

## Unlocking Tolerance in a Diversity through Hadith: A Lesson-Learned from Manado, a City of a Thousand Churches

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### Abstract

*This research focuses on seeking religious tolerance among people in Manado by classifying and analyzing the implementation of hadith on religious tolerance. This study relies on qualitative descriptive design where data were collected through interviews and observation supported by literature studies. This research shows five hadith categories on tolerance, i.e., giving and taking gifts or food, trading interaction, praying at the mosque for non-Muslims, respecting non-Muslims corpses, and eating with non-Muslims containers. This study concludes that the hadith implementation of tolerance in the diversity of the Manado people does not always affiliate with the act of intolerance. Indeed, tolerance among 'different' people in Manado is common, which can be easily found during a public religious celebration.*

**Keywords:** Hadis on Tolerance, Manado, Religiosity in a Diversity, Tolerance

## Toleransi dalam Keberagaman melalui Hadis: Sebuah Pembelajaran dari Manado, Kota Seribu Gereja

### Abstrak

*Fokus penelitian ini adalah untuk mengetahui aktualisasi toleransi beragama bagi masyarakat Manado dengan mengklasifikasikan dan menganalisis implementasi hadis tentang toleransi beragama. Penelitian ini menggunakan desain deskriptif kualitatif melalui wawancara dan observasi didukung oleh studi literatur. Hasil penelitian menunjukkan lima kategori hadis tentang toleransi, yaitu memberi dan menerima hadiah atau makanan, interaksi jual beli, bolehnya non-Muslim melaksanakan ibadah di masjid, menghormati jenazah non-Muslim, dan makan menggunakan wadah non-Muslim. Penelitian ini menyimpulkan bahwa aktualisasi hadis tentang toleransi dalam keberagaman masyarakat Manado tidak selalu berafiliasi dengan tindakan intoleransi. Toleransi di antara orang-orang yang 'berbeda' di Manado merupakan hal yang biasa, dan dapat dengan mudah ditemukan dalam perayaan keagamaan.*

**Kata Kunci:** Hadith Toleransi, Manado, Beragama dalam Perbedaan, Toleransi

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socioreligious phenomenon in Indonesia<sup>6</sup>. The Setara Institute survey from 2007 to 2018 found 199 cases of impaired worship among Christians<sup>7</sup>. Along with strengthening democratization in the post-New Order era, several social institutions actively released tolerance indexes in various regions of Indonesia as a form of control over the practice of freedom of religion and belief in Indonesia<sup>8</sup>.

Concerning tolerance indexes, the Ministry of Religious Affairs has routinely conducted the Religious Tolerance Index (KUB) survey since 2012. In 2021, the Ministry of Religious Affairs launched the Religious Tolerance Index 2021, which showed a positive trend in the high tolerance category during the 2015-2020 period. The survey results show that the KUB index 2021 has increased compared to 2020, from 67.46 to 72.39<sup>9</sup>. In the dimension of tolerance, the survey results show that as many as 36 percent of Indonesians object to adherents of different religions building their places of worship even though there is already a permit. The tolerance score received an average score of 68.72<sup>10</sup>. Even so, the national average number of the KUB Index in 2021 is in the high category, namely 72.39<sup>11</sup>. 2019 the KUB index showed a high category of 73.83<sup>12</sup>. So far, in a regional context, Manado City has

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<sup>6</sup> Juhansar, "The Concept of God in Christianity: An Islamic Perspective" (2011); Jubba, Rustan, and Juhansar, "Kompromi Islam Dan Adat Pada Praktik Keagamaan Muslim Bugis Di Sulawesi Selatan" (2018); Pabbajah, Abdullah, Juhansar, and Jubba, "Contested Socioreligious Reality: An-Nadzir, a Non-Mainstream Islamic Movement in Indonesia" (2019)"

<sup>7</sup> Winda Ika Pratiwi, "Dialog Antar Agama-Konflik: Jalan Damai Konflik Islam-Kristen Di Aceh Singkil Tahun 2015," *Panangkarana: Jurnal Penelitian Agama Dan Masyarakat*, 2021, <https://doi.org/10.14421/panangkarana.2020.0401-02>; Nunu Burhanuddin, Ahmad Ali Nuridin, and Muhammad Irfan Helmy, "Religious Conflict and Regional Autonomy in Church Establishment and Islamic Clothing in West Pasaman and Dharmasraya West Sumatera," *Indonesian Journal of Islam and Muslim Societies*, 2019, <https://doi.org/10.18326/IJIMS.V9I2.189-216>; Ahmad Zainuri, "The Social Relations of Muslims and Christians in Sidorejo Village, Umbulsari District, Jember Regency," *Dialog*, 2021, <https://doi.org/10.47655/dialog.v44i2.457>; Nofry Puttileihalat, "Sesama Beda Agama (Islam-Kristen) Sebelum Dan Sesudah Konflik Sosial Di Kota Masohi," *ARUMBAE: Jurnal Ilmiah Teologi Dan Studi Agama*, 2020, <https://doi.org/10.37429/arumbae.v2i2.491>.

<sup>8</sup> Juhansar Juhansar, "John Locke: The Construction of Knowledge in the Perspective of Philosophy," *Jurnal Filsafat Indonesia*, 2021, <https://doi.org/10.23887/jfi.v4i3.39214>; M. Pabbajah et al., "Deauthorization of the Religious Leader Role in Countering Covid- 19: Perceptions and Responses of Muslim Societies on the Ulama's Policies in Indonesia," *International Journal of Criminology and Sociology* 9 (2020): 262-73, <https://doi.org/10.6000/1929-4409.2020.09.25>.

<sup>9</sup> Kementerian Agama, 2021

<sup>10</sup> Republika, "Indeks Kerukunan Umat Beragama Di Indonesia," 2021, <https://khazanah.republika.co.id/berita/r4eh54335/ini-hasil-indeks-kerukunan-umat-beragama-di-indonesia>.

<sup>11</sup> Kementerian Agama, 2021

<sup>12</sup> Muharram Marzuki, "Executive Summary: Survey Indeks Kerukunan Umat Beragama Tahun 2019," 2019, [https://simlitbangdiklat.kemenag.go.id/simlitbang/spdata/upload/dokumen-penelitian/1586237704Exsum\\_Penelitian\\_KUB\\_2019.pdf](https://simlitbangdiklat.kemenag.go.id/simlitbang/spdata/upload/dokumen-penelitian/1586237704Exsum_Penelitian_KUB_2019.pdf).



tolerance and harmony among others is explicitly and implicitly contained in the Qur'an and Hadith. Thus, tolerance and inter-religious harmony need to be raised from each person and group to foster a sense of peace in the diversity around the environment and realize Islam as *rahmatan lil aalamiin*.

Second, studies focus on tolerance and local wisdom<sup>18</sup>. These studies show that in addition to religion, local wisdom has the potential to build togetherness and peace within the nation and state. Tolerance is a way to respect diversity in society. Diversity can be seen in the Indonesian people who live together with different cultures, customs, and beliefs. Living in diversity does not always create a harmonious life. Differences in diversity often lead to social disintegration<sup>19</sup>. Indonesia itself is still often struggling with this social disintegration. It then raises the question of the existence of tolerance in diversity. Tolerance can be categorized into cultural, religious, and political tolerance. These three things—culture, religion, and politics—have always been the urgency of social disintegration in Indonesian society. Third, the research focuses on the role and efforts of teachers in fostering

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<sup>18</sup> Fadli, A. 2018. Chemical Bonding and Local Islamic Wisdom of Sasak Tribe, Lombok, West Nusa Tenggara. IBDA` : Jurnal Kajian Islam Dan Budaya. <https://doi.org/10.24090/ibda.v16i1.1389>; Krisna, D., Gunarhadi, G., & Winarno, W. (2020). Development of Educational Comic with Local Wisdom to Foster Morality of Elementary School Students: A Need Analysis. International Journal of Educational Methodology. <https://doi.org/10.12973/ijem.6.2.337>; Normuslim, N. (2018). Kerukunan Antar Umat BeragamaKeluarga Suku Dayak Ngaju di Palangka Raya. Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya. <https://doi.org/10.15575/jw.v3i1.1268>; Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. HTS Teologiese Studies / Theological Studies. <https://doi.org/10.4102/hts.v78i4.7043>

<sup>19</sup> M. Pabbajah, I. Abdullah, Juhansar, and J. Hasse, "Contested Socioreligious Reality: An-Nadzir, a Non-Mainstream Islamic Movement in Indonesia," *International Journal of Religion and Spirituality in Society* 9, no. 2 (2019), <https://doi.org/10.18848/2154-8633/CGP/V09I02/71-78>; Hengki Firmanda and Juhansar Andi Latief, "Riau Provincial Local Governments and Riau Malay Customary Law in the Perspective of Karl Jaspers' Theory of Existence," *Al-Ulum*, 2018, <https://doi.org/10.30603/au.v18i1.333>; Juhansar, Mustaqim Pabbajah, and Hasse Jubba, "Relasi Agama Dan Budaya Dalam Tradisi Dui Menre' Pada Pernikahan Masyarakat Bugis," *Dharmasmrti:Jurnal Ilmu Agama Dan Kebudayaan* 21, no. 2 (2021): 15–28, <https://ejournal.unhi.ac.id/index.php/dharmasmrti/article/view/2138>; Mustaqim Pabbajah et al., "Deauthorization of the Religious Leader Role in Countering Covid- 19: Perceptions and Responses of Muslim Societies on the Ulama's Policies in Indonesia," *International Journal of Criminology and Sociology* 9 (2020), <https://doi.org/10.6000/1929-4409.2020.09.25>.



City and to classify and analyze the implementation of the hadith about tolerance in the city of a thousand churches.

## **B. Research Methods**

This research relies on qualitative research using the social-phenomenon approach. Data were collected through empirical research supported by literature studies. Data were divided into two kinds, primary and secondary data. Primary data are related to hadith on tolerance, interview, and observation data. Hadith on tolerance was collected through literature discovery (online and offline), interview data were collected through snowball informants where religious leaders represented each district of Manado and observation data were collected from several areas and districts of this research setting. Secondary data are supporting data that have a relation to this research. Data were analyzed descriptively using an interactive model of Miles and Huberman, which covers data collection, reduction, display, verification, and conclusion.

## **C. Results and Discussion**

### ***Locking Intolerance: A Lesson Learned from Manado***

Manado City is well-known as a heterogeneous population city with its dynamics and diversity. The involvement of the Manado people in various daily activities is seen during, for example, the month of Ramadan, when the non-Muslim community is involved in selling *iftar* snacks for Muslims. The same applies to the tradition of the *ketupat* holiday, which is not only a celebration of Muslims but also a place for friendship between colleagues and family, even though they are of different religions. Even celebrations outside of Islam seem so lively because of the involvement of certain Islamic religious organizations to keep watch around the church in order to provide a sense of security and comfort in the process of carrying out Christmas worship which typically uses caps and Koko clothes as their Islamic identity as seen in figure 1.





Furthermore, economic relations that build sympathy and tolerance, such as selling food to break the fast during Ramadan, are also found in the period leading up to Christmas and New Year, namely by selling flowers for pilgrimages to graves. Christians commonly use December 24 and 31 to make pilgrimages to the graves of their close relatives. Manado's Islamic community used this opportunity with a Christian Minahasa seller to sell pilgrimage flowers. At the same time, these seasonal traders also sell fireworks and firecrackers, which are necessary for the holiday celebration every December<sup>23</sup>. The portrait of socio-economic relations between religious communities above is essential to create togetherness, partnerships, knowing, and understanding of each other. However, there is a perception that this is due to economic interests. Interreligious togetherness is an implementation of the slogan "*Torang Samua Basudara*," as shown in Figure 2.

The "*Torang Samua Basudara*" philosophy emphasizes the importance of openness and cooperation in building a harmonious society<sup>24;25</sup>. It encourages people to help each other and to work together for the common good. The slogan is often associated with the Forum for Interfaith Harmony (FKUB) and the Cooperation Body for Interfaith Harmony (BKSUA) in North Sulawesi, which promotes interfaith dialogue and cooperation among different religious communities<sup>26</sup>. Indeed, the slogan "*Torang Samua Basudara*" also represents local wisdom that promotes unity, mutual respect, and cooperation among people. It reflects the cultural diversity and richness of North Sulawesi and serves as a reminder of the importance of building a harmonious and inclusive society<sup>27;28</sup>. Another thing that can be seen from the social dynamics is that if there is grief among Muslims, non-Muslims, without any awkwardness, help lift the coffin to be delivered to others. The burial area pays homage to each other as a form of concern for fellow human beings, even without their orders to be involved in preparing the grave for the corpse.

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<sup>23</sup> Sumampouw.

<sup>24</sup> Kompasiana, 2019

<sup>25</sup> Montori, 2012

<sup>26</sup> Kompasiana, "Memperkenalkan Kembali Semboyan "*Torang Samua Basudara*."

<sup>27</sup> (Kompasiana, 2019

<sup>28</sup> Montori, 2012)



harmony, and togetherness among religious communities, ethnicities, races, and classes. The detailed classifications are described in the following table:

**Table 1 The Classification of Hadith on Tolerance**

No.	Category	Description	Hadith Sources
1	Giving and Taking Gifts or Food to and from Non-Muslims	“It was narrated to us from Amir ibn Abdullah ibn az-Zubair from his father; he said that Qutailah, the daughter of Abdul ‘Uzza ibn ‘Abdi As’ad from Malik ibn Hasal, she (a non-Muslim), came to his daughter named Asma,’ the daughter of Abu Bakr as-Siddiq with a gift from a lizard, dry milk, and butter. Asma’ refused the gift from her mother and did not allow her to visit her house. ‘Aisyah then confirmed it to the Messenger of Allah, Muhammad pbuh., by which a verse was revealed, and he instructed her to accept the gift and allow her mother to enter her house.”	29 30 31
2	Trading Interaction with Non-Muslims	“Muhammad ibn Basysyar had told us that ibn Abi ‘Adi from Hisham al-Dastuwai from Qatadah from Anas; he said that I walked to see the Prophet Muhammad pbuh with wheat bread and fat that had smelled, while his armor was mortgaged to the Jews with twenty sa’ of food that was given to his family. One day I heard him say: Muhammad’s family did not see the evening with one sa’ dates and grains, even though at that time he had nine wives.”	32
3	Staying and Praying at the	“This hadith tells about the arrival of the Najran Christian group who wanted to meet the Prophet Muhammad pbuh, led	33

<sup>29</sup> Muhammad bin Makram bin Manzur Al-Ifriqi, *Lisan Al-Arab*, Juz I, I (Beirut: Dar Sadir, n.d.).

<sup>30</sup> Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Al-Syaibani, *Musnad Ahmad Bin Hanbal*, Juz 26, I (Beirut: Mu’assasah al-Risalah, 2001).

<sup>31</sup> Muhammad bin Isma’il Abu ‘Abdillah al-Bukhari Al-Ju’fi, *Sahih Al-Bukhari*, Juz II, II (Beirut: Dar Ibn Kasir, 1987).

<sup>32</sup> Muhammad bin Musa bin Saurah Al-Turmuzi, *Sunan Al-Turmuzi*, Juz II (Beirut: Dar al-Gharb al-Islami, 1998).

<sup>33</sup> Al-Turmuzi, M. bin M. bin S. (1998). *Sunan al-Turmuzi* (Juz II). Dar al-Gharb al-Islami.



No.	Category	Description	Hadith Sources
		wash the vessel and eat with it. As for you hunting in the hunting ground, what you produce with your arrows, then mention the name of Allah and eat. What you get from your trained dog, then mention the name of Allah and eat it, and the game you get from your untrained dog and you have time to slaughter it, then eat it."	

*Giving and Taking Gifts or Food to and from Non-Muslims*

In general, Muslim leaders in Manado City stated that the hadith about the permissibility of receiving gifts or food from non-Muslims is not prohibited in Islamic teachings. The custom of the people of Manado to exchange gifts or food at certain moments is often encountered. It is in line with the hadith described in table 1 above, as excerpted from the following interview with one of the Islamic leaders, the leader of the Islamic boarding school in Manado.

*"This hadith is not unfamiliar and is practiced in the Tuminting community. It is common for people here to share gifts between Muslims and non-Muslims, especially at moments such as the Ketupat Holiday. Many of their non-Muslim family, friends, and colleagues visit and give gifts, and vice versa. Giving gifts can be like providing food assistance to relatives who experience disasters like floods. Indeed, the hadith is not popular among Muslims, who have never even heard of it, but its practice exists and can be seen in everyday life (Interview, JAH, 13 November 2021)."*

The same thing was conveyed by the head of KUA Singkil, SM, who said that the hadith regarding the permissibility of giving gifts to non-Muslims was not very familiar. However, the practice or implementation had already occurred in the community, especially during religious ceremonies. They visit each other and give gifts through food/drinks or other things. Even neighbors usually give to each other because they understand each other's religious boundaries, as quoted from the following interview:

*"This hadith has been conveyed in several discussion forums of religious leaders in Manado, which representatives of each religion attended. In principle, giving gifts to Muslims and non-Muslims is commonplace in the community, especially during*



*“I do not know this hadith, but we can find the practice in society. However, it is different if the non-Muslims sell wet food then the people here prefer to buy the food from Muslims as a form of caution (Interview, JAH, 13 November 2021).”*

The same thing was conveyed by AM, as quoted from the following interview:

*“Buying and selling transactions are part of mu’amalah, so it is legal for Muslims to transact with non-Muslims as long as the buying and selling transactions are not forbidden in Islam, such as drinks, alcohol, and unclean foods. However, if the non-Muslim sells halal food, then Muslims are allowed to buy the food provided, the food is safe, and there are no ‘worrying’ elements unless he is in doubt, then he should leave it (Interview, AM, 16 November 2021).”*

The results of the above interview related to the hadith about the permission to transact, buy, and sell with non-Muslims show that this is a common thing happening in Manado. People even agree to allow it if the buying and selling are related to basic ingredients. However, among them, some limit buying and selling when it comes to wet foods such as cakes and the like. If there are concerns, then caution must be maintained.

#### *Staying and Praying at the Mosque for Non-Muslims*

This story relates to the gathering of the Prophet Muhammad pbuh with the Najran Christian delegation, as Ibn Sa’ad explains the story in his book. As the researchers described in the previous table, the delegation was led by influential people, including al-Aqib, Abu al-Harist ibn ‘Alqamah, and Asayyid. Al-Aqib is the leader as well as the negotiator in this delegation. As for Abu al-Harist, he was educated and knowledgeable, while al-Sayyid was a guide in the group. The end of the story is that there was a dialogue between the Prophet and the Najran Christian delegation in religious matters. However, they refused the Prophet’s invitation to convert to Islam. The Prophet invited them to return to their families. Unexpectedly, they challenged the Prophet to *mubalahah* related to the truth of Islam. It is mentioned in another narration that they came back to the Messenger of Allah (pbuh), expressing regret after challenging the Messenger of Allah (pbuh) by doing *mubalahah*. They said, “They enforce punishment for us, and we made peace with

























