



Bulletin of Islamic Research

ISSN (Online): 3031-4526

Received: 15-02-2025, Revised: 15-03-2025

Accepted: 15-04-2025, Published: 01-05-2025

DOI: <https://doi.org/10.69526/bir.v3i3.368>

Maqashid Qur'anic Verses on Tolerance and Conflict Resolution

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Abstract

Indonesia as a multicultural country often faces challenges in maintaining religious harmony. Conflicts between religious communities are often triggered by misunderstandings, fanaticism, and a lack of understanding of the teachings of tolerance in the Qur'an. This research aims to identify the verses of the Qur'an that contain the values of tolerance by analyzing the maqashid of these verses, then examining their implementation in conflict resolution. This research uses a qualitative method based on literature studies, this research examines verses such as QS. al-Hujurat: 13, QS. al-Baqarah: 256, and QS. al-An'am: 108 to explore the main message contained in the verse. The results of the study show that the Qur'an encourages mutual knowledge, religious freedom, and ethics in dialogue between religious communities. The maqashid of these verses emphasizes the importance of safeguarding religion, the soul, and the honor of man. The contextual application of the Qur'an's values of tolerance can be an effective strategy in preventing conflict and building a harmonious life in the midst of diversity

Keywords: *Tolerance; Maqashid Syariah; Conflict Resolution; Multicultural.*

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Introduction

Indonesia is a multicultural country that has a diversity of ethnicities, cultures, and religions. In the midst of this diversity, one of the issues that has recently been still happening often is the issue of religious diversity [1]. The reality of religious diversity is an inevitable necessity in social life. The issue of conflict between religious harmony is one of the issues that society is facing in the current era of globalization. So, to overcome this problem, tolerance is needed, because tolerance is the right thing for the creation of harmony and harmony in life between religious people [2, p. 76].

In its development, there are several conflicts between religious people, both large and small, that have an impact on the polarization of society. One of the major conflicts that has occurred between religious communities is the conflict between religious communities that occurred in Aceh Singkil around 1979 until the last time it occurred in 2015 where the cause was a violation of the tolerance pledge between Muslims and Christians at that time [3]. The pledge is in the form of an agreement regarding the number of churches in the region [4, p. 142]. Therefore, an attitude of tolerance is very important to be built and maintained as best as possible in the lives of religious people in order to create a comfortable atmosphere.

In this context, the Qur'an as the main source in Islamic teachings has its own values that can be applied in maintaining harmony. Many verses of the Qur'an that will later be discussed in this article are related to tolerance and other verses that serve as guidelines in building harmonious relationships in interreligious life [5]. As Islam strongly advocates upholding unity and tolerance towards others. Therefore, an attitude of tolerance is very important to be built in living life in the midst of religious diversity in Indonesia to maintain harmonious relationships in social life [6, pp. 5-6].

However, sometimes in practice the understanding of these verses is just a textual understanding without considering the context that is happening. This is the challenge in Muslims today, in addition to not only understanding the value of tolerance in the Qur'an, Muslims must also apply it in resolving various conflicts that occur in social life. So, with this research, it is hoped that it can bridge the text with the context that occurs and can be implemented in daily life.

Studies related to the issue of conflict and religious harmony have been conducted by several previous researchers with various different cases and perspectives. *First*, the study that compares Tafsir al-Mishbah and Tafsir al-Azhar in looking at the interpretation of the verses about tolerance explains that the two interpretations have the same perception in understanding the verses of

tolerance, both interpretations agree that in the Qur'an there are teachings about the importance of fostering tolerance in social life [4]. *Second*, research that looks at the role of the religious harmony forum in resolving religious conflicts states that this forum has a strategic role in dealing with religious conflicts, where this forum can unite religious people in the form of consultative services, namely activities to foster community harmony based on the provisions of articles that have been agreed upon under the auspices of the Ministry of Religion [8]. *Third*, research reflecting on religious conflicts that occurred in Aceh Singkil states that there are factors that cause conflicts, so that the existence of these factors requires awareness of comprehensive public attitudes and strengthening literacy regarding the moderation of religious life [9].

Based on some of the above researches, this study tries to complement the previous studies by focusing on the interpretation of the verses of Tolerance and its application in conflict resolution. This research aims to identify and analyze the verses about tolerance and how these verses can be implemented in strategies when dealing with the conflicts that occur [10]. Therefore, there are three main problems in this study, namely what are the verses of the Qur'an related to the values of tolerance between religions; what is the meaning of the maqashid of these verses in the context of interreligious relations; and why understanding and implementing the Qur'anic teachings on tolerance are important in building harmony and preventing religious conflicts in Indonesia.

Based on the above question, it can be assumed that the Qur'an contains broad teachings on tolerance that are relevant in building harmony between religious communities. When viewed in fact, conflicts and religious harmony in Indonesia are influenced by various factors. This is because society has not fully reflected the values contained in the Qur'an [11]. There are still many misunderstandings of the teachings of the Qur'an in applying tolerance, resulting in the emergence of intolerance. In practicing the teachings in the Qur'an, if you look at the interpretation of the scholars, of course the interpretation of the verses of tolerance is very diverse, especially the interpretation from the Contemporary [12]. In this case, contextual and thematic approaches tend to be used to deconstruct the maqashid of relevant verses to emphasize the principles of moderation and peace in interreligious relations. Therefore, the application of the values in the Qur'an about tolerance broadly and deeply is believed to produce a tolerant life and prevent conflicts and can strengthen harmony in the lives of religious people.

Method

This research uses a qualitative approach with a literature study. This approach was chosen because the main focus in this paper is the interpretation of the verses of the Qur'an about Tolerance and Harmony of Religious Communities and their application in resolving religious conflicts that occur [13]. This approach allows the author to analyze the text and meaning contained in the Qur'an as well as interpret the verses in a contextualist manner.

The primary data sources in this research are in the form of the Qur'an and books about conflict, harmony, and tolerance among religious people. The secondary data sources in this study are books, scientific journals, and other literature that are relevant to the issue being studied [14]. All data collected from these several references will be analyzed systematically so that readers can understand what is presented in this paper.

Result and Discussion

The Concept of Conflict and Religious Harmony

Conflict has several different definitions depending on the paradigm used. In sociological terms, conflict is often understood as hostility or fighting, which is a process to achieve goals based on ways that can weaken the opponent without respecting the prevailing norms. In Sociology, as revealed in research conducted by Mahyuni and Desi Yudianta, it is said that the term conflict is also interpreted as a social process between two or more people where one party tries to get rid of the other party and destroy it or render it helpless [15, p. 176]. then, if seen in the Encyclopedia of Social Sciences, conflict is a struggle to gain status, power, or the like with the aim of harming the opponent. According to the German sociologist, Weber considers that conflict is fundamental in life, because conflict is inseparable in life itself [16, p. 7].

The word conflict itself comes from the Latin word *configere* which means to hit each other. Therefore, when there is tension and conflict, it usually triggers brutal acts, hitting each other, and it is not even impossible to kill them [17, p. 157]. Generally, conflict is studied as one of the problems that originate from differences in social life [18]. Starting from these differences, mutual disacceptance arose and ended in conflict [19, p. 13].

Conflict is a natural symptom in social life. Moreover, Indonesia is a multicultural country where there is a lot of diversity in it, so it is very impossible if there is no such thing as conflict in life. In this case, one of the conflicts that generally often occur is conflicts between religious communities [20]. Religious conflicts can arise due to differences in understanding that are sometimes interfered with by other aspects of social life [21, pp. 7-8]. Therefore

, conflicts can be resolved by rebuilding more harmonious and peaceful social integration. In the case of religious conflicts, the way to resolve them can be done by instilling an attitude of tolerance so that multicultural life can run in harmony and peace [16].

Conflict can be said to be human nature as a creature who in their daily life must have the potential to make mistakes. This is because humans have lusts that sometimes cannot be controlled, so it can be said that one of the factors causing why humans do not want to live in harmony with peace is the attitude of following their desires that cannot be controlled [22]. So that with these uncontrollable lust, it makes humans do actions that can cause conflicts, both between individuals and community groups [23, pp. 97–98].

The word Harmony comes from the word rukun which means good and peaceful. In the context of religious life, harmony can be interpreted as living in a good and peaceful atmosphere, not fighting with people of different religions [24, p. 57]. The word rukun in Arabic means pillar, foundation, or principle. Harmony can also be called harmony, where this harmony is the opposite of conflict characterized by acceptance, trust, and mutual understanding of the meaning of togetherness [16]. In general, harmony comes from the word rukun, where people in a religious sphere live safely and peacefully to establish harmony, so that the people in a certain area can be said to live in harmony [25]. Harmony in religious life contains elements of mutual acceptance of differences in beliefs with other people or groups and allowing others to practice the teachings they believe [26, pp. 84–85]. Therefore, basically Harmony is a term meaning of good and peace, the essence of which is to live together in a society with unity of heart and agree not to create disputes and quarrels [27, p. 50].

In living life in the midst of diverse religious people, it is necessary to create a harmony that can make a great contribution to the creation of a harmonious life and of course can build a better nation, including harmony between religious people and the government, harmony between religious people, and internal harmony of religious people. To realize harmony between religious communities, several elements are needed, namely; There are several subjects as the main element, the subject referred to here is the religious group itself; each subject adheres to its own religious teachings; Each subject declares themselves as partners, the partners intended here are to care for each other and help each other if one of them needs help [28, p. 126]. Some of these things must be done because harmony of life between religious people is no longer an option, but a must that must be done by every religious people. This aims to create an environment that lives in harmony and avoids conflicts [29, p. 18].

Factors Causing Conflict

Conflict is part of the social dynamics that can occur in community life. The root of the problem of conflict and violence that occurs has a diverse background. A conflict can occur stemming from a personal dispute between two people of different races, ethnicities, or religions, it can also occur due to cultural differences or traditions both within the same religion and between religious people [30]. Generally, conflicts that occur are only small conflicts, but sometimes these conflicts can get bigger, expand, and heat up because they involve race, culture, or religion [29]. In the religious context, conflicts often arise due to differences in views and understandings in practicing the teachings adopted by each religion.

Conflict does not occur suddenly without cause and process, but through a series of processes and certain stages. Conflict can be said to occur with three processes, namely daily events, challenges, and the emergence of conflicts [31, p. 155]. Conflict is generally motivated by differences in the characteristics that individuals bring in an interaction where there is disharmony between one person in a group, as well as between other people from another group, or between one group and another [32, p. 258]. These differences include physical characteristics, intelligence, knowledge, customs, beliefs and so on [33, p. 24]. There are several points that can be cited as factors that cause conflicts between religious communities, including:

1. Truth claims; That is, considering that the religion adhered to is the most correct and the religion adhered to by others is not true.
2. Social media; Namely spreading information that is not clear about the truth and making hate speech that attacks the beliefs of other religions.

Then according to Prof. Abdul Mustaqim in his writing, there are several causes of conflict and religious violence hinted at in the Qur'an [17], including:

1. *al-Ta'ashub*, i.e. excessive fanaticism or encouraging people to tend to see only their group as the most righteous;
2. *al-Ghuluw*, which is extreme in religion. The intention is to encourage someone to act harshly, intolerantly and anti-peacefully towards those who are theologically different;
3. *al-Sukhriyahwa al-Tanabuz bil alqab*, which is to demean each other and give a negative label between one group and another;
4. *Su'uzhan*, which is disreputable and suspicious;
5. *al-Zhulm*, i.e. the tyranny of one party over the other

Therefore, to minimize conflicts due to religious differences, it is necessary to have an attitude of tolerance between religious people. Because

with an attitude of tolerance, fellow believers can respect each other's differences, life will be harmonious, peaceful, and peaceful without conflicts and disputes between religious people [34]. People who are able to apply religious tolerance are people who are able to make efforts to improve religious understanding properly and correctly [35, pp. 220-221]. Nevertheless, whatever conflict occurs, there is an effort to deliberation between groups or religions that are in dispute to deliberate in order to resolve the conflict that is occurring.

The Principle of Tolerance in the Qur'an as the Basis of Religious Life

Tolerance in English comes from the word *Tolerate* which means to allow, respect, protect, and cooperate with others [36, p. 1]. Tolerance in Arabic is known as *Tasamuh* which means mutual acceptance, mutual respect, and openness. *Tasamuh* is an attitude that manifests in the willingness to accept various views and positions, even if they do not agree with it [37, p. 73]. If seen from several meanings in the term *Tasamuh*, it can be defined that *Tasamuh* (tolerance) in religion is an attitude of mutual respect and allows every individual in society to embrace religion which is the basis of his beliefs in living his daily life as a form of devotion to God who created him.

Tolerance can also be interpreted as a fair, objective, and permissive attitude towards people who have differences in both opinions and religious practices that are different from those they adhere. Therefore, it is very clear here that the principle of tolerance itself lies in a person's attitude that is just, objective, and allows others to have religious opinions or practices that are different from the religion they adhere to or can be termed as rejecting fanaticism and bigotry towards something [38]. In this case, it is very clear that the principle of tolerance contains the tolerance of differences and diversity in human life, both as a society, the people, and as a nation. Regarding interreligious relations and interreligious relationships, if we return to the word of Allah in Surah al-Kafirun verse 6, it is very clear that Islam allows others to embrace religions other than Islam. Islam strictly forbids its people to harass, harass, denounce, or attack a person or group who embraces non-Islamic religions [39, pp. 6-7]. This is because in religious life, tolerance must be understood as a form of recognition of the existence of religions other than the religion that one adheres to with all forms of systems and procedures of worship, as well as providing freedom to practice one's religious beliefs, without having to collide in social life due to differences in these beliefs [40, p. 29].

Tolerance is a form of attitude to respect each other and not impose one's will, because everyone must be given the freedom to believe and embrace their

religion according to their choice and give respect for the implementation of the teachings they adhere to or believe [41, p. 45]. Humans who consider themselves to be higher, better, and more righteous tend to develop an intolerant attitude. Because basically, the essence of tolerance is an effort in terms of goodness, especially in religious pluralism that has the goal of achieving harmony, both in religion and interreligion [42, pp. 183–184]. Therefore, in social life, this attitude of tolerance is very necessary because it can build harmony in diverse lives.

Tolerance is one of the main principles in Islamic teachings. This principle is an important basis to be applied in religious life, both in relations between Muslims and between people of other religions. The principle of tolerance in the Qur'an is not only a moral teaching, but also a foundation in building harmonious, harmonious public relations, and avoiding conflict. As the Qur'an teaches that humans are created differently and with these differences it should be a means to get to know each other, not to insult and hate each other. This is contained in Surah al-Hujurat verse 13 which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ

عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O man, verily We have created you from a male and a female. Then, We made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing." (QS. al-Hujurat: 13)

This verse shows that diversity is an *unavoidable Sunnatullah*. Diversity is also not something that must be abolished, but must be managed in the spirit of mutual respect and cooperation. According to the author, this verse also reminds that diversity is an opportunity to get to know each other, not to be suspicious and hostile. Because this is where the spirit of building tolerance between others was born. The maqashid in this verse is to maintain social harmony and encourage mutual understanding between religious communities which is part of *hifzh al-din* (safeguarding religion) and *hifzh al-nafs* (safeguarding the soul). This is because, by getting to know each other, humans can avoid acts of violence. Maqashid this verse is also a tangible form of maintaining religion, because in this verse by knowing each other, each individual and group can carry out their respective religious teachings safely and comfortably without any interference from any party.

Tolerance between religious communities is one of the main pillars for the realization of harmony between religious communities. Coexistence, mutual respect and mutual respect for followers of other religions is a form of manifestation of a sense of tolerance. In this case, each religious community allows or allows and maintains a conducive, safe, and peaceful atmosphere for people of other religions to carry out their worship and religious teachings without being hindered by anyone [42]. It can be understood that man has the freedom to adhere to the religion of his choice and which is his identity [43]. Man is free to choose and adhere to a religion that according to his beliefs is true. Because Islam really respects the diversity of mankind and never forces anyone to embrace the same religion. The diversity that exists is *Sunnatullah* that no one can deny [44, p. 16]. In this regard, the Qur'an also expressly prohibits coercion in religious affairs as in Surah al-Baqarah verse 256 which reads:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ

اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There is no coercion in (adhering to) the religion (Islam). Truly, it is clear that the right path is from the wrong path. Whoever disobeys the obligation and believes in Allah has indeed clung to a very strong rope that will not be broken. Allah is All-Hearing and All-Knowing." (QS. al-Baqarah: 256).

In the context of maqashid, this verse has the main message that can be applied, namely creating a social order that upholds freedom of belief and this is a form of religious harmony. Because interfaith harmony is part of the main mission in Islamic law and is also in line with the vision of Islam as a religion that rejects violence, especially in the name of religion. This verse is a form of affirmation of the principle of religious freedom which is a basic value in building a tolerant and peaceful society [45]. According to the author, if taken in the context of *Maqashid Shariah*, this verse reflects the attitude of *hifzh al-din* which is based on the principles of freedom, awareness, not coercion [46]. The affirmation "there is no compulsion in adhering to religion" in the verse shows that one's faith must grow from a complete understanding and belief in oneself, not because of external pressure [47]. Because coercion in religion actually violates human nature as a creature who is given reason and freedom to choose his way of life.

Religious tolerance can also be used as several points, namely providing religious freedom, recognizing the existence of religious plurality, and

respecting the beliefs of other religions in the form of not insulting God or symbols that are sanctified in other religions [35]. In this regard, it is very clear that Islam clearly teaches about manners in religious life, namely respecting the things that are glorified and sanctified by other religions, and maintaining the boundaries from taking actions that can muddy the relationship between religious people, such as speaking rudely and mocking other religions [2]. As Allah SWT says in Surah al-An'am verse 108 which reads:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

"Do not curse (worship) that they worship other than Allah, for they will curse Allah by going beyond the limits without knowledge. Thus, We have made every ummah to consider their work well. Then to their Lord shall they return, and He will tell them what they have done." (QS. al-An'am: 108)

The verse is not only understood literally as a prohibition of insulting worship or things that are sacred to other religions, but also understood as maintaining harmony between diverse people and avoiding social conflicts. This verse is to protect religious honor and prevent enmity and major conflicts between religions [48]. This verse can also be understood as a framework or basis for building harmony in social life, where this life cannot be achieved without an attitude of restraint from actions that can trigger conflicts. According to the author, this verse has a very strong dimension in maintaining tolerance between religious people, because one of the triggers of conflicts between religious people is making fun of worship or symbols that are considered sacred by other religions. Scolding and making fun of other religions will only trigger an emotional reaction from the other party which will end up in a harsher insult to Islam itself and it will instead lead to a major conflict. If you want to remind them of the truth, then do it well. Show them reasonable reasons for how bad it is to worship idols or associate with God without having to blaspheme God and their teachings [6].

Therefore, through the excavation of maqashid from some of the verses above, it invites Muslims to not only understand the meaning of the verse textually. Because textual understanding cannot be fully applied in today's life. Through maqashid, it invites Muslims to capture their moral and social message from a verse so that it can be applied in daily life, which in this context is certainly by maintaining harmony and preventing conflicts between religious people that originate from hate speech against other religions, be it insulting

their religion or forcing them to embrace Islam. These are some of the values of tolerance in the Qur'an that can be applied in daily life with the aim of creating a harmonious, peaceful, peaceful life, and far from conflict.

Implementation of Tolerance as a Conflict Resolution Strategy Based on the Qur'an

Islam is the religion that most upholds the values of peace. In Islam, violence is never taught in social life. The values of peace are highly upheld in Islam, because Islam is a religion that loves peace. Through peace, a harmonious, peaceful, and comfortable life will be created. As for conflicts that occur with various causative factors, they must be resolved in a peaceful way. Because conflict resolution is a manifestation of the purpose of *Maqashid Sharia*, which is for the benefit of human life. In the Qur'an, conflict resolution is not directly mentioned in detail about how it is implemented, but in the form of messages contained in the verses of the Qur'an that can be applied as a strategy in conflict resolution. Because the Qur'an is present as a solution to every problem that exists, including in social life, which in this case is in the form of conflicts between religious people [49, pp. 26–30]. Therefore, in an effort to resolve conflicts over differences of opinion, it should be dealt with wisely, because there is no final and absolute truth that is possessed by humans [50, p. 13].

In this case, the Qur'an as a guideline for the life of Muslims contains values that can be applied in resolving conflicts peacefully. The Qur'an emphasizes that in general, to avoid conflicts from various problems that occur can be done with an attitude of mutual forgiveness, this is the most common attitude that must exist in a person [51, p. 191]. In practice, the values of tolerance contained in some of the previously mentioned verses can be a conflict resolution strategy. The value contained in surah al-Hujurat verse 13 teaches that as human beings who are created in various ways, we should know each other so that life can be more beautiful and comfortable. The values contained in this verse, if brought in the realm of tolerance, can be implemented through interreligious dialogue activities. Through this activity, solidarity between fellow religious people can be strengthened.

In practice, interfaith dialogue can be carried out individually or build a group and forum to get to know each other and discuss an issue from the perspective of their respective religions. Interfaith dialogue provides an opportunity for individuals and groups to exchange views and experiences, opening up space to understand and appreciate each other [52, p. 754]. Therefore, interfaith dialogue can build tolerance and maintain religious

harmony by prioritizing the values of compassion, so that harmony in social life can be realized [53, p. 15].

Then in surah al-Baqarah verse 256, there is a teaching about the value of religious freedom that can be the foundation to protect minority groups. In a conflict resolution, this verse can be implemented in the form of respecting differences and diversity in social life and not forcing others to embrace Islam. This is the basis for respecting the freedom of each individual or group to choose their beliefs without coercion and pressure. Because Allah SWT expressly states in this verse that there is no compulsion in adhering to the Islamic faith. Allah SWT has given a choice between two paths, namely the right path and the wrong path. Humans have also been seen as capable of distinguishing and choosing for themselves what is right and what is wrong. Because Islam does not like to impose its own will. Islam only teaches peace for togetherness in religion and teaches harmony in coexistence among people of different religions [35].

Meanwhile, in surah al-An'am verse 108 emphasizes the importance of controlling communication, where many cases of conflict that have occurred recently have been triggered by provocative speech, such as hate speech against symbols or other religious figures both directly and through the media. In practice, this verse can be implemented as an ethical basis for dialogue and interaction with people of other religions. Its application can be in the form of maintaining speech and respecting the beliefs of others, how to communicate properly without words that can lead to insults. However, if there is a mistake in communication, whether intentionally or unintentionally, where both individuals or groups can generally try to maintain their respective opinions on an issue being discussed, especially related to religious beliefs and teachings, where defending opinions is a very possible thing to do, it would be good to forgive each other. This effort to forgive each other is carried out so that there is no continuous act of revenge, hatred and hostility [17].

This verse is also relevant to prevent hate speech that occurs a lot on social media and leads to conflicts. Blaming God, teachings, symbols, or other religious figures will not make them get guidance and convert to Islam. Instead, they will even more deny Allah. They do not like to listen to reproach against their religion and of course they will think badly of Islam which likes to insult other religions [54, p. 18].

Therefore, based on the discussion of conflict resolution strategies through the application of the value of tolerance contained in the three verses above, it can be said that the Qur'an not only contains spiritual guidance but also contains social values that are very relevant in dealing with conflict

dynamics in people's lives, not only in the lives of religious people but also in the lives of multicultural people. The value of *Ta'aruf* or knowing each other in the form of interfaith dialogue contained in surah al-Hujurat verse 13, the value of religious freedom contained in surah al-Baqarah verse 256, and the control of communication in dialogue with other religions contained in surah al-An'am verse 108, are all values of tolerance that can be applied in daily life to create a peaceful community life and away from conflict.

Conclusion

Based on the above discussion, it can be concluded that tolerance is a fundamental principle in Islamic teachings that has an important role in building religious harmony and preventing religious conflicts in a multicultural society like Indonesia. The Qur'an contains teachings on tolerance that can be used as a foundation to create a peaceful and harmonious life. Verses such as QS. al-Hujurat: 13, QS. al-Baqarah: 256, and QS. al-An'am: 108 contains the values of sharia maqashid which are oriented towards the protection of religion, soul, and honor of mankind.

A contextual explanation of these verses shows that Islam upholds religious freedom, encourages interfaith dialogue, and teaches ethics in communicating to avoid provocations that can lead to conflict. The implementation of these values of tolerance in social life can be in the form of strengthening diversity literacy, interfaith dialogue, and controlling hate speech, especially in public spaces and social media. Thus, the Qur'an not only functions as a spiritual guide, but also as a source of social solutions in overcoming conflicts and maintaining religious harmony. The application of these values is part of the purpose of maqashid sharia to create benefits and peace of living together in a diverse society.

Author Contributions

Alfa Handi Hidayah: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Muhammad Naufal Ashshiddieqi:** Methodology, Writing – review & editing, Investigation. **M Hammam Fadlurahman:** Conceptualization, Methodology, Writing – review & editing, Investigation.

Acknowledgement

We would like to express our sincere gratitude to UIN Sunan Kalijaga, Yogyakarta, Indonesia, for the support and valuable contributions to this work. We also extend our appreciation to the anonymous reviewer whose insightful

comments and suggestions have significantly improved the quality of these papers.

Conflict of Interest

Authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

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