

Hermeneutics Of Social Interaction Relations In Islam

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Abstract.

This study examines how social interaction in Islam is then able to give an attitude of tolerance among religious people, especially contained in Q.S Al-Baqarah/2:120 and Q.S Al-Fath/48:29. The methodology used in this study is Hans Georg Gadamer's hermeneutics with Tashihiko's semantic approach. The aim is to "get a different understanding of the monotonous and textual interpretation as is the understanding of most Muslims of the two verses so that these two verses can be understood as verses of religious moderation. The results of the study stated that: First, Islam as a religion of mercy always invites its people to build an attitude of tolerance toward anyone and remain vigilant, firm, and courageous. Second, in the hermeneutic-semantic view, these two verses are better understood as motivational verses so that they cannot be interpreted as verses that legalize violence and hatred against other than Islam. Third, lafadz asyidda in Q.S. Al-Fath/48:29 contains other meanings besides meaning violence, in this research lafadz asyidda also has its own meaning, including firmness, firmness here is certainly measured by how much tolerance level a person has, the environment and globally. Fourth, the two verses above contain the meaning as a form of consistency and upholding "the value of justice in social society. Therefore, the researcher understands that the two verses above are a re-interpretation of the understanding of "most people that the two verses above are verses inciting hatred and hostility towards "other than Islam".

Keywords: Hermeneutic; Social, Interaction Relation and tolerance.

I. INTRODUCTION

The Indonesian nation is known as a plural society and multicultural has a variety of races, religions, tribes, and cultures [1] that are influenced by internal and external factors [2]. But in its journey, the plurality that exists in Indonesia began to erode little by little due to the existence of a group of extremist-radicalism flows in the political scene in Indonesia, so there needs to be a reconstruction of the interpretation of the verse which is allegedly a misinterpretation in which in the social practice that occurs in society between Muslim, Christian and Jewish relations built a framework of hostility and war. So that there is a big and high wall that separates them from the joints of diversity and religious tolerance by bringing the holy verses of the Qur'an as a shield to justify or support their attitude.

The verses that are often used to build relations between religions in the frame of hostility are:

Q.S Al-Baqarah/2:120

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنْ هَدَىٰ اللَّهُ فَمَا لِي بِهِ مِنْ أَمْرٍ ۗ وَلَا يَتَّبِعُ مِلَّةَ الْفَاسِقِينَ ۗ

Meaning: "And never will the Rabbinic Jews be pleased with thee, nor will the Christians, until thou follow their creed; say thou: "The guidance of God, that is guidance"; and if thou follow their vain desires after the knowledge which has come to thee, thou wilt have against God neither ally nor helper." (QS. Al-Baqarah/2:120)

Q.S Al-Fath/48:29

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۚ ذَلِكَ مَثَلَهُمْ فِي التَّوْرَةِ وَمَثَلَهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْرًا فَتَازَرَوْهُ فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Meaning: "Muhammad is the messenger of God. And those with him are hard against the atheists, merciful among themselves — thou seest them lowly, in submission, seeking favour from God and approval, their mark on their faces of the effects of the Submission— that is their likeness in the Torah. And their likeness in the Gospel is like a seed that put forth its shoot, and strengthens it, and established itself upon its stem pleasing the sowers, that by them He might enrage the atheists. God has promised those who heed warning and do righteous deeds among them forgiveness and a great reward." (QS. Al-Fath/48:29)

The selection of the above verses as the main verses in justifying their arguments, of course, is based on a subjective assessment [3] that specifically from the example of the two verses above contains a special message that in building relationships between Muslims, Christians, and Jews should be built in an extreme attitude of hostility [4]. If seen textually the verse above then so is the translation. However, in religion, a person certainly doing good deeds is not only limited by the textual meaning but there are other joints to be considered so that understanding in understanding a verse occurs comprehensively. So that in interpreting the verse above, it should use the actual interpretation steps as a small example as the scholars of tafsir understood it in the past as well as other methods in understanding the verse contextually. The use of the holy verse of the Qur'an to legalize the interests of a group's movement, especially to make damage and invite hostility between religious communities is a prohibited matter and should be straightened out [5]. Because the action/deed is a degradation of the messages of the holy verses of the Qur'an. The verses of Qur'aniyah are used as instruments to judge and criticize other religions so that ethical values both explicit and implicit in the Qur'aniyah message are neglected and do not get the space they should. Three problems arise in politically understanding the two verses above. First, Christianity, Judaism, and other kufr religions and beliefs other than Islam occupy a position as a great enemy within the body of Islam. Textually, it illustrates how the hostility of non-Muslims to Islam is so great that the existence of non-Muslims on this earth is a threat to Muslims. Secondly, the confrontational relationship is enforced for an indefinite period of time, in other words, this hostility is permanent and eternal. If this happens, it will lead to a generalistic view of religions other than Islam.

Third, there is a Muslim denial of thousands of Qur'anic verses that implicitly or explicitly encourage Muslims to uphold the value of tolerance and diversity. Based on the problematic phenomenon of interpretation above, an authoritative and open interpretation pattern is needed [6], in the sense that it provides a more general interpretation and becomes another alternative so that in interpreting it is not trapped in a monologic, rigid interpretation and is easy to be distorted in political interests. Islam and the Qur'an as our holy Muslims, are used as an effort to achieve maturity in thinking [7]. Humans are always looking for divine guidance in the Qur'an. It cannot be denied, in the Qur'an is very full of basic principles and fundamentalist values that are closely related to upholding the values of tolerance. At the same time, paradoxically, when Muslims and Christians interact with each other, negative views begin to appear in each other [7]. Al-Kindi in Masbuki, et al. stated that intolerant attitudes and instilling mutual suspicion that is deeply rooted today were not found in the era of al-Ma'mun's leadership. In that era, it emphasized the aspect of the discussion that was carried out properly, with good speech except for those who committed injustice such as exceeding reasonable limits when conducting discussions. Lately, both among fellow Muslims and between Muslims and non-Muslims are often colored by tensions and even violence such as the example in Pati, Central Java [8]. Not only that, the behavior of destruction and terrorism in the name of Islam does not appear to be responsible for even destroying the good name of Islam from various religious joints. Whereas Islam as a religion, in its teachings strongly upholds the values of peace, tolerance, and diversity [9].

The history between Islam and Christianity in Indonesia has been an uncomfortable one as if it holds problems or personal grudges that are passed down from ancestors to descendants until now and occupy as heirs of hostility and pointed differences. The irony is that the Qur'an, which is the guidance of Muslims, has been used as a tool to legitimize acts of violence [10]. The Qur'an is used as a tool to find and identify opponents or enemies both to people of religions outside Islam and to fellow Muslims who are not in line with their thoughts. Not only that, in the practice of religion, the Qur'an is functionally sterile [11]. At the time of the revelation of the Qur'an, the Qur'an was used as a means to convey messages of goodness, full of tolerance and love for peace. But with the times, the Qur'an is used by some of its adherents as a means to

antagonize and hate people who are other than their group. Not only that, in the practice of religion, the Qur'an is functionally sterile. At the time of the revelation of the Qur'an, the Qur'an was used as a means to convey messages of kindness, full of tolerance and love for peace [12]. But with the times, the Qur'an is used by some of its adherents as a means to antagonize and hate people who are other than their groups. At the prophetic social level, Islam as a religion of revelation always regulates the pattern of human life to achieve happiness in the world and the hereafter through religious practices that are inclusive and rahmatan lil'alamīn [13], to create a sense of humanity among religious believers. Suddenly there is a simplification or narrowing of religious teachings by some people, they make Islam appear to be exclusive and easily ridden by people with religious beliefs. Even though there are people who try to make damage and cause division and hostility among religious people, Islam will remain its main goal of improving the lives of religious people. Islam views harmony in the social interaction of society as not limited to living side by side but the desired meaning is more than that, Islam recommends in addition to living in harmony always be fair and do good to fellow human beings in the environment where Muslims live regardless of ethnicity or religion. The Qur'an as a guide to life for Muslims does not prohibit its adherents from doing good deeds to anyone and treating them with hospitality and upholding the principles of justice. As contained in Q.S Al-Mumtahanah/60: 8-9 which reads.

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۙ
 إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ
 الظَّالِمُونَ ۙ

Meaning: “God forbids you not — with those who have neither fought you in doctrine, nor turned you out of your homes — that you should be virtuous with them and equitable towards them; God loves the equitable. God only forbids you as to those who have fought you in doctrine, and turned you out of your homes, and assisted in your expulsion, that you should take them as allies. And whoso takes them as allies — then those, it is they who are the wrongdoers ” (Q.S Al-Mumtahanah/60:8-9)

The verse above gives us an understanding that among beliefs and social interaction relationships between fellow religious people should be separated. The above verse also confirms that when the relationship between religious communities does not occur in harmony and harmony in society, it is claimed as an act of denial of the word of Allah swt. The definition of fairness is also interpreted as an effort to be wise in establishing relationships between fellow religious people as well as when they want to make it a friend. In the reality, if you want to examine further that the root of the problems that occur in religious communities is the high sense of mutual suspicion and the number of truth claims owned by each religious community. This diversity requires us as religious people to always provide mutual correction and eliminate false images and impressions. In a pluralistic society, inter-religious relations, consciously or unconsciously, are always colored by ups and downs, both on a scale in the surrounding environment, regional, national, and international scales [14] as recently occurred social conflicts in South Sulawesi [15]. Although each religious teaching encourages its adherents to always create an atmosphere of peace and harmony between religious communities. But in reality, it is still often co-opted by various kinds of political, social, economic, defense, and security interests that always color the struggle and dynamics of religious harmony. In line with the above, in line with Fazlur Rahman's statement which states that the level of validity of the belief of a person who adheres to Islam objectively is determined or influenced by how Muslims handle inter-religious interactions [16]. Religious texts need to be analyzed and reviewed and then try to interpret contextually using the footing of current reality considerations. When the framework used is like this, Muslims can determine the form and direction that will be used as a foothold [17].

Based on what has been stated in the introduction above, the researcher will examine how social interactions between Muslims and non-Muslims using the hermeneutic approach initiated by Hans Georg Gadamer [18] on the reinterpretation of Q.S Al-Baqarah/2: 120 and Q.S Al-Fath/48: 29 so that the purpose of this research is to reveal the meaning and consider the side of socio-historical facts contextually both in areas that are majority Muslim and minority areas. In addition, the researcher will use Tashihiko semantics to find keywords by using semantic analysis so that the goal is to produce interpretation results that look more at the true meaning of the two verses in textual and contextual meanings.

II. RESULT AND DISCUSSION

A. Analyze Q.S Al-Baqarah/2:120

Two things underlie the historical background of QS. Al-Baqarah/2:120 above. First, concerning the request for a truce /al-Hudnah from the Jews and Christians to the Prophet Muhammad PBUH. and because of the human nature of the Prophet Muhammad PBUH. at first, wanted to agree to stop the war, but immediately the above verse was revealed. Second, the Jews and Christians asked the Prophet Muhammad PBUH to keep the Qibla used as a direction for worship facing the al-Aqsa Mosque in Jerusalem. But Allah swt. warned the Prophet Muhammad to be careful of the Jewish and Christian requests and reminded them that the process of moving the Qibla has been moved from Masjid al-Aqsa to Masjid al-Haram as stated in Q.S Al-Baqarah/2: 144 [19]. In the historical context, it is found that there were differences and even feuds at that time among Muslims, Christians, and Jews. This verse was revealed during the time and atmosphere of war so that the existing character certainly contains its meaning, especially in providing answers to the requests of the Jews and Christians and revealing the direction of the enemy's strategy [20], in addition to providing motivation, support or support for the Muslims who participated in the war where they did not have the complete war equipment owned by the Jews and Christians, moreover in quantity, the Jewish and Christian troops were far more than the Muslim troops. In addition to the factors studied above, some factors can be reviewed from a theological perspective, especially those related to the process of returning the Qibla after it had previously been moved from Jerusalem to Makkah. The process of moving the Qibla was a da'wah and political strategy of the Prophet Muhammad PBUH. to create a new identity within the Muslim body related to the direction used for worship. So that it has an impact on Islamic law and measures the extent of the community barometer at that time in responding to changes in Qibla.

This was also proclaimed in the Qur'an as stated in Q.S Al-Baqarah: 2/143 which reads.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ
مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّكُمْ إِنْ كُنْتُمْ بِاللَّهِ
لِرَأْفِوفٍ رَحِيمٍ ١٤٣

Meaning: "And thus We made you an intermediary community that you might be witnesses to mankind, and that the Messenger might be a witness to you. And We made not the course which thou wast on save that We might know him who follows the Messenger from him who turns on his heels. And it is hard save for those whom God has guided. And God would not cause your faith to be lost; God is towards men kind and merciful" (Q.S Al-Baqarah:2/143)

The change of Qibla direction is historically understood as an effort of moderation in religion, moving the Qibla is an educational process to provide tolerance and moderate attitudes not in the framework of extremists and fanatics due to dislike of Jews and Christians. This is certainly reinforced in the previous verse, Q.S Al-Baqarah/2:142, this verse provides a statement that Allah swt. does not make a difference between east and west or north and south. Therefore, Q.S Al-Baqarah/2:120 is historically related to the request for a ceasefire and the transfer of Qibla direction. So the interpretation of this verse is limited to this understanding so we remain careful not to be interpreted as a form of hostility. Something that should be understood in general is that the verse Q.S Al-Baqarah: 2/120 cannot be generalized to many things because there will be deviations and clashes with other verses. Interaction relations in the aspects of education, politics, culture, society, and so forth even in terms of government affairs, we can establish harmonious relations with Jews and Christians in Muslim majority areas even more so in Muslim minority areas. Furthermore, the scholars, especially the commentators, in understanding Q.S Al-Baqarah: 2/120 in terms of historical aspects that the Jews and Christians at that time were very strong in upholding the teachings they believed in so they were very difficult to negotiate or directed to what the Muslims wanted even what they wanted to be followed by the Muslims. One of the scholars of tafsir, Imam al-Qurthubi in his tafsir states [21] that the verse above is a warning to the Prophet Muhammad PBUH not to easily follow what the Jews and Christians want. This is certainly not only based on differences in power from a political point of view but more than that, sociologically, the Jews and Christians at that time each claimed that the truth was only on his side and believed that there was no other truth.

The verse above is then one of the bases in theological doctrine, that every heavenly religion and earthly religion each has a claim to truth and has strong arguments for the basics of belief or faith. Although there is a conversion of truth in each religion to its beliefs, it cannot be denied that there will be theologians in each religion to provide an explanation of the meaning contained and the essence of the expressions of the holy verses contained in the holy book. Furthermore, Imam al-Qurthubi also explained that every religious community in embracing their religious teachings always holds that the teachings they believe are the truth so that what is in dispute with them is a deviation. Therefore, the verse above provides an objective picture to us that religious people should understand the reality of diversity among mankind. Furthermore, Q.S Al-Baqarah/2:120 also gives a picture to the Muslims to have readiness, prepared, and full of caution to face the forces of people other than Islam who at any time can attack or do damage. The birth of this theological paradigm has become the biggest force in undermining the Muslims' beliefs and understanding of what they have believed all along. One of them is the rapid development of the science of kalam which is outside the line of Muslim beliefs that are imani and dotrin. Muhammad Thahir Ibn 'Ashur in Fuat Hasanudin gives a statement that is also related to Q.S Al-Baqarah / 2: 120 is a follow-up verse to the previous verse so that he argues that the truth claims contained in the heavenly religions. Based on the foregoing, the main content of Q.S Al-Baqarah/2: 120 in the view of Thahir bin 'Assyria is more directed to that Allah swt. The main content of Q.S Al-Baqarah/2:120 in the view of Thahir bin 'Assyria is more directed to that Allah swt. gives a consensus to the Prophet Muhammad PBUH.

So that it is not easy to be tempted by what is the invitation of the Jews and Christians at that time because when this is done then Allah swt. will not provide help and even more so provide protection. Al-Qur'an as the holy guide of Muslims is certainly very far from narrow patterns of thought based on lust, and personal and group interests both motivated by economic factors and conditions of social status in society. It should also be studied further that the existence of friction and disharmony between religious adherents is due to other factors that contribute to strengthening it, including factors of injustice, inequality, and lack of attention from the government and religious communities in particular. Islam as a religion of mercy invites Muslims to always create a tolerant Muslim personality with other religious believers. The Prophet Muhammad PBUH as the spreader of the divine treatise in his social practice has bequeathed to his followers both individually, and in the form of a community that reflects very high tolerance values. Of course, in building an advanced civilization, at least it requires a broad treasury as done by the companions such as Abu Bakar as-Siddiq [22] in the hope of introducing Islam to all mankind that Islam as a religion of belief upholds mercy and can bring peace between religious adherents. The key that needs to be considered in building a civilization that is full of tolerance values in social interactions is to first have a scientific foundation in the field of interpretation of the Qur'an with contemporary methods so that the window of contemporary scientific treasures is open so that the Qur'an can be actualized following the times. The relationship of social interaction between fellow religious people as found in Q.S Al-Baqarah/2: 120 includes.

1. As Muslims, we should have a critical attitude when establishing interaction in any form other than Muslims.
2. In the social sphere of society, we are not allowed to indulge our lusts and always be vigilant but do not show great suspicion let alone invite hostility.
3. Civilization can be built through an attitude of tolerance towards all forms of differences both closely related to beliefs and matters relating to race, ethnicity, and culture for example in Indonesia which is very heterogeneous and pluralistic.
4. In historical fact, the verse was revealed during the war so that it was interpreted as an effort to motivate Muslims to remain enthusiastic in defending their religion, especially concerning the request for a ceasefire / al-Hudnah and the request to return the Qibla direction to the al-Aqsa Mosque in Jerusalem.
5. The condition of the power map of the Jewish and Christian forces at that time was superior to the Muslim forces both in terms of the number of troops and in terms of politics would not be easy to be invited to compromise and negotiations so the Prophet Muhammad PBUH. warned not to be easily consumed by their invitations and desires because the Jews and Christians would not easily follow the requests of the

Muslims. So we are commanded to always keep the creed of faith that is owned so as not to be easily confused by lust.

6. In the current context, of course, we are no longer in a position to bargain about the direction of Qibla or the ceasefire. But the values of vigilance and caution must be maintained, especially not making it one of the reasons we exchange it with the faith we have because only to indulge in lust.

B. Analyze Q.S Al-Fath/48:29

The term kafir has evolved from time to time. At the beginning of the emergence of Islam, the word kafir was interpreted specifically, namely pinned to those who fought the propagation of the Prophet Muhammad PBUH. In its development, the paradigm of disbelief was pinned on those who were Muslims as well by some groups of thought such as the example of the Khawarij school. Lafadz kafir is given to those who do not agree with their understanding. As for the current contemporary era, the paradigm of disbelief is divided into two embeddings. The first embedding is for those who are not Muslim or non-Muslim, this is a manifestation of the meaning of previous religious understanding. The second embedding is directed at those who are fellow Muslims but have different views on understanding religion, such as examples of embedding infidels by some radical-extremist Muslim communities to contemporary Muslim figures such as Fazlur Rahman, Nashr Abu Zayd, Hassan Hanafi, Muhammad Iqbal and recently embedded Mohammad Syahrur and so on. The labeling of infidels has now become problematic, especially in the realm of democracy and pluralism. Looking at history, the labeling of infidels to Islamic figures with different views resulted in the inquisition, acts of violence that they found even took their lives as an example of the killing of the companions of the Prophet Muhammad PBUH, namely Ali bin Abi Talib [23], Al-Hallaj [24], and so on. Taking examples in Indonesia, such as the Ahmadiyah, Shia, and various other faiths. These minority Muslim groups often get inquisition treatment from those who have religious authority, especially those who are of different religions in the sense of non-Muslims. If we trace from the historical aspect of Islamic civilization, then the beginning of discourse of disbelief was first carried out by the Khawarij, who considered disbelief for the perpetrators of major sins.

They even boldly disbelieved Sayyidina Ali bin Abi Talib after accepting the arbitration / al-Tahkim decision with Muawiyah bin Abi Sufyan's troops. In contemporary life, this disbelieving behavior occurs again. The attitude of disbelieving and being harsh both to non-Muslims and to fellow Muslims. Of course, this is motivated by the labeling of heresy and heresy to those who do not agree with their group's thinking. Furthermore, the birth of a purification movement that easily labels shirk, khurafat and tahayyul against the belief traditions of other groups. Then in its development, a group also emerged that paganized others without going through legal institutions but took action blindly in judging others who made mistakes or sins. This group sometimes does not have any views that they understand are to provide violence to those who make mistakes or who are not in line with their thinking. If you look at what is contained in Q.S Al-Fath/48: 29 it hints at one of the characteristics of the Prophet Muhammad PBUH. is to have a gentle nature towards the Muslims at that time while being firm against those who disobey the commands of Allah swt. furthermore provides another hint that among Muslims there is a group that is truly devoted to worshipping Allah as also narrated in the Torah and the Gospel. Furthermore, the verse above is an explanation of the previous verse, which provides knowledge to Muslims that all teachings brought by the Prophet Muhammad are guidance for mankind. The verse is a further explanation of the previous verse, which explains of the teachings brought by the Prophet Muhammad PBUH. is the true teaching and serves as a guide for mankind. From the semantic-hermeneutic perspective, at least what must be studied first is the word ashidda' and al-kuffaar. Because these two words are the main analysis in this study to be studied more deeply. The definition of ashidda' itself is a plural form of the word syadiid.

The word syadiid [25] comes from the word syadda yasyuddu - al-syddah which has meanings including al-syalaabah / hard, al-quwwah / strong, al-maja'ah wa shu'ubat al zaman / hunger and difficult life, al syuhhah / stingy, al-'adaawah / hostility, al-najdah wa tsabaat al qalb / courage and determination. So from the semantic aspect of the word ashidda' is not always understood as a form of violence but can also be interpreted as courage and determination, the meaning is everything that is decided with full consideration of the aspects of mashlahat and mudharat. If it is brought to the context of al-harb / war it will be far from the

real meaning intended by Q.S Al-Fath / 48: 29 above. The meaning of al- kuffar is the plural of the word kafir. The plural form of the word kafir has two forms, namely kuffar and kaafiruun. The origin of the word is from the word kafara-yakfuru-kufuran. Its meanings are very diverse, including: naqidh al-iman / loss of faith, 'asha wa intina'u / committing disobedience, naqidh al-syukr / loss of gratitude for blessings, al-juhud wa al-satr / covering the heart, al-mu'anadah / making resistance and dissident attitude, nifaq / having a hypocritical nature. So that through this semantic approach, we will find an understanding that not always kafir is identified with people who do not believe in Allah SWT. In general, the meaning of kafir can be interpreted as a person who covers his heart, commits disobedience, is not grateful for the blessings of Allah ta'ala, acts as a dissident and who has hypocrisy. So from this, we can take a general picture that kafir is also interpreted as disgraceful action. In the Qur'an we often encounter the word kafir, it certainly provides a place where the word kafir itself gets special attention, especially about education, so that every Muslim how not to be in kufr and try to avoid kufr with various strategies he has. Al-Imam al-Qhurtubi in his tafsir said that contextually Q.S Al-Fath/48: 29 was revealed to the bani Hidaybiyyah.

As narrated by Ibn Abba that the people of Hidaybiyyah daered to fight against the disbelievers. Something that must be underlined here is that the war carried out by the Prophet Muhammad PBUH together with his companions and the Muslims in general at that time was due to an attack from the enemy on Muslims. So the verse tells us that the Muslims at that time were very brave and resilient in defending their faith. In addition, the verse also hints that the strength of the Muslims became stronger because of the solidarity and unity built based on love, tenderness and mutual understanding, especially to strengthen and strengthen the ranks of the Muslims to remain united. On the other hand, Imam Zamakhshari explains that Q.S Al-Fath/48:29 is the opposite verse of Q.S Al-Maidah/5:54. Imam Zamakhshari said that the above verse states that not only the Muslims are compassionate but the disbelievers are also compassionate and understanding with each other, but when they are in the presence of Muslims, they look cruel [26]. Therefore, Allah ta'ala gives understanding to the Muslims so that they still show a firm attitude towards the disbelievers. Ar-Razi in his tafsir explains that Allah swt. has a concern for the Prophet Muhammad PBUH. along with the companions, especially in providing a sense of motivation so that Muslims have a high passion and enthusiasm in carrying out the preaching of Islam to the general public [27] Muhammad Thahir bin 'Ashur interpreted that Q.S Al-Fath/48: 29, especially in the lafadz ashidda' and al-kuffar is praise of Allah swt. to the companions of the Prophet Muhammad PBUH. this is because they were able to unite between the spirit of obedience and firmness in carrying out acts of liberation from all enemy interference [28].

There are several lessons learned from Q.S. Al-Fath/48:29 including.

1. Allah swt. uses two terms, namely ashidda and ruhama, but both are unity to build a balance in other words, showing firmness to opponents and being gentle to Muslims. This verse can certainly be used as the main capital in building solidarity and tolerance within Islam. The way that can be taken is to instill the principle of harmony towards all differences that occur as long as it is khilafiyah not in the dimension of qhoth'iyyah. Differences in internal religious perspectives should be realized in terms of the paradigm of solidarity and togetherness. Harmony within the internal religion will have an impact on tolerance that is built at the interfaith level.
2. Assertiveness towards the enemy is not intrinsically different from the meaning of tolerance. The assertiveness owned by Muslims is actually to show the meaning of justice against enemies who show hatred, dictatorship, and acts of injustice toward Islam.
3. This verse also illustrates the consistent attitude possessed by Muslims to always uphold the truth, justice, and faith and do good deeds as concrete evidence of diversity.

Imam Zamakhshari said that anyone who reads Q.S Al-Fath will be brought to an illustration of how the Prophet Muhammad PBUH together with the Muslims at that time conquered Makkah known as Fath al-Makkah.

Based on what is the result of this research, especially related to Q.S Al-Fath / 48: 29, social interaction in Islam with non-Muslims, among others.

1. The firm does not mean hard

2. Gentleness to fellow Muslims is a form of internal solidarity in Islam
3. There is a consistent value and commitment to upholding the truth and faith.
4. The current context is more interpreted as the attitude of courage and resilience in fighting all forms of tyranny and injustice.
5. There is a value of pluralism, especially with regard to ukhuwah islamiyyah and ukhuwah insaniyyah.

Buya Hamka in his tafsir said that people who have adab will automatically respect other people's beliefs even though they are not in line with these beliefs. In particular, Buya Hamka invites Muslims to hold fast to the teachings of religion and not exchange them for something false. In his tafsir, he also explains that the higher a person's faith, the higher his compassion will be [29]. While al-Maraghi in his tafsir [30], M. Quraish Shihab in his tafsir al-Misbah as in Wildayati [31] explains that Q.S Al-Fath / 48: 29 explains the nature of the Prophet Muhammad PBUH and the companions who were firm against the disbelievers and very gentle with fellow Muslims because it has also been narrated in the Torah and the Gospel. Furthermore, al-Maraghi explains the characteristics of the Prophet Muhammad and his companions as quoted in the Gospel like a tree that puts out very strong roots so that the tree becomes very strong. This is the result of research obtained from social interaction in Islam through the study of hermeneutics, especially in the study of Q.S Al-Baqarah/2: 120 and Q.S Al-Fath/48: 29 so that a more comprehensive picture of how the two verses are understood and straighten out some of the understanding of Muslims who are less precise in interpreting the two verses.

The use of hermeneutic studies with a semantic approach certainly provides a broader meaning and does not create chaos and confusion in understanding the verses in the Qur'an. The word of God should be understood to build tolerance, harmony, justice, togetherness, and humanity to create a society of *baladun thayyibatun wa rabbun ghafuurun* within the framework of Unity in Diversity. Based on the various explanations that researchers put forward in this study, in the context of building religious relations in Indonesia, as religious people, we are not justified in fostering hostility and sowing hatred in religion and belief against people who do not believe the same as us under the pretext of verses in the Qur'an that justify it. The two verses above are textually translated to lead us to a wrong understanding in addressing people with different beliefs. But after the two verses above are placed through different approaches ranging from historical analysis to exploring the real meaning contained in them, these two verses are part of the verse of religious moderation, a verse that teaches Muslims to be tolerant and committed within the framework of religious harmony. As an implication of further research, the researcher believes that many Qur'anic verses are misunderstood by most Muslims because they only rely on translations in understanding Qur'anic verses.

III. CONCLUSION

Social interaction in Islam, contained in Q.S Al-Baqarah/2: 120 and Q.S Al-Fath/48: 29 after a hermeneutic-semantic studies does not provide an understanding that people other than Islam should be address with hostility and hatred. Both verses are more directed to the verses of tolerance towards fellow human beings, namely a tolerant, and harmonious attitude and there are aspects of consistency and commitment.

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