



THE QURAN AND EFFECTIVE COMMUNICATION STRATEGIES FOR INTER-RELIGIOUS TOLERANCE

Muhammad Rizkon¹, Muhammad Azizan Fitriana², Samsul Ariyadi³,

¹ Institute of Quran Science, E-mail: m.rizkon@mhs.iq.ac.id

² Institute of Quran Science, E-mail: azizan@iiq.ac.id

³ Institute of Quran Science, E-mail: samsulariyadi@iiq.ac.id

*email Koresponden: m.rizkon@mhs.iq.ac.id

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Abstract

Diversity is an inevitability that cannot be avoided. It is a sunnatullah that should be done without consent. When diversity is combined with various assumptions of truth, an intolerant attitude arises. This problem is caused by a misunderstanding of the message of religious tolerance, which causes its adherents to appear with different faces. Therefore, the Qur'an explains what tolerance really is in Islamic teachings. Based on this problem, the researcher is interested in conducting a comparative analysis of how the interpretations of Hamka and Ali As-Şabūnī are related to religious tolerance, as well as the strengthening of the socio-historical background of both of them towards this interpretation. This study uses a qualitative approach with a comparative study method. Data collection consists of literature studies and observations. Descriptive analysis is used in the comparative analysis method. Lucien Goldmann's genetic structuralism theory is one of the theories used to strengthen research as a surgical tool. This theory explains that a work or text is the work of its own author, along with the historical reality that conditions the emergence of the work or text. To improve the analysis of this research, discussions of scholars and interpreters of the verses of the Qur'an related to religious tolerance are also used. Research shows that Hamka and Ali As-Şabūnī generally agree that coercion in embracing religion is not allowed. However, Hamka directs the meaning of religious tolerance with the applicable conditions and limitations. This study also refers to the theory of genetic structure which states that the tendency of general and specific interpretations of poems on religious tolerance cannot be separated from the socio-historical context of each community in which the two figures lived. This assumption is that the works of the two figures are not only personal works, but also the works of their respective communities and the social and historical realities of their respective times.

Keywords : Al-Qur'an , Effective Communication Strategy, Tolerance, Inter-religious, Religious People.



Abstrak

Keberagaman adalah keniscayaan yang tidak dapat dihindari. Ia adalah sunatullah yang seharusnya dilakukan tanpa persetujuan. Ketika keberagaman dikombinasikan dengan berbagai asumsi kebenaran, sikap intoleran muncul. Masalah ini disebabkan oleh kesalahan dalam memahami pesan toleransi agama, yang menyebabkan pemeluknya muncul dengan wajah yang berbeda. Oleh karena itu, Al-Qur'an menjelaskan apa sebenarnya toleransi dalam ajaran Islam. Berdasarkan masalah tersebut, peneliti tertarik untuk melakukan analisis komparatif tentang bagaimana penafsiran Hamka dan Ali As-Sabūnī terkait dengan toleransi beragama, serta penguatan dari latar sosio-historis keduanya terhadap penafsiran tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi komparatif. Pengumpulan datanya terdiri dari studi pustaka dan observasi. Analisis deskriptif digunakan dalam metode analisis komparatif. Teori strukturalisme genetik Lucien Goldmann adalah salah satu teori yang digunakan untuk memperkuat penelitian sebagai alat bedah. Teori ini menjelaskan bahwa sebuah karya atau teks adalah karya pengarangnya sendiri, bersama dengan kenyataan sejarah yang mengondisikan munculnya karya atau teks tersebut. Untuk meningkatkan analisis penelitian ini, juga digunakan pembahasan ulama dan mufasir ayat-ayat Al-Qur'an yang berkaitan dengan toleransi beragama. Penelitian menunjukkan bahwa Hamka dan Ali As-Sabūnī secara umum setuju bahwa pemaksaan dalam memeluk agama tidak boleh. Namun, Hamka mengarahkan makna toleransi beragama dengan syarat dan batasan yang berlaku. Kajian ini juga mengacu pada teori struktur genetik yang menyatakan bahwa kecenderungan penafsiran umum dan khusus mengenai puisi-puisi toleransi beragama tidak lepas dari konteks sosio-historis masing-masing komunitas di mana kedua tokoh tersebut hidup asumsi itu Karya kedua tokoh tersebut bukan hanya karya pribadi, namun juga karya komunitasnya masing-masing serta realitas sosial dan sejarah pada zamannya masing-masing.

Kata Kunci: Al-Qur'an, Strategi Komunikasi Efektif, Toleransi, Antar, Umat Beragama.

1. INTRODUCTION

Since the presence of the internet, access to information and communication between the whole world will be very easy. In January 2023, the number of internet users worldwide reached 5.16 billion people. According to data submitted by Databoks, According to the latest report by Hootsuite and We Are Social, 5.16 billion people worldwide are internet users, which is 64.4% of the 8.01 billion people worldwide .

The Indonesian government is a country with ethnic, tribal, cultural, linguistic, and religious diversity that is almost unmatched in the world. In addition to the six most popular religions in the world, there are hundreds if not thousands of local tribes, languages, and beliefs throughout the country

Although the six religions of Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism are the most widely embraced religions and are used as a guide to life for the majority of Indonesians, hundreds of ancestral religions and adherents to other religious beliefs are expressed. Since the Reformation, the term "ancestral religion" has become more popular. This term is often used to describe "native religion", "local religion", "archipelago religion", and even "local wisdom". People who adhere to ancestral religions consist of believers and indigenous peoples.

Given the diversity of Indonesian society, it is not difficult to imagine how diverse the opinions, views, beliefs, and interests of each citizen, including those who are religious. Fortunately, we still have



Indonesian as a unifying language, so that various beliefs can be communicated and citizens can understand each other. Despite the fact that damage often occurs as a result of errors in diversity management .

To overcome the diversity of religious conditions in Indonesia as mentioned, we need a vision and solutions that can produce harmony and peace in the practice of religious life, such as religious moderation, respecting the diversity of religious interpretations, and avoiding extremism, intolerance, and acts of violence .

Tolerance is a tolerant nature or attitude, according to KBBI. Tolerance itself means to tolerate (appreciate, allow, permit) different or conflicting stances (opinions, views, beliefs, habits, and behaviors) from one's own stance.

Religious tolerance and moderation are inseparable . Religious moderation in Arabic is known as Islam Wasathiyyah. This shows that Wasathiyyah Islam prioritizes justice and balance, as well as a moderate approach, to avoid extremism in religion. Currently, the concept of *Wasathiyyah Islam* is understood as a reflection of the following principles: *tawassut* (middle), *tasamuh* (tolerance), *tawazun* (balanced), *i'tidal* (fair), and *iqtishad* (moderation) .

Tawassut is an attitude that is between two extremes, neither leaning too far to the right (fundamentalism) nor too far to the left (liberalism). With this attitude, Islam will be more easily accepted by the whole society .

In implementing *tawassut* , there are several things that need to be considered. First, there is no need to be extreme in spreading religious teachings. Second, do not easily accuse fellow Muslims of being infidels just because of differences of opinion about religion. Third, it is important to live in a society with the principles of brotherhood (*ukhuwah*) and tolerance (*tasamuh*) consistently, and side by side with Muslims and other groups .

In the Lisan al-Arab dictionary, the word *tasamuh* means tolerance, and comes from the root word *samah*, *samaah*, which means generosity, forgiveness, ease, and peace. *Tasamuh* comes from the word "*tasamuh*" , which etymologically means accepting or tolerating things with a light heart. In terminology, the word "*tasamuh*" means accepting or tolerating differences with a light heart .

Tolerance can mean giving permission to others, accepting their opinions, and not wanting to interfere with other people's beliefs and opinions .

Tolerance in such a situation can be described as an openness to accept different opinions. It works both ways: accepting perspectives and spreading them; however, it does not interfere with one's religious beliefs. The principle of tolerance towards other religious beliefs is an important condition for national harmony. Harmony, after all, is the basis for state building .

To realize a safe, peaceful and harmonious way of life, religious communities must respect and tolerate each other .

Tolerance has many meanings, but everyone agrees that if applied correctly, it can create a safe and peaceful living environment .

In the hadith, Rasulullah said: The religion that is most loved by Allah is the religion that is straight (*hanif*) and tolerant, (HR Ibn Abi Syaybah and Bukhari). This hadith is one of the many hadiths of the Prophet that explain the position of tolerance in Islam. It is stated that tolerance is the basis of Islam. Every person, especially Muslims, wants to be a group that is loved by God. Therefore, God quickly gives the answer that tolerance is an important part of faith.



Genealogically, the religion brought by the Prophet Ibrahim (AS) is called the religion of Hanifan, as stated in the Qur'an that it is a religion that is straight, tolerant and totally surrenders to God (*Hanifan Musliman*) (Q,S: Ali Imran: (3), 67)

In order to maintain pluralism or diversity in a society with different beliefs so that it remains dynamic in accordance with shared ideals in society, communication is needed that creates mutual understanding of the diversity of views and beliefs while maintaining mutual respect as a unity in society.

The sociological view states that society is formed because of communication, at first glance it seems very simple, but the reality shows that society is formed through interaction and interaction begins through communication. Without communication, it is impossible for society to form. The reason is, society is a collection of individuals who interact with each other, give each other meaning, and in turn need each other. To fulfill all the desires of individuals, they then interact, express their feelings and aspirations through the communication process so that from the womb of communication, society is born.

Communication freeze becomes the starting point of the problem of communication tension breaking out , thus having implications for increasingly tense relations between communities. The conflict instruments are complete, so that efforts to close the distance between religious communities almost never find results. Communication freeze is then complemented by other flavorings, such as other variables outside the substance of religious teachings. It is certain that this tension and gap like this are what cause communication freeze.

If the problem lies in the dryness of communication between the parties involved in the conflict, the simple solution is to maintain a communicative atmosphere between the parties involved. Communication can break the ice and minimize the occurrence of conflict. Interfaith dialogue, for example, can be chosen as long as the dialogue is carried out sincerely to find a solution. In a dilemma situation like this, communication can play a role as a machine for managing intercultural relations, including interfaith.

In a modern society that tends to be heterogeneous, communication no longer occurs in a society of the same faith but has diverse faiths and is still able to maintain social inclusivity and remain harmonious. Among the challenges faced in realizing more participatory communication is the reality of increasingly pluralistic society, which from time to time has become an important characteristic of today's world society. Pluralism is indeed not something that is aspired to happen, but has become an inevitability that is difficult to avoid. Therefore, the choice is the ability of communication actors to be more empathetic to differences so that communication no longer takes place in false assumptions that place humans as something the same, the same in their references or the same in their experiences. In reality, communication still functions as an important glue in society, because communication, as explained by Zaden (1984:93), can create commonness between individuals, which in the process of forming society becomes a very necessary social capital.

Islam came to the archipelago, Hinduism and Buddhism arrived from India, Christianity and Catholicism also penetrated Indonesia, then each internalized it in the individuals who adhered to it, all using communication vehicles.

In other words, communication must have at least the same meaning for both parties. In other words, communication activities are not only informative, namely informing others, but also persuasive, namely encouraging people to accept an understanding or belief and do something, and so on .



Communicating in a persuasive manner so that other people understand and can accept it has been conveyed in the Koran in Surah An-Nahl (16): 125

﴿ اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ ۚ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ اَعْلَمُ بِالْمُهْتَدِينَ ۝١٢٥ ﴾

Meaning, *Call (humans) to the path of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord is He who knows best who has gone astray from His path and He (also) knows best who has been guided .*

Scholars understand this verse as an explanation of three types of da'wah approaches that must be used to achieve the goals of da'wah. Those who have high knowledge are asked to convey da'wah with wisdom, namely using wise words according to their capacity. For the laity, they are ordered to apply mau "izhah," which means giving advice and parables that touch the soul according to their level of knowledge. If you want to argue or debate with the Ahl al- Kitab and adherents of other religions must be faced in the best way, using logic and subtle rhetoric, without relying on violence or insults. From this explanation it shows that communicating with good language according to one's knowledge, the message will be able to change feelings according to what we want.

Communication simply means trying to change the thoughts, feelings, or actions of others . Attempts to change minds include changing the unknown to the known, the misunderstood to the understood, the stupid to the smart, and the sad to the happy, the confused to the cheerful, and the angry to the calm. Attempts to change behavior also include changing the lazy to the diligent, the passive to the active, and the stealing to the praying.

Basically, the purpose of communication is to Effective communication is communication that has a certain impact according to that purpose.

Communication is defined ontologically as a relationship or process of transferring meaning, values, and messages communicated through media or symbols. This can be achieved through gestures, writing, or language. Axiologically, it is the process of sending messages from the communicator to the communicant. The communicator helps the communicator and the communicant understand attitudes, ideas, or understanding. Epistemologically, communication seems to aim to change a person's behavior, change the perspective or attitude of others (communicants) so that they can collaborate to achieve the same goal .

With good communication, tolerance and understanding will be created in society with open hearts and mutual respect for each other among religious adherents.

Thus , to achieve social harmony, religious adherents must be actively tolerant. Every religious adherent is required to not only see religious differences as a small social fact; they must be actively involved. This means that they must not only accept and respect the rights of other religions, but also strive to understand the similarities and differences through intense social interaction, in order to achieve harmony in diversity according to ideals.

2. RESEARCH METHOD

This research will use library research or internet-based book searches. The focus of the library research is a qualitative research method, which is carried out through documents, archives, libraries, and other sources. This method allows the author to obtain relevant and in-depth information about the topic being studied.

This research method also uses the thematic interpretation method which is one type of modern



interpretation, namely thematic interpretation. The shift in the epistemology of interpretation led to the emergence of thematic interpretation. This interpretation is present as a form of response from scholars to community problems, starting from the needs of society and the demands of the times.

Next, the problem of the dichotomy of thematic interpretation will be discussed, which is the basis of interpretation. This is the basis of this further research. To find out the position of thematic interpretation in the history of the idea of the development of interpretation, this review is needed. By knowing its position, the epistemology of interpretation. Therefore, understanding the existence of thematic interpretation, both in terms of the background of its creation and its evolution, becomes easier.

The choice of initial foothold for this research determines the direction of interpretation and how interpretation is used in society. Therefore, this discussion is very important as a basis for research because it will show the importance of thematic-social interpretation as a scientific theme in this research. In addition, this will be an introduction to studying the Encyclopedia of Interpretation which is the object of research.

3. RESULTS AND DISCUSSION

Analysis of Communication Effectiveness and Religious Tolerance

Perspective of the Qur'an

According to Abd. Rohman in his book entitled Communication in the Qur'an, the Qur'an displays six principles of communication in its verses. The *qaulan sadīdan*, *qaulan ma'rūfan*, *qaulan balīghan*, *qaulan maisūran*, *qaulan layyinan*, and *qaulan karīman* are the principles of communication in the Qur'an mentioned by Muis. In addition to showing the greatness of Allah SWT, this also gives people guidance on how to communicate.

Classification table of verses of communication methods in the Qur'an

No	Words	Letter	Paragraph	Descending Order
1	قَوْلًا سَدِيدًا	an-Nisa	9	92
		Al-Ahzab	70	90
2	قَوْلًا مَعْرُوفًا	Al-Baqarah	235	87
		an-Nisa	5 and 8	92
		Al-Ahzab	32	90
3	قَوْلًا بَلِيغًا	an-Nisa	63	92
4	قَوْلًا كَرِيمًا	Isra	23	50
5	قَوْلًا مَيْسُورًا	Isra	28	50
6	قَوْلًا لَيِّنًا	Taha	44	45

In the context of the educational process, educators must have the ability to convey information correctly and avoid giving wrong information to students. If a student asks something, answer it correctly. However, if the educator is not sure about the correct answer, the educator must tell the truth, which is not knowing. In the next meeting, the teacher is responsible for finding the correct answer and conveying it. In addition, educators must ensure that the information is conveyed clearly and easily understood by students. Otherwise, the educator's speech will cause differences in understanding.

In the context of interfaith relations, a Muslim in socializing and communicating must adhere to the principle of *Qaulan sadīdan*, namely to speak the truth and honestly, straight and precisely. And it is strictly forbidden to speak dishonestly, untruthfully and untruthfully in communicating information,



even though the communicants have different religions or beliefs. As done by FKUB (Religious Communication Forum) or MUI in its activities together with interfaith communities, they always use *Qaulan Sadīdan* in conveying communication to religious leaders and the community, so that they always accept the invitation to maintain religious tolerance together. Likewise, the government to realize religious moderation is an Islamic communication *Qaulan sadīdan* organization by providing honest, fair and precise information about various government policies and regulations to the community, non-governmental organizations, including business communities or institutions, as well as information about the impact of policies made by the government to determine whether the policy or regulation is continued or stopped, revised or modified. About the attention of internal and external government communication. All of this was done with the aim of ensuring that FKUB or the government and other religious communities avoid differences in misunderstanding that could give rise to suspicion or wrong thinking.

The conclusion that can be drawn from the explanation above is the meaning of the word "*qaulan ma'rūfan*" itself, namely words that are polite, honorable, good, not vile, and not wrong.

An educator should always speak politely, respectfully, and well when teaching. If they do not do so, students will imitate them, both in class and in society, creating a bad name for the institution. Education will be damaged. Likewise, students should avoid speaking unnecessarily to their teachers.

Buya Hamka interprets "*qaulan ma'rūfan*" as a good word, which means telling clearly to the owner of the property who is not yet in his right mind that the property belongs to them. The guardian only holds and manages the property; as compensation, the guardian also has a little right to manage the property. In this verse, Ahmad Mustafa Al-Maragi interprets "*qaulan ma'rūfan*" as a word that is pleasant to the soul and makes it obedient. According to Imam Ibn Kathir, the mujahid interprets "*qaulan ma'rūfan*" in this verse as a word of goodness and silaturahmi.

In the context of educational environment, an educator must communicate well with their students. They must not hide the truth from their students, and they must speak directly to them. To make students become obedient people, educators must also communicate well.

Buya Hamka defines "*qaulan balīghan*" as "words that leave a mark (into their hearts)." Thus, words that leave a mark in the heart must be spoken from within. Containing fashahat and balaghat are words that enter the heart. In this verse, Imam Ibn Kathir says that *qaulan balīghan* means words that are effective and make the person you are talking to afraid.

M. Quraish Shihab said that the letters *ba'*, *lam*, and *ghain* consist of the word *balīghan*. According to M. Quraish Shihab, linguists say that every word consisting of these letters has the meaning of reaching a meaning to another meaning. Adequacy also means "enough", because something reaches the required limit. A person who is called baligh is someone who is able to convey his message well through good sentence structure. A preacher is someone who has sufficient knowledge. Literary experts emphasize that the message to be conveyed should not be considered baligha if it does not meet two conditions: *First*, the message must be included in its entirety in one sentence; *second*, the sentence is not too long or short so that it obscures the message. In other words, the sentence is sufficient, not excessive, and not lacking. *Third*, the words that form the sentence are easy to pronounce and familiar to the interlocutor. *Fourth*, the suitability of the content and style of language with the perspective of the interlocutor. At first, the speaker may reject the message or doubt it, may have believed the previous message, or may not know what is being talked about. *Fifth*, Compatibility with grammar.



Qaulan Balighan are words that enter the heart and leave a mark, making the listener deterred. Basically, this verse is addressed to believers to face the hypocrites who occurred during the time of the Prophet Muhammad SAW. However, the author argues that this verse can also be addressed to those who want to give advice to others, so that their words can enter their hearts and prevent them from repeating the bad behavior they have done before. This can also be applied in the relationship of tolerance and religion where the goal is for the words conveyed to leave a mark in the soul. such as giving a sermon with good speech and conveying the truth of religion without offending other people's religions or their worship or different worship procedures, so that it becomes an attraction for people of different religions to emulate how Muslims spread their religion with polite and touching words that leave a mark in the soul.

When it comes to learning methods, the author argues that *qaulan balighan* is very suitable for the amsal (example) method, where the goal is for the utterances delivered to leave a mark in the soul. In addition, *qaulan balighan* can also be applied in methods such as lectures, active debates, the hikmah method, and all methods that require teachers and students to say words that leave a mark in the soul.

Imam Ibn Kathir interpreted "*qaulan karīman*" as a person who is friendly, kind, polite, and respected. In his tafsir book, Ahmad Mutaafa al-Maragi says that Ibn al-Musayyab interpreted this verse as "*qaulan karīman*", which is similar to the words of a guilty slave before his master. In this verse, Sayyid Qutb said that children should show love and respect for their parents. According to Buya Hamka, *qaulan karīman* is words that are appropriate, noble, civilized and polite.

In the book of tafsir al-Mishbah, M. Quraish Shihab said that the word "*ordinary karīman*" consists of the letters *kaf*, *ra* ', and *mim* , which according to language experts contain the best or noble meaning according to its object. *Karīm* said that if it is associated with ethics (morals) in relations with others, it can mean forgiveness. According to this verse, what is conveyed by both parents is not only true and in accordance with community norms, but also the best and noblest. If a parent makes a "mistake" against his child, the mistake should be considered never to happen again and the child should be forgiven because basically no parent has bad intentions towards their child. Ahmad Mustafa al-Maragi interpreted "*karīm*" as a good attitude without violence, and he also mentioned the words of ar-Ragib who said that "*karīm*" means anything that is respected by his people.

Based on some of the explanations above, it can be concluded that "*qaulan karīman*" in this verse is a word that is appropriate, gentle, kind, polite, and glorified and respected, even like saying something to a slave who is guilty in front of his master. Basically, this verse is addressed to the Prophet Muhammad SAW, but everyone must be devoted to their parents. Treat them well while they are alive, and if they die, be a good child who always prays for them.

In an educational environment, *qaulan karīman* is more suitable to be used to speak to students. Students must respect and honor their educators, because an educator is not only an educator who must take care of the feelings of students, but more than that. In an educational environment, an educator functions as a substitute for both parents.

The author argues that Q&A is the best way to learn the expression *qaulan karīman* . In this situation, students are required to ask their teachers in a way that honors them; conversely, if their teachers ask their students, the students must answer in a way that honors their teachers as well. In addition, the expression *Qaulan Karīman* can be used in all forms of communication where students are required to express their questions.



In terms of inter-religious relations, we often hear people of other religions saying things about Islam that are wrong because of their ignorance of Islamic teachings, so as good Muslims we must forgive their ignorance by clearly explaining (tabayun) about Islamic teachings so that they understand and do not repeat their mistakes.

The author argues that explaining and tabayun are the best ways of *Qaulan Karīman*. In addition, the expression *Qaulan Karīman* can be used in all forms of communication so that it can provide understanding for the people.

Based on the opinions above, it can be concluded that "*qaulan layyinan*" means gentle speech, peaceful words that will not make the person being spoken to angry. No matter the circumstances of the person being spoken to, even if he is a leader who is disobedient to Allah SWT like Pharaoh, the person being spoken to must be spoken to gently. This can be achieved by starting to call him by a good name.

In the context of an educational environment, an educator must be able to interact with his/her students gently. If a student makes a mistake, an educator must give advice gently so that the student is not afraid or becomes weaker. If the student only makes a mistake, the educator must give advice gently, especially if the student does not understand what the educator is saying. The task of an educator is to find the right way to help students understand what the educator is saying.

The author argues that *qaulam layyinan* is very appropriate to be applied in the approach of giving rewards or punishment learning, where an educator must punish or praise students who make mistakes, such as cheating on exams, and praise students who excel. Punishment should not destroy students' enthusiasm for learning, but must be constructive so that students who have problems become better in the future. The expression *qaulam layyinan* can be used in various learning methods, including active debate, hikmah, and all methods that require educators to speak softly. This is not limited to the method of punishment or reward learning.

In the context of interfaith communication, a Muslim or preacher in communicating with people of different beliefs should convey or speak using words that are gentle. And if there are different views, then towards other people about Islam, a Muslim should give advice gently so that harmony is established among religious people.

The author argues that *qaulam layyinan* is very appropriate to be applied in the approach to religious tolerance. The expression *qaulam layyinan* can be used in various learning methods, including active debate, wisdom, and all methods that require religious adherents to speak softly.

In this verse, Ibn Kathir interprets "*qaulan maisūran*" as a promise to help relatives whom we cannot help in a subtle way. For example, he says, "If we get ease from Allah SWT, then with the permission of Allah SWT we will help you." Sayyid Quthb also said the same thing, but with a slight difference: he did it for the poor and the traveler as well as for close relatives. This verse is intended for people who are generous, noble-hearted, and like to help others in trouble, according to Buya Hamka. He interpreted this verse as "pleasant words."

It is possible that this verse is addressed to Rasulullah SAW based on its source. However, according to some of the scholars above, this verse can also be addressed to people who have a lot of wealth, who are generous, and like to help others.

From the several descriptions above, it can be concluded that *qaulan maisūran* can be interpreted with words that are easy to understand, soft, gentle, or pleasant. However, the author agrees more with the opinion that pleasant words are used to describe *qaulan maisūran*. This is because this



verse reminds us not to hurt people who ask for help, but if you cannot help, then your words should be pleasant. Not all meanings are correct, even if the author agrees with the one that is pleasant.

Qaulan maisūran is addressed to everyone, according to an easily understood definition. In the context of education, a teacher or educator can also be meant. An educator should speak in a way that is easily understood by his students. There is no reason for an educator to blame students for not understanding what the teacher is saying. Because they have higher knowledge than others, an educator must understand the psychological condition and thinking ability of his students.

One of the best methods to learn *qaulan maisūran* expressions is talqin, or guidance, where the guidance must be easy to understand by the person who listens to it. In addition, *qaulan maisūran expressions* are suitable for learning in all methods that require educators to choose words and sentences that are easy for their students to understand, such as discussions, questions and answers, active debates, and the hikmah method.

Qaulan maisuran addressed to everyone, according to an easily understood definition. In inter-religious relations, a Muslim or a preacher or a government religious institution in conveying his religious teachings or communicating to the general public who are heterogeneous in their beliefs and religions in conveying should use languages, or messages that are easy to understand and quickly understood with the hope that the goals that are desired to be achieved from the communication will be successful.

One of the best methods to learn the expression of *qaulan maisūran* is talqin, or guidance, where the guidance must be easy to understand by the person who listens to it. In addition, the expression of *qaulan maisūran* is suitable for learning in all methods such as discussion, question and answer, active debate, and the hikmah method.

Effective intercultural communication is the same process as other communication, namely interactive, transactional, and dynamic. Furthermore, this transactional intercultural communication process occurs with several components in it. Community communication occurs individually and in groups. However, there is continuous communication. In other words, communication does not stop at one point. Like direct communication between a wife and her husband, which ends with an understanding of each other's roles. Communication also occurs in Islamic and Christian groups, Buddhists, social gatherings, farmer groups, businesses, tahlilan, TPQ, and so on.

4. CONCLUSION

The Qur'ān uses the terminology "*qaulana*" to describe communicating verses: "*qaulan sadīdan*" (true and precise words), "*qaulan balīghan*" (words that achieve the goal), "*qaulan ma'rūfan*" (good words), "*qaulan karīman*" (noble words), "*qaulan layyinan*" (gentle words).

Interfaith communication patterns can be realized in the following ways:

1. Tolerance is mutual respect between individuals from different religions without disturbing their religious beliefs. Creed, which is the most fundamental issue in every religion, cannot be tolerated in the sense that it can produce unity.
2. The concept of Islamic tolerance is straightforward and rational. However, Islam does not recognize compromise in matters of faith and worship. This shows that the belief of Muslims in Allah is not the same as the belief of others in their gods, even in terms of how they perform their worship. In addition, Islam forbids anyone who adheres to it from criticizing the gods of any religion they follow.



The strategy for realizing effective communication in religious tolerance can be realized by:

1. Community communication occurs individually and in groups. There is continuous communication. In other words, communication does not stop at one point. Like direct communication between a wife and her husband, which ends with an understanding of each other's roles.
2. Communication also occurs between religious communities through arisan, gotong royong, gapoktan, business, Indonesian independence day events and so on. While the effectiveness of inter-religious communication can be realized by holding selamat events, tahlilan, TPQ, silaturahmi on holiday events and so on.

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