

## Inter-Religious Communication From The Perspective of Hadith in Maintaining The Integrity of The Nation And State

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### Abstract

*Inter-religious communication is in fact inseparable from the role of the Prophet Muhammad who sparked the idea of the Medina Charter. This article aims to analytically explain the hadith about interfaith communication in maintaining the integrity of the state and nation. This research uses a qualitative approach with descriptive methods. The data collection technique in this research uses primary data from library research, the application of Hadith Kitab 9 Imam, and secondary data from literature related to the research topic. Data analysis techniques were carried out with the stages of inventory, classification and interpretation. The research findings relate three hadith about the importance of interfaith communication narrated by Imam Bukhari and Imam Muslim, as well as interfaith harmony as the basis for realization in maintaining the integrity of the nation and state.*

**Keywords:** Communication; Interfaith; Hadith

### Abstrak

Komunikasi antarumat beragama faktanya tidak terlepas dari peran Nabi Muhammad SAW yang mencetuskan gagasan Piagam Madinah. Artikel ini bertujuan untuk menjelaskan secara analitis hadis tentang komunikasi antarumat beragama dalam menjaga keutuhan negara dan bangsa. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan data pada penelitian ini menggunakan data primer dari penelitian kepustakaan, aplikasi Hadits Kitab 9 Imam, dan data sekunder dari kepustakaan yang berkaitan dengan topik penelitian. Teknik analisis data dilakukan dengan tahapan inventarisasi, klasifikasi dan interpretasi. Temuan penelitian mengaitkan tiga hadis tentang pentingnya komunikasi antarumat beragama yang diriwayatkan oleh Imam Bukhari dan Imam Muslim, serta kerukunan antarumat beragama sebagai landasan perwujudan dalam menjaga keutuhan bangsa dan negara.

**Kata Kunci:** Komunikasi; Antarumat Beragama; Hadis

### Introduction

Interfaith communication in an Islamic perspective means that it is necessary to use the two main sources of Islamic information: Al-Qur'an and Hadith (Keislaman, Fitria, & Subakti, 2022). While the Qur'an contains the revelation of Allah SWT conveyed to the Prophet Muhammad SAW through the angel Gabriel to perfect morals in the universe, while the Hadith is everything that the Prophet Muhammad SAW did both from words and actions (Simalango, Gultom, Yasai, Sihite, & Waruwu, 2025). One of the values of interfaith communication contained

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in the hadith is mutual respect or tolerance(Rofiqi & Haq, 2022). Tolerance is an attitude of mutual respect and appreciation between different groups in society, both ethnicity, culture, ethnicity, language, politics, race, and religion. Therefore, tolerance is a very noble goal and is an integral part of religious teachings, including Islam (Thadi & Supian, 2023, p. 69).

Inter-religious communication is actually inseparable from the role of Rasulullah SAW in initiating the idea of the Medina Charter (Junaidy, 2023). The Medina Charter is none other than the decision of the Prophet Muhammad SAW. This charter contains the main provisions governing all aspects of life both in terms of ideology, economics, social, politics, defense, and security of the City of Medina which consists of Muslim and Christian communities and the Jewish Community to coexist in society. The Prophet Muhammad SAW took a strategic step before the unification of indigenous Muslims, namely Anshar, and immigrant Muslims, namely *Muhajirin* who migrated with the Prophet Muhammad SAW (Mulyana & Solatun, 2008).

Inter-religious communication during the time of the Prophet Muhammad was the most communicative inter-religious communication throughout the history of mankind and developed very perfectly. However, the situation at that time was not fully acceptable to both Muslims themselves and people of other religions. As is the case today, conflicts arise due to differences of opinion about religion (Azizi, 2022, p. 72).

Indonesia is a multicultural country with many different ethnicities, races, cultures, languages and religions(Baihaqi, Sunan, & Surabaya, 2021). This diversity is the reason why Indonesia is a large and rich country. This diversity has the potential to make Indonesia a strong and resilient country. This was proven through the efforts of the nation's heroes in seizing the independence of the Unitary State of the Republic of Indonesia from the Dutch East Indies colonial power. The strength comes from the right strategy in caring for and maintaining the diversity of the nation to always be peaceful and peaceful. If the multicultural Indonesian children wisely accept tolerance and respect religious pluralism, they will find peace and tranquility (Natsir, 1988). On the contrary, this diversity has the potential for national disintegration that can lead to various religious, political, social and cultural problems. For example, differences in understanding of religion, if we are wise in responding, will create conflicts that will divide the health of the single nation of the Unitary Republic of Indonesia (Wahyudi, Bastiar, & Ismail, 2019, p. 97).

Diversity in various aspects of life is an inevitable destiny for the Indonesian nation. This is indeed a gift from God and must be grateful. However, diversity or differences must be managed properly so that they do not become the subject of problems and conflicts (Susilowati & Masruroh, 2018, p. 18). The diversity of the social order will lead to tribal, religious, ethnic and cultural fervor that has a major impact on the integrity of the country resulting in friction or conflict between tribes. Differences between groups will usually only cause problems or conflicts caused by inequality of perception between groups. Excessive marginalization and alienation make small groups powerless because of the differences they have, especially with dominant groups (Usman, 2016, p. 2).

Islam has basically taught peace and tolerance in social life, but people do not have sufficient knowledge about religion and maturity to understand mutual respect between religious communities, so that religious issues can become triggers and conflicts between communities. Various religious conflicts that have occurred in Indonesia include the Muslim-Christian conflict in Ambon in 1999, the three-period conflict of Poso riots that occurred in Central Sulawesi between Muslims and Christians from 1998 to 2000, then the church burning conflict in Aceh Singkil in 2015. This religious conflict does not only occur between Muslims and non-Muslims, but also internal conflicts in the name of religion, such as the conflict that occurred in Sampang in 2012 between followers of *Ahlussunnah Wal Jamaah* and Shia groups (Wahyudi et al., 2019, p. 99). In addition, disputes in the name of religion also arise from radicalism that gave birth to Islamic organizations with the mission of making Indonesia a state with an Islamic order. Such actions will damage the integrity of the Indonesian nation. Overall, the problems that occurred have indeed been resolved peacefully, as well as radical Islamic organizations that have also been disbanded

(Thoyyib, 2018, p. 95). However, under these circumstances, there is no guarantee that the resulting conflict will not flare up again and explode.

Based on the facts and data above, this research explores how inter-religious communication is based on the hadith of the Prophet Muhammad SAW and applied in the midst of ethnic, cultural, racial and religious diversity in Indonesia to maintain the integrity and unity of the nation and realize Indonesia as a peaceful, peaceful and safe country with its diversity. To strengthen the theoretical and practical significance of this research, it is crucial to highlight the role of interfaith communication alongside the hadith perspective. While hadith provides a solid foundation for understanding Islamic views on inter-religious harmony, the broader concept of interfaith communication must also be discussed using grand theories. This approach will bridge Islamic teachings with modern interfaith communication theories, allowing for a more comprehensive analysis.

Interfaith communication, as a scholarly concept, involves the study of how individuals from different religious backgrounds interact, negotiate meanings, and foster mutual understanding. Grand theories such as the Contact Theory by Gordon Allport suggest that under appropriate conditions, interpersonal contact is one of the most effective ways to reduce prejudice between majority and minority group members. Additionally, the Dialogic Theory emphasizes open, two-way communication, fostering dialogue over monologue, which aligns with the Islamic principle of *musyawarah* (consultation).

From an Islamic perspective, the Prophet Muhammad's actions, particularly the drafting of the Medina Charter, exemplify these theories in practice. The Medina Charter not only established a political framework but also promoted religious coexistence through communication and mutual respect. This charter can be analyzed using interfaith communication theories, showcasing how Islamic values resonate with modern scholarly concepts.

By integrating these theoretical frameworks, this study will not only discuss the hadith perspective but also compare and contrast it with global interfaith communication theories. This will create a richer, more engaging discussion, positioning the research within both Islamic and broader academic contexts. Such an approach strengthens the study's relevance and ensures its alignment with the journal's scope, ultimately contributing to scholarly discourse on maintaining national integrity through inter-religious harmony.

## Method

This research uses a qualitative approach by applying descriptive analysis techniques (Bandung, 2020). This type of research data is qualitative data that is not numerical. The data sources in this research include primary sources and secondary sources. The primary data source is the Encyclopedia of Hadith Kitab 9 Imam (Saltanera, 2015). While secondary data sources are documents related to the topic of this research which come from journal articles, books, websites, and other sources. The data collection method in this research was carried out using library research. The data analysis technique used in this research is carried out at the inventory, clarification, and implementation stages (Darmalaksana, 2022).

Specifically, the descriptive analysis method in this study comes from the field of hadith science, specifically the hadith retrieval method and the hadith commentary method (Nurhuda, 2023). *Takhrij* hadis is a process of retrieving traditions from the hadith books to scrutinize their authenticity (Darmalaksana, 2020). While the Hadith commentary is an explanation of the matan (text) of the Hadith in order to gain an understanding of the Hadith (Soetari, 2015). Finally, at the analysis stage, interpretation can use inductive and deductive logic to draw conclusions (Sari, 2017, p. 80).

Not only about the hadith, but researchers also need to explain the concept of interfaith communication starting from the grand theory. This will provide a broader framework that allows for a comparative analysis between the general theoretical perspective of interfaith communication and the Islamic perspective. By doing so, readers can grasp how Islamic teachings on interfaith dialogue align or diverge from widely accepted communication theories. This approach will enrich the discussion and offer a more comprehensive understanding of the subject.

## Result and Discussion

Islam emerged on the Arabian Peninsula at a time when the Arab community had already embraced many religions, both indigenous religions (traditional Arab religions) and religions that came from outside Arabian influences (such as Judaism and Christianity). The original religion of Arabia was a combination of ancestor worship, theism, polytheistic animism, fetishism, Sabi'unism, and the Magi. Polytheistic beliefs were the religion of the majority of the people of Mecca whom the Prophet Muhammad had met (Ullah, Zakariya, & Ahmad, 2024).

The Muslim community in Medina often had intense clashes with the Jews (Mahdavi-Rad, Asgharpour, Mohammad, & Dolatabadi, 2021). Although some of Islam's theological concepts are partly drawn from Jewish teachings, Muslims believe that these similarities mean that Islam did not originate from Judaism, but came from the same source. Judaism is also a religion that determines the pattern of relations between the Islamic world and the state of Israel in the contemporary context of the Middle East, where Israel and the Islamic world still face complex problems to this day (Noorhidayati, 2016, pp. 498–516).

The other religious community was Christianity, which also had a major influence on the social structure around Medina, where the focus was Rome. Christianity is the religious belief of the majority of people in the world, where almost all regions are found Muslims with adherents of Christian beliefs. Therefore, this inter-religious relationship needs to be considered in terms of the ethics of coexistence in goodness and peace (Melnik, 2022).

Followers of Judaism and Christianity are often referred to as "Ahli Kitab" in the language of the Qur'an, meaning followers of religions that were given holy books (M, 1998). However, scholars differ in their views on the meaning and scope of the concept of the people of the book. In general, the opinion of the scholars is that the people who belong to the people of the book are the descendants of the Children of Israel, anyone who believes in the Prophets and the book revealed by Allah SWT, a group that only believes in the suhuf of Abraham or the book of Zabur David, the group of al-Majuz (Zoroastrians) and al-Sabi'in (Sabians), as well as adherents of Confucian and Buddhist beliefs as part of the group of people of the book (Sabjan & M, 2005, pp. 76–77).

Therefore, it is natural that before the Prophet Muhammad SAW received revelation from Allah SWT in the form of Islamic teachings, he had already established social relations with the followers of the religion (Muhammed Thani, Dahiru Idriss, Abubakar Muhammad, Sulaiman Idris, & Author, 2021). This interaction began in his youth and continued until the end of his life. This exchange not only affected the cultural sphere, but also the religious and political spheres, especially after the Prophet Muhammad SAW was appointed as an apostle and made a hijrah to the city of Medina. The interaction that occurred between Muslims and followers of other religions not only occurred in the realm of scriptural theology, but also in the realm of national politics. In this political matter the Prophet Muhammad SAW acted as head of state, in order to strengthen the city of Medina. As the leader of the country he issued several policies. First, the Prophet Muhammad SAW built a mosque. The mosque is used as a place of worship, a place of deliberation, the center of da'wah activities, and government.

Second, he united the Muhajirin and the Anshar in a brotherhood. Third, he created the Medina charter to unite various religions, ethnicities, and tribes in the city of Medina to maintain harmony and maintain mutual security from enemy attacks.

The Charter of Medina establishes a system of relations between the warring tribes of Medina to build equality without excluding the existence of certain groups or communities. At this time, Medina emerged as the command center for the spread of Islam. Harmony between Jews and Christians was also well established. If there was a war between Muslims and Christians or Jews, it was because they unilaterally violated the Medina Charter. This ultimately influenced the attitude and interaction patterns of the Prophet Muhammad SAW towards other religious communities and was reflected in the form of linguistic expressions conveyed to achieve inter-religious harmony (Noorhidayati, 2016, pp. 495–497).

Indonesia is a predominantly Muslim country, we as Muslims should emulate our role model, the Prophet Muhammad SAW, by loving our homeland. In other words, when we receive a hadith, we need to know whether the hadith is really reliable and used as a guide in life. The legal basis for loving the homeland (*hubb al-wathan*) is based on the Prophet's hadith taken from the book of Shohih Bukhori, where the book has been recognized for its authenticity by hadith experts. The hadith states:

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِيمَ مِنْ سَفَرٍ، فَنَظَرَ إِلَى جُدُرَاتِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كَانَ عَلَى دَابَّةٍ، حَرَّكَهَا مِنْ حُبِّهَا

Meaning:

*"It was narrated from the Companion of Anas; that the Prophet when returning from traveling, and he saw the walls of Madinah, (so) he accelerated the pace of his camel. When he rode a camel, he would move it (to speed up) because of his love for Madinah." (HR. Bukhori). (Al-Asqolany. Ibnu Hajar, 2017, p. 85)*

In the book Fathul Bari, which is a commentary on Sahih Bukhari, Imam Ibnu Hajar al-Atscolany states that this tradition is one proof of the Prophet Muhammad's love for the city of Medina, besides that, this tradition also explains the recommendation to love the homeland. It arises from a longing based on love, so he wants to get to the city of Medina as soon as possible. Rasulullah SAW also said there were two reasons he loved the city of Medina, the first was the good environment of the city, and the second was because of the good morals of the people (Huda & HR, 2018, p. 15).

If the two things above are the causes of the love of the Prophet Muhammad SAW and if it is associated with the definition of a nation, it can be concluded that the quality of a nation can be assessed from these two things. First, the situation here can refer to the situation that exists in the country, for example looking at the economy or politics of the city of Medina. At first, the Muslims in Medina, especially the companions who held the status of Muhajirin, namely Muslims who migrated from the city of Mecca to the city of Medina, were really underprivileged. Many of the muhajirin left all their wealth behind in Mecca, and even if they brought something, it was nothing more than food for the journey. So that when they arrived in the city of Medina they became people who were not very rich and had no property (Basya, 2015, p. 44).

But in this case the Prophet SAW actually took social action, namely, uniting the muhajirin and the anshar (people who did reside in the city of Medina) in the bond of brotherhood. In this incident, all people who followed and obeyed the orders of the Prophet Muhammad SAW. The people he united as brothers amounted to about 90 people. The purpose of this brotherhood is to create a sense of close brotherhood among fellow adherents of Islam, moreover the economic situation must be balanced between the two groups namely Muhajirin and Ansar. Therefore, the Ansar brothers would divide their property into two. After some time, the economic situation of the Friends of Medina began to balance and stabilize thanks to the friendly relationship between Muhajirin and Ansar. Although historical facts do not prove that they were all wealthy, at least the strategy of the Prophet SAW to unite the various conditions of the city of Medina was successful. This means that there was no social gap in the life of the city of Medina at that time. Because there was friendly and caring contact between one another (Al-Mubarakfury, 2018, pp. 198–211).

Second, the thing that makes the Prophet Muhammad SAW love the city of Medina is because of the population factor. From the explanation above and how the people of Medina obeyed the orders of the Prophet Muhammad SAW, they were happy to carry out the division of property with the muhajirin. From this it can be concluded about how good the attitude of the residents of the city of Medina at that time. In addition to brotherhood, the compliance of the residents of Medina is also seen from the agreement that must be obeyed by all Muslims both from the Ansar group and from the Muhajirin group. Among the contents of the agreement that has been agreed upon are:

1. They are one people outside of the.
2. Muhajirin and Quraish had to cooperate with each other according to custom to accept or pay a ransom.
3. It is not unlawful to forsake a person who is carrying a burden among his fellow men, and he must give him a fair price in paying ransom or in taking captives.
4. Believers who listen should fight against those who do wrong and harm one another.
5. Together they should visit such people even if they are family.
6. A believer should not kill another believer just to protect a disbeliever. And so on (Al-Mubarakfury, 2018, pp. 213–214).

From the agreement, it is known that at that time the city of Medina was the first nation state, because there was a basis for state unity in it, born from the grain of the agreement in which the content in it discussed unity, justice and nationalism (Faaza & Rofik, 2022). The social situation at that time in all countries was unbalanced, both in Makkah and Rome in which there were many conflicts of conflicting governments. From the agreement, a noble, virtuous, and more advanced society was born with problems that had been resolved by the Prophet Muhammad SAW. The residents of the city of Medina seemed to be educated to become a new high-based society with a strong spirit and enthusiasm to face all the currents of the times in the course of life (Basya, 2015, p. 45).

However, there are still people who argue that the religion of Islam is very contrary to the concept of unity in the state. They argue that Islam is a religion that was born universally, a religion that is intended for all people without distinguishing between one group and another. For this reason, they think that the state and religion must be differentiated. It is true that this religion has no homeland. But of course its people have a country and even this religion commands them to love their country (Mufaizin, 2019).

After the success of this agreement among the Muslims, the Prophet SAW then felt the need to enter into a treaty with the population around the city of Medina, in order to

create a peaceful, safe, happy and prosperous life. At that time, the Jews were the closest neighbors of Muslims. Then the Prophet's agreement with them was written as follows:

1. The Banu Auf group is one people with the group of believers. For the Jews it was their religion and for the Muslims it was their religion, including their followers and themselves. This also applies to people outside the Banu Auf.
2. The Jews have the obligation to provide for themselves, and the same applies to the Muslims.
3. They were to stand shoulder to shoulder in the face of enemies who sought to nullify this covenant charter.
4. They should advise each other, be wise and not do evil.
5. They are not to do evil to those who have entered into this covenant.
6. It is obligatory to help those who are wronged.
7. The Jews must join the Muslims while they are engaged in war. And so on (Al-Mubarakfury, 2018, pp. 218–219).

With the ratification of this agreement, the city of Medina and its surroundings were seen to be a prosperous area with the majority of Muslim rulers and the Prophet Muhammad SAW as the executor of the government. From this it is natural that the city of Medina was missed by him at that time.

In history it is mentioned, as is customary in general, when a race or group moves to a new location of course they do not immediately adapt to it fully. A similar experience was experienced by the Companions when they moved to the city of Medina at the beginning of the year many of them were stricken with fever. But the Prophet SAW acted responsibly and prayed to Allah SWT which is written in the book of Shohih Bukhori:

عَنْ عَائِشَةَ قَالَتْ قَدِمْنَا الْمَدِينَةَ وَهِيَ وَبِيَةٌ فَاسْتَكَى أَبُو بَكْرٍ وَاسْتَكَى بِلَالٌ فَلَمَّا رَأَى  
رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- شَكُورِي أَصْحَابِهِ قَالَ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ مَكَّةَ  
أَوْ أَشَدَّ وَصَحَّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا وَحَوْلُ حُمَّاهَا إِلَى الْجُحْفَةِ

Meaning:

*It was narrated from "Aisha, she said: "We came to Madinah in a state of plague, then Abu Bakr and Bilal became ill, when the Messenger of Allah (peace and blessings be upon him) learned of the condition of his companions, he prayed: "O Allah make us love Madinah as you made us love Mecca, or make us love Madinah more. O Allah, make Madinah pure, bless our weights and measures and move the plague to Juhfah." (HR. Al-Bukhari) (Al-Asqolany. Ibnu Hajar, 2017, p. 87).*

This prayer states that the Prophet (SAW) migrated to Medina, in fact he loved Mecca very much, where he was born and raised. However, after he carried out his mission of da'wah, he was expelled from Mecca. Therefore, Medina filled the heart of the Prophet Muhammad SAW along with the acceptance of the presence of the Prophet Muhammad SAW in the city of Medina. In addition, it also states that all Prophets will definitely pray for the realization of justice, prosperity and happiness for their country. This is proof that all Prophets including Prophet Muhammad SAW love their homeland. Therefore, a historian

namely Imam adz-Dzahabi commented on the characteristics of the Prophet Muhammad SAW, and said: "The Messenger of Allah (SAW) was someone who loved Aisha, loved Aisha's father, loved Usamah, loved both ends loved something sweet and honey, loved you, loved the Companions of Anshar, and loved his homeland."(Mufaizin, 2019, p. 12).

In addition, it does not only use the way of agreement to create a peace for the homeland. But the nationalism of the Prophet Muhammad and his companions was also proven in wars that threatened the security of religion or the state. For example, the war of khandaq, this war occurred in the 5th year of the hijrah, the Muslims who were in the city of Medina were besieged from all directions, so that worry enveloped them, women and children were escaped in a fortress. Then the Prophet Muhammad SAW deliberated with his companions. So that the Muslims agreed to use the tactic of digging trenches as a defense in the city of Medina at that time. The state of anxiety about this war went on for about a month, in that situation the Muslims fought each other with the enemy using arrows.

Although there was no physical clash, but in this war there was a difference between Muslims and hypocrites, which if the Muslims would certainly continue to be alert for the defense of religion and territory. Unlike the hypocrites who are afraid and reluctant to just watch the movements of the enemy, they will tend to keep the house and close it tightly (Ash-Shallabi, 2019, pp. 351–354). In fact, not only did they defect, but they also blew fear into the Muslim community, so that they would stop fighting. So that from the evidence of the patriotism of the companions there were about six of them who were hit by arrows in this battle. This is what happened at that time, all the companions along with the Prophet Muhammad were not left behind to take part in order to defend and defend their religion and homeland (Al-Mubarakfury, 2018, p. 345).

Inter-religious harmony is a very important means to ensure national unity and is necessary to create the stability required for the process of achieving a safe and prosperous Indonesia (Gumuruh, 2023). Harmony and prosperity arise when religious people feel they need each other, respect differences, help each other and unite to build a safe, peaceful, harmonious and prosperous nation (End & Jonge, 2001).

Inter-religious harmony is of course very related to the plural life of various religions, races, and tribes. Allah SWT. provides a very clear explanation that there is nothing that needs to be used as a quarrel and debate, because Allah SWT. has explained in His word in Q.S al-Kafirun, the main content is that Allah SWT encourages us to respect each other's different beliefs.

This inter-religious harmony is expected to maintain national unity, support development and success, and eliminate inter-religious divisions. Inter-religious relations are based on the principle of good brotherhood, cooperating against enemies and protecting those who suffer (Arifin & Muhammad, 2020).

The majority of Indonesia's population is Muslim with a state that is able to nurture a variety of different religious sects, maintain a balance of religious diversity and diversity of society, and even recognize the existence of various religious sects that live and develop in Indonesia. Although we cannot deny it, it is an undeniable fact that Indonesia is a pluralistic country with a diversity of different ethnicities, religions, races, and cultures but still one "Bhinneka Tunggal Ika". The interpretation of this motto includes the meaning of social phenomena that occur in the country of Indonesia, on the one hand there is recognition of differences, and on the other hand the importance of unity and integrity (Tsaniyah, 2018, p. 421).

Communication is the most influential factor in creating peace and harmony between religious communities. This is because communication is a very basic need for the survival of society, especially for humans who live in cultural, ethnic, racial and religious diversity (Mulyana, 2005). There is even a very popular expression among communication experts, namely "We Cannot Not Communicate" humans cannot avoid interacting with each other and cannot be separated from what is called communication, starting from waking up in the morning to sleeping again. Communication expert Wilbur Schramm explains that communication and society are two words, twins and cannot be separated from each other. This is because without communication it is impossible for society to develop, and vice versa without society it is impossible for humans to develop communication. Therefore, communication is one of the most important means in maintaining the integrity of the country and creating peace and tranquility in the lives of Indonesian people (Syam, 2013).

The study of inter-religious harmony is very important because religious sentiments often lead to tensions and bloody conflicts. Religious riots involving various issues are not uncommon in Indonesia, such as those in Poso and Maluku and conflicts that occur elsewhere. It cannot be denied that social, political and economic factors are enough to influence citizens. It is a shame if religion cannot be rejected in the midst of social conflict. One of the factors is the lack of mutual respect between followers of other religions (Simantupang, 1992).

Seeing this situation, it is necessary to find ways to improve relations between religious communities. To avoid inter-religious conflicts, various efforts are needed, including: inter-religious dialogue and the subsequent development of mutual humility, openness, mutual respect, respect, and tolerance for other religions. Another way to create inter-religious harmony is to consider the framework of analyzing Islamic epistemology on the basis of inter-religious harmony. Of course, Islamic epistemology is different from modern Western epistemology, which does not believe in the source of truth of revelation or intuition (Bennets, 1996). Similarly, spiritual intelligence is one of the tools to seek truth. Islamic epistemology believes in the sources of truth revelation, reason, empiricism, and intuition. The methods and tools used to seek truth are reason, empiricism, intuition, and revelation. This Islamic epistemology is used as a foundation to analyze and explore the sources of truth related to the basics of inter-religious harmony in the traditions of the Prophet Muhammad SAW in the hope of finding the basics of living harmony so as to create mutual respect between religious communities. This step is also expected to be a solution that becomes a bridge in achieving inter-religious harmony, especially in Indonesia (Tsaniyah, 2018, p. 422).

### **Hadith of Interfaith Communication**

Religious diversity must be interpreted sociologically, namely by considering the benefits of diversity (Nasriandi, Pajarianto, & Makmur, 2023). For the sake of the common good, the positive aspects of diversity itself must be prioritized. If religious pluralism is interpreted ideologically, only seeing its shortcomings and mistakes, then unity and harmony between religious communities will be difficult to realize, so that religious diversity will decrease. Negative aspects always appear in the actions of other religions and will shift the position of the positive aspects. All other people's activities are seen as negative and not in accordance with the rules, while the position of the positive aspects is buried by distrust and feelings of self-righteousness. Whereas Islam has taught that in social relations between people, the goodwill of others and the attitude of unity and openness are prioritized, as long as it does not damage the foundation and principles of faith or religious belief, Islam prohibits

murder, harassment of adherents of other religions, and other bad actions. Below are some traditions on interfaith communication:

1. Not being harsh in religion

The religion of Islam since it was revealed based on the principle of ease, as the Prophet Muhammad said:

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلَيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفارِيِّ  
عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ  
الَّذِينَ يُسْرِرُونَ وَلَنْ يُشَادُوا إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارُبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْعَدْوَةِ  
وَالرَّوْحَةِ وَشَيْءٌ مِّنَ الدُّلْجَةِ

Meaning:

"Abdus Salam ibn Muthabbar reported: 'Umar ibn 'Ali reported from Ma'an ibn Muhammad Al Ghifari reported from Sa'id ibn Abu Sa'id Al Maqbuli reported from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: "Verily, religion is easy, and no one makes religion difficult except that he will be defeated (made harder and more difficult). So be upright, draw near and give glad tidings and seek help from al-ghadwah (setting out early in the morning) and ar-rubah (setting out after noon) and something from ad-duljab (setting out at night)." (Al-Bukhari, 1981)

The above Hadith is found in the book of Sahih Bukhari, Imam 9, chapter ad-Dinu Yasarun, volume 1, number 38, page 69. Ibn Hajar al-Athqalani said that the meaning of this Hadith is about the prohibition of being tasyaddud (hard) in religion. So if a person forces himself to perform an act of worship when he is unable to do so, that is the meaning of the verse which means: "And in no way is someone hard in religion except defeated" means that religion is not implemented in the form of coercion so whoever forces or is hard in religion, then religion will defeat him and stop his actions.

The concept of interfaith harmony according to Sheikh Salim bin Hilali is based on nobleness and generosity because of nobility and generosity, spaciousness caused by cleanliness of heart and piety to Allah SWT, gentleness and mutual ease, a cheerful face, a humble attitude towards Muslims but not to humiliation, easy interaction in social relations with fellow living beings, ease in preaching without any pleasantries, submission to Allah SWT without any coercion (Arifin & Muhammad, 2020).

2. Mutual respect in social interaction

In another hadith the Prophet Muhammad said:

حَدَّثَنَا عَلَيُّ بْنُ عَيَّاشٍ حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ مُطَرِّفٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ  
الْمُنْكَدِرِ عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
رَحِمَ اللَّهُ رَجُلًا سَمِحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى

Meaning:

"Ali ibn 'Ayyasy narrated to us Abu Ghassan Muhammad ibn Mutarrif said, Muhammad ibn al-Munkadir narrated to me from Jabir ibn 'Abdullah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: "Allah have mercy on the one who makes it easy when selling and when buying, and when deciding cases." (Al-Bukhari, 1981)

The above Hadīth is found in Sahih Bukhari in the chapter of as-Sahwalatu wa as-Samahatu fi ash-Shira'i wa al-Bay'i wa man thalabi juz 7 no 1934 page 240. Imam al-Bukhari gave the word as-Samahah in this Hadīth the meaning of the word convenience, namely in the chapter of convenience and tolerance in buying and selling. Ibn Hajar al-Athqalany, commenting on the Hadith, said: "This Hadīth indicates the recommendation to respect each other in social interactions and to use noble manners and good manners by abandoning stinginess towards oneself." In addition, he also interpreted it as recommending not to make it difficult for people to exercise their rights and accept forgiveness from them (Arifin & Muhammad, 2020).

3. Not having a syncretic attitude towards religious teachings

حَدَّثَنَا أَبُوبَكْرٌ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَيَحْيَى بْنُ سَعِيدٍ عَنْ إِبْرَاهِيمَ  
جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ عَتَيْقٍ عَنْ طَلَقِ بْنِ حَبِيبٍ عَنْ الْأَحْنَفِ بْنِ قَيْمِشٍ عَنْ عَبْدِ اللَّهِ قَالَ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلَكَ الْمُتَنَطَّعُونَ قَالَهَا ثَلَاثَةٌ

Meaning:

"Destruction for those who transgress" is repeated three times"

The above hadith was narrated by Imam Muslim in his book Saheeh Muslim juz 13 chapter halaka al-Mutanathi'un no 4823 page 154. In another chain of transmission, the above hadith was also narrated by Imam Abu Dawud in his Sunan Abi Dawud chapter fi luzumi as-Sunnah no 3992 juz 12 page 212, and Imam Ahmad bin Hambal in his Musnad Ahmad bin Hanbal chapter musnad Abdullah bin Mas'ud r.a no 3655 juz 1 page 386.

The word "al-Mutanatti'un" refers to those who exaggerate and go to extremes in explaining and practicing the teachings of the religion. Al-Qadi 'Iyad said that the meaning of their destruction is in the Hereafter. This Hadīth serves as a reminder and warning not to be harsh and excessive in practicing religious teachings. Mutual respect or tolerance in Islam does not mean being syncretic or mixing religious teachings. Syncretic understanding in interfaith harmony is a mistake in understanding the meaning of tasamuh which means respect, which can result in mixing the right with the false (talbisu al-haq bi al-batil), because a syncretic attitude is an attitude that considers all religions the same. While mutual respect and respect for the beliefs of adherents of other religions outside Islam, not equating or equalizing with the beliefs of Islam itself (Arifin & Muhammad, 2020). Interfaith communication plays a crucial role in fostering harmony and maintaining national unity. Based on the research findings, it is evident that interfaith communication was deeply rooted in the teachings and practices of the Prophet Muhammad SAW, particularly through the establishment

of the Medina Charter. This charter laid the foundation for peaceful coexistence among various religious groups, promoting justice, mutual respect, and cooperation.

The hadiths analyzed in this study highlight several key principles of interfaith communication:

1. Tolerance and Ease in Religion

The Prophet Muhammad emphasized that religion should not be practiced with unnecessary hardship. As narrated by Abu Hurairah, the Prophet said: "Indeed, religion is easy..." (HR. Al-Bukhari). This hadith encourages a balanced approach to religious practices and interactions, discouraging extremism that can hinder peaceful coexistence.

2. Mutual Respect in Social Interactions

Respecting others in social and economic dealings is another essential aspect. The Prophet stated: "Allah has mercy on the one who is easygoing in his buying, selling, and seeking justice..." (HR. Al-Bukhari). This hadith reinforces the importance of fairness and good manners in daily interactions, regardless of religious differences.

3. Rejection of Syncretism but Promotion of Respect

While Islam firmly maintains its religious principles, it does not advocate for syncretism blending different religious beliefs. However, it strongly upholds the value of respecting others' faiths. The Prophet warned against extreme interpretations of religion, saying: "Destruction be upon those who exaggerate (in religion)" (HR. Muslim). This hadith serves as a reminder to balance religious commitment with interfaith respect.

These principles, when applied in contemporary contexts, can significantly contribute to national unity. Indonesia's diverse society requires a strong commitment to interfaith dialogue and mutual respect. The Prophet's approach establishing legal frameworks like the Medina Charter and fostering brotherhood among different communities provides a timeless model for modern interfaith communication.

From a theoretical perspective, this concept aligns with the broader framework of Islamic epistemology, which acknowledges multiple sources of knowledge revelation, reason, empiricism, and intuition but maintains a clear distinction between faith and mere social coexistence. The Hadith on *al-Mutanatti'un* thus not only cautions against religious extremism but also highlights the importance of balanced interfaith relations. Theoretical analysis shows that a rigid, excessive approach to religious practice undermines the foundational Islamic principle of moderation (*wasatiyyah*), which calls for equilibrium in both faith and daily life.

In the context of interfaith communication, this theoretical foundation emphasizes that true tolerance (*tasamuh*) stems from a position of confidence in one's own faith while respecting others' rights to their beliefs. Research findings suggest that when religious groups adopt an attitude of mutual respect without syncretism, interfaith harmony is more likely to be achieved. This supports the Hadith's warning about extremism, underscoring that peace and national unity depend on a balanced approach where faith is preserved without imposing or compromising it.

Therefore, the Hadith about *al-Mutanatti'un* serves a dual purpose: advocating for moderation in religious practice and promoting a form of interfaith dialogue rooted in respect rather than theological compromise. This theoretical analysis strengthens the research discussion by linking the Hadith's teachings with contemporary efforts to maintain religious harmony, particularly in multicultural societies like Indonesia.

## Conclusions

Inter-religious harmony is very important to maintain the integrity of the nation and state. Because in the nation and state, especially in the country of Indonesia whose population is diverse in culture, race, ethnicity, and religion, it is necessary to have good communication between religious people to maintain the integrity of the nation and state of Indonesia. As has been exemplified by the Prophet Muhammad SAW many things he did for his homeland country by maintaining good interfaith communication, such as the creation of laws between Muslims themselves and then the formation of agreements with Jews in order to create security in the city of Medina.

Inter-religious communication in maintaining the integrity of the nation and state, among others: not being harsh in religion, respecting each other in social interactions, and not being syncretic towards religious teachings, and the most important thing is to instill the nature of hubb al-wathan, namely loving the homeland, even though it has implemented good communication between religious people but does not instill the nature of loving the homeland, it has not been able to build inter-religious harmony in maintaining the unity of the nation and state. And the answer to the group that assumes about the absence of evidence relating to hubb al-wathan is of course a lot that is stated in the hadith and history. Therefore, the meaning of the word hubb al-wathan minal iman does not deviate from the reality at the time of the Prophet sallallahu alaihi wasallam. In fact, Islam teaches its followers to love their homeland. And always try to give something best for his homeland.

While this study has highlighted the significance of interfaith communication rooted in the Prophet's hadith, further research could explore:

1. Comparative studies on the application of hubb al-wathan across different religious groups in Indonesia.
2. The role of digital communication in fostering interfaith dialogue in modern, multicultural societies.
3. An in-depth analysis of the psychological impact of interfaith conflicts and how effective communication strategies can mitigate tensions.

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