



## Counter-Narrative of Radical Religious Beliefs of Jihadist Groups: A Study of the Kutb Sittah Hadith Books on Tolerance

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**Abstract.** Understanding of tolerance in Islam often varies and becomes a subject of different interpretations. This can create the potential for misunderstanding or misuse of tolerance in everyday practice. The purpose of this article is to analyze the understanding of jihadist groups regarding the relevant hadiths in Kutb Sittah that pertain to the concept of tolerance. This article is qualitative, utilizing content analysis to collect, analyze, and interpret textual data related to the research topic, in this case, the concept of tolerance in hadiths. This article asserts that jihadist groups that adopt radical religious beliefs do not reflect the values of tolerance. In contrast, the hadiths in Kutb Sittah emphasize the principles of tolerance in Islam, including ease, non-compulsion in religious beliefs, and the importance of maintaining good relations with fellow human beings. Therefore, these counter-narratives are relevant in combating radical interpretations that do not align with the values of tolerance, as well as social theories of tolerance that strengthen the importance of understanding and applying the concept of tolerance in an increasingly complex and multicultural society. With a deeper understanding of the true meaning of tolerance in Islam, it is hoped that there will be a stronger foundation for promoting harmony among religious communities, respecting diversity, and avoiding religious conflicts.

**Keyword:** Tolerance, Kutb Sittah hadiths, Radical, Islam

**Abstrak.** Pemahaman tentang toleransi dalam Islam seringkali dapat bervariasi dan menjadi subjek interpretasi yang berbeda. Hal ini dapat menciptakan potensi untuk pemahaman yang salah atau penyalahgunaan konsep toleransi dalam praktik sehari-hari. Tujuan artikel ini untuk menganalisis pemahaman kelompok jihadis terhadap hadis-hadis dalam Kutb Sittah yang relevan dengan konsep toleransi. Artikel ini bersifat kualitatif dengan menggunakan content analysis, yang bertujuan untuk mengumpulkan, menganalisis, dan menginterpretasi data teks yang berkaitan dengan topik artikel, dalam hal ini, konsep toleransi dalam hadis. Artikel ini menegaskan bahwa kelompok jihadis yang mengadopsi paham keagamaan radikal tidak mencerminkan nilai-nilai toleransi, sementara hadis-hadis dalam Kutb Sittah menekankan prinsip-prinsip toleransi dalam Islam, yang mencakup kemudahan, ketidakpaksaan keyakinan

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*agama, dan pentingnya menjaga hubungan baik dengan sesama manusia, sehingga kontra-narasi ini relevan dalam memerangi pemahaman radikal yang tidak sesuai dengan nilai-nilai toleransi, serta teori toleransi dalam ilmu sosial yang memperkuat pentingnya memahami dan menerapkan konsep toleransi dalam konteks masyarakat yang semakin kompleks dan multikultural. Dengan pemahaman yang lebih mendalam tentang makna sebenarnya dari toleransi dalam Islam, diharapkan dapat menjadi landasan yang lebih kuat untuk mempromosikan kerukunan antarumat beragama, menghormati keberagaman, dan menghindari konflik agama.*

**Kata kunci:** *Toleransi, Hadis Kutb Sittah, Radikal, Islam*

## INTRODUCTION

Tolerance is a crucial concept in the context of multicultural and multireligious societies (Maidah et al., 2023; Ziaul et al., 2023). There are various interpretations of religious tolerance, one of which is rooted in the English word "toleration," translated to "tolerance" in Indonesian and referred to as "al-tasamuh" in Arabic (Fadilah et al., 2022). Thus, tolerance can be understood as an attitude or action reflecting the ability to accept differences in religious beliefs, cultures, or perspectives without limiting individual rights or passing judgment based on these differences (Abror, 2020; Sodik, 2020). In an increasingly globalized world, diversity in religion, culture, and beliefs becomes an unavoidable reality (Abdullah, 2020; Hakim, 2019). In such situations, a profound understanding of tolerance, especially in the religious context, becomes crucial.

Tolerance in the context of Islam is often a focal point of debate, with significant insights derived from hadiths (Jati, 2023). Islam, being one of the world's major religions, plays a vital role in shaping the worldview of Muslim communities. Hadiths, representing the words, actions, and approvals of Prophet Muhammad (SAW), play a key role in providing guidance and laws to the Muslim community (Jati, 2023; Nasrulloh et al., 2023; Pomalingo et al., 2021). Therefore, understanding how tolerance is reflected in these hadiths is imperative. Tolerance in the context of Islam involves various aspects, including interfaith relations, treatment of those with different beliefs, and appreciation for diversity within the Muslim community (Idris et al., 2021; Jabouri & Al-Yasiri, 2022).

Understanding of tolerance in Islam can vary and is subject to different interpretations (Hasanah & Abbas, 2023; Yanti & Witro, 2020). These variations can lead to misunderstandings or the misuse of tolerance in daily life. For instance, in 2021, the National Counterterrorism Agency (BNPT) reported the arrest of at least 31 civil servants for involvement in terrorism

networks. Pro-ISIS groups utilized the "tamkin" strategy to infiltrate state institutions, including state-owned enterprises and civil servant agencies. This strategy, also employed by Jamaah Islamiyah (JI) affiliated with Al-Qaeda, involves infiltrating these institutions to influence from within and gain as many benefits as possible without leaving them. Groups like Jamaah Anshorut Daulah (JAD), which is pro-ISIS, tend to declare those who disagree with them as non-believers and refuse to associate with institutions considered "thought" (something obeyed other than Allah). In this strategy, terrorist groups adopt the view that they must fight their "enemies" from within the system (BBC News Indonesia, 2023). Additionally, in 2022, there were cases related to cultural aspects, such as the prohibition of wayang (puppetry), as it was deemed deviating from Islamic teachings and better off destroyed (Aprilia, 2022).

Therefore, based on these cases, it is crucial to carefully and deeply examine the hadiths that depict the tolerance demonstrated by Prophet Muhammad (SAW) to understand the true meaning and context behind Islamic teachings (Fahrudin et al., 2022; Kurnia et al., 2022). With a deeper understanding, better solutions can be found to implement the value of tolerance in everyday life, allowing the Islamic message of peace, understanding, and harmony among various beliefs to be correctly understood and practiced by Muslims. This is essential because there are various interpretations and different understandings of tolerance in Islam. Some consider it as absolute acceptance of other beliefs and cultures, while others have stricter limitations.

Referring to previous studies examining the concept of tolerance in the religious context, efforts have been made to understand how tolerance is reflected in religious teachings, both in Islam, as seen in Islam, research (2020), and in other contexts such as educational curricula, as in the study by Alhashmi, Bakali, & Baroud, (2020), or relation to alienation groups, as in the research by Ardi, Tobing, Agustina, Iswahyudi, & Budiarti, (2021). All of them recognize the importance of tolerance in an increasingly complex and diverse society.

However, the main difference in this article compared to previous research lies in its focus and method. This article focuses more on the understanding of tolerance in hadiths, particularly in the context of the Kutb Sittah hadith books. The Kutb Sittah consists of six collections of hadiths considered essential sources in Islamic teachings. In an effort to uncover the

understanding of tolerance, this article will investigate the hadiths contained in Kutb Sittah related to tolerance and attempt to understand the context, interpretation, and messages within these hadiths. The method used in this article includes hadith text analysis, comparison with historical and social contexts when the hadiths were narrated. Thus, the article aims to analyze the understanding of jihadi groups regarding the relevant hadiths in Kutb Sittah concerning the concept of tolerance. By focusing on primary religious sources like hadiths, the article is expected to provide a more accurate and in-depth insight into the understanding of tolerance in a religious context. This is important for understanding the thought framework of jihadi groups and efforts to prevent radicalization, as well as promoting messages of tolerance and peace in an increasingly complex and diverse society.

This research is qualitative, using content analysis to collect, analyze, and interpret textual data related to the research topic, namely the concept of tolerance in Islamic hadiths. Initially, the researcher gathered data from two types of sources: primary data sources obtained from the authentic six books (Ahsani, 2020) - Sahih Bukhari, Sahih Muslim, Sunan Abi Dawood, Sunan al-Nasa'i, Sunan al-Tirmidhi, and Sunan Ibn Majah. Secondary data sources consisted of supporting literature related to the concept of tolerance in general. After successfully collecting data, the next step was data processing. The collected data were carefully analyzed, including identifying the quality, quantity, and relevance of each hadith related to the concept of tolerance. The following step was to conclude the research findings. In this process, the researcher integrated the results from the data analysis to produce a profound and informative conclusion about the concept of tolerance in hadiths. Subsequently, the researcher compiled the entire research in the form of research results.

Therefore, this article is expected to make a significant contribution to the understanding of tolerance in the context of Islam. With a deeper understanding of the true meaning of tolerance in Islam, it is hoped that there will be a stronger foundation to promote harmony among different religious communities, respect for diversity, and the avoidance of religious conflicts. In other words, this article will be a crucial step in emphasizing the values of tolerance and peace in this increasingly complex society.

## RESULTS AND DISCUSSION

### Tolerance of Prophet Muhammad SAW

The concept of tolerance fundamentally refers to the ability of individuals or society to respect, acknowledge, and appreciate differences, especially in terms of beliefs, cultures, and perspectives (Batula et al., 2023; Verkuyten et al., 2020). Tolerance is crucial for maintaining harmony and peace in a diverse society, where individuals with different backgrounds and beliefs can coexist without conflict or discrimination. Thus, tolerance includes recognizing human rights, including freedom of religion and belief (Annisa, 2023; Eshpulotovich, 2020). Therefore, Islam teaches its followers to uphold tolerance to preserve diversity and promote peace. It is inappropriate to accuse Islam of extremism and radicalism, especially by asserting that the Quran and Prophet Muhammad are the core of all terrorist actions (Islam, 2020).

In inventorying hadiths, adhering to clear and consistent standards is essential. Without inventorying solid standards, the risk of randomly selecting hadiths may arise, leading to a less comprehensive understanding. For example, in the context of hadiths discussing tolerance in Islam in this article, there is an emphasis on Islam as an easy religion (يُسْرًا), a prohibition of extremism in religion (لَنْ يُضَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ), the importance of unity and spreading good news (فَسَدِّدُوا وَقَارِبُوا وَأَنْبِئُوا), as well as encouragement to make things easy for fellow Muslims (يَسِّرُوا) and assist each other (اسْتَعِينُوا) in fulfilling religious duties – all illustrating principles of tolerance in Islam. Additionally, examples of other hadiths reflecting Prophet Muhammad's tolerance towards diversity and differences in beliefs and cultures are also relevant.

Debates among scholars about tolerance have emerged, with topics often highlighted in the history of Islamic thought. One example is the debate between Ibn Taymiyyah and Ibn Arabi. Ibn Taymiyyah, a conservative scholar, argued for limiting tolerance towards non-Muslims, especially in worship and aspects related to faith (Porter, 2003). On the other hand, Ibn Arabi, a renowned Sufi, viewed tolerance as a core principle in Islam and advocated accepting religious differences to deepen understanding of God (Yunus & Ngimadudin, 2020). This debate reflects the diversity of

approaches in Islam regarding tolerance and understanding the relationship between religious beliefs and cultural and religious diversity.

Prophet Muhammad said, "Indeed, this religion is easy, and no one will burden himself with religion except that it will overpower him. So seek what is appropriate, come close to it as much as possible, receive glad tidings (rewards), and do not make things difficult. Strengthen yourself by performing acts of worship in the morning, evening, and at the night's end."

أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَيَسِّرُوا وَاسْتَعِينُوا بِالْعَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ

(Nasai - 5034)(Rahman & An-Nasa'i, 2007)

This hadith contains essential teachings about the concept of tolerance in Islam. In this hadith, Rasulullah SAW taught the principles of tolerance that must be adhered to by Muslims. First, Rasulullah SAW said that Islam is an easy religion (يُسْرٌ). This emphasizes that Islam is a religion that does not burden its followers with heavy or complex rules. This reflects tolerance towards individual abilities and conditions in carrying out religious teachings. Then Rasulullah SAW explained that no one tries hard or is stubborn in the religion of Islam (لَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ). This shows the importance of not imposing one's religious views or beliefs on others. This is the principle of tolerance towards differences in religious beliefs and approaches. Rasulullah SAW also gave advice to draw closer to each other ( فَسَدِّدُوا وَقَارِبُوا ) and give good news (أَبْشِرُوا). This shows the importance of cooperation, unity, and peace in society.

Tolerance in this context means improving good relations between individuals and groups with different beliefs or cultures. Apart from that, Rasulullah SAW encouraged Muslims to make things easier (يَسِّرُوا) and help each other (اسْتَعِينُوا) in carrying out religious duties. This shows the importance of tolerance in assisting and supporting fellow Muslims, especially in religious matters. Finally, Rasulullah SAW recommended using the morning and evening ( الْعَدْوَةِ وَالرَّوْحَةِ ) and the times in between to perform

worship and get closer to Allah. This shows that tolerance also means providing time and space for individuals to worship according to their respective beliefs. Overall, this hadith teaches that Islam encourages its followers to live in harmony, respect each other, and help each other. This is an important concept of tolerance in Islam, indicating the importance of respecting differences and maintaining peace in society.

So tolerance does not mean for itself because the Prophet Muhammad SAW was sent to provide convenience, not for his presence. Similarly, Abdullah bin 'Amr narrated that Rasulullah SAW said, 'Those who are merciful will receive mercy from Ar-Rahman (Allah, the Most Merciful). Be merciful on earth, and you will receive mercy from the One above the sky. Rahim (kinship relations) is named after the nature of Ar-Rahman, so whoever brings together family relations, Allah will bring them together. Whoever breaks family relations, Allah will sever them:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي قَابُوسَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ  
مَنْ فِي السَّمَاءِ الرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ قَالَ أَبُو  
عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

(Tirmidhi- Hadith 1924)(Mohammad & At-Tirmidhi, 2007)

The hadith emphasizes the importance of compassion, kindness, and maintaining family ties in Islam. In this hadith, Prophet Muhammad SAW teaches that those who show compassion and maintain good relations with fellow human beings will receive mercy from Allah, represented in Islam by the attribute of Ar-Rahman (The Most Merciful). This hadith reflects the Prophet's teachings on behaving well and showing empathy towards others. It is crucial to note that in this hadith, Prophet Muhammad SAW associates compassion and familial ties among humans with their relationship with Allah. He teaches that displaying understanding and maintaining good relations with fellow human beings reflects one's relationship with Allah. In other words, the kindness shown to others shows an individual's love and obedience to Allah. This underscores the importance of social ethics in Islam.

The message derived from this hadith is that tolerance, compassion, and maintaining family ties are highly valued principles in Islam. Societies that

adhere to these principles are expected to create an environment filled with peace, harmony, and solidarity (Azhari et al., 2022; Suradi et al., 2020). This hadith can be used in tolerance studies as a concrete example of how Prophet Muhammad SAW encourages a tolerant and compassionate attitude towards fellow human beings, regardless of their background, religion, or ethnicity.

Furthermore, the Prophet exemplified a tolerant attitude, as illustrated in the hadith recounting his interaction with Aisyah. Aisyah narrates that Prophet Muhammad SAW was sitting when they heard a commotion and children's voices. The Prophet stood up, and it turned out a woman from Abyssinia cried while children played around her. Prophet Muhammad SAW said, "Aisyah, come and see." Aisyah approached and placed her head on the Prophet's shoulder, continuing to observe the woman from the Prophet's shoulder to the top of her head. The Prophet asked, "Are you satisfied?" Aisyah replied, 'No,' as she wanted to know her position in the Prophet's heart. When Umar arrived, she immediately stood up, and people moved away from him. Prophet Muhammad SAW said, "I see the devils among humans and jinn fleeing from Umar.

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فَسَمِعْنَا لَعَطًا وَصَوْتَ صَبِيَّانِ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَبَشِيَّةٌ تَزْفِرُ وَالصَّبِيَّانُ حَوْلَهَا فَقَالَ يَا عَائِشَةُ تَعَالَى فَاَنْظُرِي فَبَدَأْتُ فَوَضَعْتُ لِحْيَتِي عَلَى مَنْكِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلْتُ أَنْظُرُ إِلَيْهَا مَا بَيْنَ الْمَنْكِبِ إِلَى رَأْسِهِ فَقَالَ لِي أَمَا شَبِعْتِ أَمَا شَبِعْتِ قَالَتْ فَجَعَلْتُ أَقُولُ لَا لِأَنْظُرُ مَنْزِلَتِي عِنْدَهُ إِذْ طَلَعَ عُمَرُ قَالَتْ فَارْفَضَ النَّاسُ عَنْهَا قَالَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَنْظُرُ إِلَى شَيَاطِينِ الْإِنْسِ وَالْجِنِّ قَدْ فَرُّوا مِنِّي عُمَرُ. (رواه الترمذي)

(Tirmidhi- Hadith 3691)(Mohammad & At-Tirmidhi, 2007)

This hadith reflects the tolerant attitude and profound understanding possessed by Prophet Muhammad SAW. When he heard commotion and saw a slave girl from Abyssinia playing and dancing, he not only allowed it but also invited Aisyah to witness it. This attitude demonstrates tolerance towards different cultures and forms of entertainment, distinct from the Arab culture of that time. Furthermore, when Umar arrived and people in the vicinity panicked and fled, Prophet Muhammad SAW provided a surprising explanation. He stated that he had seen devils of both human and jinn types

fleeing from Umar. This illustrates a deep understanding of human diversity and differing beliefs.

From this hadith, it can be concluded that Prophet Muhammad SAW was a highly tolerant figure regarding cultural differences, entertainment, and beliefs. He not only accepted diversity but also understood it well. This serves as a valuable lesson on the importance of tolerance, appreciation for diversity, and understanding of the cultures and beliefs of others. Prophet Muhammad SAW's tolerant stance in this hadith is a highly relevant example in the context of today's multicultural and multireligious societies.

### **Building Tolerance Exemplified by Prophet Muhammad SAW**

The Prophet Muhammad SAW is an exemplary role model for Muslims daily. One crucial aspect taught by the Prophet is tolerance towards fellow Muslims. Abdullah bin Umar narrated that the Prophet Muhammad SAW said, "A Muslim is a brother to another Muslim; he should not wrong or surrender him to his enemy. Whoever fulfills the needs of his brother, Allah will meet his needs; and whoever relieves a Muslim from distress, Allah will relieve him from pain on the Day of Judgment. Whoever covers the faults of a Muslim, Allah will cover his spots on the Day of Judgment.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

(Bukhari - 2442)(Khan, 1997)

This hadith from Sahih Bukhari illustrates the principle of constructive tolerance taught by Prophet Muhammad SAW. In this hadith, Prophet Muhammad SAW states that a Muslim is a brother to another Muslim. Within this relationship are several essential teachings on how a Muslim should behave towards fellow Muslims. Firstly, Prophet Muhammad SAW teaches that a Muslim should not wrong or harm fellow Muslims. This reflects Islam's fundamental principles of justice and respect for individual rights. In this context, constructive tolerance means avoiding harm to others, striving to protect their rights, and providing protection against injustice.

Secondly, Prophet Muhammad SAW teaches the importance of assisting fellow Muslims with their needs. When a Muslim needs help or support, fellow Muslims should be ready to assist. This reflects an attitude of empathy and concern for others, which is a crucial aspect of constructive tolerance.

Furthermore, Prophet Muhammad SAW also emphasizes avoiding behaviors that can harm fellow Muslims. When a Muslim alleviates the burden or suffering of another Muslim, Allah will also help their suffering in the afterlife. This illustrates the concept of positive karma in Islam: Allah will reward and prepay our good actions towards others. Lastly, this hadith teaches about the importance of preserving the privacy and dignity of fellow Muslims. If a Muslim protects the privacy or faults of another Muslim, Allah will also protect their privacy and faults on the Day of Judgment.

This hadith illustrates how Prophet Muhammad SAW encourages constructive tolerance within the Muslim community. This tolerance includes protecting individual rights, support in times of need, avoiding harmful actions, and preserving the dignity of fellow Muslims. These principles serve as a foundation for creating a society that respects and empathizes with one another, in line with the teachings of Islam on tolerance and solidarity.

In addition, one example of the teachings of tolerance conveyed by Prophet Muhammad SAW can be found in the Quran, in Surah Al-A'raf, verse 199:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Surah Al-A'raf (7:199) provides crucial guidance on constructive tolerance in Islam. In this verse, Allah commands His people to adopt an attitude of tolerance and goodness in their interactions with others. A more in-depth analysis of the constructive tolerance exemplified by Prophet Muhammad SAW can be outlined as follows:

Prophet Muhammad SAW is the ultimate role model in demonstrating constructive tolerance. One of the most striking examples is the Conquest of Mecca when Prophet Muhammad SAW and his companions entered the city after years of persecution. Instead of seeking revenge or punishing the opponents, Prophet Muhammad SAW forgave them, displaying extraordinary magnanimity. This is a real-life example of the concept of ( خُذِ الْعَفْوَ ) (accept forgiveness) mentioned in the verse. Furthermore, Prophet Muhammad SAW

consistently encouraged his followers to promote goodness and avoid evil ( *أُمِرَ بِالْعُرْفِ* ). He taught his followers high moral and ethical principles and educated them on the importance of behaving well in all aspects of life. This includes acting justly, sharing, empathizing, and respecting the rights of individuals and other groups. About ( *أَعْرِضْ عَنِ الْجَاهِلِينَ* ) (turn away from the ignorant), Prophet Muhammad SAW also demonstrated tolerance in interacting with people who might not understand Islam or have misconceptions about it. He took an educational approach rather than confrontation, seeking to educate and explain gently rather than demeaning or opposing. Thus, Prophet Muhammad SAW set an example of constructive tolerance through wise, patient, and generous ways. He showed that in the face of conflict or differences, a better approach is to forgive, strive to promote goodness, and communicate gently. These principles guide the Muslim community in interacting with diverse individuals and groups, creating a solid foundation for peace, harmony, and cooperation.

There is also a relevant hadith from Sahih Muslim that illustrates the concept of constructive tolerance taught by Prophet Muhammad SAW: Abdullah bin Umar (may Allah be pleased with them) narrated that Umar bin Khattab once expelled the Jews and Christians from the land of Hijaz. When Prophet Muhammad SAW conquered Khaibar, he wanted to remove the Jews from there. They proposed a deal to Prophet Muhammad SAW, offering to stay and work in the land, giving half of the harvest to the Muslim community. Prophet Muhammad SAW agreed to the deal. Later, when Umar became the caliph, he expelled them to the regions of Tayma and Arijah:

و حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ وَاللَّفْظُ لِابْنِ رَافِعٍ قَالَا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا ظَهَرَ عَلَى خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا وَكَانَتْ الْأَرْضُ حِينَ ظَهَرَ عَلَيْهَا لِلَّهِ وَلِرَسُولِهِ وَلِلْمُسْلِمِينَ فَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا فَسَأَلَتْ الْيَهُودُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقَرَّهُمْ بِهَا عَلَى أَنْ يَكْفُوا عَمَلَهَا وَلَهُمْ نِصْفُ الثَّمَرِ

فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُقْرَكُم بِهَا عَلَى ذَلِكَ مَا شِدْنَا فَقَرُّوا بِهَا حَتَّى أَجْلَاهُمْ  
عُمَرَ إِلَى تَيْمَاءَ وَأَرِيحَاءَ

(Muslim-2899)(Al-Hajjaj, 2007)

This hadith depicts a situation involving the relationship between Muslims and non-Muslims, specifically in the case of the expulsion of the Jewish tribe from Khaybar. An in-depth analysis of this hadith reveals several crucial aspects related to tolerance in Islam. First, Prophet Muhammad SAW demonstrates an open-minded attitude and willingness to dialogue with the Jewish tribe. When the Jews requested permission to remain in Khaybar and continue their agricultural work, Prophet Muhammad SAW did not outright reject their request. This reflects the importance of communication and seeking peaceful solutions in handling conflicts or differences between different groups.

Second, Prophet Muhammad SAW shows flexibility in resolving conflicts. He accepts the Jewish tribe's request to stay because they share the farming proceeds. This emphasizes the principle of constructive tolerance, where various groups can coexist in mutually beneficial ways as long as they respect the agreements. Third, Prophet Muhammad SAW's actions highlight the importance of maintaining commitments and agreements that have been made. When the Jewish tribe agreed to the conditions, Prophet Muhammad SAW and the Muslims allowed them to stay in Khaybar. This indicates that in constructive tolerance, it is crucial to adhere to agreements and not violate the trust that has been given. In the overall context of this hadith, Prophet Muhammad SAW teaches the importance of tolerance, which means respecting differences, seeking peaceful solutions to conflicts, providing opportunities for all parties to coexist, and maintaining commitment to agreements. This is a real example of how Islam encourages constructive tolerance in the relationship between Muslims and non-Muslims, as well as in addressing differences within society.

Therefore, the findings of this study indicate that the attitude of tolerance exemplified by Prophet Muhammad SAW has positive implications for building harmonious relationships among human beings. This attitude fosters peace, understanding, and brotherhood in society. Hence, tolerance in Islam is not just a value but a fundamental principle crucial in everyday life.

Following the example of Prophet Muhammad, SAW, practicing tolerance can contribute to building a more harmonious and compassionate society.

This article demonstrates that Prophet Muhammad SAW is a perfect role model in practicing tolerance in everyday life. Based on the radical religious ideology adopted by jihadist groups, it does not reflect the actual teachings of Islam. As Prophet Muhammad SAW taught, it emphasizes tolerance, respect for diversity, and kindness towards fellow human beings. The attitude of tolerance shown by Prophet Muhammad SAW and the principles contained in the hadiths of Kutb Sittah are concrete examples of how Islam promotes tolerance and compassion towards all, regardless of their background, religion, or ethnicity. As a result, this counter-narrative emphasizes the importance of understanding and applying the actual teachings of Islam in combating radical religious ideologies that do not align with the high values of tolerance in this religion. One theory associated with this article is social science's tolerance theory. This theory states that tolerance is the ability to accept and respect differences between individuals or groups without restricting their rights or judging them based on these differences (Hjerm et al., 2020; Rose & Johnson, 2020; Verkuyten et al., 2023). In this context, the attitude of tolerance exemplified by Prophet Muhammad SAW is a concrete implementation of the principles of tolerance in social science. He not only accepted differences among fellow Muslims but was also actively involved in helping, supporting, and providing opportunities for them to improve themselves.

It is evident that Islamic teachings, as explained in the hadiths from the Kutb Sittah, strongly emphasize the principles of tolerance. Hadiths reflecting the teachings of Prophet Muhammad SAW show that Islam is an easy religion, not burdening its followers with heavy rules. This indicates that Islam is designed to ease and treat individuals with understanding. The hadiths in Kutb Sittah also emphasize the importance of not imposing religious views or beliefs on others. This principle reflects tolerance towards differences in beliefs and approaches to religion. Prophet Muhammad SAW also advocated unity, cooperation, and peace in society, essential elements in creating a tolerant and harmonious environment. Tolerance in Islam includes compassion, kindness, and maintaining ties with others. Hadiths emphasizing the importance of showing compassion and maintaining good relationships with fellow human beings reflect the social values highly esteemed in Islam. In this context, tolerance means promoting positive relationships between

individuals and groups with different beliefs or cultures. Moreover, Prophet Muhammad SAW demonstrated a tolerant attitude through his actions and personal interactions, as seen in the hadith describing him with a Habashi slave girl playing and dancing. His tolerance towards different cultures and entertainment indicates that Islam encourages respect for cultural diversity.

This can be related to the concept of *maqasid al-shariah* in Islam. *Maqasid al-shariah* emphasizes Islamic law's main goals, which include preserving well-being and justice in society (Ali, 2023; Rose & Johnson, 2020; Tahir et al., 2021). One of the main goals of *maqasid al-shariah* is to preserve religion (*din*), involving maintaining good relationships among Muslims. The attitude of tolerance exemplified by Prophet Muhammad SAW is one way to achieve this goal because tolerance helps build harmonious relationships in the Muslim community. Additionally, it has practical implications in today's multicultural and multireligious society. Through understanding and implementing the tolerance attitude shown by Prophet Muhammad SAW, the Muslim community can positively build harmonious relationships with people of other faiths. Thus, the tolerance attitude demonstrated by Prophet Muhammad SAW holds significant value in building cooperative relationships in the Muslim community. The Muslim community can promote peace, mutual understanding, and harmony among people of different religions in an increasingly complex and multicultural society through the correct version and implementation of tolerance.

## CONCLUSION

This article emphasizes that jihadist groups adopting radical religious ideologies do not reflect the values of tolerance. The hadiths in *Kutb Sittah* emphasize the principles of tolerance in Islam, including ease, non-coercion of religious beliefs, and the importance of maintaining good relationships with fellow human beings. Thus, the counter-narrative presented in this article is highly relevant in combating radical interpretations that do not align with the values of tolerance. Additionally, the social science theory of tolerance, reinforcing the importance of understanding and applying the concept of tolerance in an increasingly complex and multicultural society, adds depth to the narrative. The main challenge in writing this article is that, despite the results indicating that actual Islamic teachings, as found in these hadiths, emphasize the values of tolerance, appreciation for diversity, and

kindness, jihadist groups tend to interpret them with a radical bias that aligns with their agenda. Therefore, it is recommended to develop a better understanding of how to practice tolerance in everyday life and how the Muslim community can play a positive role as an agent of positive change in building harmonious relationships with people of other faiths. Thus, the article provides valuable insights into how faithful Islam encourages tolerance and can serve as a crucial foundation in building harmony and peaceful coexistence among people of different religions.

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