

Religious Tolerance In Tunisia: Divergent Perspectives Of Thâalbi And Ibn Achour

Toleransi Beragama di Tunisia: Perspektif Berbeda dari Thâalbi dan Ibn Achour

Labib Elmuna¹ Amin Khafidin² Luthfi Fathurrahman³

Universitas Islam Bandung^{1,3} Ezzitouna University³

Email: labibelmuna@unisba.ac.id¹

Article History

Submitted: December 30, 2024

Revised: January 8, 2025

Accepted: January 13, 2025

How to Cite:

Elmuna, Labib, dkk. "Religious Tolerance In Tunisia: Divergent Perspectives OF Thâalbi And Ibn Achour" *Refleksi: Jurnal Filsafat Dan Pemikiran Keislaman* 24, no. 2 (2024). <https://doi.org/10.14421/ref.v25i2.6028>.

Abstract

This study explores the perspectives of Muhammad Tahir ibn Achour and Abdelaziz Thâalbi on religious tolerance in Islam, analyzing how their views are shaped by their respective socio-political contexts and intellectual frameworks. Ibn Achour, as a scholar and traditionalist, emphasized religious tolerance as a core Islamic value, focusing on textual reinterpretation and intellectual renewal to promote interfaith harmony. His approach aligns with classical Islamic tafseer and the concept of Maqashid Syariah, advocating for a nuanced understanding of religious texts in light of modern challenges. In contrast, Thâalbi viewed tolerance through the lens of his nationalist agenda, using it as a tool to foster solidarity against French colonialism. He emphasized Islam's ethical principles towards non-Muslims, but within a political framework aimed at national unity and resistance to colonial oppression. The study adopts a qualitative, comparative method, analyzing primary and secondary sources, including the works of both thinkers and their historical contexts. The findings reveal that Ibn Achour's approach provides theological and philosophical depth to the discourse on tolerance, while Thâalbi's application of tolerance serves a political purpose. This comparative analysis not only deepens our understanding of how these thinkers addressed the challenges of coexistence and cultural diversity in their respective times but also contributes to broader philosophical debates on tolerance in both Islamic and modern contexts

Keywords : Religious Tolerance, Ibn Achour, Thâalbi, Islamic Thought, Colonial Resistance

Abstrak

Studi ini mengeksplorasi pandangan Muhammad Tahir ibn Achour dan Abdelaziz Thâalbi tentang toleransi agama dalam Islam, menganalisis bagaimana pandangan mereka dibentuk oleh konteks sosial-politik dan kerangka intelektual masing-masing. Ibn Achour, sebagai seorang sarjana dan tradisionalis, menekankan toleransi agama sebagai nilai inti Islam, dengan fokus pada penafsiran teks dan pembaruan intelektual untuk mendorong harmoni antaragama. Pendekatannya sejalan dengan tafsir Islam klasik dan konsep Mawashid Syariah, yang mengusung pemahaman yang lebih mendalam terhadap teks-teks agama dalam menghadapi tantangan modern. Sebaliknya, Thâalbi memandang

toleransi melalui lensa agenda nasionalisnya, menjadikannya alat untuk memperkuat solidaritas melawan kolonialisme Prancis. Ia menekankan prinsip etika Islam terhadap non-Muslim, namun dalam kerangka politik yang bertujuan untuk kesatuan nasional dan perlawanan terhadap penindasan kolonial. Studi ini menggunakan metode kualitatif komparatif, menganalisis sumber-sumber primer dan sekunder, termasuk karya-karya kedua pemikir dan konteks sejarah mereka. Temuan studi menunjukkan bahwa pendekatan Ibn Achour memberikan kedalaman teologis dan filosofis dalam diskursus toleransi, sementara penerapan toleransi oleh Thâalbi memiliki tujuan politis. Analisis komparatif ini tidak hanya memperdalam pemahaman kita tentang bagaimana kedua pemikir ini menangani tantangan koeksistensi dan keberagaman budaya pada masa mereka, tetapi juga memberikan kontribusi pada perdebatan filosofis yang lebih luas tentang toleransi baik dalam konteks Islam maupun konteks modern.

Kata Kunci: Toleransi Agama, Ibn Achour, Thâalbi, Pemikiran Islam, Perlawanan Kolonial

A. Pendahuluan

Religious tolerance is a central theme in religious and social discourse within the Islamic world, particularly in the modern context, which is fraught with challenges of pluralism and interfaith conflict. Amidst the currents of globalization and increasingly intensive intercultural interactions, the concept of religious tolerance in Islam has garnered special attention from scholars, academics, and social activists alike ¹. One prominent figure who extensively discussed this issue is Muhammad Tahir ibn Achour (referred to as "Ibn Achour" in the article), an Islamic scholar and reformer from Tunisia. Conversely, Abdelaziz Thâalbi (referred to as "Thâalbi" in the article), a nationalist figure also from Tunisia, offers a different perspective by linking religious tolerance with the political struggle against colonialism. This background highlights the importance of further examining the views of these two figures to understand how the concept of religious tolerance is understood and applied in different contexts.

Religious tolerance in Islam is viewed as an important virtue, a legal principle that supports religious freedom and interfaith dialogue, and a political tool to promote harmony and unity in pluralistic societies. This

¹ Anwar Hafidzi, "Konsep Toleransi Dan Kematangan Agama Dalam Konflik Beragama Di Masyarakat Indonesia," *Potret Pemikiran* 23, no. 2 (2019): 51, <https://doi.org/10.30984/pp.v23i2.1003>.

perspective emphasizes the importance of respecting and accepting diverse beliefs and practices, fostering an environment where different religious communities can coexist peacefully.² This concept in Islam is supported by several verses in the Quran, such as Surah Al-Baqarah (2:256), which states, "There is no compulsion in religion. The right path has become distinct from the wrong path," and Surah Al-Kafirun (109:6), which says, "For you is your religion, and for me is my religion." Additionally, Surah Al-Hujurat (49:13) emphasizes the importance of mutual respect and understanding among different communities: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." These verses highlight the principles of religious freedom, mutual respect, and peaceful coexistence, encouraging dialogue and harmony in pluralistic societies³. However, some interpretations of Sharia law emphasize stricter adherence to religious norms and may impose limitations on interfaith interactions and relationships, reflecting a more conservative approach to religious tolerance.⁴

Regarding those *ayat*, religious tolerance is highly relevant in yesterday's and today's context, where interfaith tensions are increasingly prevalent. As societies become more interconnected, the need for dialogue and cooperation across religious boundaries becomes essential for peaceful coexistence⁵. Tunisia, with its rich history of colonial resistance and social transformation, serves as a vital case study in this regard. Not only is Tunisia the birthplace of the Arab Spring, but it also offers insights into how religious tolerance can play a role in shaping national identity and fostering social change.

Two key figures in Tunisian intellectual and political history, Muhammad Tahir ibn Achour and Abdelaziz Thâalbi provide critical

² M Elius et al., "Islam as a Religion of Tolerance and Dialogue: A Critical Appraisal," *Journal for The Study of Religions and Ideologies* 18 (2019): 96–109, <https://consensus.app/papers/islam-as-a-religion-of-tolerance-and-dialogue-a-critical-elius-khan/e67ec7fb949f530090555c94cf588ec2/>.

³ Abdul Muiz Syaerozi, "REINTEPRATASI AYAT 120 SURAT AL BAQARAH DENGAN PENDEKATAN TOLERANSIF" 6 (2016), <https://consensus.app/papers/reintepatasi-ayat-120-surat-al-baqarah-dengan-pendekatan-syaerozi/cal219793c155ccb813c42af05f7cba7/>.

⁴ S Akhtar et al., "The Quranic Concept of Religious Tolerance and Its Manifestation in Islamic History," 2016, <https://consensus.app/papers/the-quranic-concept-of-religious-tolerance-and-its-akhtar-rahman/d4ee8410e8c45de7877be7e195fe5f41/>.

⁵ Labib Elmuna et al., "Pendidikan Toleransi Beragama Pada Generasi Muda: Pengabdian Di Desa Pakuhaji," *Al-Khidmah Jurnal Pengabdian Masyarakat* 4, no. 2 (September 12, 2024): 213–26, <https://doi.org/10.56013/jak.v4i2.3011>.

perspectives on this theme. Ibn Achour, a prominent Islamic scholar known for his work on Maqashid Sharia, advocated for a nuanced understanding of religious texts as a foundation for fostering tolerance, aiming for a more enlightened and compassionate society. The works of Ibn Achour and studies indicate that Ibn Achour tends to have a more traditional-moderate approach in interpreting religious texts, emphasizing the freedom to associate with non-Muslims and the importance of context and the objectives of Sharia, although there are some more conservative views regarding leadership and political participation of non-Muslims⁶⁷.

In contrast, Thâalbi, a nationalist leader, saw religious tolerance as intertwined with the fight against colonialism, where it became part of the broader struggle to define Tunisia's national identity. His practical approach to tolerance during the anti-colonial resistance left a lasting imprint on the political discourse of the time. Some studies suggest that Thâalbi's proposal of tolerance in Islamic thought challenges traditional conservative Sharia frameworks, particularly regarding relationship restrictions. His approach promotes a more inclusive and flexible understanding of Islamic ethics. Initially, Thâalbi had a lenient approach towards colonial powers, but his stance changed as political pressures mounted. On the other hand, internal religious tolerance tends to have a puritan inclination, similar to his teacher, Abduh. This duality reflects the complexity of balancing progressive ideas with traditional values in the context of Islamic thought⁸.

While much has been written about these two figures individually, there is a notable gap in comparative studies that examine their views on religious tolerance in relation to each other. This research aims to fill that gap, offering a detailed comparative analysis of how these thinkers contextualized and interpreted religious tolerance. By exploring their contributions, we can gain valuable insights into the role of religious tolerance in both historical and contemporary contexts, ultimately contributing to discussions on building more inclusive and peaceful societies.

Previous literature has extensively discussed the thoughts of Ibn Achour and Thâalbi in the context of Islamic reform and anti-colonial

⁶ عادل بن عبدالقادر قوته, "عبدالله محمد حافظ" The Jurisprudential Choices of Imam Muhammad Al-Tahar Ibn Achour in His Interpretation of the Quran 'Liberation and Illumination,'" 2012, <https://consensus.app/papers/the-jurisprudential-choices-of-imam-muhammad-altahar-ibn-%D8%AD%D8%A7%D9%81%D8%B8-%D9%82%D9%88%D8%AA%D9%87/3e749e579cff53929cf6f83afdc04b36/>

⁷ Benaouda Bensaid and Saleh Ben Tahar Machouche, "Exploring the Relationship between Islamic Religious Learning and Community," *Multicultural Education & Technology Journal* 7, no. 4 (November 11, 2013): 317–32, <https://doi.org/10.1108/METJ-03-2013-0013>.

⁸ Jamel Bouajaja, *Al-Shaykh 'Abd al-'Azi-z al-Tha'a-libi - Muslihan Ijtima' i-yan: Ru-h al-Taharrur Fi-al-Qur'a-n Namu-dhajan* (Tunis: Majma' al-Atrash li-Nashr wa-Tawzi' al-Kita-b al-Mukhtass, 2017), <https://books.google.co.id/books?id=jAWRDAEACAAJ>.

struggles. Scholars such as L. N. Tolstoy, F. M. Dostoevsky, N. N. Pirogov⁹, Mahmud Shabistari¹⁰, Mun'im Sirry¹¹, and Joseph Addison¹² have significantly contributed to understanding and advancing religious tolerance from various philosophical, theological, and humanistic perspectives. Moreover, some studies suggest that Islam promotes religious tolerance through Qur'anic and Prophetic teachings emphasizing freedom, justice, and equal rights for all individuals¹³. However, other studies highlight contexts in which violence is deemed unavoidable despite these teachings.

Specific studies comparing Ibn Achour's and Thâalbi's views on religious tolerance remain limited. Most existing literature focuses on their contributions to religious reform and national politics without explicitly addressing how their respective concepts of tolerance were contextualized and interpreted. Additionally, no research to date has adequately explained how these views represent two contrasting poles within Tunisia's intellectual landscape. Therefore, this study seeks to fill this void by providing an in-depth comparative analysis of Ibn Achour's and Thâalbi's perspectives on religious tolerance, bridging this critical gap in the scholarship.

This study will analyze and compare the views of Muhammad Tahir ibn Achour and Abdelaziz Thâalbi on religious tolerance, and identify how social and political contexts influenced their interpretations. By examining the thoughts of these two figures, this research aims to contribute to the development of studies on religious tolerance in Islam and offer new perspectives on how this concept can be applied in diverse societies.

⁹ Evgeniia Mikhaylovna Zhukova, "Humanism as the Essence of the Principle of Religious Tolerance (on the Example of the Ideas of L. N. Tolstoy, F. M. Dostoevsky, and N. N. Pirogov)," *Культура и Искусство*, no. 8 (August 2021): 28–41, <https://doi.org/10.7256/2454-0625.2021.8.36146>.

¹⁰ Andrey Lukashev, "FAITH AND INFIDELITY IN THE CONTEXT OF THE NOTION SYSTEM IN THE WORKS BY MAHMUD SHABISTARI," *POLITICS AND RELIGION JOURNAL* 14, no. 1 (March 30, 2020): 73–84, <https://doi.org/10.54561/prj14010731>.

¹¹ Haikal Fadhil Anam and Mahbub Ghazali, "The Concept of Religious Tolerance in Reconstruction and Reinterpretation of Al-Kafirun by Mun'im Sirry (Critical Discourse Analysis of Teun A. Van Dijk)," *JURNAL INDO-ISLAMIKA* 12, no. 1 (July 9, 2022): 69–87, <https://doi.org/10.15408/jii.v12i1.26502>.

¹² Y.S. Kuchin, "The Joseph Addison's Idea of Religious Tolerance (Based on Materials of Magazine «The Spectator»)," *Belgorod State University Scientific Bulletin. Series: History. Political Science* 46, no. 4 (December 30, 2019): 647–56, <https://doi.org/10.18413/2075-4458-2019-46-4-647-656>.

¹³ M. Jamil et al., "MUSLIM SCHOLARS INTERPRETATION OF DISCOURSE RELIGIOUS TOLERANCE VERSES: The Cases of Quraish Shihab, Yusuf Qaradawi, and Khaled Abou El-Fadl in Qur'ān 60: 8-9," *Journal of Namibian Studies: History Politics Culture* 33 (March 10, 2023), <https://doi.org/10.59670/jns.v33i.498>.

Additionally, the study seeks to enrich the discourse on the role of Islam in building an inclusive and peaceful society amidst religious and cultural differences.

B. Method

This research employs a qualitative method with textual analysis to explore and compare the concepts of religious tolerance according to Muhammad Tahir ibn Achour and Abdelaziz Thâalbi. The primary sources include the works of Ibn Achour, particularly *Ushul al-Nidzam al-Ijtimai*, and relevant writings of Thâalbi that discuss tolerance and the struggle against colonialism. Textual analysis is conducted to identify and understand the concept of tolerance advocated by these two figures, including how they interpret religious texts and relate them to the prevailing socio-political context.

The article adopts a historical analysis approach to explore the perspectives of Muhammad Tahir ibn Achour and Abdelaziz Thâalbi on religious tolerance. This method involves delving into historical texts, documents, and arguments relevant to both figures. By examining primary sources from their respective contexts, the article aims to uncover the nuances of their views and shed light on how religious tolerance was understood during their lifetimes.

A key aspect of the research involves comparative analysis. The article systematically compares the viewpoints of Ibn Achour and Thâalbi regarding religious tolerance. By juxtaposing their writings and actions, the study seeks to identify similarities, differences, and underlying motivations. Comparative analysis allows us to discern patterns, contradictions, and shifts in their thinking, enriching our understanding of their contributions to the discourse on tolerance.

The central theme of this investigation is religious tolerance. Both figures grappled with this concept in their respective contexts—Tunisia during the early 20th century. By concentrating on religious tolerance, the article avoids tangential discussions and maintains a clear focus. It explores how Ibn Achour and Thâalbi addressed questions related to coexistence, respect for diversity, and the role of religion in shaping societal norms.

In addition to primary sources, this research also utilizes secondary literature such as books, journal articles, and previous studies discussing the thoughts of Ibn Achour and Thâalbi. These secondary sources provide historical context and enrich the analysis with perspectives from previous researchers. A comparative method is employed to identify

differences and similarities in the views of the two figures regarding religious tolerance, as well as to evaluate the influence of socio-political contexts on their thinking.

To bolster its analysis, the article draws from primary manuscripts attributed to Ibn Achour and Thâalbi. These original texts provide direct insights into their thoughts on religious tolerance. Additionally, the study engages with contemporary historical discussions. By situating their ideas within broader intellectual currents of their time, the article contextualizes their views. This contextualization is crucial for understanding the socio-political climate that influenced their perspectives.

To ensure the validity of the analysis, this study employs data triangulation by comparing findings from various sources and theoretical approaches¹⁴. Data obtained from textual analysis will be interpreted within the framework of religious social theory and modern Islamic studies, focusing on how religious tolerance is articulated in different contexts. The results of this analysis are expected to provide significant contributions to understanding the dynamics of Islamic thought on religious tolerance and its relevance in contemporary contexts.

This research emphasizes the application of religious social theory as a framework for analyzing the perspectives of Ibn Achour and Thâalbi on religious tolerance. Religious social theory explores how religious texts, symbols, and practices are intertwined with social norms, structures, and transformations. By employing this framework, the study adopts textual, pragmatic, and sociological approaches to examine how religious texts are interpreted and contextualized within dynamic social and political realities.

Through a textual analysis, the research delves into the symbolic meanings embedded in the works of Ibn Achour and Thâalbi, focusing on their interpretations of tolerance and coexistence¹⁵. The pragmatic

¹⁴ Yasri Rifa'i, "Analisis Metodologi Penelitian Kualitatif Dalam Pengumpulan Data Di Penelitian Ilmiah Pada Penyusunan Mini Riset," *Cendekia Inovatif Dan Berbudaya* 1, no. 1 (2023): 31–37, <https://doi.org/10.59996/cendib.v1i1.155>.

¹⁵ WILLIAM SCHWEIKER, "SACRIFICE, INTERPRETATION, AND THE SACRED: THE IMPORT OF GADAMER AND GIRARD FOR RELIGIOUS STUDIES," *Journal of the American Academy of Religion* LV, no. 4 (1987): 791–810, <https://doi.org/10.1093/jaarel/LV.4.791>.

approach highlights the practical implications of their views, particularly how their concepts of tolerance were applied or proposed as solutions to societal challenges in early 20th-century Tunisia. The sociological dimension investigates how their thoughts were shaped by, and in turn influenced, the social norms and structures of their time, including anti-colonial struggles and reformist movements.

This multifaceted application of religious social theory enables a nuanced understanding of the dynamic interaction between religious teachings and socio-political contexts. It sheds light on how Ibn Achour's exegetical focus and Thâalbi's politically grounded approach reflected broader changes in religious and societal norms, ultimately contributing to the discourse on tolerance and the construction of inclusive social frameworks. Thus, this study situates their ideas within a broader intellectual and social framework, enriching contemporary discussions on religious tolerance and coexistence.

The research aims to contribute to scholarship on religious tolerance within Islam. Dissecting the works of Ibn Achour and Thâalbi, it seeks to offer fresh perspectives. Specifically, the article examines methodological differences—how Ibn Achour emphasized textual exegesis and Thâalbi linked tolerance to political struggle. Ultimately, this comparative study enriches our understanding of religious tolerance, providing insights for building inclusive societies today.

In summary, this article employs historical and comparative methods, relies on primary sources, and focuses on religious tolerance to explore the nuanced views of Ibn Achour and Thâalbi. By doing so, it contributes to ongoing discussions about tolerance, identity, and coexistence.

C. The Life of Muhammad Tahir Ibn Achour

Muhammad Tahir ibn Achour was born in 1879 in Tunis, the capital of Tunisia, into a family well-regarded in religious circles. From a young age, he showed a deep interest in Islamic knowledge and received a traditional education at the Zaituna Madrasa, a prominent institution of Islamic learning in Tunisia. There, Ibn Achour studied various disciplines such as tafsir (Qur'anic exegesis), hadith, fiqh (Islamic jurisprudence), and Arabic language, which provided a strong foundation for his broad understanding of Islam. His formal education laid the groundwork for his future influence as a prominent scholar ¹⁶.

¹⁶ Fatimatuz Zahro, "PENDEKATAN TAFSIR MAQASIDY IBN 'ASHUR (Studi Kasus Atas Ayat-Ayat Hifz}u al-'Aql)," *Undergraduate Thesis*, 2018, 1-110.

As a scholar with a reformist vision, Ibn Achour was later appointed as the Mufti of the Republic of Tunisia and the Sheikh of Zaituna, positions that granted him significant influence in the religious and educational landscape of Tunisia. In these roles, Ibn Achour advocated for the renewal of Islamic thought to make it more relevant to the challenges of the modern era ¹⁷. He emphasized not only the teaching of classical texts but also encouraged a more dynamic and contextual interpretation of the Qur'an and hadith, ensuring that Islam could adapt to the changing times without losing its spiritual essence.

One of Ibn Achour's greatest contributions was his effort to promote tolerance and harmony among different religions. He recognized the importance of building harmonious relationships between Muslims and non-Muslims in a diverse society. Ibn Achour taught that Islam is a religion that upholds values of humanity, peace, and justice, and should be respected as a source of inspiration for creating a more peaceful and inclusive world. His groundbreaking work on **Maqashid al-Shariah** had a significant impact on fostering a more tolerant and flexible approach to Islamic jurisprudence, moving away from overly rigid interpretations. Additionally, his work **Ushul al-Nidzam al-Ijtima'i** offered profound insights into religious tolerance, providing a framework for understanding coexistence and mutual respect in diverse societies. These contributions are reflected in his various writings, which continue to serve as important references in contemporary Islamic studies.

D. The Life of Abdelaziz Thâalbi

Abdelaziz Thâalbi was born in 1876 in Tunis into a family with a traditional educational background. From a young age, he was educated in a strict religious system, where he studied the Qur'an, hadith, and Arabic language. However, as time progressed, Thâalbi also began to explore modern education, which introduced him to new concepts in political and social thought, especially during his interactions with other

¹⁷ P Mattar, *Encyclopedia of the Modern Middle East & North Africa: D-K*, 2nd ed., vol. 4, *Encyclopedia of the Modern Middle East & North Africa* (Washington: Macmillan Reference USA, 2004), <https://books.google.co.id/books?id=yqgUAQAIAAJ>.

Muslim students in Egypt^{18 19}. This education provided him with a broad perspective and shaped his strong nationalist views, particularly regarding the importance of independence and sovereignty for the Tunisian nation against colonialism²⁰.

In 1920, Thâalbi founded the Free Constitutional Party of Tunisia, later known as Destour, with the goal of resisting French colonialism and advocating for the rights of the Tunisian people. As a political leader, he emphasized the importance of combining nationalist fervor with Islamic teachings. Thâalbi believed that Islam had great potential to be a driving force for social and political reform in Tunisia. For him, Islam was not only a religion but also a source of inspiration for building a just, civilized, and independent society²¹.

Besides his political activism, Thâalbi was also known as a prolific intellectual. He authored numerous works criticizing colonialism and promoting nationalist thought rooted in Islamic values. One of his most famous works is *Al-Harakat Al-Ishlahiyyah Al-Islamiyyah*, which outlines his views on how Islam can contribute to societal advancement. Thâalbi advocated for modern education that aligned with Islamic teachings and encouraged critical thinking among Muslims so they could face modern challenges without losing their Islamic identity. In his work *Ruh Taharrur fil Quran*, Thâalbi presented a relatively lenient perspective on tolerance toward colonial powers, emphasizing peaceful coexistence and dialogue as pathways to societal progress²². However, in his seminal work *Tunis As-syahidah*, he adopted a resolute stance of resistance against colonial rule, highlighting the necessity of defending national sovereignty and Islamic identity. These contrasting perspectives illustrate the evolution of his thought in response to changing political and social conditions, and his views continue to exert a significant influence on political and social discourse in Tunisia to this day²³.

E. Religious Tolerance According to Ibn Achour

¹⁸ Mohamed Haddad and Mohamed Haddad, "A Muslim Reformist: Muhammad Abduh," *Muslim Reformism-A Critical History: Is Islamic Religious Reform Possible?*, 2020, 15–47.

¹⁹ Ahmad Nabil Amir and Tasnim Abdul Rahman, "The Influence of Muhammad Abduh in Indonesia," *International Journal Ihya'Ulum al-Din* 23, no. 1 (2021): 27–59.

²⁰ Green, *The Tunisian Ulama 1873-1915: Social Structure and Response to Ideological Currents* (Leiden, The Netherlands: Brill, 2022), <https://doi.org/https://doi.org/10.1163/9789004491816>.

²¹ P Mattar, *Encyclopedia of the Modern Middle East & North Africa: D-K*, 2nd ed., vol. 4, *Encyclopedia of the Modern Middle East & North Africa* (Washington: Macmillan Reference USA, 2004), <https://books.google.co.id/books?id=yqgUAQAIAAJ>.

²² Abdelaziz al-Ŝaalbi, *Ruh Al-Taḥarur Fi al-Qur'ān* (1985, دار الغرب الاسلامي).

²³ Green, *The Tunisian Ulama 1873-1915: Social Structure and Response to Ideological Currents*.

Ibn Achour was a religious reformer focused on renewing Islamic thought and enhancing the values of tolerance and interfaith harmony. He authored many works addressing issues of religious reform and human rights in Islam. He believed that Islam is a religion of peace and tolerance, advocating for peaceful coexistence between Muslims and non-Muslims²⁴. His call for religious tolerance stemmed from a deep understanding of religious texts and a desire to renew Islamic thought to address modern challenges.

In term of his interpretation style in his tafseer, particularly in his work "Tafsir al-Tahrir wa al-Tanwir," is characterized by a balance between traditional and modern approaches. He emphasizes the importance of understanding the Quranic text within its historical and linguistic context, while also considering the broader objectives of Sharia (Maqasid al-Sharia). Ibn Ashour advocates for a rational and analytical approach to interpretation, encouraging the use of reason and critical thinking to derive meanings from the text. His tafseer often highlights the ethical and moral dimensions of the Quran, promoting values such as justice, tolerance, and social harmony. This approach reflects his broader commitment to reform and modernization within Islamic thought, aiming to make the teachings of the Quran relevant to contemporary issues and challenges.

Ibn Ashour's interpretation of verses on tolerance, such as Surah Al-Baqarah (2:256) which states, "There is no compulsion in religion," and Surah Al-Kafirun (109:6) which states, "For you is your religion, and for me is my religion," demonstrates an inclusive approach that respects religious freedom. Additionally, Surah Al-Hujurat (49:13), which emphasizes the importance of mutual respect and understanding among different communities, also reflects Ibn Ashour's views on the significance of tolerance and social harmony. By adopting a rational and analytical approach, Ibn Ashour successfully connects the ethical and moral values of the Quran with historical and social contexts, providing a broader and more inclusive perspective on tolerance in Islam²⁵.

In his book *Ushul al-Nidzam al-Ijtimai*, Ibn Achour explains that the concept of "tolerance" in Islam, derived from the word "samaha"

²⁴ Ahnaf Gilang Ramadhan, "Makar Kenabian Dalam Al-Qur'an: Telaah Surat Al-Anbiya' Ayat 57 Menurut Ibnu 'Ashur," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 12, no. 1 (August 1, 2024): 61–84, <https://doi.org/10.21274/kontem.2024.12.1.61-84>.

²⁵ Muhammad at-Tāhir Ibn 'Āsyūr, "Tafsir At-Tahrīr Wa at-Tanwīr," *Dār Al-Tūnisīyah Lil-Nasyr* 26 (1984).

(kindness or generosity), encompasses an attitude of ease and interaction with others, even in situations that would typically be met with hostility²⁶. In this context, tolerance means showing generosity towards those of different religious beliefs. Scholars and religious researchers in the late 20th century adopted this term based on a hadith that describes Islam as a tolerant and easy religion. Although the word "tasahul" (ease) shares a similar meaning, it is avoided because it might imply weakness in adhering to religious teachings. Therefore, the term "Tasamuh" (tolerance) was chosen as a more appropriate and elegant expression to describe the attitude within Islam²⁷.

Ibn Achour pointed out that many scholars and thinkers, both Muslim and non-Muslim, often misunderstand the concept of tolerance in Islam. They might assume that such tolerance does not exist or misjudge its essence. This misunderstanding is often due to their observation of the behavior of some Muslims throughout various historical periods, which does not reflect the true principles of Islamic tolerance²⁸.

Some Muslims may also forget the values of tolerance due to the mistreatment they receive from followers of other religions. This can lead them to adopt a defensive stance, forgetting the principle of tolerance taught by Islam. However, Islamic history shows that Muslims have always strived to remain tolerant, even when facing challenges and mistreatment from others²⁹.

Ibn Achour emphasized the importance of clarifying the meaning of Islamic tolerance and provided many examples to elucidate it so that misunderstandings could be avoided. He also acknowledged that excessive zeal for one's religion could lead to hatred of those who are different, which could result in intolerance. Therefore, Ibn Achour stressed that religion often acts as both a unifier and a divider, bringing together its adherents while separating them from followers of other religions³⁰.

²⁶ Muhammad at-Tāhir Ibn 'Āsyūr, *Tafsir At-Taḥrīr Wa at-Tanwīr* (Tunis: Dār Al-Tūnisīyah Lil-Nasyr, 1984).

²⁷ Muhammad Alfatih Suryadilaga, "Mengajarkan Rasa Toleransi Beragama Pada Anak Usia Dini Dalam Persepektif Hadis," *KINDERGARTEN: Journal of Islamic Early Childhood Education* 4, no. 1 (2021): 110–18.

²⁸ Saihu Saihu, "Pendidikan Pluralisme Agama: Kajian Tentang Integrasi Budaya Dan Agama Dalam Menyelesaikan Konflik Sosial Kontemporer," *JURNAL INDO-ISLAMIKA* 9, no. 1 (February 26, 2020): 67–90, <https://doi.org/10.15408/idi.v9i1.14828>.

²⁹ Casram Casram, "Membangun Sikap Toleransi Beragama Dalam Masyarakat Plural," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 2 (2016): 187–98.

³⁰ Alif Jabal Kurdi, "Ishlah Dalam Pandangan Ibn Asyur Dan Signifikansinya Dalam Upaya Deradikalisasi (Telaah Penafsiran Q.S al-Hujurat: 9 Dalam Kitab Al-Taḥrīr Wa Al-Tanwīr)," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 3, no. 2 (June 13, 2019): 129–48, <https://doi.org/10.32495/nun.v3i2.49>.

History provides numerous examples of interreligious intolerance, where a conquering nation would often force the conquered to abandon their religion and desecrate their religious symbols. However, Islam is different in that, while it emphasizes the importance of religion as a unifying force, it does not use this as a justification for attacking or infringing upon the rights of those with different beliefs³¹. Tolerance in Islam is the result of correct thinking and noble morals, which are integral parts of the Islamic social system. Correct thinking leads to true belief, giving confidence in one's faith and thus, no fear of differing beliefs. Nevertheless, a Muslim may feel disappointed or perplexed seeing others not following what they believe to be the true faith³².

Islamic teachings reinforce the followers' conviction in the truth of their faith without disrupting the beliefs of others, encouraging them to adhere to good moral principles. Islam also teaches tolerance towards followers of other religions, particularly because Islamic belief respects the prophets of the Children of Israel. These teachings form the basis for forgiving and understanding religious differences³³. The verses of the Qur'an mentioned in Ushul al-Nidzam al-Ijtimai demonstrate that Islam acknowledges differing opinions and beliefs, urging Muslims to be patient and understanding in the face of such differences. Hence, tolerance is one of the most prominent characteristics of Islam and serves as evidence of the compassion that the Islamic message brings.

Islam also teaches its followers to view religious differences as natural and normal, rather than as threats that should incite anger or hostility³⁴. The Qur'an shows that diversity is part of God's will, and humanity has always differed in their beliefs and practices. Islam encourages people to unite under the natural religion and showcase its virtues, without forcing those who choose a different path³⁵. Islamic

³¹ Saifuddin Herlambang and Budi Juliandi, "Ibn 'Āshūr and Negation of Minority's Contribution To the Development of Nation," *Ulumuna* 22, no. 1 (2018): 34–56.

³² Alma Livia Dewi Nurany et al., "Merajut Kebhinekaan Dalam Pendidikan Beragama Di Tengah Bangsa Pluralitas," *Tsaqofah* 2, no. 2 (2022): 251–65.

³³ Salihah Ali et al., "PRINSIP TOLERANSI ISLAM DALAM MENANGANI KONFLIK KEPELBAGAIAN KAUM DI MALAYSIA," *ASEAN COMPARATIVE EDUCATION RESEARCH JOURNAL ON ISLAM AND CIVILIZATION (ACER-J)*. EISSN2600-769X 4, no. 2 (2021): 142–68.

³⁴ Shofiah Fitriani, "Keberagaman Dan Toleransi Antar Umat Beragama," *Analisis: Jurnal Studi Keislaman* 20, no. 2 (2020): 179–92.

³⁵ Muhamad Ridho Dinata, "Konsep Toleransi Beragama Dalam Tafsir Al-Qur'an Tematik Karya Tim Departemen Agama Republik Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 1 (January 22, 2012): 85–108, <https://doi.org/10.14421/esensia.v13i1.723>.

principles of tolerance require Muslims to treat followers of other religions with kindness, ensuring that no hostility arises from differing beliefs.

Tolerance in Islam is particularly crucial when there is a potential for intolerance, such as when two religiously different groups are in close proximity or during the practice of different religious rituals. Examples include the relationship between Muslims and Jews in Medina, or between Muslims and Christians in Arab tribes where some had embraced Islam while others remained Christian³⁶. The Qur'an and the Charter of Medina provide key examples of how Islam promotes harmony and coexistence with non-Muslims. The Qur'an emphasizes mutual respect, justice, and compassion, encouraging believers to engage with others peacefully and equitably. The Charter of Medina, as a foundational document, established a framework for pluralistic living, ensuring the rights and responsibilities of all communities, regardless of their faith. It demonstrated how early Islamic governance fostered a spirit of cooperation and solidarity among Muslims and non-Muslims. These examples highlight Islam's foundational commitment to building harmonious relationships in diverse societies, prioritizing peace and mutual understanding³⁷.

Ibn Achour's contributions to promoting tolerance and harmony among different religions were deeply reflected in his practical actions and leadership. He actively engaged in interfaith dialogues to foster mutual understanding and respect between Muslims and non-Muslims. His educational reforms emphasized inclusivity and the cultivation of ethical values, preparing individuals to contribute to a harmonious society. By advocating for an educational system that upheld Islamic principles while promoting justice and compassion across religious lines, he sought to bridge divides and strengthen social cohesion.

Beyond education, Ibn Achour's commitment to social reform was evident in his support for charitable activities and initiatives addressing poverty and inequality. These efforts demonstrated his belief that tolerance and compassion were integral to social justice. His leadership and personal example inspired many to adopt a more empathetic approach in their interactions, significantly advancing the ideals of peace and coexistence within his community. Through both his teachings and actions, Ibn Achour established himself as a model of how Islamic values can be lived to foster harmony and understanding³⁸.

³⁶ Salmiwati Wati, "Urgensi Pendidikan Agama Islam Dalam Pengembangan Nilai-Nilai Multikultural," *Al-Ta Lim Journal* 20, no. 1 (2013): 336–45.

³⁷ Mohammed Ibraheem Ahmed, "Islam and Judaism: Religious Attitudes and Identity in the Medinan Era," *Al-Masāq* 35, no. 2 (May 4, 2023): 194–216, <https://doi.org/10.1080/09503110.2022.2154564>.

³⁸ Mattar, *Encyclopedia of the Modern Middle East & North Africa: D-K*, 2004.

Finally, Ibn Achour affirmed that the principle of tolerance in Islam is a sign of strength and confidence, not weakness. This is based on a strong belief in the truth of Islamic teachings and openness to differences. In Ibn Achour's view, this tolerance is not just a virtue but also reflects the greatness of Islam, which transcends the boundaries of religious and cultural differences, making it a just and inclusive system for all humanity.

F. Religious Tolerance According to Thâalbi

Thâalbi's perspective on religious tolerance in Islam is grounded in the ethical principles set forth by the faith, which emphasize equality not only among Muslims but also in their interactions with non-Muslims, including foreigners. Islam's universal message, according to Thâalbi, seeks to bring humanity closer together, and it acknowledges the validity of other monotheistic religions, particularly Judaism and Christianity. He argues that Islam encourages its followers to practice tolerance towards these "People of the Book" to the fullest extent possible, as both groups worship the same singular God. This stance is rooted in verses from the Quran, such as Al-Ankabut 46, which urges Muslims to engage with the People of the Book in the most respectful and courteous manner, recognizing their shared belief in one God.

The Quran advocates for tolerance, freedom of thought, and respect for differing opinions, explicitly rejecting any hostility based solely on religious belief. While the term "tolerance" itself may not be found in the Quranic text, Thâalbi notes that the concept is deeply embedded within its teachings. Across 36 surahs and 125 verses, the Quran promotes religious respect, freedom of belief, and the acknowledgment of other faiths. For example, in Al-Baqarah 256, the principle of "no compulsion in religion" reflects Islam's foundational respect for individual religious freedom³⁹.

Thâalbi also dismisses the notion that early Islamic military campaigns during the time of the Rashidun Caliphs were acts of religious imposition. He explains that these wars were primarily defensive, driven by the fears of neighboring empires about the expansion of Islamic political power. In contrast, after the early conquests, Islamic rule

³⁹ Abdelaziz al-Ŝaalbi, *Ruh Al-Taḥarur Fi al-Qur'ān* (1985 , دار الغرب الاسلامي).

allowed for religious diversity, as evidenced by the imposition of jizyah (a tax on non-Muslims) rather than forced conversion. Many regions under Islamic rule, such as Andalusia, maintained their pre-existing religious communities for centuries. Additionally, Islamic governance respected local legal systems, allowing native populations to use their own laws and judges in civil matters, which is a stark contrast to the forced conversions and legal homogenization seen in European campaigns during the Middle Ages and modern times..

Furthermore, Thâalbi emphasizes that Quranic verses often cited by extremists to justify fanaticism and hostility are misinterpreted. These verses are not directed towards peaceful adherents of other religions but rather towards political enemies, security threats, and those spreading discord within society. He also highlights that the Quran praises righteous individuals from the People of the Book, showing that Islam upholds the virtues of these communities when they act justly. Thâalbi's interpretation of Islamic teachings on tolerance, therefore, aligns with a broader vision of peaceful coexistence and respect for religious diversity⁴⁰.

Thâalbi used Islam as a tool for political and social struggle. He believed that Islamic and Arab identities were crucial components of resistance against French colonialism. His call for Islamic unity aimed to strengthen national power and counter foreign domination⁴¹. In this context, religious tolerance according to Thâalbi was closely tied to his national and political project. He did not advocate for violence or discrimination based on religion but sought to use religion as a means to reinforce national identity.⁴²

Thâalbi's concept of religious tolerance was important in replacing attitudes of fanaticism and isolation. This tolerance, supported by Enlightenment philosophers, encouraged the acceptance of pluralism and the recognition of the existence and beliefs of others⁴³. Islam, as a universal religion, teaches acceptance and brotherhood regardless of

⁴⁰ Abdelaziz al-Ŝaalbi.

⁴¹ Murdiah Winarti, "Mengembangkan Nilai Nasionalisme, Patriotisme, Dan Toleransi Melalui Enrichment Dalam Pembelajaran Sejarah Tentang Peranan Yogyakarta Selama Revolusi Kemerdekaan," *Historia: Jurnal Pendidik Dan Peneliti Sejarah* 1, no. 1 (October 31, 2017): 13, <https://doi.org/10.17509/historia.v1i1.7004>.

⁴² Bouajaja, *Al-Shaykh 'Abd al-'Aziz al-Tha'a-libi - Muslihan Ijtima' i-yan: Ru-h al-Taharrur Fi al-Qur'a-n Namu-dhajan*.

⁴³ M A Sirry and M Isran, *Pendidikan Dan Radikalisme: Data Dan Teori Memahami Intoleransi Beragama Di Indonesia* (Suka Press, 2023), <https://books.google.co.id/books?id=400F0AEACAAJ>.

race, color, language, or tribe. Unfortunately, some religious interpreters have limited this meaning and rejected the role of non-Arabs in religious renewal and interpretation. However, the Qur'an calls for peaceful dialogue with followers of other religions, particularly Jews and Christians⁴⁴.

History shows that when Muslims interacted with respect for the customs and beliefs of other communities, they successfully attracted those people to Islam. Therefore, Islam should be understood and practiced as a religion filled with humane morals that are friendly and open to all⁴⁵.

Thâalbi strongly supported the idea of religious tolerance, which he regarded as an important principle in Islam that recognizes other religions and encourages Muslims to be tolerant . However, when writing his book, Thâalbi focused more on his disputes with conservatives, supported by some French who endorsed the values of the French Revolution and human rights, while local scholars opposed him⁴⁶.

Although Thâalbi's idea of religious tolerance seems legitimate, it was not always aligned with the context of the struggle against colonialism. Thâalbi did not distinguish between jihad against colonizers and tolerance, which could be interpreted as surrender to the colonizers. Therefore, Thâalbi's view of religious tolerance, though valuable, was seen as out of context with the ongoing struggle for independence.

Thâalbi later combined the idea of religious tolerance with interactions with colonizers but eventually realized the aggressive nature of French colonialism in North Africa after experiencing persecution and exile⁴⁷. Although Thâalbi initially promoted tolerance as a religious and humanitarian principle, he realized that tolerance could not be applied in the context of the struggle against colonialism without sacrificing freedom

⁴⁴ Nadri Taja Nadri et al., "The Values of Inclusiveness, Competence, and Tolerance in the Exegesis of Surah Al-Hujurat Verse 13," *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 24, no. 01 (August 9, 2024): 48–66, <https://doi.org/10.53828/alburhan.v24i01.1809>.

⁴⁵ Gokhan Bacik, *Contemporary Rationalist Islam in Turkey*, 1st ed. (Bloomsbury Publishing, 2021).

⁴⁶ Fitriani, "Keberagaman Dan Toleransi Antar Umat Beragama."

⁴⁷ Zulyadain Zulyadain, "Penanaman Nilai-Nilai Toleransi Beragama Pada Pembelajaran Pendidikan Agama Islam (PAI)," *Al-Riwayah: Jurnal Kependidikan* 10, no. 1 (April 2, 2018): 123–49, <https://doi.org/10.47945/al-riwayah.v10i1.146>.

and dignity. Therefore, there was a need to distinguish between tolerance intended for social and humanitarian coexistence and the need to resist colonialism for the sake of independence. Enlightenment philosophy influenced religious reformers, but in practice, humanitarian values were often overshadowed by colonial interests.

Thâalbi, despite his advocacy for religious tolerance, experienced a period in his life when he did not extend this tolerance, particularly towards Sufi and traditionalist groups. This shift in perspective was influenced by the ideas of Muhammad Abduh, an Egyptian reformist whose thoughts on Islam emphasized rationalism and modernism, often critiquing traditional practices such as Sufism. Under the influence of Abduh's ideas, Thâalbi adopted a more critical stance toward certain Islamic traditions, which led him to distance himself from the Sufi and traditionalist schools. This period of intellectual alignment with Abduh's reformist views created contradictions in Thâalbi's broader philosophy of tolerance, as he dismissed these groups, considering their practices as contrary to the rationalist vision he endorsed⁴⁸.

As a result, Thâalbi faced opposition and even ostracism from some of the more conservative scholars, who saw his critique of Sufism and traditionalism as a betrayal of core Islamic practices. However, over time, Thâalbi's views evolved. His experiences, particularly in the context of colonial struggles and personal reflection, led him to reconcile with a broader, more inclusive interpretation of Islam. This evolution allowed him to reembrace a more tolerant stance, acknowledging that Islam's teachings on tolerance should extend to all schools of thought within the Muslim community, including Sufis and traditionalists. This shift in his thinking was part of his intellectual maturation, as he came to understand the complexities of Islamic diversity and the importance of unity in the face of external challenges, such as colonialism⁴⁹.

G. Comparisons of Thâalbi and Ibn Achour on Religious Tolerance

The differences between the thoughts of Abdelaziz Thâalbi and Muhammad Tahir Ibn Achour on religious tolerance reflect the different approaches taken by these two figures, based on their backgrounds, objectives, and socio-political contexts.

First, the goals and objectives pursued by these two figures are fundamentally different. Abdelaziz Thâalbi saw religious tolerance as an integral part of the nationalism project he promoted. For Thâalbi, religion was not just a spiritual aspect but also a tool to strengthen

⁴⁸ Green, *The Tunisian Ulama 1873-1915: Social Structure and Response to Ideological Currents* (Leiden, The Netherlands: Brill, 2022), <https://doi.org/https://doi.org/10.1163/9789004491816>.

⁴⁹ Abdelaziz al-Ŝâalbi, *Ruh Al-Taḥarur Fi al-Qur'ān* (1985, دار الغرب الاسلامي), <https://books.google.co.id/books?id=H8fjjwEACAAJ>.

national identity in the face of French colonialism⁵⁰. By using religion as an element that united the Tunisian people, Thâalbi sought to build a strong national spirit free from foreign influence. In contrast, Muhammad Tahir Ibn Achour viewed religious tolerance from a deeper theological and philosophical perspective. For Ibn Achour, tolerance is the essence of Islamic teachings itself and should be pursued through the renewal of religious thought that aligns with modern challenges . Ibn Achour's focus was on building interfaith harmony based on the universal principles of Islam.

Second, the methods and means used by Thâalbi and Ibn Achour also show significant differences. Thâalbi tended to use strong religious rhetoric to mobilize the masses in political resistance against colonialism. For Thâalbi, religion was an effective political instrument to unite the people and strengthen the spirit of nationalism⁵¹. His religious views were closely tied to the political struggle and social conditions of the time. On the other hand, Ibn Achour chose the path of religious reform and intellectual renewal as a means to achieve tolerance and interfaith harmony . He focused on reinterpreting religious texts in a way that was more relevant to the modern world, so that Islamic teachings could be accepted and applied in a broader context, including in interfaith relations.

Third, the influence and outcomes of the thoughts of these two figures also had different impacts on society. Thâalbi succeeded in strengthening the spirit of nationalism in Tunisia and uniting the people in the struggle against colonialism, but his views on religion were heavily influenced by the political context, limiting the scope of his influence in broader religious aspects. Conversely, Ibn Achour left a significant intellectual legacy in the field of religious reform. Ibn Achour's thoughts on religious tolerance not only contributed to the enhancement of peaceful interfaith relations but also to the renewal of Islamic thought that remains relevant today. Thus, Ibn Achour made a broader contribution to the development of tolerance values within a more inclusive and modern Islamic framework.

⁵⁰ JONATHAN KRAUSE, "ISLAM AND ANTI-COLONIAL REBELLIONS IN NORTH AND WEST AFRICA, 1914–1918," *The Historical Journal* 64, no. 3 (June 1, 2021): 674–95, <https://doi.org/10.1017/S0018246X20000357>.

⁵¹ Moh. Ismail, "Kritik Atas Pendidikan Toleransi Perspektif Multikulturalisme," *At-Ta'dib* 7, no. 2 (December 12, 2012), <https://doi.org/10.2111/at-tadib.v7i2.73>.

Furthermore, each figure understood and interpreted religious tolerance in their works, and how the socio-political context influenced their views. Ibn Achour placed greater emphasis on the reform of Islamic thought and a deep understanding of religious texts as the foundation for tolerance . He believed that religious tolerance should be grounded in a nuanced interpretation of Islamic teachings that promotes coexistence and compassion. His approach aimed to foster a more enlightened and harmonious society, encouraging critical thinking about religious principles to support a tolerant environment.

Meanwhile, Thâalbi viewed religious tolerance as part of a broader political and social project, namely building national identity and resisting colonial dominance. Thâalbi linked tolerance to the political struggle, using it as a tool in the fight for independence. His perspective demonstrates how the intersection of religion and politics played a role in shaping Tunisia's national identity. By integrating tolerance into the anti-colonial movement, Thâalbi contributed to the larger goal of self-determination and social cohesion.

In the modern context of globalization, religious tolerance remains essential for peaceful coexistence as intercultural interactions become more frequent. Both Ibn Achour's scholarly approach and Thâalbi's political perspective offer valuable insights into how tolerance can contribute to building inclusive societies. These views reflect the importance of appreciating shared humanity while maintaining cultural and religious identities.

H. Conclusion

This research demonstrates that while both Muhammad Tahir ibn Achour and Abdelaziz Thâalbi emphasized the importance of religious tolerance in Islam, their approaches were heavily influenced by different social and political contexts. Ibn Achour, with his background as a scholar and reformist, highlighted the significance of a deep understanding of Islamic teachings, articulating religious tolerance as an integral part of Islamic morality. His perspective focused more on the renewal of religious thought and how Islam could be applied to foster interfaith harmony and peace.

In contrast, Thâalbi, who played a more prominent role as a political figure and nationalist, linked the concept of religious tolerance with the struggle against colonialism and the development of national identity. For him, religious tolerance was a means to strengthen national solidarity in the face of foreign domination, although this approach also carried risks when applied within the context of political struggle. These differences in approach reflect the diversity in Islamic thought and how the concept of tolerance can be adapted to meet the needs and challenges of the times.

Overall, this research enriches the understanding of how the concept of religious tolerance in Islam can be interpreted differently by figures with varied backgrounds and objectives. The findings underscore the importance of considering the socio-political context when analyzing religious thought and offer insights into how Islam can play a role in building a more inclusive and peaceful society amidst religious and cultural diversity

Daftar Pustaka

- Abdelaziz al-Šaalbi. *Ruh Al-Taḥarur Fi al-Qur'ān*. 1985 , دار الغرب الاسلامي.
- . *Ruh Al-Taḥarur Fi al-Qur'ān*. 1985 , دار الغرب الاسلامي. <https://books.google.co.id/books?id=H8fjjwEACAAJ>.
- Ahmed, Mohammed Ibraheem. “Islam and Judaism: Religious Attitudes and Identity in the Medinan Era.” *Al-Masāq* 35, no. 2 (May 4, 2023): 194–216. <https://doi.org/10.1080/09503110.2022.2154564>.
- Akhtar, S, B Rahman, A Rahman, M Rahim, Aliya Shah, and Janas Khan. “The Quranic Concept of Religious Tolerance and Its Manifestation in Islamic History,” 2016. <https://consensus.app/papers/the-quranic-concept-of-religious-tolerance-and-its-akhtar-rahman/d4ee8410e8c45de7877be7e195fe5f41/>.
- Ali, Salihah, Mohd Isa Hamzah, Maimun Aqsha Lubis, Eka Yusnaldi, M M Ikwan Lubis SE, and Siti Hajar Taib. “PRINSIP TOLERANSI ISLAM DALAM MENANGANI KONFLIK KEPELBAGAIAN KAUM DI MALAYSIA.” *ASEAN COMPARATIVE EDUCATION RESEARCH JOURNAL ON ISLAM AND CIVILIZATION (ACER-J)*. EISSN2600-769X 4, no. 2 (2021): 142–68.
- Amir, Ahmad Nabil, and Tasnim Abdul Rahman. “The Influence of Muhammad Abduh in Indonesia.” *International Journal Ihya'Ulum al-Din* 23, no. 1 (2021): 27–59.
- Anam, Haikal Fadhil, and Mahbub Ghazali. “The Concept of Religious Tolerance in Reconstruction and Reinterpretation of Al-Kafirun by Mun'im Sirry (Critical Discourse Analysis of Teun A. Van Dijk).” *JURNAL INDO-ISLAMIKA* 12, no. 1 (July 9, 2022): 69–87. <https://doi.org/10.15408/jii.v12i1.26502>.

- Bacik, Gokhan. *Contemporary Rationalist Islam in Turkey*. 1st ed. Bloomsbury Publishing, 2021.
- Bensaid, Benaouda, and Saleh Ben Tahar Machouche. "Exploring the Relationship between Islamic Religious Learning and Community." *Multicultural Education & Technology Journal* 7, no. 4 (November 11, 2013): 317–32. <https://doi.org/10.1108/METJ-03-2013-0013>.
- Bouajaja, Jamel. *Al-Shaykh ‘Abd al-‘Azi-z al-Tha‘a-libi- Muslihan Ijtima‘i-yan: Ru-h al-Taharrur Fi- al-Qur’a-n Namu-dhajan*. Tunis: Majma‘ al-Atrash li-Nashr wa-Tawzi‘ al-Kita-b al-Mukhtass, 2017. <https://books.google.co.id/books?id=jAWRDAEACAAJ>.
- Casram, Casram. "Membangun Sikap Toleransi Beragama Dalam Masyarakat Plural." *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 2 (2016): 187–98.
- Dinata, Muhamad Ridho. "Konsep Toleransi Beragama Dalam Tafsir Al-Qur’an Tematik Karya Tim Departemen Agama Republik Indonesia." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 1 (January 22, 2012): 85–108. <https://doi.org/10.14421/esensia.v13i1.723>.
- Elius, M, Issa Khan, M Nor, M Yusoff, and K Noordin. "Islam as a Religion of Tolerance and Dialogue: A Critical Appraisal." *Journal for The Study of Religions and Ideologies* 18 (2019): 96–109. <https://consensus.app/papers/islam-as-a-religion-of-tolerance-and-dialogue-a-critical-elius-khan/e67ec7fb949f530090555c94cf588ec2/>.
- Elmuna, Labib, Yafie Rifqi Fauzan, Faisal Djun Nurain, and Muhammad Fahri Ramdani. "Pendidikan Toleransi Beragama Pada Generasi Muda: Pengabdian Di Desa Pakuhaji." *Al-Khidmah Jurnal Pengabdian Masyarakat* 4, no. 2 (September 12, 2024): 213–26. <https://doi.org/10.56013/jak.v4i2.3011>.
- Fitriani, Shofiah. "Keberagaman Dan Toleransi Antar Umat Beragama." *Analisis: Jurnal Studi Keislaman* 20, no. 2 (2020): 179–92.
- Green. *The Tunisian Ulama 1873-1915: Social Structure and Response to Ideological Currents*. Leiden, The Netherlands: Brill, 2022. <https://doi.org/https://doi.org/10.1163/9789004491816>.
- Haddad, Mohamed, and Mohamed Haddad. "A Muslim Reformist: Muhammad Abduh." *Muslim Reformism-A Critical History: Is Islamic Religious Reform Possible?*, 2020, 15–47.
- Hafidzi, Anwar. "Konsep Toleransi Dan Kematangan Agama Dalam Konflik Beragama Di Masyarakat Indonesia." *Potret Pemikiran* 23, no. 2 (2019): 51. <https://doi.org/10.30984/pp.v23i2.1003>.
- Herlambang, Saifuddin, and Budi Juliandi. "Ibn ‘Ashūr and Negation of Minority’s Contribution To the Development of Nation." *Ulmuna* 22, no. 1 (2018): 34–56.
- Ibn ‘Āsyūr, Muhammad at-Ṭāhir. "Tafsir At-Taḥrīr Wa at-Tanwīr." *Dār Al-Tūnisīyah Lil-Nasyr* 26 (1984).
- . *Tafsir At-Taḥrīr Wa at-Tanwīr*. Tunis: Dār Al-Tūnisīyah Lil-Nasyr, 1984.

- Ismail, Moh. "Kritik Atas Pendidikan Toleransi Perspektif Multikulturalisme." *At-Ta'dib* 7, no. 2 (December 12, 2012). <https://doi.org/10.21111/at-tadib.v7i2.73>.
- KRAUSE, JONATHAN. "ISLAM AND ANTI-COLONIAL REBELLIONS IN NORTH AND WEST AFRICA, 1914–1918." *The Historical Journal* 64, no. 3 (June 1, 2021): 674–95. <https://doi.org/10.1017/S0018246X20000357>.
- Kuchin, Y.S. "The Joseph Addison's Idea of Religious Tolerance (Based on Materials of Magazine «The Spectator»)." *Belgorod State University Scientific Bulletin. Series: History. Political Science* 46, no. 4 (December 30, 2019): 647–56. <https://doi.org/10.18413/2075-4458-2019-46-4-647-656>.
- Kurdi, Alif Jabal. "Ishlah Dalam Pandangan Ibn Asyur Dan Signifikansinya Dalam Upaya Deradikalisasi (Telaah Penafsiran Q.S al-Hujurat: 9 Dalam Kitab Al-Tahrir Wa Al-Tanwir)." *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 3, no. 2 (June 13, 2019): 129–48. <https://doi.org/10.32495/nun.v3i2.49>.
- Lukashev, Andrey. "FAITH AND INFIDELITY IN THE CONTEXT OF THE NOTION SYSTEM IN THE WORKS BY MAHMUD SHABISTARI." *POLITICS AND RELIGION JOURNAL* 14, no. 1 (March 30, 2020): 73–84. <https://doi.org/10.54561/prj14010731>.
- M. Jamil, Muhammad Faisal Hamdani, Iman Jauhari, M. Jafar, and Dahlan. "MUSLIM SCHOLARS INTERPRETATION OF DISCOURSE RELIGIOUS TOLERANCE VERSES: The Cases of Quraish Shihab, Yusuf Qaradawi, and Khaled Abou El-Fadl in Qur'ān 60: 8-9." *Journal of Namibian Studies: History Politics Culture* 33 (March 10, 2023). <https://doi.org/10.59670/jns.v33i.498>.
- Mattar, P. *Encyclopedia of the Modern Middle East & North Africa: D-K*. 2nd ed. Vol. 4. Encyclopedia of the Modern Middle East & North Africa. Washington: Macmillan Reference USA, 2004. <https://books.google.co.id/books?id=yqgUAQAIAAJ>.
- . *Encyclopedia of the Modern Middle East & North Africa: D-K*. 2nd ed. Vol. 4. Encyclopedia of the Modern Middle East & North Africa. Washington: Macmillan Reference USA, 2004. <https://books.google.co.id/books?id=yqgUAQAIAAJ>.
- Nabil Ach Khoiri, Pamungkas Alvian Bhakti, Sabiq Noor, Ahnaf Gilang Ramadhan. "MAKAR KENABIAN DALAM AL-QUR'AN: TELAAH SURAT AL-ANBIYA' AYAT 57 MENURUT IBNU 'ASHUR." *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 12 (2024). <https://doi.org/10.21274/kontem.2024.12.1.61-84>.
- Nadri, Nadri Taja, Giantomi Muhammad, Ramdan Fawzi, and Labib Elmuna. "The Values of Inclusiveness, Competence, and Tolerance in the

- Exegesis of Surah Al-Hujurat Verse 13." *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 24, no. 01 (August 9, 2024): 48–66. <https://doi.org/10.53828/alburhan.v24i01.l809>.
- Nurany, Alma Livia Dewi, Latifah Nurul Hidayati, Rida Zulaika, Annisa Dwi Mukarromah Hanindraswari, and Muhammad Najib Akbar. "Merajut Kebhinekaan Dalam Pendidikan Beragama Di Tengah Bangsa Pluralitas." *Tsaqofah* 2, no. 2 (2022): 251–65.
- Ramadhan, Ahnaf Gilang. "Makar Kenabian Dalam Al-Qur'an: Telaah Surat Al-Anbiya' Ayat 57 Menurut Ibnu 'Ashur." *Kontemplasi: Jurnal Ilmu-Ushuluddin* 12, no. 1 (August 1, 2024): 61–84. <https://doi.org/10.21274/kontem.2024.12.1.61-84>.
- Rifa'i, Yasri. "Analisis Metodologi Penelitian Kualitatif Dalam Pengumpulan Data Di Penelitian Ilmiah Pada Penyusunan Mini Riset." *Cendekia Inovatif Dan Berbudaya* 1, no. 1 (2023): 31–37. <https://doi.org/10.59996/cendib.v1i1.155>.
- Saihu, Saihu. "Pendidikan Pluralisme Agama: Kajian Tentang Integrasi Budaya Dan Agama Dalam Menyelesaikan Konflik Sosial Kontemporer." *JURNAL INDO-ISLAMIKA* 9, no. 1 (February 26, 2020): 67–90. <https://doi.org/10.15408/idi.v9i1.14828>.
- SCHWEIKER, WILLIAM. "SACRIFICE, INTERPRETATION, AND THE SACRED: THE IMPORT OF GADAMER AND GIRARD FOR RELIGIOUS STUDIES." *Journal of the American Academy of Religion* LV, no. 4 (1987): 791–810. <https://doi.org/10.1093/jaarel/LV.4.791>.
- Sirry, M A, and M Isran. *Pendidikan Dan Radikalisme: Data Dan Teori Memahami Intoleransi Beragama Di Indonesia*. Suka Press, 2023. <https://books.google.co.id/books?id=400F0AEACAAJ>.
- Suryadilaga, Muhammad Alfatih. "Mengajarkan Rasa Toleransi Beragama Pada Anak Usia Dini Dalam Persepektif Hadis." *KINDERGARTEN: Journal of Islamic Early Childhood Education* 4, no. 1 (2021): 110–18.
- Syaerozi, Abdul Muiz. "REINTEPRATASI AYAT 120 SURAT AL BAQARAH DENGAN PENDEKATAN TOLERANSIF" 6 (2016). <https://consensus.app/papers/reintepratasi-ayat-120-surat-al-baqarah-dengan-pendekatan-syaerozi/cal219793c155ccb813c42af05f7cba7/>.
- Wati, Salmiwati. "Urgensi Pendidikan Agama Islam Dalam Pengembangan Nilai-Nilai Multikultural." *Al-Ta Lim Journal* 20, no. 1 (2013): 336–45.
- Winarti, Murdiyah. "Mengembangkan Nilai Nasionalisme, Patriotisme, Dan Toleransi Melalui Enrichment Dalam Pembelajaran Sejarah Tentang Peranan Yogyakarta Selama Revolusi Kemerdekaan." *Historia: Jurnal Pendidik Dan Peneliti Sejarah* 1, no. 1 (October 31, 2017): 13. <https://doi.org/10.17509/historia.v1i1.7004>.
- Zahro, Fatimatuz. "PENDEKATAN TAFSIR MAQASIDY IBN 'ASHUR (Studi Kasus Atas Ayat-Ayat Hifz}u al-'Aql)." *Undergraduate Thesis*, 2018, 1–110.

- Zhukova, Evgeniia Mikhaylovna. "Humanism as the Essence of the Principle of Religious Tolerance (on the Example of the Ideas of L. N. Tolstoy, F. M. Dostoevsky, and N. N. Pirogov)." *Культура и Искусство*, no. 8 (August 2021): 28–41. <https://doi.org/10.7256/2454-0625.2021.8.36146>.
- Zulyadain, Zulyadain. "Penanaman Nilai-Nilai Toleransi Beragama Pada Pembelajaran Pendidikan Agama Islam (PAI)." *Al-Riwayah: Jurnal Kependidikan* 10, no. 1 (April 2, 2018): 123–49. <https://doi.org/10.47945/al-riwayah.v10i1.146>.
- عادل بن عبدالقادر قوته, حافظ, عبدالله محمد. "The Jurisprudential Choices of Imam Muhammad Al-Tahar Ibn Achour in His Interpretation of the Quran 'Liberation and Illumination,'" 2012. <https://consensus.app/papers/the-jurisprudential-choices-of-imam-muhammad-altahar-ibn-%D8%AD%D8%A7%D9%81%D8%B8-%D9%82%D9%88%D8%AA%D9%87/3e749e579cff53929cf6f83afdc04b36/>.

, 2014.