

## **RELIGIOUS TOLERANCE IN ISLAM AND HINDUISM: A COMPARATIVE ANALYSIS OF THE HOLY QUR'AN AND THE VEDAS**

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### **Abstract**

This article considers the importance of religious tolerance especially in Islam and Hinduism amid religious conflicts and social tensions that often arise as a result of miscommunication with other religious teachings, especially in pluralistic societies such as Indonesia. The purpose of this study is to examine the concepts of religious tolerance taught in Islam and Hinduism through analysis of the holy scriptures of the Qur'an and Veda. From qualitative methods with comparative approach and literature studies, this study shows that Islam and Hinduism both emphasize the importance of honoring differences, justice, and harmony in a common life. However, there is a difference in the theological approach, where Islam emphasis more on constancy, while Hinduism is more inclusive of its various spiritual pathways. It is hoped that the study can strengthen cross-religious understanding, enhance interfaith dialogue, and promote harmonious and peaceful social harmony.

**Keywords:** *Comparations, Religius Tolerance, Al-Qur'an, Vedas*

### **Abstrak**

Artikel ini membahas mengenai pentingnya toleransi beragama khususnya dalam agama Islam dan Hindu di tengah konflik agama dan ketegangan sosial yang sering kali muncul akibat ketidakpahaman terhadap ajaran agama lain, terutama dalam masyarakat yang plural seperti Indonesia. Tujuan dari penelitian ini adalah untuk mengkaji konsep-konsep toleransi beragama yang diajarkan dalam Islam dan Hindu melalui analisis kitab suci Al-Qur'an dan Weda. Dari metode kualitatif dengan pendekatan komparasi dan juga studi kepustakaan, penelitian ini menunjukkan bahwa Islam dan Hindu sama-sama menekankan pentingnya penghormatan terhadap perbedaan, keadilan, dan harmoni dalam kehidupan bersama. Namun, terdapat perbedaan dalam pendekatan teologis, di mana Islam lebih menitikberatkan pada keteguhan akidah, sedangkan Hindu lebih inklusif terhadap berbagai jalur spiritual. Studi ini diharapkan dapat memperkuat pemahaman lintas agama, meningkatkan dialog antaragama, serta mendorong terciptanya kerukunan sosial yang harmonis dan damai.

**Kata Kunci:** *Komparasi, Toleransi Beragama, Al-Qur'an, Weda*

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## **A. Introduction**

Religious conflicts and social tensions often arise due to profound differences in beliefs and a lack of understanding of the teachings and principles upheld by other religious groups (Ismail et al., 2024). These challenges pose significant difficulties for modern societies in maintaining interreligious harmony amid religious, cultural, and ideological diversity. This issue becomes even more relevant in multi-religious countries such as Indonesia, where Muslims and adherents of other religions, particularly Hinduism, coexist within a pluralistic society.

Religious tolerance is a crucial concept in managing this diversity. It not only pertains to respecting the individual right to embrace a particular religion or belief but also involves fostering mutual respect, cooperation, and peaceful dialogue despite doctrinal differences (Anwar et al., 2023). In Islam, religious tolerance is reflected in the teachings of the Qur'an, which emphasize principles of coexistence in diversity, including freedom of religion, respect for differences, and the prohibition of coercion in matters of faith. Similarly, in Hinduism, religious tolerance is embodied in the teachings of the Vedas, which advocate harmony and respect for various spiritual paths (Nasih & Gede, 2011).

However, despite these teachings being embedded in their respective scriptures, misunderstandings and misinterpretations often lead to the misuse of religious doctrines to justify intolerance and extremism. This poses a significant challenge for both Muslims and Hindus in practicing genuine religious tolerance in daily life. This study aims to explore in greater depth how the concept of religious tolerance is taught in the Qur'an and the Vedas and to compare how these scriptures provide guidance on fostering tolerance toward followers of other religions.

Through this comparative study, the research seeks to identify shared principles and teachings that can enhance the understanding and application of religious tolerance among Muslims and Hindus. Additionally, this study aspires to contribute to the realization of a more harmonious and peaceful interfaith coexistence, both in Indonesia and globally. Therefore, the central research question addressed in this study is how these two religions, through their sacred texts, teach the principles of religious tolerance and how these teachings can be actualized in the context of an increasingly pluralistic society.

## **B. Method**

This study employs a qualitative approach with a comparative study design, focusing on the textual comparison of the Qur'an and the Vedas concerning the concept of religious tolerance. The research utilizes the library research method, with primary data sources consisting of the Qur'an and the Vedas, emphasizing verses or passages related to interreligious tolerance. Secondary data sources include additional references such as Qur'anic exegeses, studies on the Vedas, and relevant academic writings in the form of books, articles, journals, theses, and dissertations.

## C. Results and Discussion

### 1. The General Meaning of Tolerance

Linguistically, the term *tolerance* originates from the English word *tolerate*, which means to allow or to endure something without protest, particularly regarding the behavior of others or different groups (Sufa'at Mansur, 2012, p. 1). In Arabic, tolerance is commonly referred to as *tasamuh*, derived from the root word *samhan*, meaning ease or facilitation. According to *Mu'jam Maqayis al-Lughah*, *tasamuh* etymologically originates from *samhan*, which signifies ease or making things easier (Ibnu Faris, 1979, p. 99). Meanwhile, in the Great Dictionary of the Indonesian Language, tolerance is defined as an attitude of respecting, allowing, and permitting beliefs, views, opinions, and other perspectives that differ from one's own (Syarif Ahmad Yahya, 2017, p. 2). Based on these definitions, tolerance can be understood as an attitude of mutual respect and recognition of differences; however, such respect does not necessarily imply agreement, validation, or adherence to differing beliefs.

From a sharia perspective, *tasamuh* refers to adopting ease in religious practice based on prescribed texts (*nash*) without leading to excessive rigidity that alienates people from Islam or encourages neglect of religious principles. This concept aligns with the statement of Prophet Muhammad, who emphasized that the most beloved religion to Allah is one that is pure and easy to follow (A. Syarif Yahya, 2016, p. 18).

The reinforcement of tolerance in pluralistic societies and the growing threats of intolerance make it essential to establish tolerance as a virtue, in addition to recognizing it as an individual right. There are at least two key strategies to cultivate tolerance as a virtue and to strengthen its foundation in society. First, tolerance requires social interaction through dialogue and a robust community life. Second, it necessitates mutual trust among various religious and ideological groups (Zuhairi Miswari, 2010, p. 7).

From the above discussion, religious tolerance can be defined as respecting and being open-minded toward individuals of different faiths, without coercing them to convert or interfering in their religious affairs. Tolerance is a human attitude and behavior that does not deviate from religious principles but rather encourages mutual respect, recognition, and the provision of sufficient space for individuals to practice their faith peacefully and without external pressure (Mursyid, 2016).

According to M. Nur Ghufon (Ghufon, 2016), religious tolerance involves the awareness to appreciate and respect diverse opinions, perspectives, beliefs, and faiths. It also entails providing space for others to practice their religion, even when their beliefs contradict one's own. The ultimate goal is to foster harmonious living and improve social relations.

Similarly Casram (Casram, 2016), defines religious tolerance as an attitude that encompasses various beliefs, particularly in relation to faith in God. Every individual has the right to choose and practice their religion freely, and this right must be respected. In this context, religious followers should be able to conduct their religious rituals peacefully, fostering an atmosphere of harmony, mutual forgiveness, understanding, and

respect for others' rights to worship according to their own beliefs (Nurjannah & Bin AB Rahim, 2024).

## 2. The Concept of Tolerance in Islam

Tolerance, as defined in the linguistic explanation above, encourages an open attitude and a willingness to acknowledge various differences in ethnicity, skin color, language, customs, culture, and religion (Fazal & Saleh, 2022). These variations are part of human nature (*fitrah*) and the divine order (*sunnatullah*) established by God. This concept is explicitly mentioned in the Qur'an, particularly in Surah Al-Hujurat (49:13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Qs. Al-Hujurat (49): 13)

From the verse above, it is evident that human beings cannot reject this divine order (*sunnatullah*). Therefore, in dealing with differences, individuals must adhere to God's guidance. Interfaith tolerance is one of the fundamental messages in Islamic theology (Rambe et al., 2023). as God consistently reminds humanity of its diversity whether in terms of religion, ethnicity, skin color, customs, or traditions. Religious tolerance means recognizing the existence of other religions, along with their respective systems and rituals, and granting them the freedom to practice their beliefs (Yasir, 2014). However, this does not imply that one is free to adopt a particular religion one day and switch to another the next.

Tolerance in Islam is straightforward and rational. However, Islam does not endorse compromise in matters of faith (*aqidah*) and worship. This underscores the notion that a Muslim's belief in Allah differs fundamentally from the beliefs of adherents of other religions. Similarly, Islamic worship practices are distinct from those of other faiths. In fact, Islam explicitly prohibits its followers from insulting the deities of any religion. Consequently, the concept of *tasamuh* (tolerance) in Islam is not a modern construct (Halim & Faisal, 2024), but has been an integral part of various aspects of life since the inception of Islam.

In Islam, tolerance is not merely a rhetorical concept; rather, it is firmly grounded in the Qur'an. The following Qur'anic verses illustrate the fundamental principles of tolerance:

a) Tolerance in Respecting Religious Differences

Islam consistently teaches that there is no compulsion in religion, as coercing others to adopt a particular belief is strictly prohibited. This principle is clearly stated in the words of Allah:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“There shall be no compulsion in acceptance of the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (Qs. Al-Baqarah (2): 256)

Ibn Katsir, in his interpretation of this verse, explains that Allah has issued a clear directive not to compel anyone to embrace Islam. This is because Islam itself is evident in its teachings and the proofs of its truth, making coercion unnecessary. Instead, those who receive divine guidance will willingly open their hearts and minds to Islam, embracing it based on the compelling evidence they discover. Conversely, if a person’s heart remains blind, and their sight and hearing are closed, then forcibly converting them to Islam will serve no purpose (Ahmad Syakir, 2014, p. 463).

b) Tolerance Through Fairness Towards All Individuals

لَا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ  
اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.” (Qs. Al-Mumtahanah (60): 8)

Islam emphasizes the importance of justice, including towards those of different faiths. As stated in Surah Al-Mumtahanah (60:8), Allah commands believers to act justly toward everyone, even those who hold different beliefs.

c) Tolerance in Respecting Differences and Maintaining Harmony

Islam teaches its followers to live in harmony and foster good relationships with others, even when differences exist among them. In Surah Al-Hujurat (49:13), Allah reminds humanity that a person's honor is not determined by their lineage or religion but by their piety (taqwa). Furthermore, Allah encourages people to recognize and understand one another, despite their diverse ethnic and national backgrounds.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ  
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Qs. Al-Hujurat (49): 13)

#### d) Tolerance in Matters of Faith and Worship

Muslims are not permitted to participate in any form of religious beliefs or worship practices of other faiths. This principle is clearly stated in Surah Al-Kafirun (109:1-6), where Allah explicitly delineates the boundaries between Islamic faith and the religious practices of others.

قُلْ يَا أَيُّهَا الْكَافِرُونَ. لَا أَعْبُدُ مَا تَعْبُدُونَ. وَلَا أَنْتُمْ عُبِدُونَ مَا أَعْبُدُ. وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ. وَلَا أَنْتُمْ  
عُبِدُونَ مَا أَعْبُدُ. لَكُمْ دِينُكُمْ وَلِيَ دِينِ.

“Say, "O disbelievers. I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.” (Qs. Al-Kafirun (109): 1-6)

This surah serves as a declaration of dissociation for believers from the practices of polytheists and instructs them to completely disassociate from the actions of disbelievers (Ibnu Katsir, 2007, p. 376). Surah Al-Kafirun also emphasizes that in matters of worship, Muslims will not worship in the manner of disbelievers, nor will disbelievers worship in the manner of Muslims. As a result, Muslims do not interfere with the religious practices of others, and likewise, others should not interfere with Islamic worship (Muhammad Salih al-Uthaimin, 2003, p. 283).

### 3. The Concept of Tolerance in Hinduism

Before discussing Hindu religious texts related to tolerance, it is essential to first understand how the concept of tolerance is embedded within Hindu teachings (Damana, 2023). The concept of tolerance in Hinduism is closely linked to three fundamental relationships of balance, known in Hindu tradition as Tri Hita Karana (Three Harmonious Relationships). These include: Parahyangan – The relationship between humans and God. Pawongan – The relationship between humans and their fellow beings. Palemahan – The relationship between humans and the environment. These three relationships are fundamental in Hindu teachings, as Hindus acknowledge that the balance between nature and human life is inseparable. This balance is integral to tolerance, which is inherently connected to the surrounding environment (Arifin & Nada, 2019).



In Hinduism, the concept of balance is also referred to as harmonization. Hindus highly value harmony in relationships with fellow human beings, nature, and God. To achieve this harmony, Hindu teachings emphasize five fundamental beliefs, known as Panca Sradha (The Five Faiths in Hinduism): Belief in the existence of an Almighty God. Belief in Atman, the eternal soul that animates and sustains all living beings. Belief in Karma Phala, where karma refers to actions and phala to their consequences meaning that every action leads to corresponding results. Belief in reincarnation, the continuous cycle of birth and rebirth. Belief in Moksha, the liberation from worldly attachments, allowing the soul to reunite with God (Arifin & Nada, 2019).

Panca Sradha is not a direct scriptural text but a philosophical summary of Hindu religious beliefs derived from sacred scriptures. Without such summarization, the explanations would be overly extensive and complex (Arifin & Nada, 2019).

Apart from Tri Hita Karana, Hinduism also contains other teachings that promote harmony and tolerance in religious life, including:

a. Vasudhaiva Kutumbhakam

In Sanatana Dharma, there is a well-known slogan: "Vasudhaiva Kutumbhakam," which means that all human beings are fundamentally equal. This teaching emphasizes that all of humanity originates from the same divine source, making every individual on this earth a brother or a family member. Furthermore, the Maha Upanishad also reinforces this concept, stating that Vasudhaiva Kutumbhakam signifies that the entire world and everything within it are unified, stemming from a single origin Sang Hyang Widhi (the Supreme God). Although diversity exists among individuals, in essence, all humans are part of one universal family (Agustina, 2023).

From this perspective, Hindu teachings uphold the idea that all people are brothers and sisters, regardless of religious differences. Brotherhood is not defined by blood relations but by the shared origin of all human beings from the One Supreme God. This doctrine clearly reflects how Hinduism highly values human dignity and fosters harmonious relationships among individuals, even amidst religious and cultural differences.

b. Tat Twam Asi

Tat Twam Asi is a fundamental teaching in Hinduism that emphasizes moral values and humanity, aligning with the principles of Pancasila, the philosophical foundation of Indonesia. The phrase "Tat Twam Asi" literally translates to "You are me, and I am you," reflecting a deep understanding of shared joys and sorrows, as well as the concept of mutual support and protection. The philosophy embedded in this teaching underscores the importance of empathy—the ability to feel what others experience. The Tat Twam Asi doctrine can be applied in daily life, particularly in social interactions (Budiadnya, 2018). By

consistently practicing this principle, individuals can cultivate a harmonious, mutually supportive, and protective society, ultimately leading to collective well-being.

The Vedas (Weda) serve as the primary scriptures of Hinduism, believed to have been divinely revealed by Hyang Widhi Wasa (the Supreme God). The Vedas hold a central position in Hindu religious and philosophical thought, profoundly influencing other sacred Hindu texts. Discussions on Hinduism are inherently linked to the Vedas, as they form the foundation of Hindu spiritual knowledge. In general, Hindu society does not discriminate among individuals. To foster religious harmony, Hindu teachings extend beyond the followers of Hinduism itself, encompassing universal principles that can also be embraced by those of different faiths (Agustina, 2023, p. 191).

Several Hindu texts explicitly address religious tolerance. One of the most notable texts emphasizing tolerance and religious harmony is Smerthi. Among the widely recognized Smerthi texts is Bhinneka Tunggal Ika, written by Mpu Tantular. Hindu scholars regard this as one of the most tolerant verses, found in the Sutasoma manuscript a literary work from the Hindu-Buddhist era, which narrates religious coexistence, particularly between Hindus and Buddhists. This text, in Sutasoma, Pupuh 139, Verse 5, states:

*"Hyang Buddha tanpahi Civa rajadeva, Rwaneka dhatu vinuvus vara Buddha Visva, Bhimukti rakva ring apan kena parvvanosen, Mangka ng Jinatva kalavan Civatatva tunggal, Bhinneka Tunggal Ika tan hana dharma mangrwa".*

"Hyang Buddha is no different from Shiva Mahadeva. Both are essentially one; it is impossible to separate one from the other. For the divine essence of Buddhism and the divine essence of Shaivism are truly unified. Indeed, they are one, with no duality in dharma (law)." (Arifin, 2019, p. 84)

The concept of religious tolerance found in Hindu religious texts includes:

1) Tolerance Through Fair Treatment of Others

*"One who is non-envious but a true friend to all living beings, who does not see himself as the owner, who is free from false ego, who remains equal in happiness and distress, who is tolerant, always satisfied, self-controlled, determined in devotion with steadfastness, and whose mind and intelligence are fixed upon Me—such a devotee is very dear to Me."* (Kitab Bhagawad Gita XII. 13)

In this scripture, it is explained that a devotee does not consider anyone as their enemy, because if someone acts as an enemy, it is believed to be a consequence of past misdeeds. Therefore, devotees choose to endure suffering rather than retaliate. They believe that a true devotee must always act righteously toward everyone, even



towards their adversaries (A.C Bhaktivedanta Swami Prabhupada, 2007, pp. 625–626).

## 2) Tolerance in Maintaining Harmony

Hinduism also teaches its followers to love one another, as their deity has instilled sincerity and selflessness in every human being to protect them from hostility and hatred. As written in its sacred text:

*“O humankind, I have endowed you with the virtues of sincerity, selflessness, an equal mentality, and a sense of companionship without hatred (enmity). Just as a mother cow loves her newborn calves, so too should you love one another.”* (Kitab Atharva Veda III. 30. 1)

## 3) Tolerance in Faith

The Hindu deity grants everyone the freedom to embrace any religion of their choice. The scriptures state that God does not interfere with their freedom but continues to provide all necessary means for them to fulfill their worldly desires. Furthermore, it is explained that God bestows these worldly facilities so that the freedom given by the divine has meaning for humanity (A.C Bhaktivedanta Swami Prabhupada, 2007, p. 394).

*“Whatever faith one chooses to embrace, I treat them equally and grant them the appropriate blessings so that they may remain steadfast in their belief.”* (Kitab Bhagavad Gita VII. 21).

## 4. Comparison of the Concept of Tolerance Between the Qur'an and the Vedas

In general, both Islam and Hinduism emphasize the importance of tolerance in dealing with differences. However, these two religions have similarities and differences in their teachings regarding religious tolerance. Both religions advocate for the recognition of human diversity in terms of religion, ethnicity, and culture. In Islam, Allah created humans into various nations and tribes so that they may know and appreciate these differences (Qur'an, Surah Al-Hujurat, verse 13). Similarly, in Hinduism, the concept of Vasudhaiva Kutumbhakam teaches that all humankind originates from the same source and is part of one large family, regardless of religious or cultural background.

Both Islam and Hinduism also emphasize the importance of fairness toward others, even if they hold different beliefs. In Islam, Allah commands Muslims to act justly toward those who do not fight them because of their religion (Qur'an, Surah Al-Mumtahanah, verse 8). In Hinduism, the Bhagavad Gita also states that a person who acts fairly without discrimination is beloved by God (Bhagavad Gita XII:13). While Islam prohibits participation in the worship practices of other religions (Qur'an, Surah Al-Kafirun, verses 1-6), it also warns against insulting the deities of other religions. Likewise, Hinduism teaches respect for the beliefs of others. The well-known Sutasoma text even states that

Buddhism and Shaivism are essentially one, reflecting unity despite differences in practice (Bhinneka Tunggal Ika).

The key difference between the two religions in terms of religious tolerance lies in their approach. Islamic tolerance leans more toward respecting religious differences without compromising one's own faith and worship practices. Muslims are not allowed to engage in worship practices of other religions and are forbidden from following religious rituals of non-Muslims (Qur'an, Surah Al-Kafirun). Here, tolerance means allowing differences to exist without endorsing or recognizing other religious beliefs as equally true. In contrast, Hinduism appears more inclusive regarding beliefs and worship. Teachings such as Tat Twam Asi emphasize the unity of all humankind and view religious diversity as something to be respected. Moreover, Hindu teachings do not prohibit followers from recognizing the validity of other religions. The Bhagavad Gita (VII:21) even states that God treats all religions fairly and grants blessings according to each person's faith.

In Islam, while tolerance is acknowledged and compulsion in religion is prohibited, Islamic faith remains centered on the principle of Tawhid, which acknowledges only Allah as the One True God. Islam teaches that people should come to the religion willingly (Qur'an, Surah Al-Baqarah, verse 256) while not interfering with the beliefs of others. Meanwhile, Hinduism emphasizes the understanding that each individual has the right to choose their own faith, and no one should be coerced into a particular religion. This principle is reflected in Vasudhaiva Kutumbhakam and other teachings that state all religions are valid paths to the divine, and each person has the right to follow their chosen belief system.

Islam acknowledges diversity as part of divine destiny, but when it comes to faith and worship, clear boundaries are set. Muslims are instructed to remain steadfast in their beliefs without compromising their core principles, even while respecting religious differences. Hinduism, on the other hand, promotes a more universal and harmonious view of diversity. The teachings of Vasudhaiva Kutumbhakam and Tat Twam Asi indicate that religious differences are considered part of the natural balance of the universe. According to these teachings, every religion is a legitimate path to God, and no religion is regarded as superior or inferior.

The following table presents the similarities and differences in the teachings of religious tolerance found in the Qur'an and the Vedas:

Table 1: Comparison of Religious Tolerance Concepts in the Qur'an and the Vedas

Aspects of Similarity	Aspects of Difference	Islam (Al-Qur'an)	Hindu (Veda)
1. Both religions emphasize the importance of	Tolerance in Faith and Worship	Emphasizes respect for religious differences without	Does not prohibit its followers from respecting and

<p>recognizing human diversity, including differences in religion, ethnicity, and culture.</p> <p>2. Both religions stress the significance of acting justly toward others, regardless of their differing beliefs.</p> <p>3. Both religions advocate for respect toward the beliefs of others.</p>		compromising one's own faith and worship.	acknowledging the truth in other religions.
	Approach to Religious Diversity	Acknowledges diversity as God's decree, but establishes clear boundaries regarding faith and religious practices	Emphasizes a more universal and harmonious view of diversity, considering every religion as a legitimate path to reach God
	Purpose of Tolerance	Aims to create a harmonious life based on mutual respect and peace	Aims to achieve balance in life, encompassing harmony with God, fellow human beings, and nature.

From the table of similarities and differences above, it can be observed that despite variations in emphasis and manifestation, both Islam and Hinduism possess strong teachings on tolerance. Both religions advocate for peaceful coexistence, mutual respect, and appreciation of diversity. Islam and Hinduism alike emphasize the importance of tolerance in addressing differences; however, their approaches differ significantly in terms of faith and worship practices. Islam maintains a stricter stance on doctrinal beliefs and religious practices, emphasizing steadfastness in Islamic creed (aqidah), whereas Hinduism adopts a more inclusive and harmonious approach to religious diversity, highlighting the unity of essence underlying all religions.

#### **D. Conclusion**

This study confirms that both Islam and Hinduism possess strong teachings on tolerance. However, in practice, misunderstandings and misinterpretations of religious teachings often occur, sometimes leading to their misuse for purposes that deviate from their true intent. Therefore, a more serious effort is required to study religious teachings accurately and comprehensively, as well as to instill the values of tolerance from an early age.

A comparative analysis of the Qur'an and the Vedas on the concept of religious tolerance reveals fundamental similarities, particularly in recognizing human diversity and emphasizing the importance of peaceful coexistence. However, differences also

emerge, with Islam placing greater emphasis on steadfastness in aqidah (creed), whereas Hinduism highlights the unity of essence underlying all religions. Despite these differences, both religions advocate for mutual respect, appreciation of diversity, and the avoidance of actions that could incite conflict. A deeper understanding of these teachings can serve as a crucial foundation for fostering interfaith dialogue and building a more inclusive society.

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