"For You Your Religion and For Me My Religion": A Theological Limitation on Religious Inclusivism and Religious

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Article Info	Abstract

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The idea of religious pluralism shows each group respecting and tolerant of each other and religious inclusivism which emphasizes that all religions have the same value of truth, is present as one of the resolutions to the problems of differences in religious views. However, it turns out that some implementations of these ideas actually seem to be forcing and going beyond the limits, such as a group of Muslims who play Marais and sing the Prophet's prayers during the inauguration of a church or a priest who chants prayers during a church mass ceremony. This article aims to limit the implementation of the idea of religious pluralism and religious inclusivism using the argument of Q.S. Al-Kafirun: 6 "For you your religion and for me my religion". The data collection technique in this study uses a literature study excavated from interpretation books as primary sources and research articles and books as secondary sources so that it can be concluded into a type of descriptive-analytical-qualitative research. The results of the analysis show that Islam recognizes religious diversity as part of the sunnatullah, but does not justify actions that lead to syncretism which has the potential to blur religious identity. This study contributes to enriching the discourse of religious pluralism and religious inclusivism in Indonesia regarding the importance of maintaining a balance between respecting religious differences while maintaining the essence of the teachings of each perspective of the interpretation of the Qur'an.

Keywords	Religious pluralism, Religious inclusivism, Islam, Surah Al-Kafirun

Abstrak

Gagasan pluralisme agama yang menampilkan masing-masing kelompok saling menghormati dan toleran serta inklusivisme agama yang menekankan bahwa semua agama memiliki nilai kebenaran yang sama, hadir sebagai salah satu resolusi bagi problematika perbedaan pandangan keagamaan. Namun ternyata beberapa implementasi gagasan tersebut justru terkesan memaksa dan melampaui batas, seperti sekelompok umat Islam yang menabuh marawis dan mendendangkan sholawat Nabi ketika peresmian gereja atau seorang pendeta yang melantunkan sholawat saat upacara misa gereja. Artikel ini bertujuan untuk membatasi implementasi gagasan pluralisme agama dan inklusivisme agama menggunakan dalil Q.S. Al-Kafirun : 6 "*Untukmu agamamu dan untukku agamaku*". Teknik pengumpulan data dalam penelitian ini menggunakan studi pustaka yang digali dari kitab-kitab tafsir sebagai sumber primer serta artikel penelitian dan buku sebagai sumber sekunder, sehingga dapat disimpulkan ke dalam jenis penelitian deskriptif-analitik-kualitatif. Hasil analisis menunjukkan bahwa Islam mengakui keberagaman agama sebagai bagian dari *sunnatullah*, namun tidak membenarkan tindakan yang berujung pada sinkretisme yang berpotensi mengaburkan identitas agama. Kajian ini memberikan kontribusi dalam memperkaya diskursus pluralisme agama dan inklusivisme agama di Indonesia mengenai pentingnya menjaga keseimbangan antara menghormati perbedaan agama dengan tetap mempertahankan esensi ajaran masing-masing perspektif tafsir Al-Quran.

Kata Kunci: Pluralisme agama, inklusivisme agama, Surah Al-Kafirun

INTRODUCTION

Indonesia, as a pluralistic nation rich in ethnic, cultural, linguistic, and religious diversity, is harmoniously reflected in the lives of its people who live side by side, although there are certainly clear differences between them (Riady, 2024). Through a long journey, the Indonesian constitution finally recognized six official religions as beliefs that must be adhered to by the community: Hinduism, Buddhism, Islam, Catholicism, Christianity, and finally Confucianism, so that people are guaranteed the freedom to embrace any of the official religions (Pransefi, 2021). In this context, Indonesia serves as an important example of the phenomenon of religious pluralism with various traditions, beliefs, and practices. Religious people can live in a pluralistic country. This phenomenon shows the existence of an interaction space between groups with different religious beliefs Fitra & Aboujanah (2025), often creates interesting and challenging social dynamics, especially in the context of interactions between religious communities.

Based on this phenomenon, several ideas have recently emerged related to the dynamics of religious diversity, including: The first idea is religious exclusivism, which is a religious adherent's understanding of other religions that differ from his own. This is a form of trust or doctrine that only the religion he embraces is true, and other religions are considered misguided. Point of view like this tends to make somebody closer to connecting socially with followers of other religions (Huda, 2024). Religious exclusivism also provides influence more big to action politics , so that democracy is also threatened by ideas (*National Commission on Human Rights, Freedom of Religion or Belief in Indonesia* , 2006).

The second idea, religious inclusivism , namely A belief that emphasizes that all religions essentially lead to the same truth (Zamakhsari, 2020). This idea attempts to build a bridge of understanding between religions by emphasizing the similarities and unity between the teachings of these religions (Fransiska, 2024). With highlighting the moral and spiritual values contained within it, and rejecting the existence of exclusive truth claims from just one religion (Wibisono et al., 2020). In essence, religious inclusivism is the understanding that truth is definitely found in the religion one adheres to, but the values of truth contained therein are also found in other religions, although not as much as the truth in the religion one adheres to (Huda, 2024). This idea is prone to criticism, one of which is the accusation that this idea makes religious truth relativistic, thus obscuring the basic teachings of religion, which are exclusive (Abdullah, 2020) and weakening the commitment of religious people to their own beliefs and religious teachings (Fauzan Hadi, 2024).

The three idea, religious pluralism. In general epistemologically, religious pluralism can be seen from two aspects; *first*, the view that truth is compound, namely, there are other truths besides the truth of absolute belief. If framework theory is associated with religious context, then not only is the religion that is practiced true, but other religions are also true, so there is theological justification for religions other than the religion they adhere to. Further, understand this must be believed and socialized throughout all layers of society. Framework thinks thus opposed by the MUI fatwa, which prohibits religious pluralism (Duraesa, 2019). *Second*, religious pluralism is seen as understanding that acknowledges the presence of " religious plurality ", namely a state where various religions are present in the center of society and life, side by side, as well as no bother belief followers of other religions. In this case, religious pluralism tends to be understood as a framework for interactions featuring each group respecting and tolerating the

other without serious social conflict. Of the three idea, religious inclusivism and religious pluralism are ideas that provide response positive to the diversity that exists in Indonesia and of course more friendly to connection social compared to with idea religious exclusivism that seems stiff .

Previous studies regarding each of the three ideas have been discussed, with thousands of recorded articles in Google Scholar. Therefore, researchers narrow down their studies previously by focusing on five years of research findings, as well as narrowing it down to the idea of religious pluralism and religious inclusivism. From the results search, the results can be mapped into two parts: *first*, research that examines the correlation between the idea of Religious pluralism, religious exclusivism, and religious inclusivism in Indonesia. Correlation from the third idea turns out to be tripolar relations (Zamathsari, 2020) Good as point meeting (Sari, 2022) trigger sentiment society (Kushardiyanti, 2022) until become resolution (Suci Januri, 2023). *Second*, the study about pluralism and inclusivism as resolution conflict between people religious in realm social. Both implemented as effort build harmony people religious, good in life real (Nendissa et al., 2024; Armayanto, 2024) and the virtual world (Hyangsewu & Lestari, 2022). Based on the mapping said, not yet found articles that are specific give limitation maximum from the Quran regarding application public to idea religious pluralism and religious inclusivism as form resolution conflict .

This article aims to give a limitation of religious inclusivism and religious pluralism from a Quranic perspective, specifically through QS Al-Kafirun:6, so as to contribute more to the discussion regarding the two ideas mentioned. To make it easier to describe the discussion, the systematics article is described as follows: *first*, the introduction contains 6 paragraphs consisting of the introduction, religious pluralism, religious inclusivism, religious exclusivism, study previous, and goals writing. *Second*, the methodological research. *Third*, the core discussion includes: problems, meaning religious pluralism and religious inclusivism, placing the definition of two ideas in view of the Al-Qur'an, and finally, providing theological limitation through QS Al-Kafirun: 6.

METHODS

This research combines two research methods; first, the thematic interpretation method initiated by Abdul Hayy Al-Farmawi to collect data sourced from verses of the Quran as raw research data (Badruddin, 2022). *Second,* the qualitative research method initiated by Miles and Huberman involves process data, present data, and draw conclusions from the data that has been obtained (Umrati, Wijaya, n.d.). The processing process is as follows;
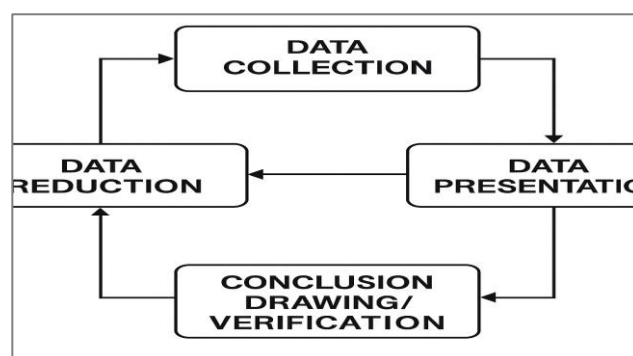
The collected data is described through descriptive analysis with data collection techniques through literature studies (*library research*) (Yaniawati & Indrawan, 2024). If the data is viewed based on sources, then there are two sources used, namely primary sources extracted from tafsir books such as Tafsir Al-Misbah, Tafsir Mafatih Al-Ghaib, and secondary sources extracted from books and previous research. If the data is viewed based on its nature, then this research is included in the qualitative type, because the data presented is descriptive information and cannot be measured by numbers.

RESULTS AND DISCUSSION
Religious Inclusivism and Religious Pluralism: Meaning and Problems

News about the understanding of tolerance and religious pluralism in Indonesia frequently surfaces in public discourse, both through print, electronic, and social media. Among them, news about the inauguration of a church in South Sumatra, accompanied by the playing of marawis (traditional Indonesian musical instruments) and the recitation of the Prophet's prayer. In the news, the Indonesian Ulema Council (MUI) stated that this should not have happened because the Prophet's prayer is synonymous with Islam and Muslim rituals (VIVA, 2023). Next, there is news about a priest reciting prayers to the Prophet as a form of tolerance at the Mass celebration at the Javanese Christian Church (Kompasiana.com, 2015). In addition to these two news reports, interfaith greetings also emerged in the community with claims that such actions are part of religious tolerance. In response, the East Java MUI issued a fatwa regarding doubts regarding interfaith greetings and that they should be avoided, as stated in 110/MUI/JTM/2019. Abdusshomad Buchori, the chairman of the East Java MUI at that time, argued that interfaith greetings were no longer merely tolerance, but rather an act of religious pluralism that had entered the realm of mixing worship, because, according to him, greetings were part of worship (Anggi Widya, 2019). In contrast to Abdusshomad, Muchlis M. Hanafi responded to the fatwa by relaxing the permissible law regarding interfaith greetings because, according to him, interfaith greetings are carried out in the social sphere (Kemenag, 2019).

The above actions are generally considered a form of tolerance and pluralism. They are also considered a form of religious inclusivism, especially when linked to the social and political realities in Indonesia (Bahri & Masitoh, 2024). For example, when religious discrimination occurs or when certain groups feel threatened by other religious teachings, the ideas of inclusivism and pluralism often become difficult to accept, sparking debate about the extent to which Indonesian society can implement these two ideas in national and state life. In reality, acceptance of these two ideas is not always smooth, and often a lack of understanding of religious texts becomes a reason for certain groups to oppose or even condemn pluralism and inclusivism.

Positioning the Definition of Religious Inclusivism and Religious Pluralism

Religious inclusivism is a combination of the words "inclusivism" from the word "inclusive" and "religion." Etymologically, "inclusivism" is an English loanword that has evolved into the word "inclusive," meaning "included," "counted," or "included."(*Hasil Pencarian - KBBI VI Daring*, n.d.-a) (Kemendikbud, 2019). Meanwhile, "religion" means teachings or a system that regulates the procedures for faith and worship to Almighty God, as well as the rules related to the relationship between one human being and another or between humans and their

environment. In terms of terminology, Alan Race, in his discourse on the theology of religions, states that religious inclusivism is an attitude or view that believes that other religions outside of Christianity are also blessed with God's grace and can be saved, but full salvation is only found in Jesus Christ (B. Jones., 2005). According to Race, religious inclusivism is one of three typologies of theological thought: exclusivism, inclusivism, and pluralism. Understanding the definition of pluralism and understanding who is included in this group is tantamount to defining exclusivism and inclusivism (Race, 1983).

Specifically, religious inclusivism has two models: first, the In Spite of Model, which views other religions as obstacles to salvation but does not deny the possibility that people of other religions can be saved through God's grace or mercy. Second, the By Means of Model, which views that God also provides grace through Christ, is manifested through the beliefs and rituals of other religions (Race, 1983; Zamakhsari, 2020). In addition to the inclusivism model put forward by Race, Karl Rahner also believes that people of other religions actually have an orientation towards the Christian church, so they are called "Anonymous Christians" (Misrawi, 2010). He divides religious inclusivism into two categories: first, traditional inclusivism, namely the belief that truth is only found in one's own religion, but provides opportunities or paths to truth for those who have other beliefs (Natasaputra et al., 2024). Second, relative inclusivism, namely the assumption that truth is only found in one's own religion, but on the other hand, also acknowledges that there is no real absolute truth (Hutahaean, 2021). In short, religious inclusivism is the openness of a religious follower to beliefs outside of his own, but he still believes that truth is only found in his religion.

Next is the definition of religious pluralism, which has caused controversy among Muslims. Etymologically, religious pluralism is a combination of two words: "pluralism," which means a pluralistic society (*Hasil Pencarian - KBBI VI Daring*, n.d.-b) (*Hasil Pencarian - KBBI VI Daring*, n.d.-c) and "religion" as defined above. The word pluralism itself is an adaptation of the English word "pluralism," which is a principle that states that different groups can live side by side peacefully in one society (*Oxford Advanced Learners's Dictionary of Current English*, 1948). Pluralism in terms of language has three meanings, which can be simplified into one main meaning, namely the consistency of various beliefs or groups at one time while still maintaining the characteristics and differences of each (Armayanto, 2014). Then, when the word "pluralism" is juxtaposed with the word "religion", the meaning is as defined by John Hick:

"...pluralism is the view that the great world faiths embody different perceptions and conceptions of, and correspondingly different responses to, the Real or the Ultimate from within the major variant cultural ways of being human; and that within each of them the transformation of human existence from self-centredness to Reality centredness is manifestly taking place — and taking place, so far as human observation can tell, to much the same extent." (Hick, 1989).

According to Hick, pluralism is the view that the world's major religions contain differing perceptions and conceptions. Therefore, these major religions have different responses to the Ultimate Reality or Essence embodied in human life. Furthermore, Hick's definition of religious pluralism states that all religions are essentially manifestations of the One Reality. Therefore, all religions are equal, with none superior to the others.

Diana L. Eck, a professor of Comparative Religion and the Study of Indian Religions at Harvard University, provides a deeper understanding of religious pluralism. Diversity is often

considered a synonym for pluralism, but the two are distinct. Pluralism is a shared engagement created by a diverse society. According to her, there are five important points to understand about religious pluralism: first, pluralism is not merely an awareness of diversity, but rather an active engagement within that diversity. Pluralism is a dynamic of encounter, exchange, and two-way communication. Second, the definition of pluralism differs from the definition of tolerance. Pluralism requires more attention than mere tolerance of differences. Tolerance is important, but it does not require in-depth knowledge of others, while pluralism is not merely an awareness of diversity but requires a deep understanding of it.

Third, pluralism is not merely relativism which considers truth to be relative and dependent on perspective but rather provides space for real and distinct religious commitments. Some consider pluralism dangerous because it can obscure one's faith in one's religion by recognizing the beliefs of others. In reality, however, encounters in pluralist societies are encounters of genuine commitment and real differences. Pluralism does not require one to abandon the uniqueness of one's faith traditions in order to achieve the lowest commonality with others. Fourth, the powerful encounters of pluralistic societies are not about reaching agreement on matters of conscience and belief, but rather about achieving something more valuable: a relationship of ongoing harmonious discussion and debate. Eck cites the motto of the United States, E Pluribus Unum, which means "from many, one." Unum (being one) does not mean uniformity in religion and belief, but rather the presence of a sense of togetherness. In Indonesia, E Pluribus Unum is similar to Bhinneka Tunggal Ika, which means "Different but still one."

Fifth, pluralism requires fostering constructive dialogue to reveal shared understanding and real differences. Eck likens this to a discussion around a shared table, where differing perspectives arise. Likewise, the process of pluralistic dialogue will inevitably reveal areas of disagreement. Pluralism involves a shared commitment to maintaining these differences and maintaining a conducive climate for dialogue, thus creating a civil society (Diana L. Eck, 1997). According to Eck's concept, religious pluralism is a deeper understanding than tolerance between religious communities. Tolerance requires only a level of awareness of a pluralistic society, while pluralism requires not only awareness but also a deep understanding of that pluralistic society while remaining committed to one's beliefs.

Examining the Perspective of the Qur'an

Literally, the word religious pluralism is translated into Arabic as التَّعَدُّدِيَّة الدِّينِيَّة, (Syihab Al-Takriti, n.d.) However, the term is not mentioned in the Quran due to its modern definition and concept. However, the concept of religious pluralism, as explained previously, is actually present in the Quran. First, if religious pluralism is defined as a person's belief that all religions are true and possess absolute truth as is the relativistic view then this is condemned by the Quran, as stated in Allah's words in Q.S. Al-Baqarah: 42:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ٤٢

And do not mix truth with falsehood and (nor) hide the truth, while you know it.

This verse is specifically addressed to the Children of Israel, indicating a prohibition against mixing or concealing the truth. However, it is generally addressed to all Muslims. Broadly

speaking, this verse can be understood in two ways: First, the prohibition is an absolute prohibition against mixing truth and falsehood, whatever they may be, especially in the context of religious teachings (Imtihadah et al., 2023). Islam, as a perfect religion that perfects previous Islamic law, does not require the practice of other religious teachings to be considered as good or bad. Second, what is meant by concealment is the intentional concealment or concealment of the truth of something (Imtihadah et al., 2023). Hiding the truth is also understood as an unwillingness to fight for the truth, a reluctance to uphold justice, and a reluctance to give other people their true rights. The prohibition in this verse is, of course, aimed at preventing the bad consequences of these two actions.

Second, if religious pluralism is seen as an understanding that acknowledges the presence of religion in society and lives side by side and does not interfere with the beliefs of adherents of other religions, as in the concept of religious pluralism initiated by Diana L. Eck, then this is permitted by the Quran, as in Q.S. Al-Baqarah: 62:

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالصَّابِؤُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ وعَمِلَ صَالِحًا فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Indeed, the believers, the Jews, the Shobi'in and the Christians, whoever (among them) truly believes in Allah, the Last Day and does righteous deeds, then there is no worry for them nor will they grieve.

In Tafsir Al-Misbah, it is explained that this verse has a calming effect after Allah previously criticized and threatened the Children of Israel. The peace that can be felt by people from among Muslims, Jews, Christians, and Shabi'in is when they do not stop at the level of faith in the prophets who brought religion (Prophet Muhammad, Prophet Moses, and Prophet Isa), but to the extent of being able to do good deeds. It is the pious deeds between them, by respecting and maintaining peace, that can provide peace (Quraish, 2002).

The proposition mentioned in Q.S. Al-Baqarah: 62 can also be the basis for the idea of religious inclusivism as a bridge to build peace between diverse religious communities in Indonesia. As explained above, religious inclusivism is the belief that all religions essentially lead to the same truth and have aspects of the same values and morality. For example, in Islam, Allah is known as His Most Gracious and Most Merciful nature, and this divine nature is also recognized in various cross-religions. The truth of values and morals contained in the nature of Allah as God for Muslims is also found in the concept of divinity in other religions. Therefore, the verse above illustrates the permissibility of Muslims' openness in accepting good pious deeds from people of any religion and that they deserve a reward from God, which reward is in the form of peace and tranquility.

In Q.S. Al-Baqarah: 148, Allah says:

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ اَيْنَ مَا تَكُوْنُوْا يَأْتِ بِكُمُ اللهُ جَمِيْعًا اِنَّ اللهَ عَلى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٤٨﴾

For every Ummah, there is a Qibla towards which they face. So, compete in various virtues. Wherever you are, Allah will surely gather you all. Indeed, Allah is Almighty over everything.

Quraish Shihab offers two interpretative views; first, he literally interprets it as meaning that every community has its own Qibla, just as Muslims have a Qibla directly determined by Allah. Therefore, this verse encourages Muslims to always compete in doing good deeds. Second, he implicitly interprets it as meaning that each community has its own Qibla, so they should face

that Qibla according to their beliefs and inclinations. If people of other religions walk towards their Qibla by doing good deeds and seeking God's pleasure, then Muslims should also compete in doing the same (Quraish, 2002). This opinion is in line with the statement of Fakhruddin Al-Razi, who quoted the opinion of Al-Ashamm that what Allah means by the word "wa likullin" is that every community, whether Muslims, Jews, Christians, and polytheists, who use idols as a means of getting closer to Allah, has its own direction of the Qibla. Meanwhile, according to most scholars from the Tabi'in, what Allah means by having a direction of the Qibla is Muslims, Jews, and Christians, because it is Allah who chose the Qibla for them; Baitul Maqdis for the Qibla of Jews and Christians, while the Kaaba for Muslims (Al-Razi, 2021). The value of inclusivism in this verse is the command to do good for Muslims, because people of other religions also compete to do good.

Lastly, in Q.S. Al-Baqarah: 256, Allah says:

لَآ اِكْرَاهَ فِى الدِّيْنِۗ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْۢ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى لَا انْفِصَامَ لَهَاۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٥٦﴾

There is no compulsion in (adhering to) religion (Islam). Indeed, the right path has become clear from the wrong path. Whoever disbelieves in tagut and believes in Allah has truly held fast to a very strong rope that will never break. Allah is All-Hearing, All-Knowing.

This verse is related to Q.S. Al-Maidah: 48, which states that if Allah wanted humanity to be a uniform creation, then Allah could have done it. Unfortunately, Allah created humans with diverse backgrounds, as is in line with Q.S. al-Hujurat: 13. As for Q.S. Al-Baqarah: 256, the meaning of "religion" here is creed, where when someone has decided to choose a creed, then he is bound by the guidance and commands in that creed or belief. If he violates the prohibitions of his faith, then he must be responsible for that decision (Quraish, 2002).

In Islam, there is also an inclusive ideology that allows individuals outside the Muslim faith to coexist without judgment or accusations that their religion is wrong or heretical. The teachings of the Quran emphasize the importance of interfaith harmony and emphasize that there is no compulsion for non-Muslims to abandon their beliefs (Misbakhuddin, 2023). Allah SWT has provided an explanation of the truest religion, but has also given leeway to each individual to choose according to their own beliefs (Jamarudin, 2016a). Thus, Islam teaches tolerance and respect for differences in beliefs.

God created humanity with great diversity, and this diversity is not intended to destroy one another, but rather to encourage people to recognize and appreciate each other's existence. With religious differences, God does not intend to justify discrimination between religious communities, but rather to encourage all religious communities to compete in doing good (Daya, 2004). Religion is a path that leads its followers to God or true reality (Ghazali, 2009). Thus, Islam's perspective on other religions is understood as a form of difference and diversity in ontological reality *(haqiqah wujudiyah/kauniyah)* and the sunnatullah (the law of God). This encompasses absolute and exclusive truth claims, without which a religion's identity would become obscured, unclear, or even disappear altogether (Jamarudin, 2016b). In this case, Islam views other religions as they are (as the way they are) and allows them to remain themselves, without any reduction or manipulation (Ruspandi, 2018).

Q.S. Al-Kafirun: 6; A Theological Limitation on Social Relations

In the previous discussion, Allah stated that there is no compulsion to follow a religion, whether forced to convert to Islam, namely muallaf, or forced to leave Islam, namely apostasy. Q.S. Al-Baqarah: 256 is not only aimed at the theological dimension, but also the socio-theological dimension of relations, that coercion is not justified in social interactions with followers of other religions. However, it is also important to remember, in the socio-theological realm, there are certainly maximum limits in maintaining efforts for peace and harmony between religious communities, namely not to imitate the worship practices of other religions. As stated in Q.S. Al-Kafirun: 6:

$$لَكُمْ دِيْنُكُمْ وَلِيَ دِينِ ۟$$

"For you your religion, and for me my religion."

Examining the *asbabun nuzul*, Q.S. Al-Kafirun: 6 defines polytheists as people who associate partners with Allah SWT. Therefore, the deep beliefs brought by the Prophet Muhammad, s.a.w. It will definitely not meet the beliefs of polytheists that contradict the teachings of Islam itself. This verse provides guidance on how different religions can be accepted and considered in society (Shihab, 2002). Q.S. Al-Kafirun: 6 is also one of the verses among the verses of the Qur'an which emphasizes the principle of tolerance in Islam and contains the meaning that every individual has freedom of belief and religion without any coercion to accept or reject a particular religion (Sasmita et al., 2024).

There are several narrations that form the background of this verse, which are classified into two; first, the hadith narrated by at-Tabrani and Ibn Hatim from Ibn Abbas, which states that the revelation of Surah al-Kafirun is related to a number of events involving the Quraysh infidels who attempted to influence the Prophet Muhammad. They offered wealth so that the Prophet Muhammad would become the richest man in Mecca and offered any woman he wished to marry on the condition that the Prophet Muhammad would worship their God for one year. Then the Prophet Muhammad replied, "I will wait for revelation from my Lord." Then Allah responded by revealing Surah al-Kafirun, verses 1-6, which commanded the Prophet to reject the offer (Kholis, 2016).

Second, the hadith narrates that Surah al-Kafirun was revealed regarding the incident where the Mecca polytheists, such as Walid bin Mughirah, Aswad bin Mutthalib, and Umayyah bin Khalaf, met the Prophet Muhammad to negotiate to exchange beliefs, namely that the Prophet Muhammad worshiped idols and they worshiped Allah. If they feel that worshiping these two gods brings goodness, then they want to worship with the prophet. Then Allah revealed Surah al-Kafirun in response (Hilira & Khairani, 2024). These two narrations show that Surah al-Kafirun was revealed as a response to a compromising invitation from the Quraysh to the Prophet Muhammad to mix Islamic teachings with their beliefs (Anwar, 2023). However, Islam establishes clear boundaries between the beliefs of a Muslim and the beliefs of other religions.

There are three important points to be taken from the above verse: first, in the context of pluralistic social life, respecting others' beliefs without interfering with their beliefs is a fundamental principle in maintaining social harmony. Islam, as a religion that upholds tolerance,

emphasizes the importance of respecting differences in belief (Bakar, 2015) as reflected in Q.S. Al-Kafirun: 6. This verse emphasizes that every individual has the freedom to adhere to his or her own beliefs without any intervention to convert to another religion. Ibn Kathir, in his interpretation as quoted by Hilira, explains that this verse is a firm statement that Islam does not mix its teachings with other religions, while also emphasizing that Muslims must not mix their creed with teachings that are contrary to monotheism (Hilira & Khairani, 2024). In the context of pluralism, this verse reflects that Islam does not tolerate the imposition of beliefs and teaches respect for the diversity of beliefs that exist in society (Abdul Aziz & Masykhur, 2019). Thus, the values contained in this verse are in line with the concept of religious freedom which is a principle in diverse social life.

Religious inclusivism and religious pluralism, as previously defined, do not equate all religions (relativism) or mix religious teachings (syncretism). Both concepts are more about recognizing diversity, respecting differences in beliefs and the truth contained within each religion, and appreciating differences while remaining committed to one's beliefs. Q.S. Al-Kafirun: 6 shows that Islam recognizes religious freedom as a fundamental right of every human being (Hilira & Khairani, 2024). Thus, Allah does not impose Islamic teachings on followers of other religions, as has been mentioned in other verses, such as Q.S. Al-Baqarah: 256 (C. Anwar, 2018). This principle shows that Islam provides space for every individual to have the freedom to determine their beliefs (Putri et al., 2023) and diverse communities to live side by side in harmony, without interfering in each other's faith affairs.

Muhammad Abduh, a modern Islamic thinker, emphasized that religious tolerance does not mean sacrificing the principles of faith, but rather how a Muslim remains steadfast in his beliefs while still showing respect for followers of other religions (Syam, 2015). In his view, true tolerance is recognizing the rights of others to practice their religious teachings without discrimination or hostility (Salsabila, 2024). This is in line with the teachings of the Prophet Muhammad who on various occasions showed an attitude of respect towards non-Muslim communities, such as when the Prophet made the Charter of Medina which provided religious freedom for its residents (Mas'udi, 2019). Therefore, respecting differences in beliefs is not only a moral value but also a necessity in building a peaceful and civilized life.

Second, in socio-theological relations, Q.S. Al-Kafirun: 6 can serve as a foundation for building mutual respect and living harmoniously and peacefully alongside followers of other religions. Islam teaches that differences in belief are an unavoidable reality, so what is needed is an attitude of tolerance and respect for each individual's religious rights (Holqi et al., 2025). Especially in Indonesia, which lives in a multicultural society, the values contained in this verse can be applied in harmonious social interactions, preventing conflict due to fundamental differences in belief. Although this verse teaches respect for religious differences, it does not mean that Islam considers all religions to possess the same theological truth. Ibn Taymiyah, in Majmu al-Fatawa, stated that monotheism is the essence of Islam and absolute truth comes only from Allah (Usman, 2020). Pluralism is not the same as religious relativism, which equates all religions, but rather a principle that affirms human freedom to determine their beliefs without pressure from other parties.

The relevance of Q.S. Al-Kafirun: 6 to religious inclusivism and religious pluralism lies in the recognition of religious freedom in a heterogeneous society. Islam teaches that interfaith relations should be based on mutual respect, without mixing one's beliefs with another's. Furthermore, religious inclusivism teaches that there is truth and goodness in each religion, without having to include elements of other religious teachings into Islam, and vice versa. This verse serves as a guideline in building an inclusive and harmonious social order, where every religious adherent can practice their worship and teachings without pressure or interference from others. Thus, Q.S. Al-Kafirun verse 6 provides a theological foundation for efforts to realize a peaceful life in diversity.

The third point, the correlation between verses in Q.S. Al-Kafirun verses 1-6, where Allah ordered the Prophet Muhammad to act firmly against the requests of the Quraish infidels who wanted the Prophet Muhammad to worship their god, and they also worshiped Allah. Their request certainly merges and obscures the teachings of the Islamic religion (Ar Razi, 2001) And this is the concept of religious syncretism. Therefore, in verses 2-5, Allah emphasizes to the Prophet Muhammad and the unbelievers not to engage in cross-religious practices (exchanging). The final verse is the culmination of the efforts of the unbelievers by saying, "to you your religion, and to me my religion." The final verse contains the concept of religious inclusivism regarding the awareness of openness to the truth of values and morals believed by others, but also provides an affirmation to live each person's beliefs. The content of this verse is also in line with the concept of pluralism initiated by Diana L. Eck, that the involvement of a plural society in maintaining harmony through dialogue meetings does not mean the same teachings, but rather a commitment to the beliefs held while respecting existing differences.

CONCLUSION

Based on the research results, it was found that Islam recognizes religious diversity as part of Allah's decree, as mentioned in Q.S. Al-Maidah: 48, but Allah still makes it diverse as stated in Q.S. Al-Hujurat: 13. With the existing differences, differences in beliefs, teachings and religion are inevitable, so there is no compulsion in embracing other religious beliefs, as Allah guides in Q.S. Al-Baqarah: 256. In fact, with these differences, religious people may compete in carrying out goodness, as in Q.S. Al-Baqarah 148. However, it should be remembered that the social-theological relations built among religious people have a maximum limit set in Q.S. Al-Kafirun: 6, namely firmness and commitment to the beliefs they adhere to. As a suggestion, it is necessary to increase religious literacy, strengthen interfaith dialogue, and implement policies that support harmonious religious life. Religious moderation must also be developed so that tolerance does not lead to mixing of teachings, but rather maintains a balance between respect for differences and maintaining the essence.

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