

Islam and the Relation of Religions Jalâlain's Perspective and Its Implementation in the Multicultural Life of *Sam Poo Kong* and *Soen Ang Ing Societies*

Inayah Inayah¹, Muhammad Ahsanul Husna², Umi Sumbulah³, Zeid B Smeer⁴

¹ Universitas Islam Negeri Walisongo Semarang, Indonesia

² Universitas Wahid Hasyim Semarang, Indonesia

^{3,4} Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Corresponding author: inayah@walisongo.ac.id

DOI: 10.29240/alquds.v8i1.8403

Submitted: 2023-09-24 | Revised: 2023-11-16 | Accepted: 2024-05-10

Abstrak: Fenomena Islam dan relasi agama-agama sejatinya sudah ada dan dicontohkan langsung dalam kehidupan Rasulullah SAW. Dimana salah satu tujuannya adalah *Rahmatan lil 'alamin*. Salah satu tinjauannya adalah Al-Qur'an dengan bertolak pada tafsir *Jalalain*. Penelitian ini menggunakan pendekatan fenomenologi dengan metode eksplanatori dan analisis data triangulasi, meliputi reduksi data, display dan verifikasi data, dengan melihat fenomena masyarakat *Sam Poo Kong* dan *Soen Ang Ing*. Hasil penelitian menunjukkan bahwa Islam dan relasi agama-agama yang disampaikan *Jalalain* melalui tafsirnya menyatakan adanya 'pengakuan' agama-agama, dengan tetap menekankan doctrinal internal umat Islam. Masyarakat sekitar *Sam Poo Kong* dan *Soen Ang Ing* merupakan potret berjalannya pengakuan agama-agama dan masyarakat Muslim nya melaksanakan kegiatan agamanya dengan baik. Potret Islam dan relasi agama-agama yang diperlihatkan dalam lingkungan masyarakat *Sam Poo Kong* dan *Soen Ang Ing* merupakan realisasi beberapa ayat dalam Al-Qur'an, seperti Ali Imran 159; Ar-Rum 22; al-Hujurat 13; yang jika disimpulkan adalah seorang Muslim hendaklah lunak di luar, keras di dalam, dan flexibel atas eksistensi yang lain.

Kata Kunci: Islam; Relasi Agama; *Jalâlain*; Multikultural; *Sam Poo Kong*; *Soen Ang Ing*

Abstract: The phenomenon of Islam and the relationship of its true religions already exists and is exemplified directly in the life of the Prophet SAW. Where one of the goals is *Rahmatan lil 'alamin*. One of his commentaries is the Qur'an based on *Jalalain's* tafsir. This study uses a phenomenological approach with explanatory methods and triangulation data analysis, including data reduction, display and data verification, by looking at the phenomenon of *Sam Poo Kong* and *Soen Ang Ing communities*. The results showed that Islam and the relations of religions conveyed by *Jalalain* through his interpretation stated the 'recognition' of religions, while still emphasizing the internal doctrinal of Muslims. The community around *Sam Poo Kong* and *Soen Ang Ing* is a portrait of the progress of religious confession and the Muslim community carries out its religious activities well. The portrait of Islam and the relations of religions shown in the society of *Sam Poo Kong* and *Soen Ang Ing* is the realization of several verses in the Qur'an, such as Ali Imran 159; Ar-Rum 22; al-Hujurat 13; which if concluded is that a Muslim should be soft on the outside, the inside, and flexible over the existence of others.

Kata Kunci: Islam; Religious Relation; *Jalâlain*; Multicultural; *Sam Poo Kong*; *Soen Ang Ing*

Introduction

The global issues that greet Muslim societies today cannot be taken for granted. Issues such as juvenile delinquency and increasing crime, moral decline (Syahputra: 2020), are strengthened by the idea of R20 "*Religion of Twenty 2022*" which carries the theme "*Revealing and Nurturing Religion as a Source of Global Solutions: an International Movement for Shared Moral and Spiritual Values*"¹ further strengthens that the issues that arise in today's society, the leading solution is through religious

¹ Source: <https://www.nu.or.id/opini/r20-perubahan-global-dan-transformasi-agama-Zr9Eu>, accessed on Friday, September 22, 2023 at 12.49 WIB

channels. It has also been affirmed by a Kyai, Anwar Zahid, that the majority of the causes of inequality in today's society are because 'they' abandon religious values. So there is a need to refresh religious values in society, including those related to Islamic values and their reality to the relationship between religions. Macro-wise, there have been some positive responses from Muslims to global issues. For example, on June 20-24, 2022, the *International Islamic Fiqh Academy* and the OIC Secretariat organized a visit by scholars from several OIC member countries, including Indonesia, to visit Kabul and dialogue with Afghan scholars. The main issues discussed were tolerance and moderation as well as women's rights in Islam, including access to education.²

The phenomenon of Islam and the relationship of religions, both claimed to *be Samawi* and *'Ardli*, actually already exist and are exemplified directly in the life of the Prophet SAW. Many events intersect with the 'recognition' of the existence of other religions, and also the attitude of 'tolerance' shown by the Prophet SAW. towards people of other religions. One of its goals is to achieve the goal conveyed in the Qur'an, وما أرسلناك إلا رحمة للعالمين. As an Islamic community living in Indonesia, especially Java, of course already know many Ulama' salaf who have succeeded in instilling their teachings, both through their da'wah *bil hal*, *bil qaul*, *bil kitab*. Some of these scholars are Arabs, some are native Indonesian scholars who have studied Islam continuously.

One of the scholars whose thought is held in the science of *Qur'anic exegesis* is *Jalâluddîn al-Mahallî* and *Jalâluddîn as-Suyutîy*, whose phenomenal work, the book of tafsir *Jalâlî*. This book is classified as tafsir *bil-ra'yi* which is studied from elementary school age to *the community* and professors in the field of Islamic science. So the author assumes that this book needs to be restated, concerning the need to see the concept of Islam and the relationship of religions, especially in the life of multicultural societies.

Multicultural living environments are very common in Indonesia, given the long history of Indonesian ancestors, who came from almost a third of the types of people in the world. It can be seen as an example, in Semarang City, precisely in Simongan, which is the community around *Sam Poo Kong*. In daily life, the temple environment is not only surrounded by diverse permanent residents but also many immigrants with different socio-religious backgrounds. Besides being known as an icon of China-Java cultural encounter, *Sam Poo Kong* is also crowded as a tourist attraction, from children to adult visitors. Their needs are not the same. Some aim to travel tours, some aim to do worship/worship (Kong Hu Chu community). In the same city, there is also the *Soen Ang Ing* neighborhood community, located in Kalibanteng Kulon. The similarity in the pattern of life possessed by the two is the same in the immigrant community (China) and both are declared as Muslims. The life of the surrounding community is very diverse, ranging from Muslims, Javanese Christians, Protestant Christians, Catholics, Hindus, Buddhists, Kong Hu Chu, and even believers in God Almighty.

In some previous literature, some studies analyze Qur'anic verses about da'wah through the application of thematic approaches, such as the universal nature of Islam, prioritizing international communication, the existence of religious gaps, respecting religious differences, life must be competitive, encouragement to be fair to people of other religions.³ Also the explanation of Islamic values in the Qur'an is an effort to develop religious pluralism that needs to be represented in a plural social context.⁴ In another study, the relationship between religion and state that carries Islamic thought (Nur Cholish Madjid and Abdurrahman Wahid) provides indicators of the

² List of Multilateral Cooperation Organization of Islamic Cooperation (OIC), Friday, 09/December/2022, https://kemlu.go.id/portal/id/read/129/halaman_list_lainnya/organisasi_-_cooperation-islam-oic accessed on September 22, 2023 at 08:18 WIB

³ Iftitah Jafar & Mudzhira Nur Amrullah, "Dakwah Relasi Agama (Studi Prelimi Nari Berbasis Al-Qur'an)", *Jurnal Dakwah Tabligh*, 20, No. 1 (2019), DOI:<https://doi.org/10.24252/jdt.v20i1.9609>, <https://journal.uin-alauddin.ac.id/index.php/tabligh/arti cle/view/9609>, 145-163

⁴ Kamarusdiana, "The Qur'an and Interreligious Relations; Discourse on Religious Pluralism Education in Indonesia", *SALAM: Journal of Social & Cultural Syar-i FSH UIN Syarif Hida yatullah Jakarta Vol. 5 No. 3 (2018)*, pp.241-254, DOI: 10.15408/sjsbs.v5i3.9811, <https://journal.uinjkt.ac.id/index.php/salam/article/view/9811>

relationship between the two, namely the concept of *caliph*, *dawlah* or *bukûmah*, there are democratic values in the form of truth and justice, respect for religious freedom as a basic right brought from birth.⁵ In terms of tolerance, there have been attempts to explain non-Muslims' misconceptions of Islam by explaining the concept of tolerance in the Qur'an and the Sunnah of the Prophet.⁶ Recognition of the existence of other parties (*sentenceun samwa*) and the phenomenon of *unity in diversity* in society are things that need to be instilled as a form of awareness of religious tolerance, to overcome the root of the problem of the paradigm of diversity inclusivity.⁷ In the field of environment, Islam calls for preserving and ethics towards the environment, so that incidents such as *illegal logging*, forest burning, and even the spread of viruses such as when Covid-19 can be minimized.⁸ The multicultural concept expressed in the Qur'an as *hudan linnas*, in the form of universality in life by respecting diversity, is realized in its discussions that are not limited to Muslims, but also Christians, Jews, and Meccan polytheists (multi-communitas).⁹ In terms of theology, three theological patterns of interfaith relations are reflected, namely exclusivism, inclusivism, and pluralism, and this can be analyzed in terms of *the approach of makkîyyah* and *madaniyyah* verses.¹⁰ And cognate studies in the perspective of Hadith.¹¹

This paper tries to reveal the *living* Qur'an about Islam and the relations of religions, with the perspective approach of the interpretation of *Jalâlain* by Al-Imam Jalaluddin Abu Abdillah Muhammad bin Syihabuddin Ahmad bin Kamaluddin Muhammad bin Ibrahim bin Ahmad bin Hashim Al-'Abbasi Al-Anshari Al-Mahalli Al-Qahiri Ash-Shafi'I (*Jalaluddin Al-Mahalli*) and Abdurrahman bin Kamaluddin Abu Bakr bin Muhammad bin Sabiquddin, Jalaluddin al-Misri as-Suyuthi ash-Syafi'i al-Asy'ari (*Jalaluddin As-Suyuthi*) and tried to analyze its implementation in the multicultural life of the people of Semarang City, in the neighborhood of *Sam Poo Kong* and *Soen Ang Ing*. So that the approach used is phenomenology, with explanatory research methods. According to Sugiyono (2017: 6), *explanatory research* is a research method that intends to explain the position of the variables studied and the influence between one variable and another. The phenomenological approach is a research approach that tries to explore and find human life experiences on themselves and their lives. The analysis data used in this paper is a triangulation

⁵ Edi Gunawan, "Relations Between Religion And State Perspectives Of Islamic Thought", *Kurio Sitas: Social and Religious Communication Media*, 10, No. 2 (2017), <https://doi.org/10.35905/kur.v10i2.589>, <https://ejournal.iainpare.ac.id/index.php/kuriositas/article/view/589>, 105-125

⁶ Marzatillah & Abd. Wahid, "Hubungan Antar Agama Menurut Al-Quran Dan Hadis", *Tafse Journal of Qur'anic Studies*, 2, No. 2 (2017), P-ISSN: 2620-4185 E-ISSN: 2775-5339, <https://jurnal.araniry.ac.id/index.php/tafse/article/view/13607>, 162-179

⁷ Siti Mukzizatun, "Harmonious Relations Between Religious People in the Qur'an", *Andragogi: Journal Of Educational And Religious Technical Training*, 7, No. 1 (2019), DOI: <https://doi.org/10.36052/andragogi.v7i1.75>, p-ISSN 2620-5009 e-ISSN 2623-1190, <https://pusdiklattekniskemenag.e-journal.id/andragogi/article/view/75>, 161-179

⁸ Toguan Rambe, et. al, "Islam Dan Lingkungan Hidup: Menakar Relasi Keduanya", *Abrahamic Religions: Jurnal Studi Agama-Agama*, 1, No. 1 (2021), DOI: <http://dx.doi.org/10.22373/arj.v1i1.9476>, <https://jurnal.araniry.ac.id/index.php/abrahamic/article/view/9476/0>, 1-16

⁹ Supriadi AM, "Islam and Social Relations: Qur'anic Views on Multiculturalism", *Jurnal Ash-Syukriyyah*, 18, No. 1 (2017), <https://doi.org/10.36769/asy.v18i1.74>, <https://jurnal.asy-syukriyyah.ac.id/index.php/Asy-Syukriyyah/article/view/74>, 101-131

¹⁰ Nasitotul Janah, "Reformulating the Theology of Interfaith Relations in the Midst of Pluralistic Experiences (An Approach to Makkîyyah and Madaniyyah Verses)", *Tarbiyatuna*, 7, No. 1 (2016), https://journal.unimma.ac.id/index.php/tarbiya_tuna/article/view/264, 119-143

¹¹ Sismanto, "Islam and the Relation of Religions in Hadith Perspective and Its Implementation in Educational Institutions", *Al Quds: Journal of Quran and Hadith Studies*, 5, No. 2 (2021), DOI: <http://dx.doi.org/10.29240/alquds.v5i2.2518>, ISSN 2580-3174 (p), 2580-3190 (e), <http://journal.iaincurup.ac.id/index.php/alquds/article/view/2518>

model¹², which includes the stages of data reduction, presentation, and verification. From the background presentation presented accompanied by the approach used, the expected objectives are 1. Revealing Islam and the Relations of Religions *Jalālain's* Perspective, 2. Explore the multicultural life of *Sam Poo Kong* and *Soen Ang Ing's people*, 3. Analyzing the phenomenon of Islamic concepts and religious relations to the multicultural life of *Sam Poo Kong* and *Soen Ang Ing* communities. This research contributes to the novelty of science in terms of religious normative values with *flashbacks* to the mega works of *Salaf* Imam *Jalālain* and the use value of Islam in seeing the phenomenon of multicultural life of *Sam Poo Kong* and *Soen Ang Ing communities*.

Discussion

Islam and the Relation of Religions *Jalālain's* Perspective

The relationship between Muslims and non-Muslims is a classic problem that has arisen since the time of the Prophet Muhammad (peace be upon him) and his companions. At that time, Islam was present in the situation of Makkah society which adhered to a polytheistic belief system. They consisted of believers (Muslims), Jews, Christians, Shabi'in, Magi, and Jupiters.¹³ In the Qur'an Surah Al-Baqarah verse 62 (and the tafsir in *its Jalālain*) it is stated:

(إِنَّ الَّذِينَ آمَنُوا) بِالْأَنْبِيَاءِ مِنْ قَبْلِ (وَالَّذِينَ هَادُوا) هُمُ الْيَهُودُ (وَالنَّصَارَى وَالصَّابِئِينَ) طَائِفَةٌ مِنَ الْيَهُودِ أَوْ النَّصَارَى (مَنْ آمَنَ) مِنْهُمْ (بِاللَّهِ وَالْيَوْمِ الْآخِرِ) فِي زَمَنِ نَبِيِّنَا (وَعَمِلَ صَالِحًا) بِشَرِيعَتِهِ (فَلَهُمْ أَجْرُهُمْ) أَي ثَوَابُ أَعْمَالِهِمْ (عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) رَوَى فِي ضَمِيرِ آمَنَ وَعَمِلَ لَفْظٍ مِنْ وَفِيْمَا بَعْدَهُ

In social life, a Muslim is not allowed to *bully* either fellow Muslims or non-Muslims, whether it offends a person's physical, or social strata, characteristics or peculiarities, or other things that *are generally stereotyped* negatively. The Qur'an Surah Al Hujurat verse 11 and its Tafseer in *Jalālain* mention:

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا) الْآيَةَ نَزَلَتْ فِي وَفْدِ تَمِيمٍ حِينَ سَخَرُوا مِنْ فَقَرَاءِ الْمُسْلِمِينَ كَعَمَارٍ وَالصَّيْبِ وَالسَّخَرِيَّةِ الْإِزْدَرَاءِ وَالْإِحْتِقَارِ (قَوْمٌ) أَي رِجَالٌ مِنْكُمْ (مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ) عِنْدَ اللَّهِ (وَلَا نِسَاءً) مِنْكُمْ (مَنْ نِسَاءً عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ) وَلَا تَلْمِزُوا أَنْفُسَكُمْ لَا تَعْيَبُوا فَتَعَابُوا أَي لَا يَعْيبُ بَعْضُكُمْ بَعْضًا (وَلَا تَنَابَرُوا بِالْأَلْقَابِ) لَا يَدْعُو بَعْضُكُمْ بَعْضًا بِقَلْبٍ يَكْرَهُهُ وَمِنْهُ يَا فَاسِقُ يَا كَافِرُ (بِئْسَ الْأَسْمُ) أَي الْمَذْكُورُ مِنَ السَّخَرِيَّةِ وَاللَّمْزِ وَالتَّنَابُزِ (الْفُسُوقُ بَعْدَ الْإِيمَانِ) بَدَلَ مِنَ الْأَسْمِ لِإِفَادَةِ أَنَّهُ فَسَقَ لِتَكَرُّرِهِ عَادَةً (وَمَنْ لَمْ يَتَّعِبْ) مِنْ ذَلِكَ (فَأُولَئِكَ هُمُ الظَّالِمُونَ).¹⁴

(O you who believe, do not mock) The verse was revealed in Tamim's delegation when they mocked the poor Muslims such as Ammar and Al-Saib and ridiculed Slander and contempt (people) Any men among you (from the people of May they be better than them) with God (and no women) of you (of the women of May they be better than them) And do not blame yourselves) Do not be disgraced, so suffer i.e. do not bother each other (And

¹² According to Sugiyono (2015: 83), data triangulation is a data collection technique that combines various existing data and sources. According to Wijaya (2018: 120-121), data triangulation is a technique for checking data from various sources in various ways and at various times

¹³ Nurul Hakim, "Islam And The Relation Of Religions In Hadith Perspective", *el-hekam: Journal of Islamic Studies*, 7, No. 2 (2022), DOI:<http://dx.doi.org/10.31958/jeh.V7i2.8589>, <https://ojs.iainbatutasangkar.ac.id/ojs/index.php/elhekam/article/view/8589>

¹⁴ 424 تفسير جلالين:

do not call each other by titles ۞ Do not call each other with a title that he hates, and from him O punk, O infidel (the name is bad) i.e. the mentioned From ridicule, blasphemy, and reproach (immorality after faith) instead of the name to indicate that it is immorality to be repeated usually (and those who do not repent) from that (those are the oppressors).¹⁵

The extremity of religions other than Islam is reflected in several verses that mention the names of these religions, such as Q.S. Al Baqarah 132 and 140:

(وَوَصَّىٰ) وفي قراءة أوصى (هَآ) بالملة (إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ) بنيه قال (يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ) دين الإسلام (فَلَا تَتُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ) نهي عن ترك الإسلام وأمر بالثبات عليه إلى مصادفة الموت.

(أَمْ) بل أ (تَقُولُونَ) بالتاء والياء (إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ لَهُمْ (أَنْتُمْ أَعْلَمُ أَمْ اللَّهُ ۗ) أى الله أعلم وقد برأ منهما إبراهيم بقوله ما كان إبراهيم يهوديا ولا نصرانيا والمذكورون معه تبع له (وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ) أخفى الناس (شَهَادَةَ عِنْدَهُ) كائنة (مِنَ اللَّهِ ۗ) أى لا أحد أظلم منه وهم اليهود كتموا شهادة الله في التوراة لابراهيم بالحنيفية (وَمَا اللَّهُ بِعَافٍ لِمَا تَعْمَلُونَ) تهديد لهم

That the religion mentioned as *millah* has existed, even since Prophet Ibrahim (AS.), Prophet Ya'qub (AS.), and his children and grandchildren to Prophet Muhammad (PBUH). In addition to Islam, the above verse also mentions the existence of other religions that are also considered divine religions (marked by the possession of holy books, *the Torah* for Jews, and *the gospel* for Christians). Nevertheless, there has been an affirmation of the verse that *Mâ kâna Ibrâhîmu Yahûdiyyan wa lâ Naşrâniyyan wa lâkin kâna Hanîfan Musliman, wa mâ kâna minal polytheisîn.*

In another verse, Allah Almighty also teaches internal indoctrination, so that in a Muslim must be embedded like religious inclusivism. Allah Almighty. Says in the Qur'an Sura Ali Imran 19 and 85 with the commentary given by *Jalâlain*:

(إِنَّ الدِّينَ) المرضى (عِنْدَ اللَّهِ) هو (الْإِسْلَامُ ۗ) أى الشرع المبعوث به الرسل المبتي على التوحيد وفي قراءة بفتح أن بدل من أنه الخ بدل اشتمال (وَمَا اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ) اليهود والنصارى في الدين بأن وحد بعض وكفر بعض (إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ) بالتوحيد (بَعِيًّا) من الكافرين (بَيْنَهُمْ ۗ) وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ) أى المجازاة له.¹⁶

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۗ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ) لمصيره إلى النار المؤبدة عليه¹⁷

(The religion) of the sick (according to God) is (except for peace) i.e. the law sent by the messengers who are based on monotheism and in a reading with the opening that instead of that etc. instead of including (and what differed those who came to the book) Jews and Christians in religion by uniting some and disbelieving some (except from 2 after knowledge came to them) with monotheism (with 2) from the disbelievers (among them and those who disbelieve in God who is quick to feel b) i.e. rewarding him.¹⁸ (And whoever seeks

¹⁵ Jalalain's interpretation: 424

¹⁶ تفسير جلالين : 49

¹⁷ تفسير جلالين : 56.

¹⁸ Tafsir Jalalain : 49

anything but peace from our religion, he will not be accepted by him ۞ while he is at the end of the losers) for his fate to the eternal fire on him¹⁹

So that someone who has taken the shahada of Islam, must be committed to his promise. About the beliefs of *Ahl al-Kitab* one of which is the owner of the Bible (Christianity), in the Qur'an mentioned in Sura An Nisa verse 171.

(يَا أَهْلَ الْكِتَابِ الْإِنْجِيلَ لَا تَغْلُوا) تتجاوزوا الحد (فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْقَوْلَ الْحَقُّ ۞) من تنزيهه عن الشريك والولد (إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ ۞ أَلْقَاهَا اللَّهُ إِلَىٰ مَرْيَمَ وَرُوحٌ) أى ذو روح (مِنَهُ) أضيف إليه تعالى تشريفا له وليس كما زعمتم ابن الله أو الها معه أو ثالث ثلاثة لأن ذا الروح مركب والاله منزه عن التركيب وعن نسبة المركب إليه (فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۞ وَلَا تَقُولُوا) الآلهة (ثَلَاثَةٌ ۞) الله وعيسى وأمه (إِنْتَهُوا) عن ذلك وأتوا (خَيْرًا لَّكُمْ ۞) منه وهو التوحيد (إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۞ سُبْحَانَ ۞) تنزيها له عن (أَنْ يَكُونَ لَهُ ۞ وَلَدٌ ۞ لَهُ ۞ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۞) خلقا وملكا وعبيدا والملكية تنافي النبوة (وَكَفَىٰ بِاللَّهِ وَكِيلًا) شهيدا على ذلك.²⁰

(J04 Ah11 1 Book) The Gospel (Do not overlook 1) Exceed the limit (in 1 of your religion, 1 and do not strengthen 1 Lua against God except) Saying (the 1 right ۞) of his removal from the partner and the child (but the 1 Messiah 1 C.A.A.1 Maryam Raso1 of God and His Word ۞ Allah delivered it (0 Mary and Ruh) i.e. with a spirit (from 1 him) was added to him in honor of him and not as you claimed the Son of God or God with him or the third of three because the Spirit is a compound and God is free from the composition and from the ratio of the compound to him (so they are in God and His messengers and not The gods (three gods) Allah, Jesus and his mother (they finished 1a) about that and they came (khayra lakum1) from him, which is monotheism (but Allah is one) to remove him from (that 1 is a child for him who is in heaven and what is in the 1st place) as a creature, a king, and slaves, and ownership is contrary to sonship (and enough with God and as an agent) as a martyr for that.²¹

The controversy over the notion of "God the Father, God the Mother, God the Son", has been alluded to in the Qur'an, and it is an error in the creed. Allah Almighty. is One, He is *consecrated to offspring*, both family and child.

The affirmation of the same teaching direction is also conveyed in the Qur'an Surah Ash-Shura verse 13 which reaffirms the teachings of Noah (AS). It is teaching also delivered by Ibrahim (AS). and the Prophets after him.

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا) هو أول أنبياء الشريعة (وَالَّذِي أُوحِيَنا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۞ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۞) هذا هو المشروع الموصى به والموحى إلى محمد صلى الله عليه وسلم وهو التوحيد (كَبُرَ) عظم (عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۞) من التوحيد (اللَّهُ يَجْتَبِي إِلَيْهِ) إلى التوحيد (مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ) يقبل إلى طاعته.²²

¹⁹ Tafsir Jalalain: 56.

²⁰ تفسير جلالين : 93

²¹ Tafsir Jalalain : 93

²² تفسير جلالين: 396

(It is prescribed for you from the religion what Noah commanded) is the first of the prophets of the law (which we revealed to you and what we commanded Abraham, Moses and Jesus) to establish the religion and do not disperse in it) This is the recommended and inspired project to Muhammad (peace and blessings of Allaah be upon him), which is monotheism (greatness) greatness (the polytheists should do what you call them to) from monotheism (God brings to him) to monotheism (whoever he wants and guides to him who repents) accepts to obey him.²³

The Multicultural Life of *Sam Poo Kong* and *Soen Ang Ing* Communities

Etymologically, multicultural is formed from the words multi (many) and kultur (culture). In essence, the word contains recognition of the dignity of human beings living in their communities with their own unique cultures. Thus, each individual feels valued as well as responsible for living with his community.²⁴ Usman Pelly (2003) in Darlis Dawing's writing stated that a multicultural society is a society of states, nations, regions, and even limited geographical locations such as cities or schools, consisting of cultures that differ in equality.²⁵ A multicultural attitude is an open attitude towards differences, whether religion, ethnicity, or language. Those who have a multicultural attitude believe that if differences are not managed properly, it will lead to conflict.²⁶ One area that can be used as a means of building awareness of multicultural harmony is education. Because education is the basic link of life of a diverse nation and is not affected by co-optation,²⁷ although lately, the discourse of change has also begun to blend into it. However, the impact caused is still considered safe.

Looking back, the interaction of the people of the archipelago, especially Java, with the Chinese occurred since the beginning of the first century AD. In the course of history, this interaction that lasted for centuries involved many Chinese cultures that permeated the daily life of the Javanese. Inevitably, Chinese society played a very important role in the development of culture in Java. This is evidenced in the expanse of the 15th-16th centuries has intertwined what is referred to as *Sino-Javanese Muslim Culture* as a form of acculturation of Chinese, Javanese, and Islamic cultures.²⁸ *Sam Poo Kong* is a cultural art relic built with the distinctiveness of beautiful Chinese

²³ Jalalain's interpretation: 396

²⁴ Boty, Middy. & nbsp. "Masyarakat Multikultural". *Jurnal Studi Agama* 1 (2), (2023), DOI <https://doi.org/10.19109/jsa.v1i2.2405>, <http://jurnal.radenfatah.ac.id/index.php/jsa/article/view/2405>, 28-44.

²⁵ Dawing, D. (2018). Promoting Islamic Moderation In A Multicultural Society. *Rausyan Fikr: Journal of Ushuluddin Studies and Philosophy*, 13(2), 225-255. <https://doi.org/10.24239/rsy.v13i2.266>. <https://jurnal.iaipalu.ac.id/index.php/rsy/article/view/266>

²⁶ Lutfatul Azizah & Purjatian Azhar, "Islam In The Midst Of Indonesia's Multicultural Society (Study Of Abdul Aziz Sachedina's Multicultural Concept)", *Tolerance: Scientific Media Communication of Baeragama Ummah*, 7, No.1 (2015), DOI: <http://dx.doi.org/10.24014/trs.v7i1.1422>. <https://ejournal.uin-suska.ac.id/index.php/to leransi/article/view/1422>

²⁷ Nugroho, Muhammad Aji, and Khoiriyatun Ni'mah. "The Concept of Islamic Education with the Insight of Harmony in Multicultural Society". *Millah: Journal of Religious Studies* 17, no. 2 (April 5, 2018): 337–378. Accessed September 23, 2023. <https://journal.uii.ac.id/Millah/article/view/10992>.

²⁸ Edi Nurwahyu Julianto, "Spirit Pluralisme dalam Klenteng Sam Po Kong Semarang", *Jurnal The Messenger: Cultural Studies, IMC and Media*, 7, No. 2 (2015), P-ISSN: 2086-1559, E-ISSN: 2527-2810, <http://dx.doi.org/10.26623/themessenger.v7i2.302>, <http://journals.usm.ac.id/index.php/the-messenger/article/view/302>

architecture combined with Javanese architecture. The mixture of two cultures that merge becomes a special attraction in the middle of the surrounding residential and industrial areas.²⁹

Sam Poo Kong *Temple* is a cultural heritage building in the city of Semarang. *Sam Poo Kong Temple* is rich in historical and cultural value. This temple was first built in 1724 by the Chinese community in Semarang, as a form of tribute to Admiral *Zheng He* better known as Admiral *Cheng Ho*, who is considered an ancestral figure.³⁰ Of all forms of *Sam Poo Kong Temple* complex areas that are interesting to visit, it also affects the motivation of tourists to visit. *Sam Poo Kong* as a temple is a cultural heritage in the form of architecture with the values contained in it as a place of worship for the *Tiong Hoa* people.³¹

Unlike *Sam Poo Kong*, the *Soen Ang Ing area* better known as the 'Sunan Kuning' area is the tomb of a figure who spread Islam from China whose real name is *Soen Ang Ing* (Raden Mas Garendhi), his tomb is located on Pekayangan Hill. Sunan Kuning is a hill-shaped residential area located in Kali Banteng Kulon Village, West Semarang District, Semarang City (Central Java).³² The name of a propagator of Islam has become somewhat obscured by the very contradictory environmental conditions, namely adult snack places. Unconsciously, the situation lasted for a short time, at least since 1966, and in 2009, the place turned into an adult snack place that has been rehabilitated by the Semarang City Government. In the neighborhood around *Soen Ang Ing*, the community is of its religion, and it runs well. There is a large Islamic educational institution nearby. Even the big mosque in the courtyard is also not small. Several community-based religious activity centers are also widely found. There are also places of worship of other religions, such as churches. Most likely, due to the background of the majority of its urban society, such a state of contradiction, is not so affected.

Islamic Phenomena and Religious Relations to the Multicultural Life of *Sam Poo Kong* and *Soen Ang Ing People*

According to his nature, man was created in the frame of diversity which confirms that man is not the same kind, but there are many varieties and types. Likewise, it is conveyed in the Qur'an surah al-Hujurat verse 13, and is interpreted by *Jalālain* as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ (وَجَعَلْنَاكُمْ شُعُوبًا) جمع شعب بفتح الشين هو أعلى طبقات النسب (وَقَبَائِلٍ) هو دون الشعوب وبعدها العمائر ثم البطون ثم الأخفاذ ثم الفصائل آخرها مثاله خزيمة شعب كنانة قبيلة قريش عمارة بكسر العين قصى بطن هاشم فخذ العباس فصيلة (لِتَعَارَفُوا) حذف منه إحدى التاءين

²⁹ Arna A Manullang, et.al, "Implementation Of Tourism Development Master Plan (Ripp) Of Central Java Province In Sam Poo Kong Tourist Destination Semarang City", Manullang: Journal Of Public Policy And Management Review, 5, No. 2 (2016), <https://ejournal3.undip.ac.id/index.php/jppmr/article/view/11008/10676>.

³⁰ Marcella S. Benedicta Sophie (2012) Penerapan Feng Shui Pada Kelenteng Sam Poo Kong Di Semarang. S2 thesis, UAJY. <http://e-journal.uajy.ac.id/378/2/1M-TA01537.pdf>, 2-3

³¹ Isnani, I D, AND Lokaprasidha, Pramesi. "Perubahan Motif Wisata Pada Era Industri 4.0 (Case study : Sam Poo Kong Temple, Semarang)" Journal of Tourism and Creativity [Online], Volume 4 Number 1 (3 March 2020), DOI: <https://doi.org/10.19184/jtc.v4i1.14559>, <https://jurnal.unej.ac.id/index.php/tourismjournal/article/view/14559>

³² Dedi Rismanto, Variety of Da'wah in Nusantara, Yogyakarta: trust media Publishing, Ed. Khadiq., 2021, <https://digilib.uin-suka.ac.id/id/eprint/57805/1/RAGAM%20DAKWAH%20DI%20NUSANTARA.pdf#page=76>

ليعرف بعضكم بعضا لا لتفاخروا بعلو النسب وإنما الفخر بالتقوى (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ بِكُمْ
 حَيِّرْ) ببواطنكم.³³

(O people, we created you from a male and a female) Adam and Eve (and made you peoples) The gathering of a people by opening the shin is the highest layer of lineage (and tribes) is without the peoples, then the buildings, then the stomachs, then the sheep, then the factions, the last of which is his example, the people of Kinana, the tribe of Quraish, the architecture of breaking the eye, the far belly of Hashem, the thigh of Al-Abbas, a platoon (to know each other) He deleted one of the Ta'in from it to know each other, not to boast of the height of the lineage, but to be proud of piety (if I honor you with God, I fear you, God knows) with you (expert) in your interiors.³⁴

As the condition of Indonesian society, which is plural. Nurhayati said that understanding, acceptance, and positive actions towards diversity in culture, religion, ethnicity, politics, and so on, need to be realized together.³⁵ So that the differences that exist, do not cause social inequality, but create harmony. Likewise, what happened in the neighborhoods of *Sam Poo Kong* and *Soen Ang Ing*, although the people who live in the area, are not all Muslims, so far there has never been an incident or physical clash based on SARA (tribe, religion, race, and customs). Even in activities that are nationalism and national commemoration, the people commemorate together. Such as the commemoration known as *Malem Tirakatan* which is before August 17 (The night of August 16) and before 1 Suro or 1 Muharram (The night of the end date at the end of the *Hijri year*). The content of the advice in *Malem Tirakatan* is advice on unity and harmony for all residents, *getting along well*, and maintaining attitude, cleanliness, and safety in their environment. The advice is usually delivered by community leaders, both because of their age, and because of the depth of knowledge they have. Likewise, when the condition of grief, residents will also pay their last respects (*takziah*)

³³ (Hai manusia, sesungguhnya Kami menciptakan kalian dari seorang laki-laki dan seorang perempuan) yakni dari Adam dan Hawa (dan Kami menjadikan kalian berbangsa-bangsa) lafal Syu'uuban adalah bentuk jamak dari lafal Sya'bun, yang artinya tingkatan nasab keturunan yang paling tinggi (dan bersuku-suku) kedudukan suku berada di bawah bangsa, setelah suku atau kabilah disebut Imarah, lalu Bathn, sesudah Bathn adalah Fakhdz dan yang paling bawah adalah Fashilah. Contohnya ialah Khuzaimah adalah nama suatu bangsa, Kinanah adalah nama suatu kabilah atau suku, Quraisy adalah nama suatu Imarah, Qushay adalah nama suatu Bathn, Hasyim adalah nama suatu Fakhdz, dan Al-Abbas adalah nama suatu Fashilah (supaya kalian saling kenal-mengenal) lafal Ta'aarafuu asalnya adalah Tata'aarafuu, kemudian salah satu dari kedua huruf Ta dibuang sehingga jadilah Ta'aarafuu; maksudnya supaya sebagian dari kalian saling mengenal sebagian yang lain bukan untuk saling membanggakan ketinggian nasab atau keturunan, karena sesungguhnya kebanggaan itu hanya dinilai dari segi ketakwaan. (Sesungguhnya orang yang paling mulia di antara kalian di sisi Allah ialah orang yang paling bertakwa. Sesungguhnya Allah Maha Mengetahui) tentang kalian (lagi Maha Mengenal) apa yang tersimpan di dalam batin kalian (Tafsir Jalâlain: 424).

³⁴ (O man, verily We created you from a man and a woman) i.e. from Adam and Eve (and We made you nations) the pronunciation Shu'uuban is the plural form of the pronunciation Sha'bun, which means the highest level of descent (and tribes) the position of the tribe is below the nation, after the tribe or tribe is called the Emirate, then Bathn, after Bathn is Fakhdz and the lowest is Fashilah. For example, Khuzaimah is the name of a nation, Kinanah is the name of a tribe, Quraysh is the name of an Emirate, Qushay is the name of a Bathn, Hashim is the name of a Fakhdz, and Al-Abbas is the name of a Fashilah (so that you may know each other) the original pronunciation of Ta'aarafuu is Tata'aarafuu, then one of the two letters Ta is removed so that it becomes Ta'aarafuu; It means that some of you know each other not to boast about each other's height or descent, because in fact pride is only judged in terms of piety. (Indeed, the noblest among you in the sight of Allah is the most pious. Verily Allah knows about you (again All-Knowing) what is stored in your mind (Tafsir Jalâlain: 424).

³⁵ Ifa Nurhayati & Lina Agustina, Multicultural Society: Conception, Characteristics and Forming Factors, *Academica*, 14, No. 1 (2020), P 2085-7470 E 2621-8828, <http://www.Journal.fai.unisla.ac.id/index.php/akademika/article/view/184/172>, 17-26.

to their families, regardless of the religion they follow. The phenomena reflected in the habits of the people of *Sam Poo Kong* and *Soen Ang Ing* have basically carried out or implemented the value of tolerance mentioned in the Qur'an, and are a *real* form of Islam with relations of other religions.

Even the differences in the way of speech (dialect, language, and variety) and skin color have also been described in the Qur'an Sura Ar-Rum 22:

(وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلَافُ اَللْسِنَاتِ (أَي لُغَاتِكُمْ مِنْ عَرَبِيَّةٍ وَعَجَمِيَّةٍ وَغَيْرِهَا) (وَأَلْوَانِكُمْ ۗ) مِنْ بَيَاضٍ وَسَوَادٍ وَغَيْرِهَا وَأَنْتُمْ أَوْلَادُ رَجُلٍ وَامْرَأَةٍ وَاحِدَةٍ (إِنَّ فِي ذَلِكَ لآيَاتٍ) دَلَالَاتٍ عَلَى قُدْرَتِهِ تَعَالَى (لِلْعَالَمِينَ) بِفَتْحِ اللَّامِ وَكسْرِهَا أَى ذَوَى الْعُقُولِ وَأُولَى الْعِلْمِ.³⁶

(One of his signs is the creation of the heavens and the earth and the difference of your tongues) i.e. your languages from Arabic, Ajamiya and others (and your colors ۗ) of whiteness and blackness and others, and you are the children of one man and one woman (if you have verses) indications of His ability (to the worlds) to open the lam and break it, i.e. those with minds and the first knowledge.³⁷

In the environment of the object of research, there were no exclamations that cornered one of the languages used by the community. There are almost no acts of *cyberbullying* in any particular community group.

In another verse, Ali Imran 159 mentions how to treat fellow members of society.

(فَبِمَا) مَا زَائِدَةٌ (رَحْمَةً مِّنَ اللَّهِ لِنَبِيِّ) يَا مُحَمَّدُ (هُمُ) أَي سَهَلْتَ أَخْلَاقَكَ إِذْ خَالَفُوكَ (وَأَلْوَانُكُمْ فَظًا) سَيِّءِ الْخَلْقِ (عَلِيظَ الْقَلْبِ) جَافِيَا فَأَغْلَظْتَ لَهُمْ (لَأَنْفَضُوا) تَفَرَّقُوا (مِنْ حَوْلِكَ ۗ فَأَعْفُ) تَجَاوَزْ (عَنْهُمْ) مَا أَتَوْهُ (وَأَسْتَغْفِرْ لَهُمْ) ذَنْبَهُمْ حَتَّىٰ أَغْفِرَ لَهُمْ (وَشَاوِرْهُمْ) اسْتَخْرِجْ آرَاءَهُمْ (فِي الْأُمُورِ) أَي شَأْنِكَ مِنَ الْحَرْبِ وَغَيْرِهِ تَطْيِيبًا لِقُلُوبِهِمْ وَلَيْسَتْ بِكَ فَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرَ الْمَشَاوِرَةِ لَهُمْ (فَإِذَا عَزَمْتَ) عَلَىٰ امْتِصَاءِ مَا تَرِيدُ بَعْدَ الْمَشَاوِرَةِ (فَتَتَوَكَّلْ عَلَى اللَّهِ ۗ) (ثِقْ بِهِ لَا بِالْمَشَاوِرَةِ) (إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ) عَلَيْهِ.³⁸

(What) what is superfluous (mercy from Allah to you) O Muhammad (to them) i.e. you facilitated your morals if they disagreed with you (even if you were rude) bad manners (thick-hearted) dry and you hardened them (to shake off) disperse (around you) Exceed (from them) what they have come (and forgive them) their sin until I forgive them (and consult them) Extract their opinions (in the matter) Any matter of war and others to sweeten their hearts and not to listen to you, so the Prophet (peace and blessings of Allaah be upon him) was a lot of consultation for them (if you determined) to sign what you want after consultation (so trust in Trust in Him, not by consultation (Allah loves those who trust in Him)).³⁹

In this verse, Islam affirms the urgency of gentleness and spaciousness in forgiving the mistakes of others. Islam also encourages its people, to be humble, not to be rude, and not to be hard-hearted towards others. Another value that is also contained in this verse is deliberation in every decision-making for the public interest, this has also been exemplified by the *Prophet of Allah*, for example when preparing war strategies, raising *bajar aswad*, performing *hijra*, and other decisions. So it can be concluded that this verse teaches an attitude of gentleness and patience towards others

³⁶ تفسير جلالين: 335

³⁷ Jalalain's interpretation: 335

³⁸ تفسير جلالين: 64.

³⁹ Tafsir Jalalain: 64.

and an attitude of wise leadership. This was not done only to Muslims, but also to non-Muslim communities, considering that at that time the community in the environment of the Prophet was also diverse.

From the verse above, borrowing the term used by Umi Sumbulah in religious pluralism, the phenomenon that exists in the society of *Sam Poo Kong* and *Soen Ang Ing* is one form of pluralism which means harmony and pluralism which means recognition of the existence of other religions.⁴⁰ It means harmony because there is theological pluralism and sociological pluralism. What happens in the communities of *Sam Poo Kong* and *Soen Ang Ing* is a form of social humanity, and does not mention the issue of creed or worship respectively.

The idea of religious pluralism requires that every religious person, in addition to believing in his religion, is also required to give active recognition to other religions. The existence of other religions is recognized as the existence of the religion to which the self embraces and adheres, and therefore every religion has the same right to life. It is implied in the verses of the Qur'an that mention other religions, besides Islam, in various contexts. Like Q.S. Al-Baqarah:62.⁴¹

Conclusion

Jalâlain in several interpretations of his verses, reveals that the religion brought by the previous Prophets, was the same religion, up to the last prophet, Muhammad (PBUH). In addition to the recognition of the existence of other religions, such as *Judaism, Christianity, Magi, Sabiin*, in the tafsir, *Jalâlain* also emphasized the necessity of a Muslim in maintaining his *aqedah*, known as religious *inclusivism*.

Sam Poo Kong and *Soen Ang Ing* are portraits of a multicultural environment, where people who are Muslims, practice and recognize the existence of Islam and its relations to other religions, both Confucian Chu, Christian, Catholic, and others. This is indicated by living side by side, getting *along* well in society, and maintaining unity in upholding the value of Nationalism. The portrait of Islam and the relations of religions shown in the society of *Sam Poo Kong* and *Soen Ang Ing* is the realization of several verses in the Qur'an, such as Ali Imran 159; Ar-Rum 22; al-Hujurat verse 13; which if concluded is that a Muslim should be soft on the outside, the inside, and flexible over the existence of others.

From this study, the author considers that there is still a lack of research that discusses in detail Islam and the relationship of religions seen from the perspective of the Qur'an. Some of the studies found similar themes but from the perspective of hadith. So according to the author, this paper needs to be developed again, with a deeper study, of the perspective of the Qur'an by further exploring the opinions and interpretations of *the famous Salaf scholars*. So that the implementation is more diverse and broader, as a comparison of the depth of analysis from the researchers.

⁴⁰ Umi Sumbulah, Nurjanah Nurjanah. *Religious pluralism: The meaning and locality of patterns of interreligious harmony*. UIN Maliki Press, 2013. <http://repository.uin-malang.ac.id/711/2/pluralisme.pdf>

⁴¹ In the tafsir of Ibn Kathir mentioned, the interpretation of the verse is: Whoever follows the illiterate Prophet has eternal happiness, and there is no fear for them in what they receive, nor do they grieve for what they leave and leave.

References

- Arna A Manullang, et.al, "Implementation Of Tourism Development Master Plan (Ripp) Of Central Java Province In Sam Poo Kong Tourist Destination Semarang City", Manullang: Journal Of Public Policy And Management Review, 5, No. 2 (2016), <https://ejournal3.undip.ac.id/index.php/jppmr/article/view/11008/10676>.
- Boty, Middy. & nbsp. "Masyarakat Multikultural". Jurnal Studi Agama 1 (2), (2023), DOI <https://doi.org/10.19109/jsa.v1i2.2405>, <http://jurnal.radenfatah.ac.id/index.php/jsa/article/view/2405>, 28-44.
- List of Multilateral Cooperation Organization of Islamic Cooperation (OIC), Friday, 09/December/2022,https://kemlu.go.id/portal/id/read/129/halaman_list_lainnya/organisasi-cooperation-islam-oic accessed on September 22, 2023 at 08:18 WIB
- Dawing, D. (2018). Promoting Islamic Moderation In A Multicultural Society. *Rausyan Fikr: Journal of Ushuluddin Studies and Philosophy*, 13(2), 225-255. <https://doi.org/10.24239/rsy.v13i2.266>, <https://jurnal.iainpalu.ac.id/index.php/rsy/article/view/266>
- Dedi Rismanto, Variety of Da'wah in Nusantara, Yogyakarta: trust media Publishing, Ed. Khadiq., 2021, <https://digilib.uin-suka.ac.id/id/eprint/57805/1/RAGAM%20DAKWAH%20DI%20NUSANTARA.pdf#page=76>
- Edi Gunawan, "Relations Between Religion And State Perspectives Of Islamic Thought", Kurio Sitas: Social and Religious Communication Media, 10, No. 2 (2017), <https://doi.org/10.35905/kur.v10i2.589>, <https://ejurnal.iainpare.ac.id/index.php/kuriositas/article/view/589>, 105-125
- Edi Nurwahyu Julianto, "Spirit Pluralisme dalam Klenteng Sam Po Kong Semarang", Jurnal The Messenger: Cultural Studies, IMC and Media, 7, No. 2 (2015), P-ISSN: 2086-1559, E-ISSN: 2527-2810, <http://dx.doi.org/10.26623/themessenger.v7i2.302>, <http://journals.usm.ac.id/index.php/the-messenger/article/view/302>
- Ifa Nurhayati & Lina Agustina, Multicultural Society: Conception, Characteristics and Its Forming Factors, *Academica*, 14, No. 1 (2020), P 2085-7470 E 2621-8828, <http://www.Journalfai.unisla.ac.id/index.php/akademika/article/view/184/172>, 17-26.
- Isnan, I D, AND Lokaprasidha, Pramesi. " Perubahan Motif Wisata Pada Era Industri 4.0 (Case study : Sam Poo Kong Temple, Semarang)" Journal of Tourism and Creativity [Online], Volume 4 Number 1 (3 March 2020), DOI: <https://doi.org/10.19184/jtc.v4i1.14559>, <https://jurnal.unej.ac.id/index.php/tourismjournal/article/view/14559>
- Ifitah Jafar & Mudzhira Nur Amrullah, "dakwah relasi agama (studi prelimi nari berbasis al-qur'an)", Jurnal Dakwah Tabligh, 20, No. 1 (2019), DOI:<https://doi.org/10.24252/jdt.v20i1.9609>, <https://journal.uin-alauddin.ac.id/index.php/tabligh/article/view/9609>, 145-163
- <https://www.nu.or.id/opini/r20-perubahan-global-dan-transformasi-agama-Zr9Eu>, accessed on Friday, September 22, 2023 at 12.49 WIB

- Kamarusdiana, "The Qur'an and Interreligious Relations; Discourse on Religious Pluralism Education in Indonesia", *SALAM: Journal of Social & Cultural Syar-i FSH UIN Syarif Hidayatullah Jakarta* Vol. 5 No. 3 (2018), pp.241-254, DOI: 10.15408/sjsbs.v5i3.9811, <https://journal.uinjkt.ac.id/index.php/regards/article/view/9811>
- Lutfatul Azizah & Purjatian Azhar, "Islam In The Midst Of Indonesia's Multicultural Society (Study Of Abdul Aziz Sachedina's Multicultural Concept)", *Tolerance: Scientific Media Communication of Baeragama People*, 7, No.1 (2015), DOI:<http://dx.doi.org/10.24014/trs.v7i1.1422>, <https://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/1422>
- Marcella S, Benedicta Sophie (2012) *The Application Of Feng Shui In Sam Poo Kong Temple In Semarang*. S2 thesis, UAJY. <http://e-journal.uajy.ac.id/378/2/1MTA01537.pdf>, 2-3
- Marzatillah & Abd. Wahid, "Hubungan Antar Agama Menurut Al-Quran Dan Hadis", *Tafse Journal of Qur'anic Studies*, 2, No. 2 (2017), P-ISSN: 2620-4185 E-ISSN: 2775-5339, <https://jurnal.ar-raniry.ac.id/index.php/tafse/article/view/13607>, 162-179
- Nasitotul Janah, "Reformulating the Theology of Interfaith Relations Amidst the Experience of Pluralism (An Approach to Makkiyyah and Madaniyyah Verses)", *Tarbiyatuna*, 7, No. 1 (2016), <https://journal.unimma.ac.id/index.php/tarbiyatuna/article/view/264>, 119-143
- Nugroho, Muhammad Aji, and Khoiriyatun Ni'mah. "The Concept of Islamic Education with the Insight of Harmony in Multicultural Society". *Millah: Journal of Religious Studies* 17, no. 2 (April 5, 2018): 337–378. Accessed September 23, 2023. <https://journal.uui.ac.id/Millah/article/view/10992>.
- Nurul Hakim, "Islam And The Relation Of Religions In Hadith Perspective", *el-hekam: Journal of Islamic Studies*, 7, No. 2 (2022), DOI:<http://dx.doi.org/10.31958/jeh.v7i2.8589>, <https://ojs.iainbatusangkar.ac.id/ojs/index.php/elhekam/article/view/8589>
- Sismanto, "Islam and the Relation of Religions in Hadith Perspective and Its Implementation in Educational Institutions", *Al Quds: Journal of Quran and Hadith Studies*, 5, No. 2 (2021), DOI: <http://dx.doi.org/10.29240/alquds.v5i2.2518>, ISSN 2580-3174 (p), 2580-3190 (e), <http://journal.iaincurup.ac.id/index.php/alquds/article/view/2518>
- Siti Mukzizatin, "Harmonious Relations Between Religious People in the Qur'an", *Andragogi: Journal Of Education And Religious Technical Training*, 7, No. 1 (2019), DOI: <https://doi.org/10.36052/andragogi.v7i1.75>, p-ISSN 2620-5009 e-ISSN 2623-1190, <https://kemenag.e-journal.id/andragogi/article/view/75> technical <https://pusdiklat>, 161-179
- Supriadi AM, "Islam and Social Relations: The Qur'anic View on Multiculturalism", *Jurnal Ash-Syukriyyah*, 18, No. 1 (2017), <https://doi.org/10.36769/asy.v18i1.74>, <https://jurnal.ash-syukriyyah.ac.id/index.php/Asy-Syukriyyah/article/view/74>, 101-131
- Toguan Rambe, et. al, "Islam Dan Lingkungan Hidup: Menakar Relasi Keduanya", *Abrahamic Religions: Jurnal Studi Agama-Agama*, 1, No. 1 (2021), DOI: <http://dx.doi.org/10.22373/arj.v1i1.9476>, <https://jurnal.ar-raniry.ac.id/index.php/abrahamic/article/view/9476>, 0, 1-16

Umi Sumbulah, Nurjanah Nurjanah. Religious pluralism: The meaning and locality of patterns of interreligious harmony. UIN Maliki Press, 2013. <http://repository.uin-malang.ac.id/711/2/pluralisme.pdf>