

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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A. Introduction

The principle of spreading mercy and peace to all nature is the goal of the revelation of Islam as *rahmatan lil alamin*. However, in practice, many challenges and obstacles are faced. It shows that there is still a gap between the teachings (*das sollen*) and the practice (*das sein*) of religiosity carried out by its adherents. Hadith, narrated by Imam Ahmad ibn Hanbal in his Musnad, confirms that "... the religion that Allah SWT most loves is the 'straight and tolerant' religion (*al hanafiyyah al-Samhah*)"¹. Furthermore, Katsir emphasizes that the substance of the hadith above is in line with the Qur'an: "...there is no prohibition for Muslims to be kind and fair to non-Muslims as long as they do not fight Muslims because of differences in beliefs"². This verse shows that humans (Muslims in particular) are always encouraged to do good to anyone, even though they have different beliefs. Thus, interaction with non-Muslims in the context of *mu'amalah* among nations or neighborhoods while behaving well and fairly to them as a form of grace manifestation is mandated to every Muslim as long as there is no desire to be hostile to the Muslims. Factually, both from a historical perspective³ and a theological view⁴, it proves that Islam is a religion that carries a mission of tolerance as an important part of Islamic teachings.

Although Islam teaches about tolerance between religious communities, various episodes of inter-religious violence have colored the history of the Indonesian nation. In the post-New Order era, the violence that occurred was a feud between Islam and Christianity that started from trivial religious problems, such as what happened in Ambon dan Poso⁵, which continued to the present day. After that, a series of violence prohibiting the construction of churches also colored the

¹ Al-Yamani, *Fath Al-Qadir*; Ibn-Hanbal, "*Musnad Al Imam Ahmad Ibn Hanbal Abi Abdullah Al Shiybaniy*" *Fath al-Qadir* (I, Juz V 1). Dar Ibn Kasir. (1994).

² Al-Qur'an. Kementerian Agama Republik Indonesia. <https://quran.kemenag.go.id/ur'an>, 60, p. 8-9

³ Alim, S. "Revitalisasi Dakwah Islam: Toleransi, Harmonisasi, dan Moderasi", *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* (2020); Asmani, J. M. "Rekonstruksi Teologi Radikalisme di Indonesia, Menuju Islam Rahmatan Lil Alamin", *Wahana Akademika: Jurnal Studi Islam dan Sosial*. (2017); Orishev, A. B. "*A new look at the History of Islam (A Review of Thomas Bauer's Book: the culture of Ambiguity and Pluralism: Towards a Different Image of Islam.*" *Religiovedenie*. (2021).

⁴ Demichelis, M. "Islamic Liberation Theology. An Inter-Religious Reflection between Gustavo Gutierrez, Fari'd Esack and Hami'd Daba'si". *Oriente Moderno*. 2014.

⁵ Boedi, T. S. "Resolusi Konflik Agama Di Pulau Ambon". *Jurnal Ketahanan Nasional*. (2016)

socioreligious phenomenon in Indonesia⁶. The Setara Institute survey from 2007 to 2018 found 199 cases of impaired worship among Christians⁷. 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 Indonesia⁸.

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 72.39⁹. 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 68.72¹⁰. Even so, the national average number of the KUB Index in 2021 is in the high category, namely 72.39¹¹. 2019 the KUB index showed a high category of 73.83¹². So far, in a regional context, Manado City has

⁶ 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)"

⁷ 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>.

⁸ 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>.

⁹ Kementerian Agama, 2021

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

¹¹ Kementerian Agama, 2021

¹² 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.

often been one of Indonesia's areas with the highest tolerance index. Based on the results of the Setara Institute survey, Manado is in the first position in 2017¹³, fourth position in 2018¹⁴, third position in 2020¹⁵ and second position in 2022 as released by the Ministry of Religion of the Republic of Indonesia¹⁶. The index shows that the tolerance level in Manado should be used as a model for other cities in Indonesia. Tolerance in the city of Manado has been transformed into a tourism selling point by the Regional Government.

Based on the results of the preliminary research carried out in this study, there are various practices carried out by Muslims that show fear and suspicion towards the Christian group, even though, on the surface, it looks harmonious with no friction. It is inseparable from an understanding of religious propositions – including partial hadiths, thus giving rise to ambivalence, such as reluctance to eat non-Muslim food because the container is considered to have been used for pork dishes, which in Islam is considered prohibited (*haram*). In addition, some Muslims are also reluctant to wish a Merry Christmas because it is considered a form of shallowing their faith or just stopping for a moment if a non-Muslim body passes by. Furthermore, some Muslim polemics in Manado often campaign for the heresy of Christian teachings to their congregations, although in another dimension, they also often campaign for the teachings of tolerance in public spaces. The study of tolerance is urgent since differences; in religion, race, ethnicity, language, and opinions cannot be avoided. Several scholars have published their works on tolerance and inter-religious harmony, which are grouped into three categories. First, the category of tolerance and Islam¹⁷. These studies show that the message of

¹³ Setara Institute, "Press Release: Indeks Kota Toleran (IKT) Tahun 2017" (Jakarta, 2017), <https://setara-institute.org/indeks-kota-toleran-tahun-2017/>.

¹⁴ Setara Institute, "Press Release: Indeks Kota Toleran (IKT) Tahun 2018," Setara Institute, 2018, <https://setara-institute.org/indeks-kota-toleran-ikt-tahun-2018/>.

¹⁵ Subhi Azhari and Halili, *Indeks Kota Toleran (IKT) Tahun 2020* (Jakarta: Pustaka Masyarakat Setara, 2020), <https://drive.google.com/file/d/1doQAiiTBTfpD8u01bPTVKv1z5vOyDLr3/view>.

¹⁶ Saiful Maarif, "Toleransi Dan Moderasi Beragama Sebagai Nafas Bumi Nyiur Melambai" (Jakarta, 2022), <https://www.kemenag.go.id/read/toleransi-dan-moderasi-beragama-sebagai-nafas-bumi-nyiu-melambai-8nj8v>.

¹⁷ Akbar, F. M. 2020. Peranan dan Kontribusi Islam Indonesia pada Peradaban Global. *JURNAL INDO-ISLAMIKA*. <https://doi.org/10.15408/idi.v10i1.17522>; Huda, M. (2018). Eksistensi Pesantren dan Deradikalisasi Pendidikan Islam di Indonesia (Menyemai Spirit Toleransi dan Pendidikan Islam Multikultural). *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan*. <https://doi.org/10.29240/jf.v3i1.458>; Muzayyin, M., Kartika, N. R. N., & Habib, H. (2021). In Search

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*.

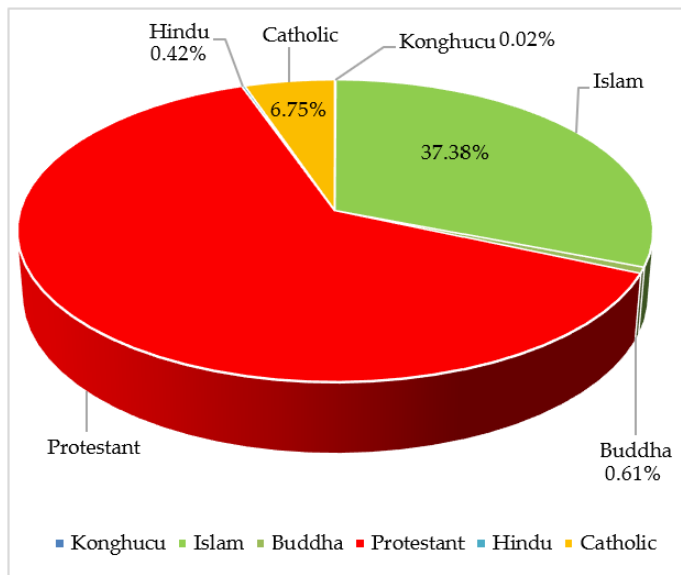
Second, studies focus on tolerance and local wisdom¹⁸. These studies show that in addition to religion, local wisdom has the potential to build togetherness and peace within the nation and state. Tolerance is a way to respect diversity in society. Diversity can be seen in the Indonesian people who live together with different cultures, customs, and beliefs. Living in diversity does not always create a harmonious life. Differences in diversity often lead to social disintegration¹⁹. 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

of Moderation of Islam Against Extremism: A Promoting "Islam Pribumi" By Gus Dur. FIKRAH. <https://doi.org/10.21043/fikrah.v9i2.10111>; Ramli, R. (2019). Moderasi Beragama bagi Minoritas Muslim Etnis Tionghoa di Kota Makassar. KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan. <https://doi.org/10.35905/kur.v12i2.1219>; Roibin, Rahmawati, E. S., & Nurhayati, I. (2021). A Model for Acculturation Dialogue Between Religion, Local Wisdom, and Power: A Strategy to Minimize Violent Behavior in the Name of Religion in Indonesia. Journal of Southwest Jiaotong University. <https://doi.org/10.35741/issn.0258-2724.56.1.1>

¹⁸ 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 Beragama Keluarga 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 Theologese Studies / Theological Studies. <https://doi.org/10.4102/hts.v78i4.7043>

¹⁹ 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>.

an attitude of tolerance of cultural diversity and religion in educational institutions²⁰. It may be caused by the context of teachers and communities who instill an attitude of intolerance at schools. The three categories of research differ from this present research, which focuses on actualizing the hadith about tolerance for the Manado people, also popularly known as the city of a thousand churches.



This study is necessary since the issue of tolerance nowadays has been debated among scholars and religious leaders. Furthermore, it became a hot issue after the Reformation Era, when people had more freedom to talk than in the previous era. Individuals or groups could express their ideas and thoughts in the

Reformation Era. Manado, the city of a thousand churches, was chosen for this research because the city is known as a predominantly Christian area where Islam has also experienced an increase in population yearly. It becomes interesting to study holistically and comprehensively because theoretically, in an area where two religious followers, Muslim and Christian, are equal, it is prone to conflict, as seen in the pie chart. The Pie chart shows that the population percentage of Manado city based on religion is Protestant 54.82%, Islam 37.38%, Catholic 6.75%, Hindu 0.42%, Buddhist 0.61 %, and Confucianism 0.02%²¹. The increasing quantity of Muslims socio-psychologically triggers the growth of the spirit and confidence of Muslims to show their influence and power in the public sphere. On the other hand, it can also trigger conflict. Thus, this study aims to capture the picture of tolerance in Manado

²⁰ N Nurlina and B Busro, "The Concept of Religious Tolerance in Indonesia According to Buya Hamka in Tafsir Al-Azhar," *Gunung Djati Conference Series 4* (2021): 467-79, <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/378%0Ahttps://conferences.uinsgd.ac.id/index.php/gdcs/article/download/378/197>.

²¹ BPS, "BPS Provinsi Sulawesi Utara Dalam Angka 2022" (Manado, 2022), <https://sulut.bps.go.id/indicator/108/617/1/jumlah-penduduk-menurut-kabupaten-kota-dan-agama-di-provinsi-sulawesi-utara.html>.

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 relays 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.



Figure 1: Church Security by Muslims

Source: <https://manado.tribunnews.com/2021/04/02/umat-muslim-tomohon-jaga-gereja-saat-pelaksanaan-ibadah-jumat-agung>

The active participation of the community can be seen in various religious activities, such as several non-muslim *iftar* snack sellers for Muslims to break fast. However, the numbers are not as many Muslims. The following interview data confirm it:

“The arrival of the month of Ramadan certainly brings blessings not only to our Muslim brothers but also to us who are non-Muslims, because, in that month, we can also participate by selling a variety of snacks on the iftar menu (interview, SW, 2022)”.

The data shows that each religious adherent is not exclusive in his religion but builds inclusiveness. This activity is more networked because it is not limited to the same religion or fellow who celebrates the holiday but becomes wider. This period is felt to be shared happiness and responsibility²².

²² Nono S. A. Sumampouw, *Menjadi Manado: Torang Samua Basudara Sabla Aer Dan Pembentukan Identitas Sosial*, I (Yogyakarta: Gadjah Mada Press, 2015).

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 December²³. 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^{24;25}. 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 communities²⁶. 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^{27;28}. 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.

²³ Sumampouw.

²⁴ Kompasiana, 2019

²⁵ Montori, 2012

²⁶ Kompasiana, "Memperkenalkan Kembali Semboyan "*Torang Samua Basudara*."

²⁷ (Kompasiana, 2019

²⁸ Montori, 2012)



Figure 2: Brotherhood in a Diversity among Religious Leaders in Manado

Source: <https://www.sepbuhi.net/semoga-toleransi-umat-beragama-di-manado-bisa-jadi-contoh/>

The dynamics of togetherness between religious communities in the social interactions above need to be used as an understanding starting from the level of religious leaders and community leaders to ordinary people or grassroots level without mixing one teaching with another. Religion should not be a gap between religious communities to establish togetherness and intimacy. It is no less interesting when it is time for the feast of sacrifice. Non-Muslims come uninvited to help voluntarily in the process of slaughtering the sacrificial animal, and usually, they get a share of the sacrificial animal from this participation. It indicates how people in the city of thousand churches keep brotherhood, togetherness, and tolerance among certain differences they have.

Utilizing Hadith towards Tolerance in the City of a Thousand Churches

Islam as *rahmatan lil aalamiin* always teaches all its followers to maintain harmony and togetherness among others regardless of religion, ethnicity, race, and class. As the second reference for Muslims' life after the Qur'an, Hadith shows at least 5 (five) hadith classifications that guide Muslims to maintain tolerance,

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

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

³⁰ 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).

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

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

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

No.	Category	Description	Hadith Sources
	Mosque for Non-Muslim	directly by Abu al-Harisa ibn ‘Alqamah, the leader wearing black robes and a scarf embroidered with silk. They were allowed by the Prophet to enter the mosque and even pray, although there seemed to be discomfort from the companions of the Prophet, who even wanted to forbid them. However, the Prophet signaled to his companions to invite them to be in and pray.”	
4	Respecting Non-Muslims’ Corpses	“Mu’ammal ibn al-Fadhal al-Harrani had told us that al-Walid told Abu ‘Amr from Yahya ibn Kathir, from ‘Ubaidillah ibn Miqsam, from Jabir, he said that he was with the Prophet Muhammad pbuh where a Jew corpse passed by us, then he, the prophet, stood up and said; verily death is a frightening thing when you see a corpse then stand up.”	34
5	Eating with Non-Muslims Containers	“Abu ‘Asm from Haiwah ibn Shurayh had told Ahmad ibn Abi Raja,’ from Salamah ibn Sulaiman, from ibn al-Mubarak, from Haiwah ibn Shurayh, he said that I heard Rabi’ah ibn Yazid al-Dimasyqi who said that Abu Idris ‘Aizallah informed me that I have listened to Aba S a’labah al-Khasyyani said, I once came to the Messenger of Allah then I asked him “we are in the territory of the people of <i>Ahl al-Kitab</i> and eat with their vessels (utensils for eating). We also lived in hunting areas. We hunted with spears and dogs, both trained and untrained. So tell us, what is lawful out of it all? Then the Messenger of Allah replied, ‘As you mentioned that you live in the area of <i>Ahl al-Kitab</i> and eat with their vessels, so if you get another vessel, do not eat with their vessels; if you do not find others, then	35 36

³⁴ Abi Daud Sulaiman bin al-Asy’as bin Ishaq bin Basyir bin Sadad bin ‘Amr al-Azdi Al-Sijistani, *Sunan Abi Daud: Cf. Al-Akl Fi Aniyah Ahl Al-Kitab*, Juz III, I (Beirut: Dar al-Risalah al-‘Alamiyyah, 2009).

³⁵ Al-Sijistani, A. D. S. bin al-A. bin I. bin B. bin S. bin ‘Amr al-A. (2009). *Sunan Abi Daud: Cf. Al-Akl fi aniyah ahl al-kitab* (Juz III, I). Dar al-Risalah al-‘Alamiyyah.

³⁶ 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

religious activities; they visit each other and give gifts in the form of food/drinks, or other things. Neighbors also used to give to each other because they already understood each other's religious boundaries. Maybe the text of this hadith is not familiar to the public, but we can see its substance and practice in the community. One concrete example related to this is my grandfather, as the principal of a school whose teachers are mostly Christian; at certain moments, such as Eid al-Fitr, the teachers gave my grandfather a gift in the form of food. All accepted the gift as a form of mutual respect (Interview, SM, 10 November 2021)."

The interview excerpts from several religious leaders above show that the hadith about the permissibility of receiving and giving gifts from and to non-Muslims is not yet widely known among the people of Manado. However, in practice, they have given and received gifts from different religions to one another³⁷. It shows how the Manado community upholds the values of togetherness and tolerance daily. Furthermore, it also shows that the people of Manado highly uphold the values of tolerance and harmony in society even though they have different religions. Concerning the giving and receiving gifts or food from non-Muslims, a Muslim is encouraged to keep prioritizing good prejudice when offered food to eat from non-Muslim relatives. It indicates non-Muslims' sensitivity and social care, as happened in Manado. Good prejudice that is owned will certainly lock intolerance and good togetherness.

Trading Interaction with Non-Muslims

The hadith explains the permissibility of interacting with non-Muslims and shows that differences in aqidah are not barriers to social interaction between religious adherents. It proves the side of the Prophet's mercy by not distinguishing between the Prophet's interactions with his companions and the Jews or with other religions³⁸. It aligns with the results of interviews with several Muslim leaders, JAH and AM, in Manado in photographing the understanding and actualization of the hadith for the Manado Muslim community, as follows:

³⁷ Feiby Ismail, Zainal Arifin, and Sri Rahmi, "Maqasidi Leadership of Minority Religions Figure for Maintaining Tolerance in Manado, Indonesia," *Jurnal Pendidikan Islam*, 2020, <https://doi.org/10.14421/jpi.2020.92.149-172>; Ismail Suardi Wekke and Sabil Mokodenseho, "Religious Teaching and Learning in Minority Muslim of Manado Indonesia," 2017, <https://doi.org/10.2991/icest-17.2017.62>.

³⁸ Ibnu Hajar Al-Asqalani, *Fath Al-Salam 'ala Syarah Umdatul Ahkam*, Juz 5 (Kairo: Darul Misr, n.d.).

“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

you” They presented the Prophet with 3000 clay pots, 30 arrows, 30 camels, and 30 horses. The Prophet pbuh gave them a guarantee for their lives, land, religion, and property. After some time, their two central figures, Sayyid and al-'Aqib, returned to the Messenger of Allah pbuh and pledged his Islam³⁹.

With the non-Muslims being allowed to worship in the mosque, two informants, as quoted from the following interview, explained that “...a non-Muslim may enter the mosque as long as there is an urgent need by following the roles” (JM, Personal Communication, 19 November 2021). Similarly, FS also stated that “...this hadis is very conditional, meaning that there are certain conditions that non-Muslims are allowed to enter the mosque, such as conducting interfaith discussion activities. However, I have never found a non-Muslim group worshipping in a mosque (FS, Personal and Communication, 18 November 2021).” These interview data show that, in principle, non-Muslims can enter the mosque for certain activities or worship. In practice, it is still rare or unprecedented that non-Muslims worship in mosques considering that they have far more places of worship than places of worship for Muslims in Manado. In addition, non-Muslims also do not have an urgent need to worship at the mosque. One of the interviewed religious leaders emphasized that the stories in this hadis could be specific or not generally accepted. However, if non-Muslims come and enter the mosque, they must conform to the rules applied in the mosque. On the other hand, the story described earlier shows at least two things that are understood: the Prophet Muhammad’s pbuh allowed the Najran Christians to enter the mosque and the delegation to worship in the mosque as a form of tolerance between humans. This phenomenon could have occurred considering that in Medina at that time was difficult to find places of worship for the Christian religion as it is today, especially in Manado. Therefore, the Prophet pbuh allowed them to worship in the mosque, and it could be the Prophet’s strategy in preaching

³⁹ Badruddin Al-Aini, *Umdatul Qari*, I, Juz 21 (Beirut: Dar Ihya at-Turast al-Arabi, n.d.).

Islam as a religion of mercy for the entire universe ^{40;41}.

Respecting Non-Muslims' Corpses

The command in the hadith to stand for respecting the corpses of non-Muslims is a form of admiration for Allah SWT, who has power over human souls and is a form of tolerance between religious people. This opinion is strengthened by the hadith of the Messenger of God, may God bless him and grant him peace: "From Abdullah ibn Amr, a man asked the Messenger of God while saying, 'O Messenger of Allah (pbuh), there is a non-Muslim corpse passing us, are we standing? The Prophet pbuh replied, 'Yes,' stand up for him because you are not standing up to honor him, but you are standing up to glorify the One who has taken souls." The diversity of opinions related to the meaning of '*fakuumu*' in this hadith includes, first, saying the command to stand as a form of respect for the corpse. Second, the appreciation of the meaning of death. Third, respect for angels. Fourth, admiration for Allah SWT regardless of the various understanding of the command meaning to stand in this hadith. Indeed, a Muslim should obey the *Sunnah* of the Messenger of Allah.

On the other hand, a variety of views are also expressed by JAH and AM related to the values of tolerance among Manado people, as in the interview data. JAH stated that "*we can witness the practice of this hadis in the Manado community. If there is a corpse passing on the street to give way to the funeral procession as a form of respect...*" (JAH, Personal Communication, 13 November 2021). Furthermore, AM stated that "*The respect in this hadis means respect for the event of death because everyone will feel what is called death, and this phenomenon is a community habit if there is a corpse that passes, and I am sure that they commonly do not know the basics of the law*" (AM, Personal and Communication, 13 November 2021). The interview

⁴⁰ Yuniar Handayani and Ruskam Suaidi, "Toleransi Antar Umat Beragama (Studi Kasus Keluarga Islam Dan Keluarga Non Islam Di 10 Ulu Palembang)," *EL-Ghiroh*, 2020, <https://doi.org/10.37092/el-ghiroh.v18i01.140>; Chris Earle, "Good Muslims, Bad Muslims, and the Nation: The 'Ground Zero Mosque' and the Problem With Tolerance," *Communication and Critical/ Cultural Studies*, 2015, <https://doi.org/10.1080/14791420.2015.1008529>.

⁴¹ Yuniar Handayani and Ruskam Suaidi, "Toleransi Antar Umat Beragama (Studi Kasus Keluarga Islam Dan Keluarga Non-Islam Di 10 Ulu Palembang)," *EL-Ghiroh*, 2020, <https://doi.org/10.37092/el-ghiroh.v18i01.140>; Chris Earle, "Good Muslims, Bad Muslims, and the Nation: The 'Ground Zero Mosque' and the Problem With Tolerance," *Communication and Critical/ Cultural Studies*, 2015, <https://doi.org/10.1080/14791420.2015.1008529>.

results show that the Manado community has firmly held the values of tolerance in society. The people of Manado generally understand the meaning of the command to stand in this hadis. Some interpret it as a form of respect for the corpse, whether Muslim or non-Muslim. Some also understand it as a form of appreciation for the event of death because whoever that person is and whatever the religion, he will face death⁴².

Eating with Non-Muslims Containers

Related to the hadis about the permissibility of eating using non-Muslim containers, Al-Khattabi explains that non-Muslims use their cooking utensils for cooking pork and glasses to drink wine. Therefore, it is only permissible to use these utensils if they have been cleaned and washed according to Islamic teaching. As for their water and clothes, they remain pure, just like the water and clothes of Muslims, except for some groups who do not pay attention to cleanliness, such as using toilet water to purify themselves. In this context, Muslims are prohibited from using such utensils and clothes⁴³. Al-Aini states that “*fain wajadtum ghairiha*” means that if you find nothing but a container of non-Muslims, wash it and eat with that container⁴⁴. It shows that the law is *makruh* if you could get other containers. However, the jurists state that it is permissible to use the container when washed according to Islamic teaching, whether there is another container or not. Furthermore, this hadis elaborates on the command to wash containers as a form of caution.

The explanation above shows a prohibition (*makruh*) of using a non-Muslim container if the container is used for cooking food, forbidden in Islamic *sharia* unless the container has been washed cleanly. This law prohibits non-Muslims who are using the container for cooking haram food, but if there are non-Muslims such as Advent Christians who do not use the container to eat food that is forbidden in Islam, then using the container without washing it is allowed because the original law prohibits using the container if it has been contaminated with impurities. In line with that, here are the comments of some informants related to the hadis of being

⁴² Elius et al. (2019); Saifnazarov et al. (2020)

⁴³ Al-Khattabi, *Ma'alim Assunan*, Juz 4, 1 (Hilb: Al-Mathba'ah al-Ilmiyyah, 1932).

⁴⁴ Al-Aini, B. (n.d.). *Umdatul Qari* (I, Juz 21). Dar Ihya at-Turast al-Arabi.

allowed to eat with non-Muslim containers. Related to this matter, four interviewees, JM, FS, JAH, and SM, were asked in November 2021. All four respondents discussed food served by non-Muslims. The first interviewee, JM, stated that he had never read or heard of this hadith and that it was not popular in the community. However, when non-Muslims are served food, they give a special place to their Muslim brothers as a form of tolerance and respect by separating the food.

The second interviewee, FS, had heard the hadith related to this issue from a preacher but had never read or heard this hadith specifically. He also said that people generally do not follow this hadith for fear that non-Muslim food may be contaminated with haram ingredients unless the container is washed like the feces-washing procedure. The third interviewee, JAH, said he had never heard of this hadith before but often conveyed its substance to the community. They usually attend party invitations from non-Muslim communities but avoid eating the food served as a precaution. The last interviewee, SM, stated that although he had never read or heard this hadith before, his community often practices it. Suppose the non-Muslim community invites Muslim brothers to celebrate a religious event like Christmas. In that case, they prepare a special container for Muslims that is not mixed with the food provided for non-Muslims, and the place where they eat is also separated.

The interviews with religious figures above show a different way of looking at a hadith, especially about the permissibility of eating from a non-Muslim container. Some religious figures are unfamiliar with this hadith and only heard it during the interview. Some interpret the meaning of “washing with water” in this editorial to follow the procedure of washing impure things seven times, once using soil. However, some understand that it is enough to be washed clean based on the text of the hadith. Nevertheless, all the religious leaders who have been interviewed expressed the same view that for all celebrations that invite Muslims, the owners of the celebration are well aware of this issue, namely by separating dishes for Muslims and non-Muslims or even they prepare their cooks from among Muslims or by ordering food from Muslim stalls. It seems that this hadith is also unfamiliar in the community, but in practice, it can be found among the people in Manado. It indicates that the tradition of tolerance, mutual respect, and understanding of the boundaries

of each religion has been well interwoven between religious communities in Manado to strengthen solidarity and brotherhood between religious communities⁴⁵.

D. Conclusion

The hadith related to religious tolerance in this research is classified into five parts, namely: hadith about accepting food (gifts) from non-Muslims, hadith about trading transactions with non-Muslims, hadith about whether non-Muslims can stay and worship in a mosque, hadith about respecting non-Muslim corpses, and hadith about eating with non-Muslim containers. The diversity of tribes, races, and religions in Manado, the city of thousand churches, is not always affiliated with acts of intolerance. On the contrary, tolerant behavior, as stated in the hadith, can easily be found in the religious and social-cultural practices of the Manado community in North Sulawesi; such tolerant behavior can be found in various public celebrations, such as during Ramadan, Idul Fitri, Ketupat Holidays, Christmas and New Year celebrations, Lunar New Year celebrations, and other major religious days. From the five hadith classifications, there is only one hadith that does not seem to be realized in the Manado community, which is the hadith about whether non-Muslims can stay and worship in mosques. It shows that non-muslims, especially protestants, have places of worship that are much more in quantity compared to the places of worship of Muslims. In addition, non-Muslims do not have a pressing interest in worshiping in the mosque. Indeed, this current research recommends further research to widen the research setting and examine the variables affecting Manado residents' tolerance levels in greater detail. The application of diversity tolerance ideals should continue to be promoted through various social media platforms and cooperative activities between religious communities. There needs to be more effort put into educating the general public about the significance of tolerance for difference.

⁴⁵ Ngainun Naim, "Abdurrahman Wahid: Universalisme Islam Dan Toleransi," *KALAM*, 2017, <https://doi.org/10.24042/klm.v10i2.8>; Suryan A. Jamrah, "Toleransi Umat Beragama: Perspektif Islam," *Ushuluddin*, 2013; Akhmad Jazuli Afandi, "Best Practice Pembelajaran Toleransi (Implementasi Kajian Tematik Hadith Al-Adyan Bagi Kerukunan Umat Beragama)," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 2019, <https://doi.org/10.19105/nuansa.v16i1.2365>.

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