

The Qur'anic Strategy In Overcoming Islamophobia Using *Rahmatan lil 'Alamîn* Approach

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Abstract

Islamophobia is a worldwide issue that impacts Muslims, particularly in countries where they are a minority. Therefore, it is crucial to prevent or reduce various forms of Islamophobia. This research aims to re-establish the loving essence of Islam to foster a genuine affection for the faith. This, in turn, will promote peace amidst diversity, rather than the proliferation of Islamophobia or other types of religious intolerance. This research employs a descriptive qualitative method with conceptual thematic technique. It involves examining Qur'anic verses that specifically mention the contestation of Islamophobia, furthermore, analyzing them to determine how to prevent it. By portraying the face of Islam, using the frame of rahmatan lil 'alamîn, which is in accordance with the Islamic identity, the research findings indicate that the fear of non-Muslims can be eradicated. Islamic precepts of tolerance for religious diversity, treating everyone with kindness and justice, and presenting Islam as a religion of rahmatan lil 'alamin are all things that must be demonstrated. This research underscores that the Qur'an does not promote religious phobia; rather, its teachings are rich in universal values that resonate across different contexts and eras.

Keywords: The Qur'an; Islamic; Islamophobia; *Rahmatan lil 'Alamîn*

Abstrak

Islamofobia menjadi masalah global yang menimpa umat Muslim, terutama di negara minoritas Agama Islam. Hal ini menjadi sangat penting untuk melakukan pencegahan atau upaya minimalisasi terjadinya islamofobia. Tujuan dari penelitian ini adalah untuk membumikan kembali Islam yang penuh cinta sehingga akan terwujud cinta yang penuh terhadap Islam. Dengan demikian, akan terwujud perdamaian dalam keragaman, tidak marak terjadi kasus islamofobia atau fobia agama lainnya. Metode penelitian ini menggunakan kualitatif deskriptif, dengan pendekatan metode tematik konseptual, yaitu menggali ayat-ayat yang secara eksplisit terdapat konsep mencegah islamofobia di dalamnya, kemudian dianalisis untuk menemukan rumusan pencegahan terhadap islamofobia. Hasil dari penelitian ini menemukan bahwa ketakutan umat non-Muslim dapat dihilangkan dengan menampilkan wajah Islam yang rahmatan lil 'alamîn, sesuai dengan identitas Islam itu sendiri. Ajaran Islam yang perlu ditampilkan adalah toleransi terhadap keragaman keberagamaan, bersikap baik dan adil terhadap semua, dan memosisikan Islam sebagai agama rahmatan lil 'alamin. Implikasi dari penelitian ini adalah memberikan gambaran bahwa Al-Qur'an tidak mengajarkan fobia agama, melainkan ajarannya penuh dengan nilai-nilai universalitas yang sesuai dengan berbagai kondisi dan zaman.

Kata kunci: Al-Qur'an, Islam, Islamofobia, *Rahmatan lil 'Alamîn*.

A. INTRODUCTION

Islamophobia is a contemporary problem that haunts Islam and Muslims. Since the presence of Islam in the land of Makkah until it spread throughout the world, its development has always been colored by feelings of anxiety, worry, hatred and fear of the views of non-Muslims, even the phobia virus is now growing among Muslims themselves.¹ This irrational fear of Islam has been evident since the Prophet Muhammad (peace be upon him) declared himself to be the messenger of Allah and brought teachings that were different from the beliefs of the idolaters.² This condition continues from time to time, and continues to occur today with various pretexts put forward, plus the role of mass media that is very active, massive, and provocative.

Factors that influence phobia towards Islam and Muslims can be classified into two. First, internal factors (Muslims). There are still some Muslims whose religious attitudes are immature, resulting in an unavoidable attitude of extremism.³ Second, external factors. The attitude of a group of people or communities who are not happy with the presence of Islam. This is caused by several factors; among them is the ignorance of non-Muslims about the real Islam, because non-Muslim communities generally read Islamic books written by orientalist. Furthermore, political factors, namely the impact of expansion carried out by Muslim leaders, which of course faced countries that entered the territory of non-Muslims. Finally, the latest factor is importantly caused by the large number of Muslim immigrants entering Europe.⁴

The form of Islamophobia itself can be found in two aspects: first in the constitutional aspect and second in the individual aspect. In the constitutional aspect, it can be found in the policy of former US President Donald Trump, who banned Muslims from entering the country.⁵ There are also police who carry out surveillance measures against Muslim individuals or groups, either in residential or campus environments. Or intensive, systematic and massive biased media portrayals at the international level. It

¹ Riezki Maulana, "https://Nasional.Sindonews.Com/Read/319498/13/Ini-3-Kontroversi-Abu-Janda-Hingga-Dilaporkan-Ke-Polisi-1612047698/10. Diakses Pada Tanggal 12 Desember 2024 Pukul 16.30 WIB.,"

² Sa'id Ramadhan Al-Buthy, *The Great Episodes of Muhammad Saw.; Menghayati Islam Dari Fragmen Kehidupan Rasulullah Saw.. Diterjemahkan Oleh Fedrian Hasmand, MZ. Arifin, Dan Fuad SN Dari Judul Fiqh as-Sirah an-Nabawiyah Ma'a Mafjaz Litârikh Al-Khilâfah Ar-Rasyîdah*. (Bandung: Mizan, 2013).

³ Muchlis M. Hanafi, *Moderasi Islam; Menangkal Radikalisasi Berbasis Agama* (Ciputat: Pusat Studi Al-Qur'an, 2013).

⁴ M. Agus Yusron, *Mencegah Islamofobia Melalui Terapi Kognitif Qur'ani* (Malang: PT Literasi Nusantara, 2024).

⁵ Arif Wicaksa Muhammad Syachzidan Karim, "Kebijakan Presiden Joe Biden Terhadap Imigrasi Muslim Di Amerika Serikat," *Mutiara; Multidisciplinary Scientific Journal* 2 (2024): 2.

can also take the form of denial of employment opportunities, promotion, implementation of worship activities at work, and so on.⁶ While in the individual aspect, some Muslims experience discrimination and racism, in the form of hate speech, beatings, destruction of mosques, banning the use of headscarves for Muslim women, desecration of religious symbols, burning the Qur'an, and even shootings that lead to death.⁷

To understand islamophobia in more detail, previous studies are needed, which also bridge this research. Some previous research on Islamophobia was conducted by Kastolani in *IJIMS: Indonesian Journal of Islam and Muslim Societies* in December 2020, with the title *Understanding the Delivery of Islamophobic Hate Speech via Social Media In Indonesia*.⁸ This paper focuses on cases of Islamophobia that occur in Indonesia as a Muslim-majority country. In this paper, the factors causing the emergence of islamophobia cases in Indonesia are presented, including: first, reactions to lectures by Islamic religious leaders who discredit other religions, especially Christianity. Second, it is a form of freedom of experimentation for netizens in Indonesia's democratic climate. Third, Islamophobia is a form of netizen identity politics on social media.

Furthermore, there is research from Nikmah Suryandari and Syamsul Arifin, who wrote a journal article about the role of the media in framing a massive and biased image of Islam and Muslims.⁹ Western society and even the world's view of Islam is negatively influenced by mass or social media coverage, especially after the September 11 incident. Islam is portrayed as a religion of violence, a hotbed of terrorists and extremists, while Muslims are seen as backward. The solution offered is that the media must be responsible for this negative image, and positive images must be massified to balance the biased media information about Islam and Muslims.

Finally, there is an article by Nur Arfiyah Febriani which discusses strategies to deal with Islamophobia and Christianophobia from the perspective of the Qur'an¹⁰. The strategy offered is the development of adult religious morality which includes; religious morality (respect for differences in beliefs), national morality (love for the country), and

⁶ Zulkifli Hasan, "Memahami Isu Islamofobia: Antara Persepsi Dan Realiti," *Timbalan Pengerusi Biro Antarabangsa*, n.d.

⁷ Petsy Jessy Ismoyo, "Islamofobia Di Prancis; Diskriminasi Perempuan Muslim Maghribi," *Jurnal Cakrawala* ISSN 1693 (n.d.): 277.

⁸ Kastolani, "Understanding The Delivery of Islamophobic Hate Speech Via Social Media in Indonesia," *IJIMS: Indonesian Journal of Islam and Muslim Societies* Vol. 10 No (2020): 251–52.

⁹ Nikmah Suryandari dan Syamsul Arifin, "Islamophobia and Media Framing in West Media," *Jurnal Karsa: Journal of Social and Islamic Culture* 29 (2021): 27–45.

¹⁰ N.A Febriani, "Adult Religious Morality Development from the Quranic Perspective: Strategies to Overcome Islamophobia and Christianophobia," *HTS Teologiese Studies/ Theological Studies* 78 (2022).

social morality (social integration) to build a person's religious maturity in overcoming Islamophobia and Christianophobia. One's religious maturity will give birth to humility, moral consistency, comprehensiveness, and heuristics in individual character. This study reveals Qur'anic insights about the solution to the problem of Islamophobia and Christianophobia caused by stereotypes of Islam and Christianity. Equipped with psychological studies in building religious maturity, it is aimed to enable believers becoming wise and respect different beliefs among them.

Some of the studies above only describe the form and development of Islamophobia, although some offer efforts to prevent it through maturing religious morality, and involving the role of the media and the government policies. The difference in this research lies in the approach used in efforts to fight Islamophobia, namely through the application and grounding of Islamic values that are friendly and mercy.

This research offers the theory of "*ibda` binafsik*" taught by the Prophet Muhammad (peace be upon him).¹¹ That is, preventing Islamophobia from Muslims themselves, by presenting the teachings of Islam which are *rahmatan lil 'alamîn*. This step has proven successful since the presence of Islam, where the Prophet always displays the essence of the true teachings of Islam, so that the feeling of fear of Islam is eroded. At that time, people flocked to Islam. Even if reluctant, non-Muslims are willing to coexist with Muslims in a life full of peace and harmony.

For this reason, this study will examine the verses of the Qur'an that textually or contextually present the essence of the teachings of Islam itself. Its aims reveal, cases of Islamophobia can be minimized by presenting the values of Islam that are friendly and full of mercy. The focus of preventing Islamophobia in this research is how the Qur'an teaches Muslims to display a mature, non-extreme, moderate, and compassionate religious attitude.

The benefits of this research theoretically are as an effort to find solutions to contemporary problems based on Qur'anic values, such as preventing cases of islamophobia. Then it becomes one of the normative references for Muslim communities in establishing relations with non-Muslims; both at the local and international levels. Practically, this research is useful to be one of the references in formulating policies for

¹¹ R. K. Malik, "Da'wah and Contemporary Muslim Women: A Historical Study of Sayyidah Khadijah," *Jurnal Dakwah* 3 (2024): 67–93.

the government, to prevent Islamophobia that occurs a lot. In addition, this research can also be used as a reference for the government or community leaders to guide communities or groups that are still deviant in religious attitudes and behaviors, especially in Indonesia, in which it has various religions with diverse religious practices.

B. RESEARCH METHODOLOGY

This research uses a qualitative approach, research that prioritizes data quality, and analyses it qualitatively, which mean that statistical analysis is not used. This type of research is library research, which is research conducted by examining various literature related to the subject matter.¹² The focus of this study is on the concept of deislamophobia, so the appropriate method to use is the thematic method (maudhu'i).¹³ This research is categorized as conceptual thematic,¹⁴ because the concept of islamophobia is not explicitly mentioned in the Qur'an, but the substance of the idea is found in several verses in the Qur'an. The implication of this research is to find out how to prevent islamophobia through a friendly and merciful Islamic approach.

The primary data and sources of this research are the verses of the Qur'an¹⁵ that indicate a solution to prevent Islamophobia. The secondary data and sources are relevant books of Qur'anic exegesis, books, and other scientific journals, so as to formulate how the friendly and merciful teachings of Islam can prevent islamophobia.

C. RESULTS AND DISCUSSION

1. Discourse on Islamophobia

Islamophobia is composed of two words, namely "*Islam*" and "*phobia*". The word phobia comes from the Greek "*phobos*", meaning a fearful situation.¹⁶ In the Official Dictionary of Indonesian Language, *phobia* is referred to as a feeling of fear of something without a certain cause.¹⁷ Meanwhile, in the dictionary of psychological terms, *phobia* is defined as irrational, extreme, and intensive fear. For example, fear of heights or crowded places. Generally, the person understands that their fear is unreasonable, but they are unable to control it.¹⁸

¹² Anton Bakker dan Achmad Charris Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1990).

¹³ Mushthafa Muslim, *Mabâbits Fi 'Ulûm Al-Qur'ân* (Damaskus: Dâr al-Qalam, 1997).

¹⁴ Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Press Yogyakarta, 2014).

¹⁵ Kementerian Agama RI, *Al-Qur'an Al-Karim* (Jakarta, 2020).

¹⁶ Triantoro Safaria dan Nofrans E. Saputra, *Manajemen Emosi* (Jakarta: PT. Bumi Aksara, 2009).

¹⁷ Pusat Bahasa Departemen Pendidikan Indonesia, *Kamus Besar Bahasa Indonesia* (Jakarta, 2008).

¹⁸ Fuad Hassan et Al., *Kamus Istilah Psikologi* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan Jakarta, 1981).

According to Gross, *phobia* is an irrational and extreme fear of certain objects or situations. People with phobias usually recognize that the object of fear is harmless, but the fear is still felt. Attempts to hide the phobia from others can induce further anxiety, shame, and guilt.¹⁹ Meanwhile, according to clinical psychologists, phobias are referred to as a form of rejection that is disturbing in nature because it is based on disproportionate fear.²⁰

As for Islam etymologically, it is a *mashdar* form of the word إسلام - يسلم - يسلم from the *wazan* إفعال - يفعل - أفعال. According to Ibn Manzhur, it means handing over, implementing, freeing oneself from danger, submission, tranquility, and safety.²¹ The diversity of these meanings according to M. Quraish Shihab does not leave the original meaning, which is to embrace Islam. Because with Islam, there is a demand to submit to Allah and His Messenger, this submission will bring salvation in this world and the hereafter.²²

Meanwhile, according to terminology, Mahmud Syaltut defines Islam as the religion of Allah 'Azza wa Jalla which is mandated to the Prophet Muhammad *Shallallallahu 'alaihi wa sallam* with all its teachings, then obliged to him to invite all humans to embrace it.²³ Meanwhile, al-Maraghi explains Islam as a form of belief in Allah, sincere worship of Him, and submission to guidance based on the sunnah of His Prophet.²⁴

Islamophobia, when referring to the definitions of phobia and Islam above, can be described simply as an irrational and extreme fear of Islam. John L. Esposito defines Islamophobia as the fear of Islam and Muslims in general - not just Muslim extremists and terrorist movements in particular - has been made normal in popular culture in both America and Europe.²⁵ Muhammad Idar explains Islamophobia as a form of fear of Islam and Muslims, which is seen as a threat to civilization and modernity. Islamic values that

¹⁹ Richard Gross, *Psikologi Jina Dan Perilaku, Diterjemahkan Oleh Helly Prajitno Soetjipto Dan Sri Mulyantini Soetjipto Dari Judul Psychology: The Science of Mind and Behaviour* (Yogyakarta: Pustaka Pelajar, 2012).

²⁰ Suhendri C. Purnama, *Phobia? No Way!! Kenali Berbagai Jenis Phobia & Cara Mengatasinya* (Yogyakarta: CV. Andi Offset, 2016).

²¹ Ibnu Manzhur, *Lisan Al-Arab*, Jilid 4 (Kairo: Dâr al-Hadîts, 2013).

²² M. Quraish Shihab, *Ensiklopedia Al-Qur'an; Kajian Kosakata*, Jilid 3, e (Ciputat: Lentera Hati, 2007).

²³ Mahmud Syaltut, *Al-Islam: Aqidah Wa Syari'ah* (Mesir: Dâr al-Qalam, 1996).

²⁴ Ahmad Mushthafa Al-Maraghi, *Tafsîr Al-Maraghi*, Cetakan ke (Mesir: t.tp, 1946).

²⁵ Karen Armstrong, *Islamofobia; Melacak Akar Ketakutan Terhadap Islam Di Dunia Barat, Diterjemahkan Oleh Pilar Muhammad Pabottinggi Dari Judul Islamofobia: Guidebook* (Bandung: PT Mizan Pustaka, 2018).

are considered backward, rigid, and unable to adapt to the times, are feared to be a thorn in the side of Western culture that they claim is advanced and full of openness.²⁶

Meanwhile, Galiie said that the concept of Islamophobia basically has no agreed definition, but according to the field of experts who define it. Moosavi said Islamophobia is a product of cultural differences. Meer and Modood explained that Islamophobia is a form of racism based on religious differences. Meanwhile, Imhoff and Recker define Islamophobia as a form of prejudice and negativity towards Muslims. Bleich provides a more detailed definition, namely islamophobia as a discriminatory negative attitude or emotion directed at Islam and Muslims, in the form of rejection, jealousy, suspicion, contempt, anxiety, fear, disgust, anger, and hostility.²⁷

Bleich's definition of Islamophobia is more encompassing and thorough, as it is comprehensive and directly characterizes Islamophobia as a disproportionately discriminatory negative attitude, and describes the entire psychological condition of those who suffer from Islamophobia.

Thus, the author concludes that Islamophobia can be defined as an irrational, disproportionate and extreme fear of Islam, the Prophet Muhammad (peace be upon him), the Qur'an and Hadith, and Muslims. This fear leads to antipathy towards Islam, hate speech, hatred, discrimination, suspicion, anxiety, anger, and murder of Muslims. On the other hand, this attitude gives a bad image - especially from a Western perspective - of Muslims as the others, rigid, primitive, scary, and as a threat to civilization.

The limit of being called an islamophobic attitude according to the author is if it is carried out by a person who is mature and intelligent, so that a child or a madman cannot be categorized as islamophobic even if he abuses Islam or Muslims. Furthermore, the hatred or antipathy shown is beyond reasonable limits, baseless, subjective, and provocative.

2. Formulation of Overcoming Islamophobia with Friendly and Merciful Islamic Values

The strategy offered in the research in overcoming Islamophobia is to ground the universal values of Islamic teachings. The values of the universality of Islamic teachings need to be massive again in the midst of religious diversity, so that the image and image

²⁶ Muhammad Idar, et al, *Al-Islamufubiya Fi Eropa: Al-Khitab Wal Mumârasab* (Berlin: Al-Markaz ad-Dimuqrathi al-Arabi, 2019).

²⁷ Kastolani, "Understanding The Delivery of Islamophobic Hate Speech Via Social Media in Indonesia."

of Islam can be improved slowly, the phobia virus will be minimized. Here are some universal values of Islam that need to be displayed.

a. Tolerating Religious Diversity

Diversity is a sharp thorn that often disturbs security and peace; whether among religions or with interfaith. Diversity is disputed by individuals who see the truth with one eye towards themselves, then require others to be the same as themselves. The condition of imposing one color is certainly contrary to the will of Allah who created humans and even the universe with millions of colors.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَآخُذْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَايِلُونَ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّ وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ
فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ٤٨

We have sent down to you (Prophet Muhammad) the Holy Qur'an with the truth as a confirmation of the Scriptures that were sent down before it and as a safeguard against it. So judge between them according to what Allah has sent down and do not follow their desires and forsake the truth that has come to you. For every nation among you We have given a rule and a clear path. Had Allah willed, He would have made you one people. But Allah wants to test you about the bounty He has bestowed upon you. So, compete in doing good. Only to Allah will you all return, then He will tell you what you have been disputing about. (QS. Al-Maidah/5: 48)

Ath-Thabathaba'i explains that Allah, the Almighty, has made different paths (Shari'ah) for each people, according to their readiness and diversity.²⁸ Ath-Thabari quotes Qatadah as saying that the religion is one, but the laws are different.²⁹ According to Al-Qurthubi, the differences in Sharia are a test of faith from Allah, so that humans compete in goodness.³⁰

According to Moqsih Ghazali, the verse emphasizes diversity and plurality as *sunnatullah*, a phenomenon that cannot be avoided. It covers various spheres of life; such as religion, race, profession, language, ethnicity, and so on.³¹ So the author sees the

²⁸ Ath-Thabathaba'i, *Al-Miẓān Fi Tafṣīr Al-Qur'an*, Jilid V, n.d.

²⁹ Imam Ath-Thabari, *Jāmi' Al-Bayān 'an Ta'wīl Ay Al-Qur'an*, Jilid I (Beirut: Mu'assasah ar-Risālah, 1994).

³⁰ Al-Qurthubi, *Al-Jāmi' Li Ahkām Al-Qur'an*, Jilid VIII (Beirut: Mu'assasah ar-Risālah, 2006).

³¹ Abd. Moqsih Ghazali, *Argumen Pluralisme Agama; Membangun Toleransi Berbasis Al-Qur'an* (Depok: Penerbit KataKita, 2009).

diversity that *Allah 'Azza wa Jalla* wants is as an instrument for humans to complement each other in carrying out the task of caliphate on earth.

Another Qur'anic verse that emphasizes that diversity is the will of Allah and negates the selfishness of (some) humans who impose uniformity is QS. Hud/11: 118-119.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ۗ ۱۱۸ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ قَوْمًا كَلِمَةً رَبُّكَ

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۱۹

If your Lord had willed, He would have made mankind one people. But they are always at variance (in matters of religion), except those whom your Lord blesses. It is according to His will that He created them. The sentence of your Lord is fixed: "I will surely fill Jahanam (hell) with disobedient people from among the jinn and men." (QS. Hud/11: 118-119).

The phrase "*Ummatan wâhidah*" according to Sa'id bin Jubair is the religion of Islam. Adh-Dhahhâk explains that it means one religion. However, Allah wants people "*Wa lâ yazâlûna mukhtalifîn*", according to Mujahid and Qatadah, which is to be in diverse religions.³² Adh-Dhahhâk explains that Allah created humans diverse; some are in the position of heresy (*ahl adh-dhalâlah*), and some are in the position of salvation (*ahl al-hudâ*). Al-Hasan interpreted it slightly differently, namely the difference referred to in the verse is in terms of sustenance; there are humans who are rich and some are poor, except for those blessed by Allah with the nature of *qanâ'ah*. Thus wrote Al-Qurthubi when interpreting the verse.³³

Religious differences become a problem that is very rooted in the understanding of some Muslims to terrorize people of other religions or even force them to become Muslims. In fact, again, Allah makes it very clear in the Qur'an that religious diversity is the will of Allah, which is impossible to be changed even by the Prophet Muhammad, let alone by other weak humans.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ۙ ۹۹

Had your Lord willed, all the people of the earth would have believed. Will you (Prophet Muhammad) force people until they become believers? (QS. Yunus/10: 99)

³² A. Ramadhan, A., Saputra, A., & Oki, "Makna Ummatan Wasatâ Penafsiran Q.S Al-Baqarah : 143 : (Studi Komparatif Tafsir Klasik Dan Kontemporer)," *ZAD Al-Mufassirin* 2 (2020): 37–55.

³³ Al-Qurthubi, *Al-Jâmi' Li Ahkâm Al-Qur'an*.

This verse according to Wahbah az-Zuhaili emphasizes that it is easy for Allah to make all the inhabitants of the earth believe and follow what was brought by the Prophet Muhammad (Al-Qur'an), making humans on one religion and sharia. But Allah wants diversity of diversity, in which there are various wisdoms.³⁴ Such a will of Allah cannot be changed by anyone, including the Prophet Muhammad. Even this verse according to Jamal al-Banna confirms the status of the Prophet as a messenger, does not have the authority to force, let alone change a person's religious status.³⁵

After understanding diversity as the will of God that must be accepted, lived, and understood. Then the attitude that must be shown is to recognize the existence of other parties who are different and diverse; either against his person, beliefs, or thoughts, although not necessarily agreeing with him. This is known as tolerance (*tasâmuh*). Recognizing will lead to recognition, Islam is not recognized for its contribution by some non-Muslims may be due to the antipathy and intolerance of some Muslims towards non-Muslims. The law of reciprocity has been taught by the Prophet from the beginning for Muslims to be kind, in order to get good.

... كَمَا تَدِينُ تُدَانُ

What you do, that is also what you will get. (HR. Abdurrozzaq).³⁶

The teachings of Islam itself through the verses of the Qur'an or the Hadith of the Prophet require a tolerant attitude towards diversity; both in the realm of belief and *muamalah*. Even according to Moqsith Ghazali, tolerance is parallel to other core teachings of Islam, such as mercy (compassion), wisdom (wisdom), justice, or the benefit of the people. Some of these teachings are *qath'iyât* (certain, cannot be canceled by any reason), *kulliyât* (universal), and *shâlih li kulli makân wa zaman* (across time and space). On that basis, the teaching of tolerance must be conveyed and practiced in the midst of the diversity of the people.³⁷

There is no reason for every Muslim to hate let alone terrorize adherents of other religions, let alone fellow religions that only differ in *furu'iyah* issues. The command to tolerate diversity is very strong in Islam, even *tasâmuh* is a characteristic of Islamic

³⁴ Wahbah Az-Zuhaili, *At-Tafsîr Al-Munîr Fi Al-Aqâid Wa Asy-Syarî'ah Wa Al-Manhaj*, Jilid I (Damaskus: Dar al-Fikr, 2009).

³⁵ Jamal Al-Banna, *Hurriyyah Al-Fikr Wa Al-'Itiqâd Fi Al-Islâm* (Kairo: Dâr al-Fikr al-Islami, 1998).

³⁶ Ibnu Hajar Al-Asqâlâni, *Fath Al-Bâri Bi Syarh Shabîh Al-Bukhârî*, Jilid XIII (Kairo: Dar al-Hadits, 2004).

³⁷ Ghazali, *Argumen Pluralisme Agama; Membangun Toleransi Berbasis Al-Qur'an*.

teachings. Ibn Kathir quoted a hadith from Ahmad when interpreting QS. Al-An'am/6: 161.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ:

الْحَنِيفِيَّةُ السَّمْحَةُ³⁸.

Ibn Abbas (may Allah be pleased with him) reported: It was asked of the Messenger of Allah (peace and blessings of Allah be upon him), What kind of religion is most favored by Allah Almighty? He said: A religion that is upright and tolerant.

In another hadith it is explained that:

إِنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ: لَتَعْلَمَ يَهُودُ أَنْ فِي دِينِنَا فَسْحَةٌ، إِنِّي أُرْسِلْتُ بِحَنِيفِيَّةٍ

سَمْحَةٍ³⁹.

Aisha said: The Messenger of Allah (peace and blessings of Allah be upon him) once said: Let the Jews know that our religion is broad; indeed, I was sent with a straight teaching characterized by ease or tolerance.

In practice, the Prophet was very consistent in showing tolerance; whether when he was in Makkah, migrated to Madinah, to the events of Fathu Makkah.⁴⁰ This consistency - according to the author's hembat - makes Islam's position high (*ya'lu*) and unrivaled (*wa lâ ya'lu 'alaih*). The fragility of the application of the value of tolerance in Muslims undermines the image of Islam and knocks down the position of Islam itself. An intolerant attitude towards diversity becomes a fatal blunder that creates a counter-attack for Islam and Muslims. For this reason, the Qur'an has long warned Muslims not to ignite the fire of hostility towards anyone with different beliefs; whether by mocking, berating, let alone with anarchist-discriminatory attitudes, because it will harm Islam and Muslims.

³⁸ Ibnu Katsir, *Tafsir Al-Qur'an Al-'Azîm* (Kairo: Maktabah Aulâd asy-Syaikh at-Turâts, 2000).

³⁹ Katsir.

⁴⁰ Husain Mu'nis, *Dustur Umat Islam; Dirasat Fi Ushul Al-Hukm Wa Thabi'atibi Wa Ghayatibi 'Inda Al-Muslimin* (Kairo: Dar ar-Rasyad, 2019).

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

Do not abuse those whom they worship besides Allah, for they will abuse Allah without knowledge. Thus, We have made every nation consider their work good. Then to their Lord is their return, and He will make known to them what they have done. (QS. Al-An'am/6: 108)

As-Suyuthi narrates the *asbabun nuzul* of this verse by saying that Abd ar-Razzâq said: Ma'mar informed us that Qatadah said: "Muslims used to curse the idols of the disbelievers, so the disbelievers cursed Allah back. So Allah said: And do not curse those whom they worship besides Allah..."⁴¹

Al-Wahidi explains that this verse was revealed at a time when the polytheists were upset with the attitude of some Muslims who made fun of their idols. So they came to Abu Talib to ask his nephew (Prophet Muhammad) to stop doing his mockery. The Prophet offered the condition that the leaders of Quraysh say the phrase "*Lâ ilâha illallâh*", but they refused. The Prophet was reluctant to fulfill the request, so the leaders of the polytheists promised to insult and make fun of Allah. Upon this event Allah then revealed QS. Al-An'am/6: 108.⁴²

Ath-Thabari interpreted this verse to emphasize that Allah reminded the Prophet Muhammad (peace and blessings be upon him) and all Muslims not to make fun of the gods worshipped by the polytheists. For the polytheists will make fun of Allah without knowledge, and antagonize Muslims because of their ignorance.⁴³ Al-Qurthubi sees the effect of making fun of the gods of the disbelievers as not only that they will make fun of them back, but that it can lead them away from faith and increase their disbelief.⁴⁴

Some Muslims see insulting the gods of other religions as something natural, and it is not uncommon in the lectures of Islamic preachers to be used as a joke. Their intention may be good, so that Muslims are strong in faith and do not fall into the path of misguidance. However, behind all of this is a very dangerous negative impact, such as the destruction of inter-religious harmony.

⁴¹ Imam As-Suyuthi, *Asbâb An-Nuzûl; Lubâb an-Nuqûl Fi Asbâb an-Nuzûl* (Beirut: Mu`assasah al-Kutub ats-Tsaqâfiyyah, 2002).

⁴² Al-Wahidi An-Naisaburi, *Asbâb An-Nuzûl* (Damam: Dar al-Ishlâh, 1992).

⁴³ Ath-Thabari, *Jâmi' Al-Bayân 'an Ta`nîl Ay Al-Qur'an*.

⁴⁴ Al-Qurthubi, *Al-Jâmi' Li Ahkâm Al-Qur'an*.

This is confirmed by Ibn Kathir, that Allah forbade His messenger and all Muslims to criticize the worship of polytheists, even though it (possibly) contains a benefit, but the *mafsadat* caused is far greater. Thus, abandoning *maslahat* in favor of avoiding *mafsadat* is preferable. As explained in a hadith of the Messenger of Allah (peace and blessings of Allah be upon him): “Cursed is the one who reproaches his parents.” The Prophet Companions asked:

“The one who reproaches his parents is cursed. The Companions asked: O Messenger of Allah, how can a person censure his own parents? The Messenger of Allah said: He who speaks ill of another man's father will speak ill of his father. He who reproaches another person's mother, that person will reproach his mother in return.”⁴⁵

As-Sa'di said that criticizing the worship of the disbelievers is permissible, but it should be avoided in order to preserve the sanctity of Allah's Essence. He said: Allah forbids the believers from doing something that is permissible and even prescribed, namely denouncing the gods of the polytheists, which they have made into gods other than Allah. It may be that insulting or criticizing these gods may bring one closer to Allah. However, when this reproach causes the polytheists to reproach the Lord of the Worlds, whose sanctity and majesty must be preserved from disgrace, reproach, or other negative things, then it becomes forbidden. This is in accordance with the rule: “Anything that leads to a forbidden action is forbidden, even if it is permissible in principle, because it can lead to evil.”⁴⁶

In the author's opinion, seeing the benefit in denouncing the gods of other religions is no longer relevant, especially in an open world and super-sophisticated technological advances. Because even expressions or statements conveyed in a very closed space can become public consumption in the current era. Thus, addressing diversity with tolerance is an obligation for all Muslims, not negotiable under any pretext.

Maintaining the faith of fellow Muslims does not have to mean denouncing the faith of others. The best way to nurture the faith of the ummah is to show obedience to Allah and the Prophet, be kind to others, care about humanitarian and natural problems, and tolerate diversity.⁴⁷ If this method is consistently carried out, not only will the faith

⁴⁵ Katsir, *Tafsir Al-Qur'an Al-'Azhim*.

⁴⁶ Abdurrahman As-Sa'di, *Taisir Al-Karim Ar-Rahman Fi Tafsir Kalâm Al-Mannân* (Riyadh: Dâr as-Salâm, 2002).

⁴⁷ and Abad Badruzaman Febriani, Nur Arfiyah, “De-Islamophobia Melalui Pilar Moderasi Beragama Perspektif Al-Qur'an: De-Islamophobia Through the Pillars of Religious Moderation In the Qur'an Perspective,” *Jurnal Bimas Islam* 2 (2023): 363–396.

of Muslims become more fertile, but the seeds of faith may grow in the hearts of non-Muslims, if the teachings of Islam are able to be applied professionally and proportionally.

b. Be Kind and Fair

The next value of the universality of Islamic teachings that must continue to be massified and displayed by Muslims is to be kind and fair to fellow Muslims and non-Muslims who want to live side by side. Due to the facts on the ground, there are still many unfriendly attitudes shown by some Muslim communities when neighboring or socializing with non-Muslims.

The Qur'an has long explained that the aspect of humanism needs to be a barometer of association with non-Muslims. Anyone who wants to be friendly and not fight against Islam is commanded to do good and be fair to them.

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ۝ ٨

Allah does not forbid you to be kind and just to those who do not fight you in matters of religion and do not drive you from your homes. Verily, Allah loves those who are just. (QS. Al-Mumtahanah/60: 8)

The command to do good in this verse using the phrase “ان تبروهم” according to M. Quraish Shihab reflects that various virtues can be done with non-Muslims as long as they do not have a negative impact on Muslims. While the phrase “وتقسطوا اليهم” means doing justice regardless of religious identity. If in social interactions, non-Muslims are on the right side, then they must be defended and justified. Then, the content of this verse is universality and without limits.⁴⁸

Meanwhile, Sayyid Qutub wrote that war and hostility as a barrier or limitation of doing business with non-Muslims; if the non-Muslims are kind, peaceful, not fighting Islam, then there is no reason for Muslims to do wrong.⁴⁹ According to Wahbah az-Zuhaili, through this verse Allah emphasizes to be kind to non-Muslims who are at peace with Muslims. Such as connecting kinship, being good neighbors, giving the best banquet

⁴⁸ M. Quraish Shihab, *Tafsir Al-Mishbâh; Pesan, Kesan, Dan Keserasian Al-Qur'an*, Jilid I (Jakarta: Lentera Hati, 2012).

⁴⁹ Sayyid Qutub, *Tafsir Fi Zbilâl Al-Qur'an*, Jilid III (Beirut: Dar asy-Syurûq, 2003).

when visiting, fulfilling their rights fairly, fulfilling promises to them, being trustworthy, and not cheating when making transactions or interacting.⁵⁰

In the author's view, this verse is less viral than the verses that seem to contain Islamophobia, so that the grassroots of Muslim society still does not accept non-Muslims sincerely. Brotherhood on the basis of humanity (*Ukhuwah insaniyyah*) has not been ingrained and reflected in everyday life, just like religious brotherhood (*Ukhuwah islamiyyah*). Whereas all recognize and know that the Prophet Muhammad *Shallallallâhu 'alaihi wa sallam* brought the teachings of Islam not for Muslims (*li al-muslimin*) only, but for the universe (*li al-'alamin*).

Furthermore, partial reading of the meaning of Qur'anic verses; whether from the Muslim or non-Muslim side, is one of the causes of the gap in inter-religious social interaction and muddies the value of brotherhood that requires mutual kindness and justice.⁵¹ It is like only focusing on reading verses that seem to be hostile or hostile to Islam, without looking at the context in which the verse was revealed. In fact, a comprehensive reading of the meaning of the verses of the Qur'an can erode intolerant attitudes and foster a tolerant spirit, where a tolerant spirit is the main key to mutual kindness and justice.⁵²

The teaching of being kind and fair is one of the main characteristics of religious maturity that must be socialized, not only settling at the level of religious leaders. So that brotherhood is not only realized in the area of intellectuals or religious leaders, but the lower community must also feel the beauty of inter-religious brotherhood.

The Hukama al-Muslimin Council (MHM) led by the Grand Shaykh of Al-Azhar, Ahmed al-Tayeb, in recent years has been very active in conducting interfaith dialogue and trying to ground the teachings of Islamic universality in society, resulting in an agreement with the signing of the Charter of Humanitarian Brotherhood for World Peace and Living Together by Grand Imam Ahmed al-Tayyib and the Pope of the Catholic Church His Holiness Pope Francis, in the United Arab Emirates, on February 3 - 5, 2019. This charter became known as the Abu Dhabi Document.⁵³

⁵⁰ Az-Zuhaili, *At-Tafsîr Al-Munîr Fî Al-Aqîdab Wa Asy-Syar'ab Wa Al-Manhaj*.

⁵¹ T. Ganesh, B., Frydenlund, I., & Brekke, "Flows and Modalities of Global Islamophobia," *Ethnic and Racial Studies* 5 (2023): 895–906.

⁵² M. Agus Yusron, "Memahami Tafsir Dan Urgensinya," *ZAD Al-Mufassirin* 1 (2022): 61–81.

⁵³ Majelis Hukama Al-Muslimin, "https://www.Muslim-Elders.or.Id/News/τ/Empat-Tahun-Penandatanganan-Dokumen-Persaudaraan-Manusia-," 2023.

Being kind and fair in the framework of human brotherhood is not new or taboo, it is an implementation of the universality of Islamic teachings. Allah 'Azza wa Jalla confirms in His word.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ

حَبِيرٌ ۙ ١٣

O people, We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is the All-Knowing and the Exhaustive. (QS. Al-Hujurat/49: 13).

This verse explains the basic principles of relationships between diverse human beings, so Allah's call uses the phrase “يَا أَيُّهَا النَّاسُ”, “O you people”, unlike the previous two verses that begin with the phrase “يَا أَيُّهَا الَّذِينَ آمَنُوا”, “O you who believe”, which explains the ethics of relationships between fellow Muslims.

Every individual must realize that fellow human beings are brothers; regardless of ethnicity, race, culture, skin color, language, religion, sect, nation, and even school of thought. Brotherhood in diversity must be addressed with “لتعارفوا”, namely knowing each other from one party to another, one community to another, one religion to another. Because according to M. Quraish Shihab, the better the recognition of one party to another, will provide space and opportunities for mutual benefit.⁵⁴ Mutual recognition and benefit are not limited by anything in Islamic teachings. On that basis, being kind and fair is a priority in socializing with anyone, including non-Muslims.

According to M. Zainul Majdi, humanitarian conflicts and religious phobia are caused by a lack of knowledge about other religions (other than the religion adopted) and not knowing each other. So, to eliminate religious phobia, it requires the activeness of each individual in socializing an attitude of tolerance and mutual kindness and justice with anyone. Furthermore, there must be a space for interfaith meetings, as a forum for working together to solve the problems of the people and the nation together; starting from the government, religious leaders, youth, and all elements of society. Being kind and fair to others; whether as fellow Muslims (*Ukhuwah Islamiyyah*), fellow countrymen (*Ukhuwah Wathaniyyah*), or fellow human beings (*Ukhuwah Insaniyyah*) is a necessity in

⁵⁴ Shihab, *Tafsir Al-Mishbāb; Pesan, Kesan, Dan Keresasian Al-Qur'an*.

life (*Dharûrah hayâtiyyah*), so that security, comfort and peace are realized on earth. If this can be applied, Islamophobia will erode by itself.⁵⁵

c. Positioning Islam as *Rahmatan lil 'Alamîn*

The next teaching of Islamic universality is Islam as a religion of protectors, carriers of peace and tranquility, spreaders of love and compassion, and guardians of the environment and nature. That is why the sending of the Prophet Muhammad was not limited to one particular time, place, or society, but as “*Rahmatan lil 'Alamîn*”.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

And We have not sent you (Muhammad) but to be a mercy to all the worlds. (QS. Al-Anbiya`/21: 107)

According to M. Quraish Shihab, there is no one in the Qur'an who is called mercy except the Prophet Muhammad (peace and blessings be upon him), and there is no creature other than the Prophet Muhammad (peace and blessings be upon him) who is identified with the nature of Allah, namely the nature of *ar-Rahîm*.⁵⁶ The nature of the mercy of the Prophet Muhammad (peace be upon him) is a tangible manifestation of the merciful teachings of Islam, whose reach is unlimited. The Prophet Muhammad (peace be upon him) and his teachings are a complete unity, so that his morals are a concrete incarnation of the morals of the Qur'an, as the answer of Sayyidah Aisha RA.. when asked about the morals of the Prophet Muhammad (peace be upon him).⁵⁷

All of the universe was blessed with the presence of the Prophet Muhammad (peace and blessings of Allah be upon him); human beings, angels, jinn, animals, and plants.⁵⁸ According to the author, this is how Islam should be positioned, whenever and wherever Islam and Muslims are, always radiating calm and peace.

Positioning Islam as mercy is part of the implementation of the universality of Islam. Compassion and gentleness must be the foremost face of Muslims, whenever and wherever, so that the image of Islam is not tarnished in the perspective of non-Muslims. The case of Islamophobia arises from the ease with which a minority of Muslims are

⁵⁵ Majelis Hukama Al-Muslimin, “[⁵⁶ Shihab, *Tafsîr Al-Mishbâh; Pesan, Kesan, Dan Kekeragaman Al-Qur'an*.](https://www.Muslim-Elders.or.Id/News/r/Seminar-Dokumen-Abu-Dhabi-Tgb-Tegaskan-Pentingnya-Ruang-Perjumpaan-Umat-Lintas-Agama.” 2024.</p></div><div data-bbox=)

⁵⁷ Abdullah Abu as-Su'ûd Badar, *Tafsîr Umm Al-Mu'minin Aisyah Radhiyallahu 'Anha* (Riyadh: Dar 'Alam al-Kutub, 1996).

⁵⁸ L. Saputra, A., & Erlina, “Nilai-Nilai Rahmat Islam Dalam Konsep Hudud,” *ZAD Al-Mufassirin* 5 (2023): 267–291.

incited to commit anarchist acts, discrimination, violence, criminalization, or terrorism, when one of the symbols of Islam is desecrated or harassed.⁵⁹ In fact, if it is all addressed wisely, patiently, procedurally, mercifully, Islam will remain in a high position (*Ya'lû*) and unrivaled (*Wa lâ ya'lû 'alaih*).

Islam *rahmatan lil 'alamîn* as a solution in the midst of multicultural society and the global world, because in it there is a vision of peace, universal salvation, tolerance, human and natural values. The Prophet Muhammad (peace be upon him) in several narrations described Islam *rahmatan lil 'alamîn* in a simple way, but it is very relevant to the diversity of the world and religion.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ .

Abdullah bin Amr (may Allah be pleased with him) reported that the Prophet said: A Muslim is when another Muslim is safe from the evil of his tongue and hand. And a muhajir is one who leaves whatever Allah has forbidden. (HR. Al-Bukhari).

Shihabuddin al-Qasthalâni explains the meaning of the above Hadith by saying that a Muslim should be able to provide security, comfort, and peace for Muslims; whether men or women, including other non-Muslims, by not rebuking, abusing, slandering, making fun of, let alone intimidating-discrimination.⁶⁰ This explanation is in line with the Prophet's more universal hadith, namely that a Muslim must be able to bring safety, tranquility, security, comfort, tranquility, and be able to coexist with anyone, regardless of religion, ethnicity, culture, skin color, race, or nation.

عَنْ أَبِي هُرَيْرَةَ، عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ .

Abu Hurairah reported that the Messenger of Allah (peace and blessings be upon him) said: A Muslim is when (another) man is safe from (the evil of) his tongue or hand, and a believer is when (another) man is secure in his blood and property. (HR. An-Nasa'i).

⁵⁹ D. Gil-Benumeya, "The Consent of the Oppressed: An Analysis of Internalized Racism and Islamophobia among Muslims in Spain," *Sociological Perspectives* 6 (2023): 46–64.

⁶⁰ Syihabuddin Al-Qasthalâni, *Iryâd As-Sâri; Syarh Shabîh Al-Bukhârî* (Beirut: Dar al-Kutub al-Ilmiyyah, 1996).

In the author's opinion, the tongue and hands represent all the tools available as a medium that can disturb comfort and threaten one's safety. So that positioning all these tools in a positive way, will lead anyone who is connected to feel safe and comfortable. In addition to activating security and comfort to the environment, the Prophet illustrates that Islam *rahmatan lil 'alamin* must be hospitable, friendly, unpretentious, and generous.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: تُطْعِمُ
الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ⁶¹.

Abdullah ibn Amr (may Allah be pleased with him) reported that a man asked the Prophet (peace and blessings of Allah be upon him), "What is the best kind of Islam?" He said: You give food (to anyone) and greet people you know or do not know. (HR. Al-Bukhari).

This hadith - according to the author - explains that the character of Islam *rahmatan lil 'alamin* is reflected in the extent of one's social sensitivity and piety. Muslims must be actively involved in spreading love, peace, security, hospitality, and generosity, not allowed to be passive.

If safety, security, welfare, hospitality, or comfort can be presented by every Muslim; anytime and anywhere, there will be no negative narratives about Islam and Muslims.⁶² The irrational fear of Islam is influenced by the absence of security and comfort from a small number of Muslims, who rigidly translate and position Islam *rahmatan lil 'alamin*, only focusing on positioning Islam *rahmatan lil Muslimin*.

So, the author argues that to be able to display and position the value of mercy to all nature, of course one must mature the cognitive aspects of religion. It is due to impossibility of actualizing the Islamic value of grace when the religious doctrines are understood and practiced as rigid doctrines, with exclusivism, radical, hateful, and anti-human values (Humanism).

⁶¹ Imam Nasa'i, *Sunan An-Nasa'i* (Bei

⁶² M. A. Yusron, "Relasi Sosial Dalam
238–55.

Tolerating Religious
Diversity

QS. Al-Maidah/5: 48
QS. Ar-Ra'd/13: 31
QS. Al-An'am/6: 108

n.d.).

AKKUR : *Jurnal Ilmu Al-Qur'an Dan Tafsir* 3 (2023):



Thus, it is necessary to ground the values of Islam that are full of love so that others see Islam with love and in return give back love to Islam. This is in line with the direction of the Qur'an, that there is no reward for goodness other than goodness as well. Islam that is full of love will be rewarded with full love for Islam. Therefore, the teachings of Islam that are friendly and mercy must continue to be displayed; anytime and anywhere, so that Islamophobia can be resolved properly.

D. CONCLUSION

Islamophobia as an irrational and unfounded fear is a global problem that should unavoidably be addressed. This study has concluded that the fear presented by non-Muslims may be caused by biased information about Islam as a religion and religious practices performed by some Muslims. The religious practices highlighted refer to an attitude of extremism that is in the contrary of the true image of Islam.

The solution offered in this research to minimize Islamophobia should be grounded on the universality of Islamic values. The values in question are first, toleration towards religious diversity; second, being kind and fair to different believers; third, positioning Islam as a religion of *rahmatan lil 'alamin*.

By practicing these universality values, it is expected to reduce phobia into philie (love). In line with the teachings of Islam, bad things are rewarded with good, and every good thing is rewarded with something better, and so forth. Showing the friendly and merciful sides of Islamic attitudes and behaviours should be able to erode the irrational

fears of non-Muslims. This is as evidenced by the reducing islamophobia cases in Liverpool due to the friendliness showed by Mohamed Salah, the star of Liverpool FC.

This research still needs a deeper study, so constructive suggestions are highly appreciated. Likewise, similar studies are welcome to complement the shortcomings of this research, especially in the implementation aspects, in order to resolve the following contemporary problems properly. This research becomes recommendation to any government, religious leaders, community leaders, and all levels of society, to perform active roles in grounding the values of Islamic teachings that are *rahmatan lil 'alamîn*.

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