

**Religious Tolerance Limits:  
A Semiotic Linguistics Analysis of Al-Kāfirūn Chapter**

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**Abstracts:** *This article aims to find the demarcation limit lines of religious tolerance from Surah al-Kafirun and response to some Indonesian issues. This study is based on an exploratory analysis of semiotic linguistic meanings of an al-Quran chapter of al-Kāfirūn as an intention to respond to Indonesian Issues regarding to the practices of religious greeting of the opening public speech, congratulating other religious celebrations, and Muslim students' singing performance and food sharing in the church as cases in point. This study finds that the religious tolerance limits are “the belief” and “the rituals”. Three activities are considered to go beyond the religious tolerance limits drawn from Q.S. al-Kāfirūn, namely: (1) compromising religious belief; (2) mixing religious ritual activities; and (3) imposing religion on others. These three are, among others, the measurement of the activities considered tolerance or intolerance.*

**Keywords:** *religious tolerance limit lines, Qur'anic teachings, Indonesian issues*

## **Introduction**

The emergence of ‘The Santri’s film sequel comprising a shared of food in the church in 2019 and a student choir group of the Salatiga State Institute for Islamic Studies (IAIN Salatiga) performance in the Javanese Christian Church Sidomukti Salatiga in the Easter celebration on 2 April 2018 shocked many people in Indonesia. There were pros and cons in reactions and the national religious discourse in both the real and virtual worlds were shaken. Questions on the limits of religious tolerance re-emerge in the public discourse. Question on whether an activity is in the tolerance limit lines or beyond. This discourse on tolerance will always be an actual problem and causes sensitivity among the communities. This is because it cannot be separated from Indonesia's pluralistic conditions in terms of religions and cultures. It seems that the re-reading of the Surah al-Kafirun verses as an Islamic normative basis for religious tolerance in the perspective of semiotic linguistics needs to be done. This is to find the demarcation limit

line of religious tolerance.

The discourse on religious tolerance in the Qur'anic perspective has been studied by many previous researchers, such as the work of Abdul-Muthaliff et. al. (2016: 47) entitled "Religious Harmony and Co-existence: a Qur'anic Perspective" This normative literature study concludes that the basics of tolerance in the Qur'an, such as: respecting the beliefs of others (QS 6: 107-108), there is no compulsion in religion (QS 2: 256), universal humanists (QS 17: 70) and teachings to do good 'bir wal Ihsan. This study has found general ethical values in religious tolerance but has not mentioned the limits of religious tolerance.

Another study was done by Kamali (n.d.: 27) "Diversity and Pluralism: A Qur'anic Perspective". This study discussed the concepts and meanings of pluralism and related words, diversity and tolerance. Meanwhile, studies of the interpretations of the surah al-kāfirūn conducted by previous researchers also have not reached any conclusions on the limits of religious tolerance.

Mu'ti and Burhani (2019) study the limits of religious freedom on Indonesian national first pillar 'Ketuhanan yang Maha Esa'. This article found that Pancasila set a religious monotheistic state through its national first pillar. Accordingly, the no monotheistic, polytheistic, and non-theistic religions have to modify their belief to be accepted as a religion in Indonesia.

Still, another study on tolerance in Indonesia was done by Muharam (2020). The article discussed religious tolerance based on the Cairo Declaration. This study found that there were two concepts from the Cairo Declaration that can be applied to maintain religious tolerance in Indonesia, namely: understanding religious freedom and avoiding discrimination as mentioned in article 10 of the Cairo Declaration by the national constitution 1945 article 29 verse 1 and 2 and the Law No 39 of 1999.

Another study on religious tolerance in Indonesia was done by Firdaus on the learning of religious tolerance among students. This study reflected that the higher the understanding of religious tolerance from the history of the prophet among the students, the higher the increase of religious tolerance, and the higher the understanding of religious inclusiveness, the higher the religious tolerance among the students.

None of the articles mentioned above have explicitly discussed the limits of religious tolerance. The study of the Qur'an in linguistic and thematic semiotics is expected to bring an ethical foundation to religious tolerance by more explicitly finding the limit lines of religious tolerance. This article is very important to be presented to reduce and at the same time become a solid bridge to realize religious tolerance in this diverse Indonesian society in particular and the world communities in general.

This short article is a linguistic semiotic-based academic study of surah al-Kāfirūn by borrowing Arkoun's semiotic model to find the limits of religious tolerance and apply the tolerance limits to examine the practices of congratulating other religious followers for their holiday celebration and of IAIN Salatiga's students of SMC choir's performances in a church as two cases in point.

#### *Research method*

This article is a library study through a semiotic linguistics approach on one hand and a hermeneutic study on the other hand. The linguistic semiotic model here adopts some linguistic semiotic procedures of the Arkoun model, while the hermeneutics adopted is the Fazlurrahman model called the double movement hermeneutics. I will combine these reading models as a thematic "semiotics linguistic cum hermeneutics" model. The linguistic semiotics cum hermeneutic is carried out through the procedure as follows: (a) the selection of specific verses or surah studied, in this case, surah al-Kafirun, (b) tracking lexical-semantic meanings of keywords based on dictionaries, to obtain the original meaning of the word being studied; (c) the study of semiotics meaning by examining the forms of words and their meanings to obtain the generic meaning of the words studied, (d) displaying supporting verses of the "theme" of the discussion, as the application of thematic inter-textual models. The use of this thematic model is intended to obtain the Quranic's view of tolerance as a whole and more comprehensively; (e) by looking at the context of the verse or surah studied at the time of the verse's revelation, then (f) contextualizing the meaning of the verse in the present context. The last two steps are the adoption of the hermeneutic double movement proposed by Fazlurrahman. The hermeneutic approach is used to see the meaning of the text at the time of its emergence and to contextualize meaning at present.

#### **The limits of Religious Tolerance from Surah al Kafiruun**

The term tolerance comes from the Latin "tolerare" which means to be patient with something. Tolerance is usually defined as an attitude or human behavior that respects the behavior of others. In other words, etymologically, tolerance comes from English, tolerance. Tolerance is an attitude of allowing others to get do something according to their interests. While religious tolerance means that each religious community allows and maintains a conducive atmosphere for people or religious adherents to be able to carry out worship and religion without being hindered by anyone.

Tolerance theory has been discussed by some experts as noted by Dobbernack (2013: 1-30), the tolerance discussion is in a general sense, that the meaning of tolerance is forbearance and respect. The question on to what extent tolerance is. There will be many answers. An answer comes from Levinovit that it becomes clear that debates about the limits of tolerance depend on context

The limit lines of religious tolerance are explored here from Surah al-Kafirun a chapter in the Quran which is become the basis of religious tolerance as the basis of the framework of the tolerance limit lines.

This Surah consists of six verses and is a Makkiyah Surah. It is named Surah Al Kafirun which means "the disbelievers" because this surah commands the Messenger of Allah to tell the disbelievers that he will not worship the idols they worship. It is also called Surah Al 'Tbadah. Because this surah proclaims worship only to Allah and not to worship idols worshiped by disbelievers. Also called Surah Ad-Din as the last verse. Other names are Surah Al Munabadzah and Muqasyqasyah. Named Muqasyqasyah or Muqasyqisyah (healer) because its content heals and eliminates polytheism.

To the semiotic meaning of this surah, I applied Arkoun's Semiotic model. Arkoun provides signs in the semiotic reading of the Qur'an by enriching and expanding it along with anthropological, social, cultural, and political developments. This is intended to free intellectual insight and consider human social values. Thus, the semiotics of the Qur'an serves as an effort to present the verses of the Qur'an into a more representative form of meaning based on the work of semiotics theoretically and scientifically.

Arkoun's view emphasizes the urgency of linguistic and semiotic methods to understand Scripture for dialogue. The holy text must-read "Reading" of the Qur'an According to Arkoun, through various modern linguistic and semiotic theories to obtain a more comprehensive

understanding of the underlying 'language' the birth of a religious text, especially the Bible. As a thinker post-modernist, Arkoun views everything as something that is not regardless of historical context<sup>1</sup>.

From a semiotic linguistic perspective, there are several linguistic symbols mentioned in Surah al-Kaafiruun such as *Ism*, *fā'il* 'present participle' of "al-Kāfirun", *fi'il* 'verb' 'abada, the symbols of negation, the symbol of Pronoun *Ana*, and the restriction of particle "la" that can be analyzed. The following is an analysis of the semiotics linguistic of Surat al-Kafirun as the basis of the concept of religious tolerance in the perspective of the Qur'an. From these structural linguistic symbols can be drawn as a basis for determining the limits of religious tolerance in this Quranic perspective of Surah al-Kāfirun. The linguistic symbols in this study refer to language symbols, namely symbols of morphological form and syntactic structures, and their semantic meanings. The following are the linguistic symbols found in surah al-Kafirun through its verses:

The First is the symbol of *Ism al-Fā'il* 'Arabic Present Participle

This symbol is mentioned in the first verse of Surah al -Kafirun:

Verse 1<sup>st</sup> : الْكٰفِرُوْنَ يٰۤاَيُّهَا قُلُوْبُ

*Qul ya ayyuha al- Kafirun*

Say 'O unbelievers,

First is the symbol of *isim Fa'il* 'Arabic present participle' in the "Qul ya ayyuhal Kāfirūn". The form of the *isim fa'il* 'present participle' of 'al-Kafirun' which is the object of appeal is a believer. So the object of tolerance is that of the people or the believers, not the religion itself. It means that what is to be tolerated is the social relationship between the followers of religions rather than religion as the subject. In other words, tolerance exists only between religious followers and does not compromise the religion or beliefs. That is because faith is final for someone as a believer. For a believer, his or her religion and beliefs are the most right and the best for him or her.

Verse 2<sup>nd</sup> : تَعْبُدُوْنَ مَاۤ اَعْبُدُ لَا

*La 'abudu ma ta'budun*

I serve not what you serve

<sup>1</sup> Arkoun, Mohammed, *Essais sur la pensée islamique*, terjemahan Hidayatullah, Bandung:Pustaka, 2000.

Second is the symbol of the verb *عبد* *abada* (perfect) *ya’budu* (imperfect) which means 'worship' 'serve', 'worship' (a God) (Hanswer, 1971: 586). The word ‘*abada* in *surah al-Kāfirūn* appears with ‘*fi’il* (Arabic) ‘verb’. The verb form is in the second verse of “*la a’budu ma ta’budun*” ‘I do not worship what you worship (it), ’. The form of the verb shows worship activities. However, this word shows that the worshippers do not engage in worship activities between one religious follower and the other. Thus, one of the lines of religious tolerance limits is on conducting cross-religious activities or other religious rituals.

Verse 3<sup>rd</sup> : *أَعْبُدُ مَا عِبُدُونَ أَنْتُمْ وَلَا*

*Wa la antum ‘abiduuna ma a’bud*

And you are not serving what I serve

The third is the symbol of *isim fā’il* ‘active participle’. In addition to the verb form, the word ‘*abada* in this *surah* also appears in the form of *fā’il* ‘active participle’ which shows the function as an agent/ *fa’iliyyah* / actor/follower of a religion. The form of *isim fā’il* is found in verses 3, and also 4, and 5:

Verse 4<sup>th</sup> : *عَبَدْتُمْ مَا عَابَدُ أَنَا وَلَا*

*Wa la Ana ‘abidun ma ‘abadtum*

Nor am I serving what you have served

Verse 5<sup>th</sup> : *أَعْبُدُ مَا عِبُدُونَ أَنْتُمْ وَلَا*

*Wa la antum ‘abiduuna ma a’bud*

Neither are you serving what I serve

“*wala antum ‘ābidūna mā aābud*‘ And you all ‘do not become worshipers of what I worship ’; *wala anā ‘ābidu mā‘ abadtum* ‘And I will not be a devotee of what you worship, *wala antum‘ ūbidūna mā aābud* ‘And all of you are not worshipers of what I worship. ’ This *isim fā’il* is used to inspire that the demarcation line or demarcation limits of religious tolerance is when people become perpetrators of the worship of a religion and/or become 'adherents' of other religions. The adherents here are intended as people who adhere to a religion or in the sense of having the same beliefs as those of other religions. To equate or to consider all religions as similar so that they exchange and compromise their religious beliefs. Indeed, the tolerance demarcation line limit that can be inferred from this symbol is that Islam does not compromise one religion for others.

Fourth is the symbol of the negation particle, the harf or particle in "la a'budu" functions as Nafi, or negation, which means negating something. This means that followers of religion must negate all forms of worship and other religious beliefs in themselves. This is also true whereas other religions also negate the form of worship other than those taught by their religions. This also means not to confuse one religion with other religions in worship rituals and beliefs. Thus, from the symbol of negation, it can also be drawn a demarcation line of religious tolerance limits, ie not entering worship and other religious beliefs and confusing the worship of other religions.

Fifth is the pronouns 'Ana' "I". When viewed from the side of the use of the pronoun 'ana' in verse "wala Ana 'Ābidun ma 'abadtum", when referring to personal attitudes, the verse shows that religion is very private or personal matter. Faith is indeed a private matter that cannot be forced by other parties. On the other hand, when discussing the other person the word "antum" means "they" is used in the plural, this can mean that the beliefs or religions outside of a person are diverse and varied.

Verse 6: دِينَ وَلِي دِينُكُمْ لَكُمْ

*Lakum diinukum waliya diini*

To you your religion, and to me my religion

This last verse "Lakum dinikum waliyadiin" "For you your religion, for me my religion" also confirmed that religion is a personal matter. The last verse with a letter that shows ownership also shows that religion is a personal matter of each person or the life choices of each person. So, the other line of religious tolerance is not to impose one religion and belief on followers of other religions. In addition, the issue of coercion is also explicitly mentioned in another verse in the Qur'an, such as the surah al-Baqarah verse ... the following: La ikraha fiddin qad tayyana rusydu minal Ghayy ".<sup>2</sup> There is no coercion in religion because it has clear instructions and error".

Sixth is Qasr Symbol or the Restrictions. The composition of the sentence in the last verse puts the particle of 'la- which is a predicate placed before the subject in the verse of "lakum dinukum waliya diini" which means "For you your religion, and for me my religion". Putting the Musnad "predicate" ahead of subjects in Balaghah "Arabic rhetoric" has a qasr

<sup>2</sup> Al-Quran. Surah al-Baqarah (2): 256.

function or limitation. The verse contains restrictions which are 'your religion is limited to you, and my religion is limited to me'. In other words, a person is limited by the religion he adheres to in his beliefs and rituals. Thus, the implications of this restriction are not permitted to confuse the beliefs of one religion and the ritual of one religion with another. From here also can be drawn the limits of tolerance is not to mix one religion with another in belief and ritual.

Furthermore, hermeneutically, as Fazlurahman proposed in the double movement approach, one has to search for its meaning when the surah was sent down to the Prophet and contextualized to the present. Based on this model, to get the meaning of surah al-Kafirun, it is better to understand the background 'Asbabun Nuzul' of the verses:

Ibn Kathir explains asbabun nuzul Surat Al Kafirun in his commentary. That the disbelievers of Quraish once invited the Prophet sallallaahu 'alaihi wasallam to worship their idols for one year, then they would worship Allah for one year. So, Allah Subhanahu wa Ta'ala sent down this letter<sup>3</sup>.

Ibn Ishaq narrated from Ibn Abbas regarding this Asbabun Nuzul Surah Al Kafirun. That Walid bin Mughirah, Ash bin Wail, Aswad bin Abdul Muttalib and Umayyah bin Khalaf met the Prophet sallallaahu 'alaihi wasallam. They said, "O Muhammad, let us worship the God you worship and you worship the God we worship. We are in this together. If it turns out that your religion is better than ours, we have joined in and taken advantage of us your religion. If it turns out that our religion is better than yours, you have participated and taken advantage of our religion." Such offers are foolish and ridiculous offers. So, Allah sent down Surah Al Kafirun as a clear answer that the Messenger of Allah broke away from their religion.

Sayyid Qutb in Tafsir Fi Zilalil Quran explains the Arabs do not deny the existence of Allah. However, they do not understand His essence to associate partners with Him. They worship idols that they make to represent righteous people or angels who mediate closer to Allah. They considered angels to be daughters of God<sup>4</sup>.

They were surprised when the Prophet preached monotheism, to worship only Allah. They also oppose the da'wah in various ways. After failing to stop the Prophet from harming him, they offered him wealth and position. When that too failed, they resorted to compromise.

<sup>3</sup> Al Imam Abul Fida Ismail Ibnu Katsir Ad-Dimasyqi, *Tafsir Ibnu Katsir* Juz 4, 1992: 564.

<sup>4</sup> Qutub, Sayyid. N.d. *Fi Dhilalil Quran*, Cairo: Dar al Syuruq. Page: 3990- 3993.



Offering cooperation by worshiping their Lord together for one year, then the following year worshiping Allah Subhanahu wa Ta'ala. Allah also sent down Surah Al Kafirun as the answer<sup>5</sup>.

From the description above, it can be concluded that from the semiotic linguistics perspective, five linguistic symbols can be used as inspiration to determine the limits of religious tolerance, namely symbols of verbs, isim fa'il 'active participle, the negation of lam, pronoun ana, and predicate structures that take precedence.

These symbols indicate that the essential limits of religious tolerance are the belief dan religious rituals as demarcation line limits of religious tolerance. From this line, any activity will be regarded as going beyond the limits of religious tolerance, according to the chapter of al-Kafirun are: (1) compromising the religious faith (2) compromising the religious ritual activities; (3) imposing religion on others. That is at least the limits of tolerance in religion inspired by surah al-Kafirun in a semiotic review of structural linguistics.

### **The Application of Religious Tolerance Limits to Contemporary Issues**

Several issues are always actual and become public issues including The Polemics of Religious Greeting in Opening Speech, congratulating other religious holidays, and singing in the Church by Muslim students. The following is a review of these activities from the perspective of tolerance limits in surah al-Kafirun verses.

#### *The Polemics of Religious Greeting in Opening Speech*

Some Indonesian public figures greet the audience by combining all religious greetings when they have a public speech such as *Assalamualaikum warahmatullahi wabarakatu*, (greetings to Muslims), “*Salam Sejahtera Untuk Kita semua*”(greetings to Christians), *Om Swastyastu* (greetings to Hindus), *Namo Buddhaya* (greetings to Buddhists), and *Salam Kebajikan* (greetings to Confucians). . The pronunciation of all greetings is always used by several officials at every opportunity, including President Joko Widodo. This is to respect all religious adherents.

This greeting becomes a polemic among people. This is regarded as mixing religious rituals among religions. Among others, East Java Ulama Council hopes that people do not mix religious greetings in public speaking but people have to greet others by using the greeting from the greeting of the speaker's religious belief.

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<sup>5</sup> Ibid.

In the view of Islam, greetings are respect as well as prayers for safety and goodness. Islam is a religion of peace and encourages its people to spread peace (ifsyaa'u al-salaam) to anyone, Muslim or non-Muslim. Relations with non-Muslims are built on the principles of kindness and justice. There is no prohibition against being good and fair to those who do not fight and are hostile (Surah Al-Mumtahanah: 8). Even QS. Al-Zukhruf: 89 ordered to be tolerant of them and say greetings. Prophet Ibrahim, an example for us (Surah Al-Mumtahanah: 4), also once said greetings to his father who disbelieved (Surah Maryam: 47). Several statements from the Qur'an are strong instructions for the famous cleric, Sufyan bin Uyaynah, to say that it is permissible to greet unbelievers.

Greetings to non-Muslims on the issue of the caliphate. Some circles forbid it with the argument of the Prophet's hadith which states, "Don't start greeting Jews and Christians. When they meet on the road, narrow the space for movement" (HR. Muslim). Judging from the context (sabab al-wuruud), the hadith is stated in a war situation. When the Prophet and the Muslims wanted to besiege the Banu Quraizhah Jews for violating the peace treaty. Therefore, in a peaceful situation, the scholars of al-salaf al-shalih, from the generation of companions onwards, allow greetings to non-Muslims. The Prophet himself once said greetings to a group of people consisting of Muslims and non-Muslims (Jews and polytheists) (HR. Al-Bukhari).

When someone reminded him that it was forbidden to say salam to non-Muslims, the Prophet's companion, Abdullah Ibn Mas'ud, said, "They have the right because they have accompanied me on my journey". Another friend, Abu Umamah al-Bahiliy, always said greetings whenever he met people, Muslim or non-Muslim. He said religion teaches us to always spread the greetings of peace (Tafsir al-Qurtubi, 11/111). According to him, the greeting is respect for fellow Muslims, and a guarantee of security for non-Muslims who live side by side (Bahjat al-Majaalis, Ibn Abd al-Barr, 160).

Ibn al-Qayyim (d. 751 H), a scholar who is known to be conservative in terms of relations with non-Muslims, mentions several names that allow greetings for non-Muslims, including Ibn Mas'ud, Ibn Abbas, Abu Umamah, al-Nakha'i and others. In his view, it is permissible to start greeting them if there is an urgent mutual benefit (mashlahah raajihah) due to kinship, neighbors, or other factors. "Your greeting means following the salaf-Salih scholars. No greetings also follow the righteous salaf scholars", he concluded, quoting Imam al-Awza'iy (Zaad al-Ma'aad, 2/388).

Although a religious greeting has a religious meaning, it is not a religious ritual and it is proposed for creating harmony among people with different religions, it does not become beyond the religious tolerance limit line inspired by Surah al-Kafirun. But, It is suggested to use a more general greeting that is not containing religious symbols.

#### *Saying Congratulations on the Holidays of Other Religions*

As a pluralistic nation, the Indonesian people embrace diverse religions. There are at least six religions officially acknowledged by the government of Indonesia namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Kongfuzi. Every religion has its religious holidays. In a pluralistic society that cannot be denied, Indonesian people live in this religiously diverse community in a pluralistic society so that if a religious community commemorates their religious feast the other religious communities congratulate them as a sign of respect or mere harmony.

Congratulations on the religious holiday are for example: ‘Congratulations on Eid Al-Fitr, "Merry Christmas, and Happy New Year ". These remarks are still debatable whether these remarks are beyond the lines of religious tolerance limits or not. Some people argue that saying congratulation on religious days is included in other religious beliefs. Is that the case?

Judging from the limits of religious tolerance as described by the author from the study of linguistic semiotics of the verses in Surat al-Kafirun above, the greetings of religious holidays for followers of other religions in the context of social harmony is not beyond the limits of religious tolerance. This is because by saying congratulations on another religious holiday, someone does not necessarily have the same belief about the celebration or content of the religious celebration.

#### *Singing Events in the Church by Muslim Students*

The event became viral. This can be seen from five factors: Locus, media, actors/institutions, society, and content. In terms of locus, the event took place in the Church. Humans are homo-symbolism. Humans are symbolic beings or creatures that cannot be separated from the world of symbols. The church is a symbol of the place of worship for Christianity, so people will easily assume that all activities in the church are rituals of Christianity. This assumption is the trigger why the crowd is agitated to know that a group of Muslim students sing some songs in the church, regardless of the kinds of songs sung by those students and in what sessions they performed.

The second is the media. The media plays a very significant role that neutralizing this choir activity. The spread of this news cannot be separated from the role of this media. The chorus starts from the post of a person of the congregation who posted the choir to his Facebook, then to YouTube and spread rapidly and became viral and caused a reaction in national and even global circles.

Third, from the institutional side of the SMC IAIN, the Muslim Student Choir Group, they are identified as students of Salatiga State Institutes of Islamic Studies (IAIN Salatiga), a symbol of Islamic religious institutions, so it is considered by most people that they represent IAIN Salatiga as an institution of Islamic Higher Education. It is the Integration of locus and institution

Fourth, in terms of the content of the songs sung, Fredric Nietzsche's Day by Day song is considered a ritual song offering with the lyrics as follow:

Day by day  
 Day by day  
 Oh Dear Lord  
 Three things I pray  
 To see thee more clearly  
 Love thee more dearly  
 Follow thee more nearly  
 Day by day

Because the song is in English, not everyone immediately understands and assumes that the song is a “Kidung” or specific hymn for certain Religious Rituals, so the chorus group appears to violate the limits of religious tolerance. Does the choir violate the demarcation of religious tolerance? Based on the demarcation limits as inspired by the surah al-Kāfirūn above, it can be seen from the side of activities and actors. In terms of activity based on the recognition of the Students Choir Group of SMC, they sang songs in entertainment sessions or moments that were not ritual songs or ritual activities from Christianity, if this is not a ritual then they did not violate the demarcation limits of religious tolerance. It can be seen from the fact that when the campus music group SMC sings, the church members take a photo of the choir. This shows that the choir was not performing a ritual procession.

Secondly, they did not automatically become Christians when carrying out the choir so that the singers did not violate the demarcation of religious tolerance limits. Furthermore, when singing the song, the religious symbols contained in the song content were universal, as Lord was referred to by the word 'God', and not Jesus. Thee or "You" is not Jesus or the Messiah, so it does not automatically a verbatim saying of any religious rituals. The song is a universal song that can be interpreted subjectively by the singer. The author believes that when singing the song students are not in a position to dictate Jesus or God based on Christian beliefs and not embrace being Christian but limited to mere human friendships.

### **Conclusion**

From the analysis above, it can be concluded that through the semiotic linguistic perspectives, five linguistic symbols can be used as an inspiration to determine the boundaries of religious tolerance limits, namely symbols of isim fa'ıl “active participle’ form, verbs, the negation of lam, personal pronoun Ana “I”, and predicate structures that take precedence. These symbols indicate that the limits of religious tolerance are (1) not attaching the religion or the belief system of the religion; (2) not in the area of other religious ritual and worship activities; (3) not included in the territory of the other faiths, (4) not imposing religion on others nor negating the worship of other religions, (5) not confusing rituals and religious beliefs. That is at least the limits of tolerance in religion inspired by surah al-Kāfirūn in a semiotic linguistics perspective.

Second, from the perspective of religious tolerance limits from Surah al-Kāfirūn, polemics of greeting with all religious traditions are supposed to be changed into the general model of greeting and mix the all-religious tradition, congratulations on holidays and entertainment songs in the church do not violate the normative limits of religious tolerance. This article is only a semiotic study through readable linguistic symbols, other studies from a sociological, anthropological, and political perspective are also needed to be carried out to clarify the discourse of religious tolerance in Salatiga City as the city of tolerance in particular and Indonesia and the world in general.

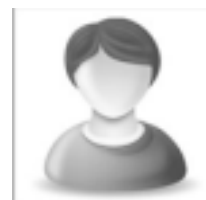
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