civilized interfaith relations in Indonesia

METHODS

This study is a qualitative field research article integrating library research and field research through a qualitative-interpretive design. A hermeneutical-exegetical approach was employed to examine Qur'anic verses and Buya Hamka's interpretations in *Tafsir Al-Azhar*, particularly concerning interfaith relations, compassion (*rahmah*), justice (*'adl/qisth*), and the boundaries of tolerance. Hermeneutics was used as a contextual interpretive framework that facilitates dialogue between textual meaning, historical context, and contemporary social realities while maintaining the methodological foundations of Qur'anic exegesis

The textual data consisted of relevant Qur'anic verses and their interpretations in *Tafsir Al-Azhar*, supplemented by academic books, scholarly journal articles, and previous studies. Field data were obtained through interviews with ten participants and observations of student interactions in a campus environment. Participants were selected purposively based on the relevance of their experiences and perspectives to the study of tolerance and interfaith social relations. The interviews were conducted on 18–20 May 2026, with approximately two to three participants interviewed each day. Each interview lasted approximately 10–15 minutes.

Data were collected through documentary analysis, interviews, and observation. Documentary analysis involved identifying relevant Qur'anic verses, examining Hamka's interpretations, and reviewing scholarly literature on religious moderation, tolerance, and interfaith relations. Interviews explored participants' understandings and experiences of religious differences, social relationships, interfaith concern, and the boundaries of religious practice. Observation focused on everyday student interactions, which were documented in field notes. These procedures enabled the study to connect textual and exegetical analysis with contextual insights from social life.

Data analysis proceeded in two interconnected stages. First, interview and observation data were analyzed thematically to identify recurring patterns concerning respect for differences, the maintenance of social relationships, social concern across religious boundaries, and perceptions of the limits of religious practice. Second, a hermeneutical-exegetical analysis was conducted by inventorying relevant Qur'anic verses, examining Hamka's interpretations, reconstructing the concepts of *rahmah* and *'adl/qisth*, and mapping the boundaries of social tolerance. The two stages were integrated to examine how the ethical principles derived from *Tafsir Al-Azhar* could be interpreted in relation to the contextual findings. This procedure follows the view of hermeneutics as a

contextual interpretive process while retaining the importance of exegetical method [1–3].

Interpretive trustworthiness was addressed through internal consistency, a textual audit trail, and researcher reflexivity. The analysis was checked for coherence between Qur'anic verses, Hamka's interpretations, and the conclusions drawn from the textual and field data. Participants consented to being interviewed, and their identities should be protected in the presentation of the findings. The study did not receive formal ethics committee approval; therefore, its field findings are presented within their contextual scope and are not intended to represent all students or interfaith communities.

The community relevance of this study lies in its engagement with student interactions in a campus environment, where religious differences are encountered in everyday social relationships. The reconstructed framework of *rahmah* and *'adl/qisth* can inform contextual discussions of religious moderation, educational activities, and interfaith dialogue by distinguishing compassion and justice in social relations from commitments concerning religious belief and worship. Its application is conceptual and educational: the framework offers an interpretive resource for reflection and dialogue rather than an empirically validated intervention. Given the limited number of participants and the contextual nature of the observations, the findings should be applied cautiously beyond the research setting.

RESULTS AND DISCUSSION

Qur'anic Tolerance as an Ethics of Interfaith Relations

Tolerance in the perspective of the Qur'an cannot be understood only as an attitude of allowing differences, but rather as a social ethics that governs human relationships in the midst of a diversity of beliefs. In a pluralistic society, religious differences are an unavoidable social reality. The Qur'an does not negate this reality, but it gives directions so that differences do not turn into hostility, coercion, or injustice. Therefore, Qur'anic tolerance needs to be understood as a religious attitude that is able to maintain personal beliefs while building peaceful and civilized social relations with parties of different [6]faiths.

In general, tolerance means an attitude of respect, allowing, and giving space for others to exercise their beliefs, opinions, and life choices as long as they do not undermine social order and peace. However, in the context of Islam, tolerance is not enough to be understood as a neutral social attitude. Tolerance has a theological and moral basis because it relates to the way a Muslim views other human beings as God's creatures with dignity. Therefore, Qur'anic tolerance is not only about "accepting differences", but also about the obligation to treat others fairly, humanely, and not coercively[7].

[6]Ministry of Religious Affairs of the Republic of Indonesia, *Religious Moderation* (Jakarta: Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia, 2019), pp-18-22.

[7] Umar Hasyim, *Tolerance and Religious Freedom in Islam as the Basis for Interreligious Dialogue and Harmony* (Surabaya: Bina Ilmu, 1979),p. 22

In interfaith relations, Qur'anic tolerance has an important position because interreligious relations are often in two extreme tendencies. On the one hand, tolerance is sometimes understood too loosely as if all religions should be considered theologically equal. This kind of understanding can lead to relativism, which is a view that obscures fundamental differences between religions. On the other hand, tolerance is sometimes rejected because it is considered to weaken the faith, so some people close the space for social relations with followers of other religions. These two tendencies are both problematic. The first has the potential to eliminate the boundaries of beliefs, while the second has the potential to give birth to an attitude of exclusivity and intolerance.

In the perspective of the Qur'an, tolerance does not mean equating all religions, but it also does not mean being hostile to followers of other religions. The Qur'an acknowledges differences in beliefs, but these differences should not be an excuse for coercion, violence, or unfair treatment. Thus, Qur'anic tolerance can be interpreted as the ability to remain firm in the faith, but at the same time still open up the space for good social relations with parties of different religions. Tolerance like this is not tolerance without principles, but tolerance that has a basis in values, moral direction, and normative boundaries.

One of the important foundations of Qur'anic tolerance is the principle of freedom of religion. QS. al-Baqarah [2]: 256 affirms that there is no coercion in religion. This verse shows that faith cannot be built through pressure or coercion. Faith must be born from one's awareness, understanding, and inner choice. In this context, Qur'anic tolerance rejects any form of religious coercion, whether physical, social, or psychological. This principle is an important foundation in building interfaith relationships because every human being has a space of personal responsibility in determining his beliefs[8].

Buya Hamka in Tafsir Al-Azhar explained that forced religion will not give birth to true faith. For Hamka, faith must grow from the consciousness of the soul, not from external pressure. Coercion in religion can actually give birth to hypocrisy or insincere religiosity. This view shows that Hamka understood tolerance not as a passive attitude, but as a respect for the essence of faith itself. True faith does not require coercion, because religious truth should be received through awareness and belief[9].

In addition to religious freedom, Qur'anic tolerance is also related to the recognition of human diversity. QS. al-Hujurat [49]: 13 affirms that human beings were created into nations and tribes in order to know each other. This verse provides the basis that diversity is not a reason to eliminate each other, but a space to build recognition, communication, and cooperation. In the context of interfaith relations, this verse can be understood as a social basis that differences in identity,

[8] Hamka, *Tafsir Al-Azhar*.
[9] Galuh Retno Setyo Wardani and Khoirul Hidayah, "Human Rights And The Statement Of Religious Freedom In The Qur'an," *QOF Journal* 5, no. 1 (2021): 121–32.

including differences in religion, should not prevent people from living together in dignity.

Qur'anic tolerance is also not only passive, that is, simply does not disturb followers of other religions. More than that, Qur'anic tolerance has an active dimension in the form of kindness, justice, and social cooperation. This can be seen in QS. al-Mumtahanah [60]:8 which states that Allah does not forbid Muslims to do good and to do justice to those who do not fight them for religion and do not expel them from their land. This verse shows that social relations with adherents of other religions remain open as long as there is no hostility, oppression, or aggression[10].

Thus, Qur'anic tolerance does not stand on the basis of weakness of faith, but is based on strong moral principles. A Muslim can still believe in the truth of his religion, but this belief should not be used as an excuse to deprive others of their social rights. In living together, believers of other religions must still be treated fairly, respected for their human dignity, and not forced to follow certain beliefs. This is where the fundamental difference lies between Qur'anic tolerance and relativism. Relativism tends to blur the boundaries of theological truth, while Qur'anic tolerance maintains theological beliefs while upholding social ethics based on respect for fellow human beings. In the context of religious moderation, Qur'anic tolerance can be understood as a form of balanced religiosity. The Ministry of Religious Affairs of the Republic of Indonesia places tolerance as one of the important indicators of religious moderation, in addition to national commitment, anti-violence, and acceptance of local culture. However, in this study, tolerance is not only understood as a social indicator, but as a Qur'anic concept that needs to be reconstructed through the values of rahmah and 'adl. Tolerance must contain a dimension of compassion as well as justice; Without grace, tolerance will lose tenderness and caring, whereas without 'adl, tolerance has the potential to lose boundaries and balance. Based on this description, Qur'anic tolerance can be understood as an ethics of interfaith relations that includes recognition of religious diversity, rejection of all forms of coercion in religion, respect for human dignity, openness in social relations, and affirmation of the boundaries of faith and worship. Thus, Qur'anic tolerance promotes the creation of peaceful, just, and civilized relations without sacrificing the principles of faith. Therefore, this concept is important to be reconstructed through the value of rahmah and 'adl in the perspective of Tafsir Al-Azhar by Buya Hamka[11] .

The Basis of the Qur'ani Cross-Faith Relations

Interfaith relations in the Qur'an are not built on the elimination of religious differences, but on the recognition that differences are the reality of human life. The Qur'an does not demand that all human beings be in the same social identity and belief. On the contrary, the Qur'an gives instructions on how people of different

[10] Mujetaba Mustafa, "RELIGIOUS TOLERANCE IN THE PERSPECTIVE OF THE QUR'AN," *Tasamuh* 7, no. 1 (2015).

[11]Irfan Ansari and Muhammad Alzamzami, "Muhammad Alzamzami, "Religious Moderation of Buya Hamka's Perspective in Tafsir Al-Azhar QS. al-Baqarah: 256," *Journal of Religious Moderation* 1, no. 2 (2022).

beliefs can live together in a just, peaceful, and dignified manner. Therefore, the discussion of Qur'anic tolerance needs to begin with a search for the verses that are the basis for interfaith social relations.

One of the most basic verses is QS. al-Baqarah [2]: 256: "There is no compulsion in (adhering to) the religion (of Islam)" This verse is an important basis that religiosity cannot be built through pressure. Faith is a conscious choice born of mental acceptance, not the result of coercion. In the context of interfaith relations, this verse shows that Islam rejects religious coercion, either in the form of physical violence, social pressure, or political domination that forces a person to accept certain beliefs[12].

In *Tafsir Al-Azhar*, Hamka explains that QS. al-Baqarah [2]: 256 is closely related to the principle of monotheism, which is that the truth of Islam does not require coercion because true faith must be born from personal awareness and belief, not pressure from other parties. Therefore, this verse is not only the foundation of religious freedom, but also affirms the importance of social tolerance, where adherents of other religions must be respected for their right to practice their beliefs as long as they do not disturb order and do not commit hostility, so that interfaith relations can be built on the basis of respect, not domination[13].

The next basis is QS. al-Kāfirūn [109]: 1–6 which affirms the existence of a clear boundary between the beliefs of Islam and the beliefs of polytheists. The last verse, *lakum dīnukum wa liya dīn* (for you your religion and for me my religion), is often understood as one of the principles of tolerance in the Qur'an. However, the meaning of the verse is not that all religions are seen as theologically equal, but that each individual has his or her own religious beliefs and responsibilities. In this context, tolerance does not mean mixing up beliefs, but respecting the existence of differences without losing the identity of faith. Q.S. al-Kāfirūn also points out that the Qur'an distinguishes between social tolerance and compromise of faith[14].

The Prophet Muhammad (peace be upon him) was not commanded to worship what the polytheists worshipped, nor did the polyethists worship Allah as taught in Islam. However, the rejection of the mixing of worship does not necessarily become a basis for violence or hostility. On the contrary, this surah contains two messages that go hand in hand, namely firmness in maintaining the purity of faith and recognition of the reality of differences in belief in life together. Thus, QS. al-Kāfirūn can be understood as the Qur'anic foundation for the realization of peaceful interfaith relations, where commitment to faith is maintained

[12] Wardani and Hidayah, "HUMAN RIGHTS AND THE STATEMENT OF RELIGIOUS FREEDOM IN THE QUR'AN."
[13] Hanifatul Sahro Yunitasari et al., "Analysis of the Concept of Religious Tolerance as a Solution to Conflict in Hamka's Tafsir of Al-Azhar," *Solo International Collaboration and Publication of Social Sciences and Humanities* 3, no. 03 (June 2025): 355–72, https://doi.org/10.61455/sicopus.v3i03.351.
[14] Rizki Muhamad Ridwan, Munawar Rahmat, and Muhamad Parhan, "Analysis Of The Meaning Of Plurality, Pluralism, And Tolerance Based On The Interpretation Of The Quran Qs. Al-Kāfirūn," *JOURNAL OF ISLAMIC EDUCATION* 5, no. 3 (2024).

without neglecting respect for the rights of others to practice their respective[15] religions.

In Hamka's reading, QS. al-Kafirun shows the Prophet's firm attitude towards the invitation to compromise the faith of the polytheists. For Hamka, this surah is an affirmation that matters of worship and belief cannot be negotiated by mixing teachings. However, this assertiveness remains in the form of a statement of principle, not an act of social hostility. Thus, QS. al-Kafirun can be the basis that Qur'anic tolerance has limits in the area of faith and worship[16].

In addition to QS. al-Baqarah [2]: 256 and QS. al-Kāfirūn [109]: 1–6, another important verse that is the basis of Qur'anic tolerance is QS. al-Mumtaḥanah [60]: 8–9. In the 8th verse it is explained that Allah does not forbid Muslims to do good and to be fair to those who do not fight them because of religion and do not expel them from the country where they live. This provision indicates that good relations with adherents of other religions are permissible as long as they do not engage in hostility, oppression, or expulsion. In fact, the verse uses two important terms, namely tabarrūhum and tuqsiṭū ilaihim, which contain the meaning of doing good and acting justly in social relations. Therefore, QS. al-Mumtaḥanah [60]:8 is the basis that interfaith relations in the Qur'an are not only passive. Muslims are not only asked not to disturb followers of other religions, but are also allowed, even directed, to show kindness and justice to those who coexist peacefully.

Thus, Qur'anic tolerance does not stop at the attitude of "allowing" differences, but develops into an effort to build social cooperation, respect for human dignity, and fair treatment. However, QS. al-Mumtaḥanah [60]:9 also imposes strict limits on such relations by prohibiting Muslims from making as close allies those who fight them for their religion, expel them from their country, or assist in such expulsions. Based on this provision, the Qur'an clearly distinguishes between adherents of other religions who live in peace and those who commit tyranny and hostility. In other words, religious differences are not an automatic reason for giving birth to conflict or discrimination, but it is acts of aggression, oppression, and expulsion that are the basis for restrictions in relationships. Therefore, Qur'anic tolerance is built on the principle of a balance between respect for differences, commitment to justice, and protection from all forms of tyranny[17] .

In this context, QS. al-Mumtahanah [60]: 8–9 is very relevant to establish the concept of balanced Qur'anic tolerance. Verse 8 opens up space for interfaith goodness and justice, while verse 9 provides a limit when the relationship turns into enmity or tyranny. Thus, interfaith relationships according to the Qur'an are not

[15] Fatimah Siti Khawash, "The Interpretation of the Verses of Tolerance in Tafsir of Al-Azhar and Al-Misbah," *Al-Fahmu* 3, no. 1 (2024).
[16] Misnatun, *QS. Al-Kafirun in Buya Hamka's Tafsir Al-Azhar*, 2024.
[17] Eduwar, *Understanding Hamka's Tolerance in Tafsir Al-Azhar*, Thesis (Jakarta: PTIQ Institute Jakarta, 2023).

absolute without limits, but they are also not completely closed. It is proportional: open to peace and goodness, but firm to oppression and hostility[18].

QS. al-Hujurat [49]: 13 affirms that the diversity of tribes and nations is the will of Allah which aims to encourage people to know each other (*ta'āruf*), build dialogue, and establish social cooperation, while the glory of man is determined by piety, not group identity. Together with QS. al-Baqarah [2]: 256 on freedom of religion, QS. al-Kafirun [109]: 1–6 on the firmness of the faith, QS. al-Mumtahanah [60]: 8–9 on social goodness and justice, as well as QS. al-An'am [6]: 108 on the ethics of respecting the beliefs of others, this verse shows that interfaith relations in the Qur'an are built on the principles of respect for diversity, polite communication ethics, and peaceful coexistence without blurring the boundaries of faith and without justifying hostility, so that it becomes an important foundation in reconstructing Qur'anic tolerance oriented to the values of *rahmah* and *'adl*[19].

Rahmah as the Moral Basis of Qur'anic Tolerance

One of the main values that can be used as a basis in reconstructing the tolerance of the Qur'an is rahmah. Linguistically, rahmah means affection, tenderness, care, and compassion. In the Qur'an, this term has a wide scope of meaning, not only referring to Allah's affection for all His creatures, but also being an ethical value that must be reflected in man's attitude towards his fellow man. Therefore, rahmah can be understood as moral energy that encourages a person to treat people of different religions humanely, not as enemies to be shunned or degraded. The Qur'an also presents the Prophet Muhammad (peace be upon him) as a person who was sent to bring mercy, as affirmed in QS. al-Anbiyā' [21]: 107, wa mā arsalnāka illā raḥmatan li al-'ālamīn (and We did not send you except as a blessing to the whole world). This verse provides the basis that prophetic missions cannot be separated from the value of compassion and benefit. Islam does not exist as a source of violence, but as a teaching that brings grace, goodness, and improvement to human life. In the context of interfaith relations, it can be understood that a Muslim's religious beliefs should bring peace, protection of human dignity, and social benefits for all parties regardless of differences in beliefs[20].

The meaning of *rahmatan li al-'ālamīn* is important to be placed in the discussion of tolerance because the phrase is not limited to Muslim groups. The word al-'ālamīn indicates a wide scope, that is, the whole of nature. Thus, Islamic mercy has a universal dimension. It is directed not only to fellow Muslims, but also to humans in general, even to all creatures. From this, it can be understood that social relations with adherents of other religions should not be built on hatred solely

[18] Muthmainnah and Ghozi Mubarak, *The Concept of Religious Tolerance in the Qur'an From the Perspective of Buya Hamka and Thoifur Ali Wafa*, 5, no. 1 (2021).
[19] Al- Misykah, *Values of Diversity in QS. al-Hujurat [49]: 13: A Hermeneutic Study of the Double Movement of Fazlur Rahman*, 6, no. 2 (2025).
[20] Ahmad Mujibuddin Usman, *Islam Rahmah And Wasathiyah: A Paradigm Of Inclusive, Tolerant, And Peaceful Islam*, 15, no. 1 (2015): 1–12.

because of differences in beliefs. Theological differences are still recognized, but social attitudes must remain oriented towards the good and the good[21].

In Tafsir Al-Azhar, Buya Hamka interprets the Prophet's apostolic mission as a grace that brings people out of ignorance, violence, hostility, and the destruction of life. The Prophet is present with teachings that refine the mind, uphold justice, and direct people to a more dignified life. This interpretation shows that rahmah in Hamka's view is not only emotional, but also has a civilizational dimension. Grace means the presence of a religion that improves human life, builds morals, and prevents social damage[22].

The value of rahmah is also closely related to the way Islam views human beings. In the Qur'an, man is seen as a creature glorified by Allah. QS. al-Isra' [17]: 70 affirms that Allah glorifies the descendants of Adam. This glory does not apply only to certain groups, but is inherent in humans as descendants of Adam. Therefore, in interfaith relations, adherents of other religions still have human dignity that must be respected. Differences in beliefs should not remove the obligation to treat them humanely.

On the basis of rahmah, Qur'anic tolerance avoids attitudes that demean others. In interfaith relationships, differences in beliefs often give birth to prejudices, stereotypes, and negative claims against other groups. In fact, rahmah demands that differences should not be used as an excuse to commit insults or abusive treatment. This is in line with QS. al-An'am [6]: 108 which forbids Muslims to insult other parties so that they do not retaliate by insulting Allah without knowledge. This verse shows that rahmah is also seen in communication ethics: keeping the word, not provoking, and not demeaning the religious symbols of the other party.

In this case, rahmah does not mean removing the obligation of da'wah. Islam still advocates the delivery of truth, but it must be done in a wise and civilized manner. QS. al-Nahl [16]: 125 commands da'wah with wisdom, good advice, and dialogue in a better way. This verse shows that in interacting with other parties, including parties of different religions, a Muslim should not use abusive, coercive or insulting methods. Thus, Qur'anic da'wah is da'wah that maintains the value of rahmah[23].

Rahmah makes tolerance an active attitude that not only stops at not disturbing believers of other religions, but also encourages concern, help, and cooperation in social affairs. This is in line with QS. al-Mumtahanah [60]:8 which allows Muslims to do good and be fair to those of different religions as long as they do not fight or expel Muslims. This verse shows that interfaith relations have a

[21]Nur Hadi et al., "The Relevance of the Concept of Rahmatan Lil 'Alamin to Religious Tolerance," *Title: Journal of Islamic Religious Education* 6, no. 1 (June 2023): 21–29, https://doi.org/10.58518/darajat.v6i1.1611.
[22] Hamka, *Tafsir Al-Azhar*.
[23] Daud Olalekan Abdulsalam, "Revisiting Islamic Da'wah: Principles and the Prophetic Approach to Religious Communication," *Suhuf* 37, no. 2 (November 2025): 394–405, https://doi.org/10.23917/suhuf.v37i2.12779.

positive space in the form of social good and humanitarian cooperation[24]. In this framework, rahmah is the basis of humanistic social relations, where a Muslim can do good to anyone without having to wait for a common faith. The concrete form can be in the form of humanitarian assistance, social cooperation, maintaining peace, and respecting the right to life of others. Nevertheless, rahmah is not synonymous with theological relativism. Affection and respect for followers of other religions does not mean justifying all their beliefs in the realm of faith. Qur'anic tolerance still recognizes differences in beliefs, so that a Muslim can be gentle, fair, and respectful of others while still believing in the truth of his religion. Therefore, it is important to distinguish between social respect and theological justification; Qur'anic tolerance demands respect for human dignity and rights, not the equalization of all religious doctrines. Thus, rahmah serves to maintain the steadfastness of faith in tandem with a peaceful, just, and civilized social attitude[25].

Buya Hamka in several interpretations emphasized that Islam teaches openness of soul in dealing with differences. In the context of QS. al-Baqarah [2]: 256, Hamka asserts that religion should not be forced because the path of truth is clear. This view shows that there is a dimension of rahmah in Hamka's thought: man should not be forced into the matter of faith, because faith must grow from consciousness. Coercion is contrary to the nature of religion and can injure human dignity[26].

In addition, Hamka's thoughts on tolerance also show that affection should not be separated from social morals. Tolerance in Hamka's view is not just a theoretical attitude, but must be seen in social life. Eduwar's study of Hamka's tolerance in Tafsir Al-Azhar shows that one of the principles of tolerance according to Hamka is compassion and good behavior between religious people. This principle shows that rahmah is one of the important foundations in building tolerance, according to Hamka.

In the context of a pluralistic Indonesian society, the value of rahmah has an important relevance as an ethical foundation in building interfaith relationships. Through rahmah, differences are seen as a space to foster respect, concern, and humanitarian cooperation, not a source of hostility. However, rahmah needs to go hand in hand with 'adl so that tolerance does not turn into an unrestricted permissive attitude. In the reconstruction of Qur'anic tolerance, rahmah prevents the birth of a harsh and exclusive attitude, while 'adl maintains the firmness of principles and justice. Thus, Qur'anic tolerance affirms Islam as a religion of

[24] Masulil Munawaroh, "The Role of Islamic Values in Building Multiculturalism from a Contemporary Perspective," *Journal of Education and Learning Innovation* 2, no. 1 (May 2025): 63–81, https://doi.org/10.59373/jelin.v2i1.124.
[25] Zailani et al., "Muslim and Non-Muslim Relations: A Comparative Analysis Between Hadith and Gospel Perspectives," *Pharos Journal of Theology*, no. 106.2 (April 2025), https://doi.org/10.46222/pharasjot.106.2031.
[26] Hamka, *Tafsir Al-Azhar*.

compassion that encourages humane treatment, rejects coercion and violence, and strengthens social good without ignoring the boundaries of faith[27].

'Adl as the Principle of Balance of Tolerance of the Qur'ani

In addition to rahmah, an important value that is the basis for the reconstruction of Qur'anic tolerance is 'adl. Linguistically, 'adl means fair, straight, balanced, unbiased, and putting things in their place. In Islamic studies, justice is not only understood as an attitude of giving rights to those who are entitled, but also as the ability to be proportionate in looking at people, events, and social relations. Therefore, 'adl has an important role in keeping tolerance from turning into an attitude without limits, as well as preventing religious fervor from turning into tyranny against others[28].

In the Qur'an, justice is a very fundamental value. Justice is commanded not only in relations with fellow Muslims, but also in relations with different parties, even against dislikes. This shows that justice in Islam is principled, not just emotional or group. A Muslim should not use religious differences, hatred, or conflict as an excuse to act unjustly. Thus, 'adl becomes a measure of morality in interfaith relations[29].

In the context of interfaith relations, QS. al-Mā'idah [5]:8 emphasizes that religious differences or hatred of a group should not be a reason to act unjustly. Qur'anic tolerance not only teaches good attitudes, but also demands a commitment to justice and rejection of all forms of tyranny. This principle is reinforced by QS. al-Mumtaḥanah [60]: 8 through the use of the words tabarrūhum and tuqsiṭū ilaihim which show the importance of combining goodness and justice in social relations with adherents of other religions. In Tafsir Al-Azhar, Buya Hamka explained that Muslims are allowed to establish good relations, be neighbors, help each other, and act honestly with non-Muslims as long as they live peacefully and do not engage in hostility. Thus, Qur'anic tolerance places justice as the main principle in building harmonious and principled interfaith relations [30].

Hamka's interpretation shows that Qur'anic tolerance is not an attitude without limits, but rather provides space for social relations while setting limits against tyranny and hostility. In this case, 'adl serves as a principle that keeps tolerance proportionate: open to those who live peacefully, but firm to actions that

[27] Fatimah Siti Khawash, "Interpretation of the Verses of Tolerance in Tafsir of Al-Azhar and Al-Misbah."

[28] Hanifatul Sahro Yunitasari et al., "Analysis of the Concept of Religious Tolerance as a Solution to Conflict in Hamka's Tafsir of Al-Azhar."

[29] Chaliddin Chaliddin, Munawar Khalil, and Nazaruddin Nazaruddin, "Equity in the Quran: Concept, Implementation, and Relevance in Modern Life," *Siyasah Wa Qanuniyah : Ma Scientific Journal'had Aly Raudhatul Ma'Arif* 2, no. 2 (December 2024): 33–50, https://doi.org/10.61842/swq/v2i2.24.

[30] Dini Kartika, Kusnadi, and Aristopan Firdaus, "The Concept of Justice in Terms of the Qur'an," *Journal of Islamic Studies* 3, no. 1 (February 2026): 1–5, https://doi.org/10.56566/jki.v3i1.536.

violate justice[31]. Therefore, the limit of tolerance is not determined by religious differences, but by the presence or absence of hostility and oppression[32]. This principle also distinguishes between social tolerance and compromise of faith; The Qur'an opens up space for cooperation in various fields of benefit, but still maintains the boundaries of belief. Together with the value of grace, 'adl becomes the foundation of religious moderation that allows the realization of peaceful, dignified, and mutually respectful coexistence in a pluralistic society[33].

Based on this description, 'adl makes the tolerance of the Qur'ani proportional: open without losing principle and firm without ignoring human values. Together with rahmah, this value becomes the basis for the Qur'anic concept of tolerance that is moderate, civilized, and relevant in the life of a pluralistic society.

Reconstruction of the Concept of Qur'anic Tolerance Based on Rahmah and 'Adl

Based on the previous description, Qur'anic tolerance in interfaith relations cannot be understood as a justification for all theological beliefs or as a total rejection of social relations with adherents of other religions. Qur'anic tolerance is somewhere between these two tendencies while still acknowledging differences in beliefs while opening up space for respect, kindness, justice, and social cooperation. Therefore, the concept of tolerance in the Qur'an needs to be reconstructed through the values of rahmah and 'adl. This reconstruction aims to reconstruct the understanding of tolerance based on the verses of the Qur'an and the interpretation of Buya Hamka in Tafsir Al-Azhar, as an effort to avoid two unbalanced understandings, namely relativism that blurs the boundaries of faith and exclusivism that closes the space of social relations with adherents of other[34] religions.

In the Qur'an, tolerance is built on a balanced principle. QS. al-Baqarah [2]: 256 affirms the absence of coercion in religion, QS. al-Kāfirūn [109]: 1–6 maintaining the boundaries of faith and worship, QS. al-Mumtaḥanah [60]: 8–9 opens up the space for goodness and justice for believers of other religions who live peacefully, while QS. al-Ḥujurāt [49]: 13 recognizes human diversity as the basis for getting to know each other. The entire verse shows that the Qur'anic tolerance combines religious freedom, faith firmness, social goodness, justice, and respect for diversity. Within this framework, rahmah is the moral basis that encourages care, respect, and

[31] Basri Basri and Muhammad Muhammad, "Rethinking Religious Moderation Through The Study Of Indonesian Exegesis: A Study Of Tafsir Al-Azhar By HAMKA," *Khazanah: Journal of Islamic Studies and Humanities* 21, no. 1 (July 2023): 41–58, https://doi.org/10.18592/khazanah.v21i1.8737.

[32] Ahmad Izzan, "SHIFTS IN THE INTERPRETATION OF RELIGIOUS MODERATION ACCORDING TO TAFSIR AL-AZHAR AND TAFSIR AL-MISBAH," *Al-Bayan: Journal of the Study of Qur'an and Tafsir* 6, no. 2 (December 2021), https://doi.org/10.15575/al-bayan.v6i2.17714.

[33] Muhammad Ebin Rajab Sihombing, Amrina Sihombing, and Mastika Rambe, "Unraveling the Values of Religious Moderation in Tafsir Al-Azhar (Hans Georg-Gadamer's Hermeneutic Analysis)," *Al-Wasatiyah: Journal of Religious Moderation* 2, no. 2 (January 2024): 137–67, https://doi.org/10.30631/jrm.v2i2.48.

[34] Iqbal Ansari and Mutaqin Alzamzami, "Religious Moderation from the Perspective of Buya Hamka in Tafsir Al-Azhar Qs. al-Baqarah: 256," *Al-Wasatiyah: Journal of Religious Moderation* 1, no. 2 (December 2022): 106–30, https://doi.org/10.30631/jrm.v1i2.11.

peaceful social relations, while 'adl serves to maintain a balance so that tolerance does not lose its limits. Thus, Qur'anic tolerance not only means not interfering with others, but also bringing benefits without ignoring the principles of faith.

Hamka's interpretation of QS. al-Mumtahanah [60]: 8–9 also reinforce the construction. This verse distinguishes between non-Muslims who live in peace and non-Muslims who fight or expel Muslims. Towards those who live peacefully, Muslims are still allowed to do good and be just. However, against the parties who commit hostility and tyranny, the relationship has limits. Thus, tolerance according to Hamka is not tolerance that justifies all actions, but tolerance that is built on kindness, justice, and vigilance against tyranny.

Based on the reading of the verses of the Qur'an and the interpretation of the mufasir, Qur'anic tolerance based on rahmah and 'adl can be understood as an ethics of interfaith relations that affirms religious freedom, respect for human dignity, openness in social cooperation, and firmness in maintaining the boundaries of faith and worship. Tolerance does not mean justifying all beliefs theologically or being passive towards tyranny, but rather combining compassion and justice in a common life. This reconstruction shows that Qur'anic tolerance has two main dimensions, namely the social-humanitarian dimension supported by the value of mercy and the normative-theological dimension supported by the value of 'adl[35].

Thus, Qur'anic tolerance based on rahmah and 'adl is a balanced form of religiosity, which combines the firmness of faith with compassion and justice in social life. Tolerance does not mean weakening faith or mixing religions, but rather respecting differences, opening up space for cooperation, and rejecting coercion and humiliation in the name of religion. This concept is an important foundation for strengthening religious moderation in the perspective of the Qur'an and Tafsir Al-Azhar by Buya Hamka[36].

Table: The findings

Dimension	Principle of tolerance	Boundary / qualification	Role of rahmah and 'adl
Religious freedom	Faith must not be imposed; respect freedom of belief (Q. 2:256).	Freedom of belief does not require theological agreement or mixing forms of worship (Q. 109:1–6).	Rahmah rejects coercion; 'adl protects fair treatment.

[35] Budi Suhartawan and Haris Renaldi, "PERSPECTIVE OF THE QUR'AN ON RELIGIOUS TOLERANCE," *TAFAKKUR : Journal of the Science of the Qur'an'an and Tafsir* 4, no. 02 (June 2024): 215–30, https://doi.org/10.62359/tafakkur.v4i2.254.

[36] Zahratul Jannah, "Religious Freedom in the Social Context of the Qur'an's Perspective," *QURANICUM: Journal of Qur'an and Tafsir* 2, no. 1 (June 2025): 40–57, https://doi.org/10.22373/quranicum.v2i1.6661.

Human diversity	Recognize differences and encourage ta'aruf, dialogue, and cooperation (Q. 49:13).	Difference itself does not justify prejudice, exclusion, or hostility.	Rahmah fosters respect and care; 'adl prevents identity-based discrimination.
Social kindness	Goodness, assistance, and cooperation across religious boundaries are permitted in peaceful relations (Q. 60:8).	Social cooperation is distinct from compromising one's creed or worship.	Rahmah motivates active concern; 'adl ensures fairness.
Justice	Treat others fairly even amid disagreement (Q. 5:8; 60:8).	Justice must not be applied selectively only to one's own group.	Rahmah humanizes relationships; 'adl requires impartial treatment.
Communication	Avoid insults toward others' religious symbols and communicate respectfully (Q. 6:108).	Disagreement and da'wah do not justify humiliation, provocation, or coercion.	Rahmah encourages gentleness; 'adl respects dignity and rights.
Protection from aggression	Maintain peaceful relations and protect human dignity.	Restrictions concern hostility, oppression, fighting, or expulsion—not religious difference alone (Q. 60:9).	Rahmah seeks peace; 'adl sets proportionate limits against aggression.

Hamka's Interpretation of the Verses of Tolerance in the Qur'an

In Tafsir Al-Azhar, Hamka views tolerance as part of Islamic teachings based on respect for human dignity, religious freedom, social justice, and steadfastness in maintaining the faith. His interpretation of the verses of tolerance shows that the Qur'an recognizes diversity as a reality of life and provides guidelines for interfaith relations to take place peacefully, justly, and with dignity without losing their respective religious identities[37].

The first foundation is found in QS. al-Hujurat [49]:13 which affirms that all human beings come from the same origin of creation and are created in various nations and tribes in order to know each other (li ta'ārafū). According to Hamka, diversity is sunnatullah that is not intended to give birth to an attitude of superiority, discrimination, or group fanaticism. Differences in ethnicity, culture, and social identity are actually a means to build harmonious and mutually respectful social relationships. Therefore, the measure of human glory is not descent, nation, or social status, but piety and moral qualities[38].

The second principle is freedom of religion as affirmed in QS. al-Baqarah [2]: 256, *lā ikrāha fī al-dīn* (there is no coercion in religion). Hamka explained that faith must be born from one's awareness, understanding, and inner choices, not through pressure or coercion. The truth of Islam is so clear that it does not require coercion to be accepted. Therefore, Islamic da'wah must be carried out through a persuasive, dialogical, and argumentative approach. In Hamka's view, religious freedom is respect for human beings as beings who are given reason and the ability to choose consciously, even though Islam still believes in the truth of monotheism as the basis of its [39]teachings.

On the other hand, the Qur'an also provides the limits of tolerance in the realm of faith and worship. QS. al-Kafirun [109]: 6, لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِۗ (for you your religion and for me my religion), according to Hamka is an affirmation that respect for followers of other religions does not mean mixing beliefs or practices of worship. Tolerance is not synonymous with syncretism or compromise of faith. A Muslim can respect followers of other religions and coexist peacefully, but is still obliged to maintain the purity of monotheism and Islamic identity. Thus, tolerance in Islam has a clear boundary in the area of belief and worship[40].

The principle of social relations with non-Muslims is explained in the Qur'an. al-Mumtahanah [60]: 8–9. Hamka interprets this verse as the basis for allowing Muslims to do good, be just, and establish harmonious social relations with non-Muslims who live peacefully and are not hostile to Islam. Religious differences are

[37] Abdullah Saeed, *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach* (London: Routledge, 2014).
[38] Lis Safitri, "The Message of The Quran Karya Muhammad Asad," *MAGHZA: Journal of Qur'an and Tafsir* 4, no. 2 (December 2019): 177–92, https://doi.org/10.24090/maghza.v4i2.3349.
[39] Syafwan Rozi, Nurlizam, and M. Zubir, "The Reception of Hamka's Tafsir Al-Azhar within Social Religious Issues in the Malay World," *Journal of the Study of the Sciences of the Qur'an and Hadith* 25, no. 2 (August 2024): 247–72, https://doi.org/10.14421/qh.v25i2.5406.
[40] Hamka, *Tafsir Al-Azhar*.

not a reason to reject human relations. However, the Qur'an also provides limits on those who commit oppression, expulsion, or hostility on religious grounds. Therefore, tolerance according to Hamka is proportional: open to peaceful parties, but firm against tyranny and aggression.

In addition, the Qur'an regulates the ethics of interfaith communication through QS. al-An'am [6]: 108 which prohibits insulting the worship of other religions. Hamka explained that da'wah should not be done with insults or insults because such actions will only trigger greater hostility and conflict. Islam teaches the delivery of truth through wisdom, good argumentation, and courtesy. In the context of a pluralistic society, this verse shows the importance of maintaining communication ethics, respecting the religious symbols of other parties, and avoiding actions that can damage social harmony[41].

Based on Hamka's interpretation of these verses, Qur'anic tolerance is built on five main principles, namely recognition of human diversity, religious freedom, steadfastness in maintaining faith, justice in social relations, and communication ethics that respect other parties. Thus, tolerance according to Hamka is not an attitude that obscures religious identity, but the ability to combine respect for differences with a commitment to the principles of monotheism. This concept shows that Islam teaches interfaith relations that are inclusive, peaceful, and civilized without sacrificing the theological beliefs that are the basis of faith[42].

The Concept of Qur'anic Tolerance in Hamka's Tafsir of Al-Azhar

This concept departs from Hamka's view that Islam is a religion of grace that teaches respect for human dignity, social justice, and peaceful life in the midst of diversity. According to Hamka, religious differences are an unavoidable social reality so that relations between religious communities must be built on the basis of humanity, respect, and justice. However, such respect does not mean eliminating the boundaries of religious beliefs and identities. Thus, tolerance in Hamka's perspective is not religious relativism, but an attitude of respect for others while maintaining the purity of Islamic beliefs[43].

This view is seen in Hamka's interpretation of QS. al-Hujurat [49]:13 which affirms that human beings were created in various nations and tribes in order to know each other (*ta'āruf*). According to Hamka, diversity is a sunnatullah that aims to build harmonious social relationships, not to give birth to fanaticism, discrimination, or feelings of superiority towards other groups. The glory of man is not determined by his origin, tribe, or nation, but by his piety and moral qualities. Therefore, differences in identity should not be a reason to demean or antagonize

[41] Syaik Abdillah and Nasrul Jum'ah, "The Educational Value of Q.S Al-Mumtahanah Verses 7-9 About Tolerance (Islamic Education Studies)," *Masagi* 1, no. 1 (August 2022): 242–48, https://doi.org/10.37968/masagi.v1i1.272.

[42] Sellindra Rizqiutami, Uqbatul Khoir Rambe, and Endang Ekowati, "Religious Tolerance in QS. Al-Mumtahanah 8-9 Typology of Muhammad Mutawalli As-Sha'rawy in Tafsir As-Sha'rawy," *ANWARUL* 3, no. 5 (September 2023): 1097–109, https://doi.org/10.58578/anwarul.v3i5.1777.

[43] Nurul Faiqah and Toni Pransiska, "ISLAMIC RADICALISM VS ISLAMIC MODERATION: EFFORTS TO BUILD A PEACEFUL FACE OF INDONESIAN ISLAM," *Al-Fikra : Islamic Scientific Journal* 17, no. 1 (July 2018): 33, https://doi.org/10.24014/af.v17i1.5212.

the other party. The principle of Qur'anic tolerance according to Hamka is also based on religious freedom as affirmed in the Qur'an. al-Baqarah [2]: 256, *lā ikrāha fī al-dīn* (there is no coercion in religion). Hamka explained that faith is a matter of the heart that must be born from personal awareness and belief, not from pressure or coercion. Islam values the freedom of people to choose their beliefs, while da'wah is done through a persuasive, rational, and wise approach. Therefore, respect for religious freedom is an important part of Qur'anic tolerance in the life of a pluralistic society.

Nevertheless, Hamka emphasized that tolerance has limits in the area of faith and worship. In interpreting QS. al-Kafirun [109]: 1–6, especially the verse lakum dīnukum wa liya dīn, Hamka explains that respect for other religions does not mean mixing beliefs or compromising the principles of monotheism. The event of the descent of this surah shows the rejection of the Prophet Muhammad to the offer of the Quraysh to take turns worshipping each other's God. According to Hamka, this attitude emphasizes that Islamic tolerance does not erase theological differences, but respects the right of every religious believer to practice his or her beliefs without sacrificing the purity of faith.

Hamka's concept of tolerance is also reflected in his interpretation of QS. al-Mumtahanah [60]: 8–9. This verse explains that Muslims are allowed to do good and be fair to non-Muslims who do not hostile or fight against Muslims. Hamka emphasized that Islam distinguishes between religious differences and hostility. Therefore, neighborly relations, social cooperation, economic activities, education, and national life with adherents of other religions are justified as long as they do not threaten the principles of faith. In this context, tolerance is understood as a realistic and contextual attitude in the life of a pluralistic society[44].

In addition to social relations, Hamka also emphasized the importance of interfaith communication ethics. In interpreting QS. al-An'am [6]: 108, he explains that Muslims are forbidden to insult symbols or worship of other religions because such actions will only incite hatred and conflict. Da'wah must be done with wisdom, politeness, and good argumentation. Therefore, Qur'anic tolerance is not only related to acknowledging the existence of others, but also requires a wise attitude in speaking, dialogue, and expressing religious views[45].

Hamka's thinking on tolerance does not stop at the conceptual level, but has practical implications in social life. The implementation of Qur'anic tolerance is realized through respect for religious freedom, fair social relations, interfaith humanitarian cooperation, polite communication ethics, and commitment to maintaining national unity. Hamka views that a pluralistic Indonesian society

[44] Rangga Adi Pratama, Jaka Ghianovan, and Ida Kurnia Shofa, "Religious Moderation in the Development of Non-Muslim Places of Worship in Indonesia: A Comparative Study of Tafsir Al-Azhar and Tafsir Juz 'Amma," *Substantia: Journal of Ushuluddin Sciences* 26, no. 2 (October 2024): 142, https://doi.org/10.22373/substantia.v26i2.23394.

[45] Zulfahmi et al., "Interfaith Da'wah in Indonesia: A Hermeneutic Perspective on the Hadith of Abu Daud and Bukhari," *Pharos Journal of Theology*, no. 105(2) (March 2023), https://doi.org/10.46222/pharosjot.105.27.

needs a religious attitude that is able to combine the steadfastness of faith with respect for diversity. Therefore, tolerance is not understood as a weakening of religious identity, but as a form of maturity in living together.

In addition, Hamka places justice as an important element in the practice of tolerance. According to him, Muslims must be fair to anyone, including those of different religions. Justice is not only related to the law, but also includes proportionate social treatment, respect for the rights of others, and rejection of discrimination and tyranny. Therefore, tolerance is not enough to be realized through a friendly attitude, but it must also be reflected in fair treatment of all members of society. Based on Hamka's interpretation of the verses of tolerance, it can be concluded that the concept of Qur'anic tolerance in Tafsir Al-Azhar is social-humanistic and based on the values of rahmah (compassion) and 'adl (justice). Such tolerance provides space for harmonious social relations, humanitarian cooperation, respect for religious freedom, and strengthening community unity, while maintaining the boundaries of religious beliefs and identities. With this concept, a Muslim can remain firm in his beliefs without having to hate or be hostile to followers of other religions. Hamka's thoughts on Qur'anic tolerance remain relevant as an ethical foundation in building a plural, peaceful, and civilized life of Indonesian society[46].

For the student community observed in this study, the findings suggest that tolerance can be strengthened through everyday practices rather than abstract declarations alone. These include working together on campus activities across religious differences, offering practical help to peers without making religious identity a condition, avoiding speech that demeans another faith, and resolving disagreements through respectful conversation. Rahmah encourages empathy and social concern, while 'adl requires fair opportunities, responsibilities, and treatment for students regardless of religious background.

For lecturers and campus administrators, the findings can inform classroom discussions, student orientation, and interfaith or civic activities that distinguish respect for people from agreement with every theological claim. The framework may serve as a discussion guide for reflecting on cooperation, religious expression, and respectful disagreement. These are contextual recommendations, not evidence that a particular intervention has already been tested or proven effective. Because the study involved ten participants and observations in one campus environment, the findings should not be generalized to all students or religious communities.

CONCLUSION

This research shows that Qur'anic tolerance in Hamka's Tafsir Al-Azhar is built on a balance between rahmah (compassion) and 'adl (justice). Hamka's interpretation of relevant verses emphasizes human diversity, freedom from religious coercion, respect for human dignity, fair social relations, and boundaries

[46] Muhammad Dzaky Reza, "Prohibition Of Hate Speech In The Qur'an And Its Relationship With The Religious Moderation," *At-Tibyan Journal: Journal of Qur'an Science and Tafsir* 7, no. 1 (June 2022): 156–70, https://doi.org/10.32505/at-tibyan.v7i1.3754.

in matters of faith and worship. The limits of tolerance are not determined by religious difference alone, but by conduct such as aggression, oppression, and expulsion. The field findings indicate that students understand tolerance through respect for difference, the maintenance of social relationships, interfaith concern, and awareness of religious-practice boundaries.

The article's original contribution is its integrated framework that reads rahmah and 'adl as complementary ethical principles for interpreting both the practices and limits of Qur'anic tolerance in Tafsir Al-Azhar, and then relates this textual reconstruction to interview and observation findings from a campus community. Rather than treating compassion and justice as separate themes, the framework shows how rahmah encourages care and cooperation while 'adl ensures fairness and proportionate boundaries. For the studied student community, this framework offers a practical basis for campus dialogue, cooperative activities, and fair treatment across religious differences. These implications remain contextual and exploratory, given the limited number of participants and scope of observations. Further research with broader and more diverse communities could assess how this framework is understood and applied in other settings.

This research shows that the concept of Qur'anic tolerance in Hamka's Tafsir Al-Azhar is built on a balance between the values of rahmah (compassion) and 'adl (justice). Through his interpretation of the verses of tolerance, Hamka emphasized that Islam recognizes human diversity, guarantees freedom of religion, and encourages good social relations with followers of other religions. However, this tolerance still has limits in the area of faith and worship so that it does not lead to religious relativism or syncretism. Furthermore, according to Hamka, the implementation of Qur'anic tolerance is realized through respect for religious freedom, interfaith social cooperation, polite communication ethics, and the enforcement of justice in community life. Thus, tolerance in Hamka's perspective is a tolerance that is social-humanistic, based on rahmah and 'adl, and still maintains the firmness of religious identity. This concept is relevant as a foundation for strengthening religious moderation and building harmonious social relations in the midst of a pluralistic Indonesian society.

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