

Qur'anic Verbalization On The Issue Of Religious Freedom In Indonesia

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ABSTRACT

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This article aims to understand the verses on religious freedom using method of Verbalization of the Qur'an, which was coined by Muhammad Alwi HS, in the Indonesian context. Based on its initial form and identity, Verbalization of the Qur'an is a method that has a strong foundation in providing an understanding of the Al-Qur'an in a different space and context from the time of revelation, including in Indonesia. As for the verse - The verse studied in this article is QS. Al-Baqarah [2]: 256, Q S. Ali Imran [3]: 64, QS. Al-Qashash [28]: 56, QS. Yunus [10]: 99. The result that is found in this article is that all of these verses prohibit the imposition of coercion on other people to follow a certain religion. Faith is the right of everyone who is blessed by God, as Allah does not make all believers or unbelievers, but allows everyone to choose the faith (religion) they want. In the context of Indonesia, the verbalization of the verses of religious freedom can be found in the form of a national and state constitution, namely based on the 1945 Constitution in article 28E paragraph (1), the 1945 Constitution in article 29 paragraph (2), the first principle of Pancasila "God Almighty", Law no. 39/1999 on Human Rights (HAM), and article 28I of the 1945 Constitution concerning the ratification of the International Covenant on Civil and Political Rights.

Keywords: Verbalization of the Al-Qur'an, Oral Al-Qur'an, Religious Freedom, Indonesia.

Introduction

In a nation-state, including Indonesia, it becomes inevitable when there are followers of various religions. Indonesia itself has five official religions recognized by the State, namely Islam, Christianity, Hinduism, Buddhism, and Confucianism.¹ In the Indonesian context, the existence of religious diversity also has historical value, wherein the struggle to seize the independence of the Indonesian nation from the hands of the colonizers, it is not only fought for by one religious community but also cooperation between adherents of other religions.² The fact of religious diversity demands the guarantee of freedom of religion within a country, namely so that the country does not become divided. The relationship between one religion and other religions needs to be put forward so that the integrity of the country as an ancestral heritage remains intact.³ The guarantee of freedom of religion is also important so that conflicts do not occur because one religious group considers other religious groups to have problems in having faith, deviating, and even being heretical.⁴

According to Ali Ihsan Fauzi, in the Indonesian context, the formulation of Law Article 29 paragraph 2, "The state guarantees the freedom of each citizen to embrace his or her religion and to worship according to his religion and belief" becomes the legal basis for allowing Indonesian citizens to choose their religion according to his beliefs and there is no compulsion.⁵ This means, through this article, the freedom to embrace any religion has been legally constitutional. Sayyid Ahmad Tanthawi, a great Egyptian scholar who was once Sheikh Al-Azhar, stated that freedom of religion is something that is highly respected in Islam. That is because being forced to religion is not considered valid.⁶ Furthermore, The Universal Human Rights document which was approved by the United Nations includes religious freedom as an important thing that must be upheld by all people in the world. The human rights document has even become an international Magna Carta (international

¹ These five religions are based on Undang-undang Nomor 1/PNPS/Tahun 1965 tentang Pencegahan Penyalahgunaan dan/atau Penodaan Agama.

² See Lufaei, "Rekonstruksi Jargon Formalisasi Syariat: Upaya Menjaga Persatuan dalam Bingkai Keberagaman", in the journal *Al-Araf*, vol. Xiv, no. 1, January June 2017, p. 87. And see Muhammad NAEFI, "Future Challenge of the Freedom of Religion Act: Comparing Indonesia and Malaysia", in the journal *Semarang State University Undergraduate LAW & Society*, vol. 1, no. 2, 2021, p. 126.

³ Adam Muhsi, *Teologi Konstitusi: Hukum Hak Asasi Manusia dan Kebebasan Beragama*, (Yogyakarta: LKiS Pelangi Aksara, 2015), p. 76.

⁴ Buddy Munawar Rahman, *Membela Kebebasan Beragama*, (Jakarta: PUSAD Paramadina, 2015), p. Xxxvi.

⁵ Buddy Munawar Rahman, *Membela Kebebasan Beragama*, p. Xii

⁶ This statement was quoted by Nadirsyah Hosen in the book *Tafsir Al-Qur'an on Medsos*. See: Nadirsyah Hosen, *Tafsir Al-Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci Pada Era Digital*, (Yogyakarta: Benteng Pustaka, 2019), p. 94

agreement).⁷ Apart from that, the Ministry of Religion (now the Ministry of Religion of the Republic of Indonesia) also emphasized that religious freedom is an honor for humans and God. That is because humans have been given a mind that can determine what is good and what is right. It is an honor for God because he is the Supreme Lord who cannot be intervened by His will by anyone.

However, it is quite unfortunate that religious freedom which is supported by the leaders and also affirmed by the constitutional foundation is not in line with the facts on the ground. In the investigation of the National Counterterrorism Agency (BNPT), acts of violence that occurred in Indonesia, such as the Bali Bombing I (2002), Bali Bombing II (2005), Bomb JW Marriot and Ritz Carlton (2009), Bomb Poso Police Headquarters (2013), Bom Sarinah (2016) and Bom Kampung Melayu (2017 and the Islamic State of Iraq and Syria (ISIS) are all rooted in disagreement with religious diversity and for rejection of the nation's ideological model.⁸ A series of facts above certainly threaten the integrity of a pluralistic nation. Besides, the Religious Harmony Index (KUB) in 2018-2019 also noted that there were still many areas that were below the national average in terms of Religious Harmony in Indonesia.⁹ Besides, also cited research data Alvara Institute (2017) which states that intolerance based on religious freedom disagreement Young children 29.5%, agree with Islamic countries by 23.5% and agreed with the caliphate of 23.5%.¹⁰

According to Bassam Tibbi, acts of terrorism that occur in Indonesia, even in the world, often base their behavior on religion, namely the source of religion, one of which is the Al-Qur'an.¹¹ Religion is interpreted at will to then legalize acts of disapproval of religious freedom and the diversity of religious ideas. This is where the Al-Qur'an scholars need to correct and inspire Islamic ideas about religious freedom. Covering the general meaning of religious freedom, freedom of religion in Islamic sources, especially the Al-Qur'an, all of which need to be presented to portray a complete picture of the essence of religious freedom that is comprehensive. Therefore, this article will discuss one of the quite controversial

⁷ Majelis Umum PBB “Deklarasi Universal Hak-Hak Asasi Manusia”, pada tanggal 10 Desember 1984 Melalui Resolusi 217 A (III). Dokumen dapat didownload melalui: www.konasham.co.id. And see Manotar Tampobolon and Norazlina Abdul Aziz, “Violating Christian Minority Freedom of Religion in Indonesia”, in *The International Journal of Religion and Spirituality in Society*, vol. 11, no. 1, 2021, p. 235.

⁸ This narrative as expressed by Victor Muhammad and Sita Hidriyah by quoting the BNPT website, see Victor Muhammad dan Sita Hidriyah, *Kerja Sama Internasional Melawan Terorisme*, (Jakarta: Yayasan Obor Indonesia, 2019), p. 67

⁹ See the results of the 2018 and 2019 Religious Harmony Index, can be downloaded via the official website of Badan Penelitian dan Pengembangan Kementerian Agama RI: balitbangdiklat.kemenag.or.id.

¹⁰ See Alvara Institut (2017) in alvarainstitut.or.id.

¹¹ Bassam Tibbi, *Islam dan Islamisme*, (Bandung: Mizan, 2016), p. 28.

religious issues, namely the verses on religious freedom. To achieve the interpretation of these verses, this article will use method of Verbalization of the Qur'an. Method of Verbalization of the Qur'an, which was initiated by Muhammad Alwi HS, one of the authors of this article, can be understood as an attempt to re-convey the contents or message of the Al-Qur'an in today's context by using the oral discourse of the Al-Qur'an, which becomes the initial form and identity of the Al-Qur'an when it was delivered from the Prophet Muhammad SAW to the Arab community.¹² By using the Verbalization of the Al-Qur'an, this article will prove that Islam, in this case, the Al-Qur'an, highly values religious freedom.

Method of Verbalization of the Qur'an

As briefly it has been explained in the introduction that method of Verbalization is an attempt to re-convey the content or message of the Al-Qur'an in today's context by using the oral discourse of the Al-Qur'an, which becomes the initial form and identity of the Al-Qur'an when it is delivered from Prophet Muhammad SAW to the Arab community. From this, there are two main arguments regarding this method, namely in theology and historical facts. Theologically, this method of Verbalization of the Qur'an is based on the understanding and belief of Muslims (from any group) that the Al-Qur'an is *Kalamullah*. The word Kalam in the Arabic dictionary is interpreted as an expression that is formed from a sound that has a perfect function.¹³ From the name, *Al-Qur'an*, there are three root words: *qaranah* (collect), *qarinah* (sign), *qara'ah* (collect; read),¹⁴ that all three contain the same meaning, namely collecting. M. Quraish Shihab said that compiling becomes the root meaning of reading, conveying, and so on.¹⁵ From this, it can be concluded that from the root word, the Al-Qur'an contains the meaning of being recited, which does not necessarily require writing. Manna Al-Qattan, for example, defines the Al-Qur'an by departing from the origin of the word, namely *qara'ah*, which he then understands as letters or words strung together to become an expression.¹⁶

Furthermore, the Al-Qur'an itself calls its identity an oral revelation, for example, the Al-Qur'an is referred to as *Kalamullah* heard (QS. Al-Taubah: 6), Al-Qur'an as *Kalamullah*

¹² Muhammad Alwi HS, "Verbalisasi Al-Qur'an dan Nilai Pancasila: Legitimasi Surah Al-Maidah/5: 49", dalam *Jurnal Suhuf*, vol. 12, no. 2, 2019, p. 330. See to Muhammad Alwi HS, "Diskursus Kelisanan Al-Qur'an: Membuka Ruang Baru", dalam *Journal of Islamic Studies and Humanities*, vol. 4, no. 2, 2020. Muhammad Alwi HS, "Relasi Kelisanan Al-Qur'an dan Pancasila dalam Upaya Menjaga dan Mengembangkan Identitas Islam Indonesia", dalam *International Journal Ihya Ulum Al-Din*, vol. 21, no. 1, 2020.

¹³ Ibn Manzur, *Lisān al-'Arab*. (Beirut: Dār Ṣādir, tt), p. 523

¹⁴ Jalāl Al-Dīn Al-Suyūṭī, *Al-Itqān fī 'Ulūm Al-Qur'an*, (Beirut: Muasasah Arl-Risālah, 2007), p. 16-17.

¹⁵ M. Quraish Shihab, *Membumikan Al-Qur'an*, (Bandung: Mizan, 1995), p. 167

¹⁶ Manna Al-Qattan, *Pengantar Studi Ilmu Al-Qur'an*. terj. Anunur Rafiq El-Mazni (Jakarta: Pustaka Al-Kautsar, 2005), p. 16

read by an illiterate Apostle (QS. Al-Jumu'ah: 2), and so on. In the hadith, the revelation of Al-Qur'an as a phenomenon of an oral text has been seen since the process of the first revelation in Hira. In another hadith, it is explained that one of the processes of revelation is when an Angel (Jibril) turns himself into a human and then speaks to the Prophet Muhammad. The phenomenon that the Al-Qur'an was presented orally can also be found of natural facts about the historicity of the Al-Qur'an itself, which of the Prophet Muhammad to the Arabs. At the same time the Muslims, until now, believed that the Al-Qur'an today is Kalamullah that mutawatir: transmitted by people who are reliable, from oral to becoming a *mushaf*. Gregor Schoeler said that in the process of transmission, to be Manuscripts 'Usmani, the writing of the Al-Qur'an is constantly confirmed by oral transmission.¹⁷ This can also be confirmed by the history of oral tradition¹⁸ and the transmission of knowledge¹⁹ the Arabs of that time were carried out orally.

If so, then it can be understood that the Al-Qur'an which is currently in the form of *mushaf* is an oral text, in other words, the Al-Qur'an in written form contains oral characteristics, both in the editorial and in the understanding of the verse.²⁰ Focusing on understanding, understanding that departs from oral will automatically involve the context of the speaker and the interlocutor. This is because of the speech event, the speaker and the interlocutor are in the same context.²¹ Jan Vansina considers that the same context makes the oral as a testimony.²² In this case, the narrative of revelation is inseparable from the context attached to it, so that the event of the speech becomes a testimony at the time of revelation where each verse is tied to the context of the speech. From here, it can be an understanding that the use of verbalization of the Qur'an is to use components of orality of the Al-Qur'an, the speaker, the opponent speech, speech text, and speech context, which were then applied

¹⁷ See Gregor Schoeler, *The Genesis of Literature in Islam From the Aural to the Read*, terj. Shawkat M. Toorawa, (Edinburgh: Edinburgh University Press, 2009), p. 36-37.

¹⁸ See Michael Zwettler, *The Oral Tradition of Classical Arabic Poetry*, (Columbus: Ohio State University Press, 1987).

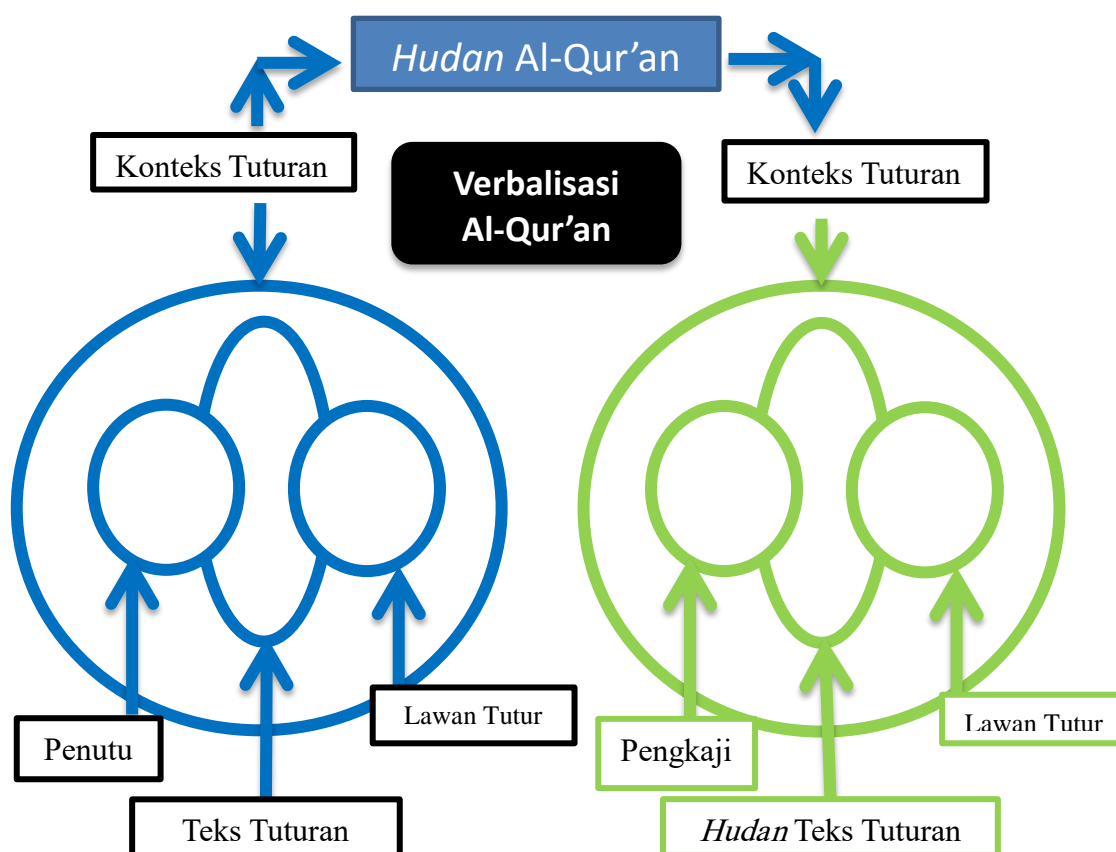
¹⁹ Schoeler with various pre and Islamic data accompanied by the arguments he built has proven that the transmission of knowledge before and during the early Islamic period was oral transmission. Gregor Schoeler, *The Oral and The Writtern in Early Islam*, trans. Uwe Vagelpohl (New York: Routledge, 2006), p. 28-61. Arab historians, such as Philip K. Hitti, share this view. See Philip K. Hitti. Lihat Philip K. Hitti, *History of The Arabs: From the Earliest Timer to the Present*, terj. R. Cecep Lukman Yasin dan Dedi Slamet Riyadi (Jakarta: Serambi Ilmu Semesta, 2006), p. 114-115

²⁰ Muh. Alwi HS, "Kelisanan Al-Qur'an dan Karakteristik Pemahamannya (Kajian QS. Al-Kafirun)", *Thesis* UIN Sunan Kalijaga Yogyakarta, 2020.

²¹ Walter J. Ong, *Kelisanan dan Keaksaraan*, terj. Rika Iffati, (Yogyakarta: Gading Publishing, 2013), p. 151.

²² Jan Vansina, *Tradisi Lisan sebagai Sejarah*, terj. Astrid Reza, dkk, (Yogyakarta: Ombak, 2014), p. 101.

by the reviewers in their respective contexts. **Prophet Muhammad as speaker, Arabic Society as the opponent of speech, Al-Qur'an as speech text, and Arabic as the context of the speech.** Thus, the rarity of this method is the first to present verse of the Al-Qur'an as a speech text. Second, to understand the context of the narrative process by speakers and interlocutors on a micro level which is then continued in the macro context. Third, analyzing the important terms in the verse, if necessary then analyzing the meaning of texts other than the Al-Qur'an such as classical dictionaries, hadiths, or poetry. Fourth, capture the message Al-Qur'an then delivered and adapt to the context of the interpreter or the reviewer.²³ Look at the method of Verbalization of the Qur'an:



Freedom of Religion in the Traditional Interpretation

Before presenting the understanding of religious freedom in the Al-Qur'an using the method of Verbalization of the Qur'an, various interpretations of it are first mentioned. This is

²³ The explanation of this method is an improvement as well as a refinement of the previous writer's writings, in Muhammad Alwi HS, "Verbalisasi Al-Qur'an dan Nilai Pancasila: Legitimasi Surah Al-Maidah/5: 49", dalam Jurnal *Suhuf*, vol. 12, no. 2, 2019. In principle, the explanation in it is the same, only in this article the author seeks to make it easier for the method to work.

to provide an understanding that the interpretation of the verse on religious freedom is not final, but continues to develop and adapt in its respective contexts. Furthermore, there are several verses referred to in this article, which pertain to religious freedom, namely QS. Al-Baqarah [2]: 256, Q S. Āli 'Imrān [3]: 64, QS. Al-Qashash [28]: 56, QS. Yunus [10]: 99. The editorial of the various verses is as follows:

QS. Al-Baqarah [2]: 256

لا إكراه في الدين قد تبين الرشد من الغي فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم

QS. Āli 'Imrān [3]: 64

قل يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به شيئا ولا يتخذ بعضنا بعضا أربابا من دون الله فإن تولوا فقولوا اشهدوا بأنا مسلمون

QS. Al-Qashash [28]: 56

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَمِّ

QS. Yunus [10]: 99

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ لِتَمُنَّ بِمَنْ تَوَدُّ مِنْهُمْ

Regarding QS. Al-Baqarah [2]: 256, According to Al-Marāgī in his interpretation, the verse is a reminder to the Prophet and his people that there is no compulsion in religion because religion is a matter of faith. Faith itself is submission, not compulsion. Therefore, invite other religion can not be forced, but must by using arguments. According to Al-Maraghi, this paragraph was enough to be the answer for some people who want others to convert to Islam but is done using violence and take up the sword.²⁴ Ibn Jarir At-Ṭabarī said that the verse was revealed in connection with the prohibition of the Ansar people who were worried that when their children converted to Jews, then the Prophet Muhammad "your brothers and friends have been given a choice, be with you (Islam) or with them (Jews).)".²⁵

Meanwhile, according to Al- Buruswī in his interpretation that the verse came down in response to the Magi and Ahlul Kitab from Jews and Christians, where it is said that these two groups in their Jizyah Islam are still accepted and should not force them to convert to Islam,

²⁴ Muḥammad Mustafā Al-Marāgī, *Tafsīr Al-Marāgī*, jild 3, (Beirut: Dār Al-Iḥyā Al-Turāṣ Al-'Arabī, t.t), p. 16.

²⁵ Ibn Jarīr At-Ṭabarī, *Jām'ī Al-Bayān fī Ta'wīl Al-Qur'an*, Volume III, (Beirut: Dār Al-Kutub Al-'Ilmiyyah, 1999), p. 15.

in contrast to people. Arab polytheists who are not accepted from him except the sword (war) or convert to Islam. According to him, Islam does not force other people to convert to Islam, because it is impossible for someone who has reason to be forced, but the alternative is by arguing.²⁶ This opinion can be said to affirm Al-Marāgī's statement that Islam is an argumentative religion. Another interpreter of his such as Al-Alūsī also commented on the verse above, according to coercion in religion is something beyond good, while the whole religion is kindness. By quoting a hadith narrated by Ibn Abbas, Al-Alūsī stated that this verse was asked about one of Ansar's companions who had two sons. Rasulullah asked him, "Should I convert them both to Islam, while their ancestors were Christians?", Then the verse comes down.²⁷

With regards to QS. 'Āli 'Imrān [3]: 64, Al-Qurṭubī in his interpretation says that the Sawa sentence contains the same and fair understanding of the words, in the sense that there is no difference between us and you.²⁸ Al-Baidhāwī interpreted the above verse very universally. According to him, People of the Book in the verse is the People of the Book Najran or any of the medina. He stated that what the Messenger of Allah brought with what the People of the Book interpreted about his religion was the same. So the Prophet invited them to not associating God with besides Him and not make one each other as a god other than Allah.²⁹ Al-Qūmī interprets the same as Al-Baidhāwī about who the People of the Book are and what they should understand in the Sawa sentences. He made it clear that they were not idolatrous if they made Uzair, Isa, and their monks as worship.³⁰

Meanwhile, Al-Zuḥailī explained this verse that according to him, this verse was an order to the Prophet Muhammad to warn the Jews and Christians to unite at a point where the Shari'a, the book and the apostles meet at that point. This verse also gives the understanding that all religions brought by the Apostles together carry the mission of monotheism, worship, legalizing what is lawful, forbidding what is haram, not polytheism, and not worshiping anything other than Allah. This verse further explains about tauhid uluhiyyah and

²⁶ Ismā'īl Ḥāqī Al-Buruswi, *Rūḥ Al-Bayān*, jild 1 (Beirut: Dār Al-Fikr, t.t), p. 406.

²⁷ Sayyid Maḥmud Al-Alūsī, *Rūḥ Al-Ma'ānī*, jild 2, (Beirut: Dār Al-Kitāb Al-'Ilmiyyah, 1415 H), p. 14.

²⁸ Al-Qurṭubī, *Al-Jāmi' li Ahkām Al-Qur'an*, terj. Dudi Rosyadi dkk, (Jakarta: Pustaka Azzam, 1989), p. 275.

²⁹ 'Abdullāh Ibn 'Umar Al-Baidhāwī, *Anwār At-Tanzīl wa Aṣrār Al-Ta'wīl*, jilid 2, (Beirut: Dār Ihya At-Turāṭ Al-'Arabī, 1418 H), p. 21.

³⁰ Muḥammad Ibn Muḥammad Al-Ridhā Al-Qūmī, *Kanz Al-Daqā'iq wa Al-Baḥr Al-Magārib*, jilid 3, (Tehran: Muassasah Ṭabā'ah wa Al-Naṣr Fī Wizārat Al-Irsyād Al-Islāmī, 1409), p. 124.

rububiyah.³¹ The author understands that the above verse can be the foundation for the matter of the One Godhead for mankind, regardless of religion. This is in line with the principle of the Only Godhead which is the basis of the first principle of Pancasila.

With regards to QS. Al-Qashash [28]: 56, according to Wahbah Al-Zuhailī that the verse is about guidance and taufik in embracing religion. According to him, the verse informs us that the issue of guidance is a matter which is not confirmed by the argument, would be but the issue of the heart. And sesayang as close as any to a person of the Prophet Muhammad, the Prophet never surely can guide people that get the guidance, only God who can give guidance, it is because it is only God that can reduce nur His to His servant.³² Al-Baghawi also responded with the same thing, that the verse responded to the Prophet's wish that his uncle, Abī Ṭālib, says guidance before his death in the hope that on the last day he will see it. Not long after that, the verse came down. According to him, with this verse, Allah announces that the problem of guidance can never be confirmed by someone, including if the Prophet Muhammad gave it to the closest person. Because if only the guidance of the Prophet Muhammad could be given to others, surely the Quraish infidels would have converted to Islam.³³

With regards to QS. Yunus [10]: 99, Ali Al-Syaukānī said that Allah SWT does not want to make all humans believe, because it does not provide the benefits that Allah wants to give to mankind. Therefore, the issue of faith is not the power and provisions that can be exercised by the Prophet Muhammad. This is so that benefits are created for everyone.³⁴ [40] Humans are noble creatures because they have been given the reason to be able to choose what is good and what is right. The existence of coercion in religion is an act that tarnishes human nature as a rational being with the reason that God has given.

Meanwhile, according to Ibn 'Aṭīyyah, the issue of faith is purely the will and power of Allah SWT. And if Allah wanted it then all the Quraish disbelievers could believe, therefore Allah reminded the Prophet not to be discouraged by people who did not believe. This verse also provides information that inviting someone to believe does not need to go to

³¹ Wahbah Ibn Mustafā Al-Zuhailī, *Tafsir Al-Munīr fi Al-'Aqīdah wa Al-Syarī'ah wa Al-Manhaj*, Jilid 3, (Beirut: Dār Al-Fikr Al-Ma'āshīr, 1418 H), p. 252.

³² Wahbah Ibn Mustafā Al-Zuhailī, *Tafsir Al-Munīr fi Al-'Aqīdah wa Al-Syarī'ah wa Al-Manhaj*, jilid 20, p. 132.

³³ Ḥusāin Ibn Mas'ūd Al-Bagāwī, *Ma'ālim Al-tanzīl Fī Al-Tafsīr*, jilid 3, (Beirut: Dār Ihyā Al-Turāts Al-'Arabī, 1420 H), p. 539.

³⁴ Muḥammad Ibn 'Aī Al-Syaukānī, *Fath al-Qadīr*, jild 2 (Irak: Dār Ibn Katsīr, 1414 H), p. 539.

war or take up arms so that the enemy wants to embrace what Muslims believe.³⁵ Also, freedom essence of religion in this verse can be interpreted as a gesture magnifies the Lord, for He is the Most things. No one can intervene in God's will on any basis. Attractions the same is also stated by Al-Marāgī in his commentary if only God wills He will imankan all the inhabitants of the earth or created in the state believed, as God created the angels. Allah does not make all humans believe, but some believe, kufr, do good and some do bad, all of which contain wisdom.³⁶

Verbalization of Verses of Religious Freedom

Previously, various interpretations of religious freedom have been explained in the Al-Qur'an. These various interpretations indicate that freedom of religion is the right of every human being which is not good if there is intervention or coercion in religion. In this section, we will verbalize the verses related to religious freedom. This verbalization effort is carried out in the context of responding to religious freedom that occurs and is developing in Indonesia. As in the step method of verbalization, **step first** is the text of the speech, which in this case has been described above.

The second step is to understand the context of the speakers and the interlocutors. With regards to QS. Al-Baqarah [2]: 256, Al-Suyūfī quoted the narration of Abu Dawud and Ibn Hibban who said that this verse was conveyed about a woman who every time gave birth, her child always died. Then she vowed that if she gave birth and the child was alive, she would make her child a Jew. When the Banu Nadhir were expelled from Medina, some of them were Ansar's children. They also said, "We cannot spare our children", so come down this verse.³⁷ In Ibn Jarir's narration it is explained that this verse was conveyed about a person from Ansar who came from Bani Salim bin Auf named Al-Hussain, he had two Christian children, while Al-Hussain himself was Muslim, so he complained to the Prophet Muhammad SAW "Should I force them both to convert to Islam because they still want to embrace Christianity", this verse was conveyed.³⁸

Regarding Q S. Ali Imran [3]: 64, Ibn Katsīr said that this verse was conveyed in connection with the story of Sufyan, who at that time had not converted to Islam, with the

³⁵ 'Abd al-Ḥaqq Ibn Galīb Ibn 'Aṭīyyah, *Al-Muḥarrar Al-Wajīz fī Tafsīr al-Kitāb al-'Azīz*, jild 3, (Beirut: Dār Al-Kitāb Al-'Ilmiyyah, 1415 H), p. 145.

³⁶ Muḥammad Mustafā *Al-Marāgī*, *Tafsīr Al-Marāgī*, jild 11, p. 158.

³⁷ Jalāl Al-Dīn Abī 'Abd Al-Raḥman Al-Suyūfī, *Asbāb al-Nuzūl*, (Beirut: Muassasah Al-Kutb Al-Ṭaqāfiyyah, 2002), p. 49.

³⁸ Jalāl Al-Dīn Abī 'Abd Al-Raḥman Al-Suyūfī, *Asbāb al-Nuzūl*, p. 50.

Emperor. The emperor asked him about the scripture, nature, and temperament of the Prophet Muhammad and his preaching, so Abu Sufyan answered it. Likewise when Abu Sufyan was asked "Does he like to betray?" he replied "No, so far we did not know from him that he did something like that", then Abu Sufyan said, "I can't add anything other than that". This story was conveyed in connection with the surah of the Prophet Muhammad to the Emperor, Abu Sufyan read the letter which contained:³⁹

"In the Name of Allah, Most Merciful, Most Merciful, From Muhammad Rasulullah to Heraclius, the Roman prince. May safety be bestowed upon those who follow directions, Amma ba'du. Enter Islam, then you will be saved. Enter Islam, surely Allah will reward you twice. If you turn away, you will carry the sins of the Arisiyyin. "O People of the Book, let us hold to a sentence where there is no dispute between us and you, that we do not worship except to Allah and we do not associate Him with anything nor do some of us make some others as Rabb apart from Allah. ' If they turn away, then say to them,' behold, we are a people who surrendered "".

With regards to QS. Al-Qashash [28]: 56, according to Al-Tsa'labī that this verse was delivered in response to the problems of the Prophet Muhammad's uncle, Abi Talib. One time, the Prophet Muhammad entered his uncle's house. Rasulullah who was with Abu Hurairah at that time, he saw his uncle was sick, even about to die, and asked him to say the sentence of the Shahada. But then he did not say it until he died in disbelief. That is because the issue of guidance can only be given by Allah SWT.⁴⁰ Concerning QS. Yunus [10]: 99, Al-Qurtūbī in his interpretation of verses 99-100, by quoting a hadith narrated by Ibn Abbas, said that this verse was related to the desire of the Prophet Muhammad for Abu Talib's Islam,⁴¹ This history is in line with the explanation of QS. Al-Qashashas [28]: 56.

Various explanations related to the understanding of the context of the speaker and the interlocutors conveying verses that discuss religious freedom, it can be concluded that all of these verses rest on the prohibition of coercing others to believe in one's religion. On QS. Al-Baqarah [2]: 256, this verse 'rebukes' Al-Hussain who wants to force his two children to convert to Islam. P no QS. Āli 'Imrān [3]: 64, this verse calls on the Emperor and the People

³⁹ Ismā'il ibn Katsīr, *Tafsir Al-Qur'an Al-'Azīm*, jilid 1, (Maktabah: Dar Al-Ghaddī Al-Jadīd), p. 356.

⁴⁰ 'Abd Al-Rahmān Ibn Muḥammad Al-Tsa'labī, *Jawāhir Al-Ḥisān Fī Tafsīr Al-Qur'an*, jilid 4, (Beirut: Dār Iḥyā Al-Turāts Al-'Arabī, 1418 H), p. 277.

⁴¹ Al-Qurtūbī, *Al-Jāmi' li Ahkām Al-Qur'an*, terj. Dudi Rosyadi dkk, Jilid 8, p. 385.

of the Book to return to the Sawa sentences, namely the religion that originates from the same God. On QS. Al-Qashshah [28]: 56 and QS. Yunus [10]: 99, these two verses deny the desire of the Prophet Muhammad who tried to ask his uncle, Abu Talib, to believe in Allah SWT.

The third Rare is to analyze in terms of terms that are considered important in the following verse. With regards to QS. Al-Baqarah: 256, the author will focus on the term *La Ikraha* for being a focal point in this verse and closely associated with this research. Furthermore, the words *Ikraha* dictionary *Mu'jam Muqais* has the opposite meaning (antonyms) of *ridha* that can be understood bless and *mahabbah* that can be understood like,⁴² so that the meaning of *ikraha* here can be understood as hating or forcing. In the context of QS. Al-Baqarah: 256, the word *ikraha* here can be referred to as force. In connection with Q S. Āli 'Imrān [3]: 64, the author will focus on the term sentence, which comes from the root word *ka-lam-mim* or *kalamun*. In the *Al-arb* oral dictionary, the word *kalamun* has the meaning of *lafdz* or an expression.⁴³ Thus, in the context of this verse the sentences *sawa* can be understood as the same expression. With regards to QS. Al-Qashshah [28]: 56, the author focuses on the term *tahdi* or *huda* which in the Arabic oral dictionary means to issue something to something.⁴⁴ In the context of this verse, it can be understood that the Prophet Muhammad could not express faith in the heart of his loved one to believe in Allah. As for the QS. Yunus [10]: 99, the author takes the term *tukrihu*, where the meaning of the term is similar to the meaning of *ikraha* in QS. Al-Baqarah [2]: 256, namely forcing.

At this point, based on the three steps of verbalizing the verses on religious freedom above, it can be concluded that both in terms of the analysis of the context of the narrative of the verse and the analysis of the terms in the text of the utterance, all contain the understanding that the Al-Qur'an prohibits coercion to other people to follow a certain religion. Faith is the right of each person who is blessed by God, as Allah does not make everyone believe or not, but allows everyone to choose the faith (religion) he wants. QS. Al-Baqarah [2]: 256 describes the prohibition against Al-Hussain who wants to force his son to convert to Islam, the term *ikraha* is used as the opposite of being pleased, that is, the act does not contain pleasure for the people it invites, in this case, Al's two children. -Hussain. QS. Āli 'Imrān [3]: 64 describes the efforts of the Prophet invited the Emperor and the A hl Book to cling to the sentence which they agree, that not associating partners with Allah, the term

⁴² Abū Al-Ḥusain Aḥmad ibn Fāris ibn Zakariyya, *Mu'jam Maqāyis al-Lughah*, Jild. 5. (Beirut: Dār al-Fikr, 1979), p. 172.

⁴³ Ibn Manzur, *Lisān al-'Arab*, Jilid 12, hlm. 523.

⁴⁴ Ibn Manzur, *Lisān al-'Arab*, Jilid 15, hlm. 354.

kalimatun sawa implies an agreed or similar expressions. QS. Al-Qashshas [28]: 56 describes the negation of the efforts of the Prophet Muhammad who asked his uncle to believe in Allah, the term tahdi is understood as an effort to express faith. QS. Yunus also explained the Prophet Muhammad's desire for his uncle, the term tukrihu also grew stronger with ikhraya, namely forcing.

Verbalization of Freedom of Religion in Indonesia

In the previous section, several steps of the Verbalization method have been explained in analyzing verses related to the issue of religious freedom. The measures are only discussed the context of the speaker and opponents said the passages about religious freedom. These various analyzes all contain the understanding that the Al-Qur'an prohibits the coercion of other people to follow certain religions. Faith is the right of each person who is blessed by God, as Allah does not make everyone believe or not, but allows everyone to choose the faith (religion) he wants. Here, this section will continue the analysis of the verbalization method to **the fourth step**, which is to capture the main message of each which is then applied in the context of the reviewer. The separation of the fourth step sub-discussion from the previous steps here is because the fourth step contains a discussion of the Indonesian context, which will be analyzed at length regarding religious freedom.

Furthermore, problem of religious freedom in Indonesia are protected by the state constitution of Indonesia, which are as follows:⁴⁵

First, the 1945 Constitution in article 28E paragraph (1) which states that "Everyone is free to embrace a religion and worship according to his religion, choose education and teaching, choose a job, choose citizenship, choose a place to live in the territory of the country and leave it, and have the right to return".

Second, the 1945 Constitution in article 29 paragraph (2), namely "The state guarantees the independence of every citizen to embrace religion".

Third, the formulation of the first principle of Pancasila "God Almighty" frees the nation's citizens to choose to embrace a religion that was formalized in Indonesia, that is, as long as they still believe in God in the One. Moreover, this precept is the first principle, which can be said to be an umbrella for the following precepts, namely humanity, unity, deliberation, and

⁴⁵ La Ode Machdani Afala, *Rezim Adat dalam Politik Lokal*, (Malang: Universitas Brawijaya Press, 2019). p. 77.

social justice. That is, the second to fifth sila application will not be perfect when not downloading menyempurnakan first principle.

The fourth legal instrument that guarantees freedom of religion is Law no. 39/1999 on Human Rights (HAM). Article of this law states that the right to life, the right to be tortured, the right to freedom of person, though, and conscience are human rights that cannot be reduced under any circumstances and by anyone. This article is in line with Article 22 paragraph 2 which reads "the state guarantees the freedom of everyone to embrace their respective religions and to worship according to their religion and beliefs."

Another constitution, which is to lima, which guarantees freedom of religion in the context of Indonesia is a guarantee of Human Rights (HAM) in Indonesia, as stipulated in Article 28I of the 1945 Constitution regarding the ratification of the International Covenant on Civil and Political Rights. In the context of religious freedom, this ratification requires guarantees to protect freedom of various or beliefs without any discrimination from anyone.

However, although the issue of religious freedom substantially guarantees the integrity of the state and nation, not everyone agrees with this concept. There were pros and cons of the figures regarding the issue of religious freedom. Soekarno argued that the right to freedom of religion was inevitable. He once stated, "I invite all Indonesians, not only nationalists but Muslims, Christians, Buddhists and those without religion, to understand the era in which we live. I do not impose Islam to spread ideologue them, Christians and ideology, as well as with other religions".⁴⁶ In another time, Sukarno had issued a Presidential Decree that limits the freedom of the variety. Namely in Constitution No. 1 of 1945 concerning the Prevention of the Misuse and/or Blasphemy of religion. According to him, verbal or actions that criticize religion are constitutional violations that can be subject to imprisonment for 5 years. This regulation later became the Criminal Code.⁴⁷

According to Djohan Effendi, freedom of religion is not an independent thing. Its position is closely related to other values in terms of both rights and obligations, which involve the state, groups, individuals, and power.⁴⁸ From this it can be understood that religious freedom is the freedom possessed by a person who embraces a certain religion, without being disturbed by any coercion, by anyone, and legalized by the state and its constitution. Djohan Effendi agreed that freedom of religion should be upheld. According to

⁴⁶ Soekarno, *Negara dan Tjita-Tjita Islam*, in Faith dan Castel, 1953, p. 164-170.

⁴⁷ Soekarno, *Negara dan Tjita-Tjita Islam*, p. 169.

⁴⁸ Elza Peldi taher (ed.), *Merayakan Kebebasan Beragama: Bunga Rampai Menyambut 70 Tahun Djohan Effendi*, (Jakarta: Kompas, 2009), p. 314.

him, a government that does not give birth to a certain religion will not oppress the community nor will it restrict certain religions. Religious freedom is closely related to liberalism, which aims to prioritize freedom of thought, especially in the context of religious freedom. The concept of religious freedom, which is a concept derived from pluralism, departs from the assumption that religions are not the same, and at the same time becomes a necessity in a diverse society so that they can accept differences.⁴⁹ Abdurrahman Wahid (Gus Dur) said that human awareness of the diversity of Muslims and the diversity of humans. In religious freedom, every religious adherent is free to express his religion. Islam as a religion of rahmatan lil alamin is also applied in real life without any discrimination in other religions. For Gus Dur, freedom of religion is religious teaching whose territory is private. Gus Dur provided principles in religious freedom, namely Islamic universalism, Islamic indigenization, democratic values, human rights principles, and principles of justice and egalitarianism.⁵⁰

However, the existence of the 1945 Constitution in article 28E paragraph (1), the 1945 Constitution in article 29 paragraph (2), the first principle of Pancasila "God Almighty", is Law no. 39/1999 on Human Rights (HAM), and article 28I of the 1945 Constitution concerning the ratification of the International Covenant on Civil and Political Rights, can be the main basis for these debates. Thus, even though there are debates by figures or individuals, in the context of a state constitution, freedom of religion is something that is the right of everyone. Furthermore, the effort to grant the rights to religious freedom is in line with the understanding of the above verses of religious freedom, especially after being studied using the Verbalization method.

Conclusion

From the various explanations above, it can be concluded that method of Verbalization of the Qur'an's Alwi Said Hs shows religious freedom in the Al-Qur'an, especially in QS. Al-Baqarah [2]: 256, Q S. 'Āli 'Imrān [3]: 64, QS. Al-Qashash [28]: 56, QS. Yunus [10]: 99, all of them forbid the coercion of other people to follow a certain religion. Faith is the right of each person who is blessed by God, as Allah does not make everyone believe or not, but allows everyone to choose the faith (religion) he wants. This proves that Islam, through the Al-Qur'an, highly respects religious freedom for everyone. In the context

⁴⁹ Djohan Effendi inBuddhy Munawar Rahman, *Membela Kebebasan Beragama*, (Jakarta: LSAF, 2015), p. 289.

⁵⁰ Damrizal, "Kebebasan Beragama Menurut Abdurrahman Wahid", in journal of *Manthiq*, vol. 1, no. 2, tahun 2016, p. 129.

of Indonesia, the verbalization of the verses of religious freedom can be found in the form of a national and state constitution, namely based on the 1945 Constitution in article 28E paragraph (1), the 1945 Constitution in article 29 paragraph (2), the first principle of Pancasila "God Almighty. ", Law no. 39/1999 on Human Rights (HAM), and article 28I of the 1945 Constitution concerning the ratification of the International Covenant on Civil and Political Rights.

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