# ANALYSIS OF QURANIC RECITATION IN INTERFAITH DIALOGUE: Broadcasting and Islamic Law Perspectives

**Devi Sastika Wiramaya,[1] Fathurrijal,[2] Sukarta,[3] Badlihisham Bin Mohd Nasir[4]**
[1,2,3]**Universitas Muhammadiyah Mataram, Indonesia.**
[4]**Universitas Teknologi Malaysia, Johor.**
*Jl. KH. Ahmad Dahlan No.1, Kota Mataram, West Nusa Tenggara. 83117*
*fathurrijal9@gmail.com*

**Abstract**

Media framing will consciously or unconsciously select information and accentuate certain aspects to shape public perception of an event. This research aims to analyze the framing of the recitation of the Qur'an in the context of interfaith dialogue, particularly on the occasion of Pope Francis' visit to the Istiqlal Mosque. Through a descriptive qualitative approach, this research examines in depth how the media, in this case Kompas TV, presented the event. The analysis is focused on the perspective of broadcasting law and contemporary Islamic law. The results show that the practice of reciting the Qur'an in the context of interfaith dialogue has great potential in promoting the values of tolerance and pluralism. However, there are different views among scholars regarding the limits of this practice. Legally, although there is no specific regulation, the general principles in the Broadcasting Law provide room for the practice. Meanwhile, from the perspective of Islamic law, there are differences of opinion among scholars regarding the permissibility of this practice. Qur'anic recitation in the context of interfaith dialogue can be an effective means of building better understanding between religious communities. However, it is important to maintain a balance between the spirit of inclusiveness and the prevailing religious principles. This study will identify the common ground and differences in the perspectives of the two legal systems, as well as their implications for the practice of broadcasting Qur'anic recitations in public spaces.

## A. INTRODUCTION

Indonesia is a country with rich ethnic, cultural, and religious diversity. However, this diversity is also a challenge in building a harmonious and inclusive society. Pluralism is a reality of the modern world and an unavoidable reality. Therefore, it is important for people to appreciate this diversity and see it as a wealth (Saumantri, 2023). The formation of society is inseparable from plurality, including religion. Religion and religious leaders have always been a part of people's lives. Every religious community must have a religious leader as someone who is considered trustworthy and respected as a figure who conveys God's truth to his people (Tarihoran & Simanjuntak, 2023). With the existence of interfaith dialogue, it is hoped that followers of Islam and other religions will become more moderate so that interfaith life can achieve harmony in life together. As a form of implementation of this hope, the Istiqlal Mosque, on behalf of the Indonesian government, has facilitated a meeting with the supreme leader of the World Catholic Church Pope Francis. This step is in line with the commitment of the Istiqlal Mosque in building interfaith dialogue and realizing peace.

The Qur'an serves as a legal umbrella as well as a guide in carrying out daily life. The goal is none other than so that humans can race to positive things in their daily lives (Ratna Sari, 2019). In line with the holy verse of the Qur'an, letter Al-Baqarah, verse 62, which was read at the interfaith dialogue at the Istiqlal Mosque, namely:

> Meaning: *"Verily, the believers, the Jews, the Christians and the sabi'in, whosoever (of them) believes in Allah and the Last Day, and does righteousness, they shall have their reward from their Lord; there shall be no fear in them, nor shall they grieve"* (QS. Al-Baqarah: 62).

In addition to the above verse, another surah that was read in the interfaith dialogue was surah Al-Hujurat verse 13, namely:

> Meaning: *"O people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is All-Knowing and All-Absorbing"* (QS. Al-Hujurat:13).

Dialogue means "dialeghe," discussing, talking about aspects of the problem, and expressing opinions to improve each other together (Albab, 2019). Based on

this interpretation, interfaith dialog is a crucial tool in building a comprehensive understanding of the diversity of religions and beliefs. Tilawah Al-Qur'an is reading the Al-Qur'an with tartil and understanding its meaning (Hasan & Wahyuni, 2018). Through tilawah, one's heart and soul will be connected to the Creator, giving rise to a sense of solemnity, calm, and peace. As Allah says in Surah Al-Anfal verse 2:

> Meaning: *"Verily, the believers are those who when the name of Allah is mentioned, their hearts tremble, and when His verses are recited, their faith increases (thereby), and it is to God alone that they put their trust"* (QS Al-Anfal:2).

Ibrahim (2018) explains that the Qur'an is proof of God's greatness, because humans were created to have a high sense of tolerance while explaining that the basic concept of Islam is to provide peace and love between fellow creatures of God. The Qur'an contains universal values such as justice, compassion, tolerance, and peace. Through recitation, these values can be communicated directly and effectively to other religious communities. Thus, recitation can be a bridge of understanding and respect for each other's beliefs (Indainanto et al., 2023).

Pers & Media (1999) explains that public broadcasting organizations are independent, neutral, non-commercial, and serve the public interest. Article 7 of the Broadcasting Law explicitly states that the presentation of religious material in broadcast programs must uphold the principle of religious pluralism. This provision obliges broadcasters to present various perspectives and views on a religion, as well as to prioritize ethics in establishing inter-religious relations. Thus, this regulation is not only limited to guaranteeing religious freedom but also plays an active role in fostering tolerance and harmony between religious communities in the public sphere (Stahnke & Blitt, 2004). This article generally becomes a guideline for broadcasting institutions, especially television, in broadcasting interfaith dialog events some time ago. Therefore, Kompas TV station tried to frame the recitation of the Qur'an during Pope Francis' visit as part of tolerance.

Bachtiar et al. (2016) explain that media propaganda is one of the strategies to control public opinion. The western world has systematically discredited Islam with negative predicates such as terrorists, fundamentalists, conservatives, extremists, and others. Media framing will consciously or unconsciously select information, accentuate certain aspects, and use language and words with certain

values to shape public perceptions of an event (Mustika, 2017). Pope Francis' historic visit to the Istiqlal Mosque was not only a state visit but also a strong symbolic statement regarding the commitment of both religions to peaceful coexistence and mutual respect (Aiylandi, 2019). The visit was seen as a real effort to build bridges of interfaith dialogue, breaking down the negative stereotypes that have stood in the way of a deeper understanding between the two religions (Ahmed et al., 2024).

These results indicate several gaps in research related to Qur'anic recitation and interreligious dialogue. First, empirical research that directly measures the impact of Qur'anic recitation on tolerance and inclusive behavior is limited. (Anggita & Suryadilaga, 2021). Second, most studies tend to focus on the individual level, while studies at the community level are still lacking. Third, the use of qualitative methods to measure related variables is still rare. Fourth, the relationship between Qur'anic recitation practices and media construction has not been studied in depth (Ariyadi, 2021). Finally, the practical implications of the research findings for public policy, especially in the context of developing interfaith dialogue programs, still need to be further investigated.

This study aims to analyze in depth how the broadcasting law and contemporary Islamic law view Qur'anic recitation in the midst of interfaith dialogue. This study will identify the common ground and differences in the perspectives of the two legal systems, as well as their implications for the practice of broadcasting Qur'anic recitations in public spaces. Furthermore, it will evaluate the extent to which existing regulations facilitate or hinder the realization of an inclusive, tolerant, and respectful interfaith dialogue.

## B. METHODS

This research uses a descriptive qualitative approach to explore in depth the phenomenon under study. Qualitative data in the form of directly observed texts, words, and actions were collected through observation and in-depth interviews with a team of experts or Islamic religious counselors by purposive sampling. This research analyzes the framing of the live broadcast of Pope Francis' visit to Istiqlal Mosque on 6 September 2024 on Kompas TV. Qualitative data analysis was

conducted systematically through the stages of data reduction, data presentation, and conclusion drawing (Sari, 2024).

**Figure 1.** Miles and Hubberman data analysis method
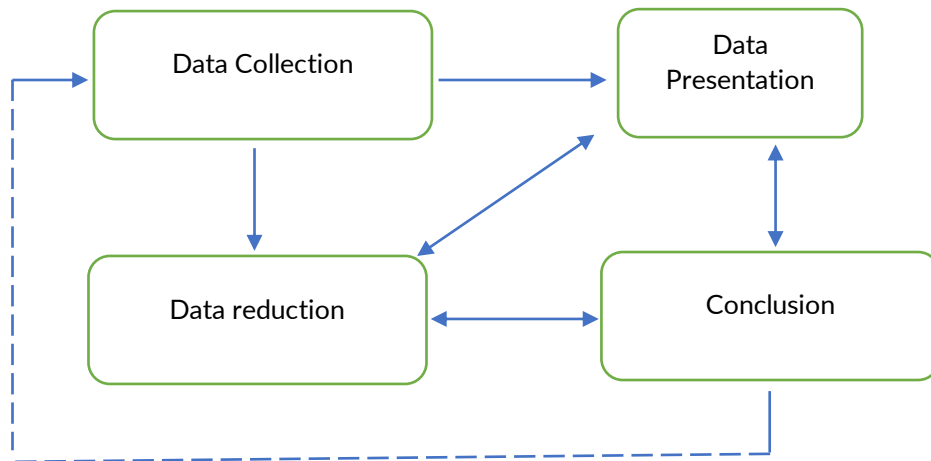


The analysis technique used in this research is the Miles and Huberman model data analysis technique, which consists of several stages, namely: First, data collection, generally, researchers conduct literature studies first to verify and conduct initial proof that the problems to be studied really exist. Then further conduct interviews with one broadcasting expert and two religious experts. Observation to collect data in the field. Every process, such as building a report card and interacting with subjects and informants at the beginning of the research, is a process of data collection. The interview guideline indicators are as follows:

**Figure 2.** Variable than indicator
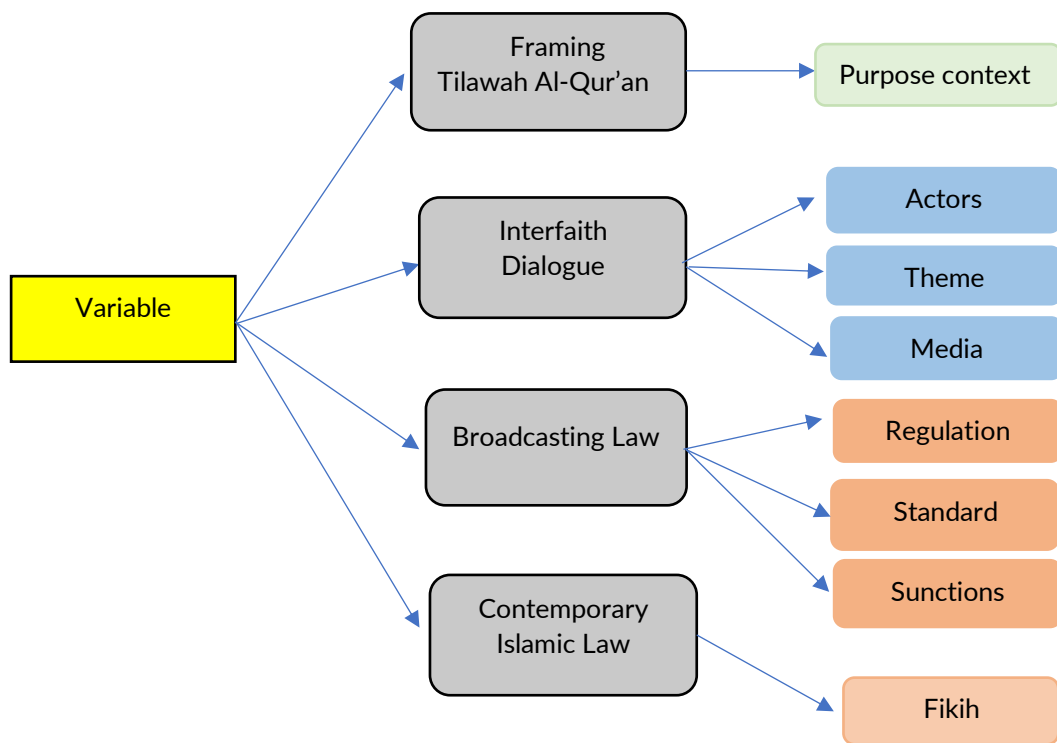


Then data reduction, which is the process of summarising, selecting and sorting out all forms of data obtained in the field to be formed into writing that will be analyzed. The results of the recorded interviews conducted on the subject will be formed into verbatim, and the results of the observations will be formed into observation tables. Furthermore, Display data (presentation of data), after all the data obtained is arranged in the form of a script, the next step is to present the data to process the semi-finished data in the form of writing that has a clear theme flow, then it will be grouped and categorized into a more concrete form and ended by providing code. This coding process serves to enter and list each subject and informant statement in accordance with the theme and subcategory categories and provide certain codes from each statement given by the subject. The final step is drawing conclusions or verification. Conclusions lead to research questions that have been asked before. Conclusions in qualitative research include a description of all subcategorized themes listed along with verbatim interview quotes. After being described, the research results need to be explained to answer research

questions based on aspects, components, factors, and dimensions of research (Kase et al., 2023).

## C. RESULTS AND DISCUSSION

### Framing of Qur'anic Recitation

According to Entman's framing analysis framework, a message can be shaped through two main complementary processes: issue filtering and key variable highlighting (Arbi, 2017). Issue filtering refers to the initial stage where the message maker selects and limits the topics to be discussed, while key variable salience involves emphasising certain aspects of the issue to shape the audience's perception (Nuraini, 2020). Entman identifies four procedural stages in framing analysis, namely:

**Table 1.** The Stages of Framing Analysis by Robert Entman

| Entman's Framing Analysis Stage | Key Question. | Potential findings | Implications |
|---|---|---|---|
| Problem Definition | How is the framing of Qur'anic recitation in the context of interfaith dialogue on Kompas TV? | Identification of specific framing of Qur'anic recitation in interfaith dialogue programmes on Kompas TV. | Indicates a certain effort in presenting Qur'anic recitation in the context of interreligious dialogue. |
| Diagnosis of Causes | What factors influence the framing of Qur'anic recitation in the context of interreligious dialogue on Kompas TV? | The Broadcasting Law and contemporary Islamic law have significant influence. | Regulations and legal norms play an important role in shaping perspectives on Qur'anic recitation. |
| Moral judgement | Why is it important to understand the framing of Qur'anic recitation in interfaith dialogue? | Understanding framing is important for analysing representations and understandings of Qur'anic recitation | Demonstrates the intrinsic value of understanding the social construction of religion. |

| | | | |
|---|---|---|---|
| | | in a multireligious context. | |
| Recommendation | What needs to be done after understanding the framing? | Further analysis is needed to understand the impact of framing on religious understanding and practice. | Opens up opportunities for further research and the development of more inclusive policies. |

Kompas TV live broadcast 6 september 2024

Issue definition: This stage focuses on identifying the issue as a problem that needs attention. In the context of interfaith dialogue on Kompas Tv, the key question that arises is how to frame the recitation of the Qur'an in the context of interfaith dialogue. Diagnosis of causes: This stage aims to identify the causes of the problem that has been defined. In this context, the potential causes of the framing are the influence of the Broadcasting Law and contemporary Islamic law. Thus, the context of the problem suggests that regulations and legal norms play a significant role in shaping the way Qur'anic recitation is perceived in a multireligious context.

Moral judgement: This stage involves constructing arguments to support or reject the claims that have been made previously. The context provides an implicit moral judgement by highlighting the importance of understanding how Qur'anic recitation is framed in interfaith dialogue. Recommendations: This final stage presents solutions or recommendations regarding the problem discussed. The context of the problem recommends further analysis of how such framing can influence religious understanding and practice in a plural society society (Pangestu, 2021).

During his historic visit to Indonesia on 5 September 2024, Pope Francis was warmly welcomed at the Istiqlal Mosque, a symbol of tolerance and diversity in the country. The meeting flowed in a warm and meaningful atmosphere, as if to illustrate the noble ideals of this nation that upholds Unity in Diversity. Pope Francis spoke about the importance of interfaith dialogue as a path to world peace. Furthermore, the dialogue was opened with a recitation of the Qur'an by Kayla Nur

Syahwa, a blind hafidzah, the verses of the Holy Qur'an recited by Kayla included Surah Al-Baqarah verse 62.

> Meaning: *"Verily, the believers, the Jews, the Christians, and the Sabines, whosoever (of them) believes in Allah and the Last Day and does good (shall) have a reward from his Lord, no fear shall befall them nor shall they grieve."* (QS. Al-Baqarah: 62).

Kayla also recited surah Al-Hujurat verse 13:

> Meaning: *"O people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is All-Knowing and All-Absorbing."* (QS. Al-Hujurat: 13).

In surah Al-Baqarah, it is affirmed that anyone among those who believe in the Prophet Muhammad, Jews who believe in the Prophet Moses, Christians who believe in the Prophet Isa, and Shabi'in who adhere to other beliefs, as long as they truly believe in God and the Last Day and do good deeds, they will be rewarded for their good deeds (Achmad, 2022). There are opinions from some circles that focus on interfaith tolerance, which consider that this verse can be used as a basis that as long as someone believes in God and the Last Day, then they will be safe in the afterlife, without being afraid or sad (Fasadena et al., 2023)..

On the other hand, in the book Tafsir Al-Munir, Sheikh Wahbah Zuhaili explains that Surah Al-Hujurat verse 13 invites humans to respect each other and establish brotherhood (Hasanah & Mujahid, 2024). This is based on the realisation that all humans are created equal and brothers. This brotherhood must be based on piety to Allah SWT, not by arrogance related to lineage or origin. This verse also reminds us that all humans come from one origin, namely Adam and Eve. This common origin is the foundation for brotherhood and equality between humans (Gozali, 2024). Therefore, there is no reason to feel superior because of lineage or to humiliate others. The diversity of tribes and nations was created by Allah SWT as a means to get to know each other and establish relationships, not to be hostile to each other.

Based on the analysis of the two verses, it can be concluded that the Qur'an concisely calls for universal human values, namely mutual respect, brotherhood, and building a harmonious social order. The principle of equality and brotherhood

of all human beings becomes the fundamental foundation in realising an ideal society (Rusydi & Zolehah, 2018).. In this context, television media, in particular, attempts to construct a conceptual framework of tolerance by referring to the interpretation of the Qur'an delivered in the broadcast programmes.

**Broadcasting Law Perspective**

YS said that the current broadcasting law does not specifically regulate the practice of recitation, especially in the opening segment of broadcast programmes. Broadcasters generally facilitate the adhan, however, the principle of inclusivity is still upheld. Broadcasters tend to accommodate the religious needs of the majority local community, such as Hindu-related broadcasts on Bali TV or Islamic religious programmes in Muslim-majority areas. This approach is based on the principle of local wisdom, where the majority of the population is the main consideration. However, it is important to emphasise that the rights of minorities are guaranteed and should not be ignored. Therefore, the broadcasting law acts as a legal umbrella that guarantees religious freedom for all religious adherents in Indonesia.

For example, Public Broadcasting Organisations (LPPs) such as TVRI have fulfilled their function as a platform for religious pluralism by providing space for all religions to convey religious messages. This obligation is in line with the mandate of the Broadcasting Law that requires broadcasters to facilitate the entire spectrum of society. LPP has a strategic role in strengthening national integration and building national identity. The principle of non-discrimination and accommodation to the diversity of society is the main foundation in carrying out its duties. The use of public frequencies as a shared resource requires LPP to always be responsive to public aspirations and scrutiny. Debates on news framing are commonplace in the context of media dynamics. The Broadcasting Law, which is more than two decades old, needs to be continuously evaluated and adjusted to the times. As a country that upholds democratic values, Indonesia should be open to constructive criticism and input from various parties.

One effective strategy that broadcasters can adopt to prevent negative framing is by consistently complying with applicable broadcasting regulations. Compliance with regulations, especially the Broadcasting Code of Conduct and

Broadcast Program Standards (P3SPS), can minimise the potential for social upheaval due to sensitive broadcast content. The sensitivity of programme managers in designing and presenting content is a key factor in this prevention effort. However, there is an inherent weakness in the Broadcasting Law, namely the definition of 'broadcast' which is still very limited to television and radio media. In fact, the current reality shows that social media has become the main platform for disseminating information and shaping public opinion. This regulatory limitation makes it difficult to monitor and control negative content that is increasingly prevalent in the digital space.

**Contemporary Islamic Law Perspective**

BM said that interfaith dialogue in the context of a pluralist society is a very constructive effort. It serves as an effective educational tool to foster tolerance and prevent us from negative generalisations towards other groups. The implementation of interfaith dialogue is urgent, as reflected in the 'Harmony of Encounters' programme initiated by the Forum for Religious Harmony (FKUB). Through encounters in a pluralist society, it is hoped that the character of a society that understands and respects each other will be formed. This harmony can be achieved through in-depth dialogue, whether in the context of religious law, sociology of religious law, philosophy of religious law, or anthropology of religion. It is important for us to have an open attitude and accept differences. We need to listen to the message that is delivered regardless of who delivers it.

For example, many of the teachings in the Prophet's hadiths are indirectly applied by followers of other religions, showing the similarity of spiritual values that we can share. In addition, we must be ready to accept diversity and always practice the values of gotong royong. Indonesia as a pluralistic country is built by various religions and beliefs, so tolerance is the main key in maintaining national unity. The reading of the Qur'an in the context of interfaith dialogue has deep theological significance. The Qur'ān, since its first revelation, has been designed as a universal revelation that is not limited to a particular faith community. The early history of Islam has recorded how the Qur'ān was heard and absorbed by non-Muslim communities in the midst of the da'wah period. A similar phenomenon can be seen in the context of a multicultural society like Mataram, where the sound of

the call to prayer and the recitation of other religious scriptures echo each other. This indicates that the universal messages in the holy book can be a bridge between religious communities.

Misunderstanding of the Qur'an is often rooted in a lack of religious literacy. Therefore, massive educational efforts, especially among the younger generation, are crucial. Islamic history itself records inspiring stories such as Sayyida Umar who converted to Islam after hearing the recitation of the Qur'an. In a sociological context, familiarity with religious diversity can create a harmonious social climate. Reciting the Qur'an in the presence of people of other religions can be seen as an effort to introduce Islam directly and dispel misconceptions that have developed so far. The main challenge in building a conducive interfaith dialogue lies in the quality of human resources. The role of the Religious Harmony Forum (FKUB) in facilitating interfaith communication is very important.

FD said that the phenomenon of interfaith tolerance in Indonesia, especially in Lombok, has been going well. Conflicts rooted in religious differences are relatively minimal. Instead, economic disparity is more often the trigger for disputes. This practice of tolerance is not just rhetoric, but has been internalised in people's lives. Therefore, attempts to impose interfaith uniformity, such as calls for interfaith greetings or combining different religious rituals, are considered excessive. Each religion has unique characteristics and teachings that should be respected. For example, Muslim worship rituals in mosques are different from those of other religions.

It is important to maintain the uniqueness of each religion so that tolerance does not lead to syncretism. Indonesian society has shown a good understanding of religious differences and has been able to coexist harmoniously. When religious leaders from other religions visit, the welcome given should be in accordance with the teachings of each religion. While Muslims may participate in such events, mixing interfaith worship rituals, such as recitation of the Quran in non-Islamic events, is not justified. This is contrary to the fatwa of the Indonesian Ulema Council (MUI) which prohibits mixing worship. Interfaith dialogue can be conducted in the context of worldly muamalah, but in the realm of worship, each religion has non-negotiable rules. Therefore, the issue of interfaith tolerance does

not need to be constantly echoed if there are no significant problems. Instead, the focus should be on addressing other social issues, such as economic inequality.

In accordance with Law. NO 32 Year 2002 Article 36 (1) Broadcast contents must contain information, education, entertainment, and benefits for the formation of intellectuality, character, morals, progress, national strength, maintaining unity and integrity, and practicing religious values and Indonesian culture. (4) Broadcast content must maintain its neutrality and must not prioritise the interests of certain groups. (5) Broadcast content is prohibited from: a. being slanderous, inciting, misleading and/or false; b. accentuating violence, obscenity, gambling, abuse of narcotics and drugs; or c. contradicting ethnicity, religion, race and intergroup. (6) Broadcast content is prohibited from ridiculing, degrading, harassing and/or ignoring religious values, Indonesian human dignity, or damaging international relations (Theory et al., 2002). From these laws, KPI has derived the Broadcasting Code of Conduct and Broadcast Programme Standards (P3SPSS).

Broadcasting of religious-themed programmes in the mass media, both radio and television, is regulated by the Broadcasting Code of Conduct and Broadcast Programme Standards (P3SPSS). Therefore, broadcasters or TV stations that want to broadcast a religious event must be guided by the law. Here are some regulations related to religious broadcasts. Article 6 (1) Broadcast programmes must respect differences in ethnicity, religion, race and intergroup, including cultural diversity, age, gender and/or socio-economic life. (2) Broadcast programmes are prohibited from degrading and/or harassing: a. ethnicity, religion, race, and/or intergroup; and/or b. individuals or groups due to differences in ethnicity, religion, race, intergroup, age, culture, and/or socio-economic life. Article 7 Religious material in broadcast programmes must comply with the following provisions: a. does not contain attacks, insults and/or harassment of views and beliefs between or within certain religions and respects the ethics of inter-religious relations; b. presents content that contains differences in views/understandings in certain religions in a careful, balanced, impartial manner, with competent sources, and can be accounted for. c. does not present inter-religious comparisons; and d. does not present the reasons for the conversion of a person or group of people. Based on the Law, there is no specific regulation related to recitation of the Qur'an in the opening of

broadcast programs, so the recitation of the Qur'an in interreligious dialogue may be carried out and broadcast by mass media both radio and television.

This is in line with research conducted by Hasudungan(2020) Religious Broadcasting Regulation in Indonesia is reflected in the Decree of the Minister of Religious Affairs Number 70 of 1978 which regulates the Guidelines for Religious Broadcasting. The consideration of the issuance of Decree of the Minister of Religious Affairs Number 70 of 1978 which regulates the Guidelines for Religious Broadcasting is contained in the weighing article which states that: a. that the harmony of life between religious communities is an absolute requirement for national unity and integrity and to strengthen national stability and national security; b. that in order to strengthen the harmony of life between religious communities the government is obliged to protect every effort to develop and broadcast religion; c. that therefore it is necessary to regulate the guidelines for religious broadcasting.

This is also in line with research conducted Martha & SH (2018) the existence of Article 156a of the Criminal Code which originated from Law No.1 / PNPS / 1965 concerning Prevention of Abuse and / or Blasphemy of Religion is no longer relevant, because there has been no improvement / improvement as mandated by Law No. 5 of 1969 concerning the Statement of Various Presidential Determinations and Presidential Regulations as Law. The absence of specific regulations in the religious context makes many pros and cons in religious matters that have no solution. As an effort to reform criminal law, the current Criminal Code Bill has expanded the formulation of religious offences. However, there is one shortcoming in it, namely the absence of rules regarding the criminalisation of acts of broadcasting / spreading religion to other religious people. The provision of rules regarding religious offences is not only aimed at protecting religion, but also the religious feelings of religious people and the protection of inter-religious harmony.

Regarding whether or not it is permissible to recite the Qur'an in the midst of interfaith dialogue, there are differences of opinion among scholars. The first opinion says it is allowed because the Qur'an was revealed not only for Muslims but for all mankind. Interfaith dialogue in the context of a pluralist society is a crucial constructive effort in building social cohesion. Through dialogue, a deeper

understanding of the diversity of beliefs can be achieved, thus minimising the potential for conflict rooted in misperceptions and negative stereotypes. Interreligious dialogue serves as an effective educational vehicle to foster an attitude of tolerance, mutual respect and appreciation of different beliefs. Thus, interfaith dialogue contributes significantly to creating an inclusive and harmonious environment, where every individual can actively participate in social life without feeling marginalised.

This is in line with research conducted by Zuhriyandi (2023) Surah al-Ankabut (29:46) which emphasizes the importance of dialogue with adherents of other religions, "And do not argue with the People of the Book, but in a good way, except with the wrongdoers among them, and say, "We have believed in the (books) revealed to us and those revealed to you; our Lord and your Lord are one; and only to Him we surrender." The meaning of this verse according to Wahbah az-Zuhaili, do not argue or discuss with the Jews and Christians but in a good way and with wise and gentle speech, except for those who are wrongdoers among them. 'The meaning of this verse according to Wahbah az-Zuhaili, do not debate or discuss with the Jews and Christians but in a good way and with wise and gentle speech, except for those who are unjust to themselves, deviate from the right path, close their eyes from clear arguments, oppose and boast of the truth, and are not useful.

This is also in line with research conducted Rahmah (2023) Religious conflict is triggered by excessive religious fanaticism, legal and economic disparities, generalisation of views between people, and polarisation of religious nuances. So, the solution offered by the Qur'an is to build interfaith dialogue in accordance with the values contained in the Qur'an surah AlBaqarah verse 256.

Meaning: "There is no compulsion in (embracing) the religion (Islam). Indeed, the right way is clear from the wrong way. Whoever disbelieves in tagut79) and believes in Allah has indeed held fast to a very strong rope that will not break. Allah is All-Hearing, All-Knowing." (QS. Al-Baqarah: 256).

and surah Yunus verse 99.

Meaning: *"Had your Lord willed, all the people of the earth would have believed. Will you (Prophet Muhammad) force people until they become believers?"* (QS. Yunus: 99).

This is manifested in various kinds of reflective dialogue, life dialogue, and theological dialogue. It is also in accordance with the values of Cosmopolitan Islam which always prioritises tolerance, pluralism, and humanism.

This is also in line with research conducted by Rahman (2022) In the view of the interpretation of the Ministry of Religion of the Republic of Indonesia, inter-religious dialogue is a relevant solution in conveying messages of tolerance, because healthy dialogue. Inter-religious dialogue as a reflection of religious moderation is able to create openness and eliminate all forms of suspicion between religious communities that have the potential to lead to immoral and inhumane attitudes on religious legitimacy.

The second opinion says that it is not permissible to recite the Qur'ān in the midst of interfaith dialogue, because reciting the Qur'ān has entered the realm of worship, so efforts to impose interfaith uniformity, such as calls for interfaith greetings or combining different religious rituals, are considered excessive. Each religion has unique characteristics and teachings that should be respected. For example, Muslim worship rituals in mosques are different from those of other religions. It is important to maintain the uniqueness of each religion so that tolerance does not lead to syncretism. This is in line with research conducted by Wafirah et al. (2020) MUI East Java Fatwa explains that saying greetings across religions is haram based on surat al-Baqoroh verse 42 and surat al-Kafirun verse 6.

> Meaning: *"Do not confuse the truth with falsehood21) and (do not) conceal the truth while you know it." (QS. Al-Baqarah: 42).*
> Meaning: *"For you your religion and for me my religion."* (QS. Al-Kafirun: 6).

Some scholars' opinions on the limits of interaction between Muslims and non-Muslims include: (A). According to Prof Quraish Shihab, in the interpretation of al-Misbah, the relationship between a Muslim and a non-Muslim in terms of interaction is allowed as long as the relationship does not cause anything bad for both. (B). Buya Hamka, in the interpretation of al-Azhar, exemplifies the behaviour of the Prophet at that time, where the Prophet embraced all people both Muslims, Jews, and Christians with the creation of the Medina Charter. From the Prophet's behaviour, it is clear that the Prophet himself was on good terms with non-Muslims. (C). Imam al-Rāzi is of the view that, Allah (SWT) says in Q.S. Yunus: 99

*"If your Lord had willed, all the inhabitants of the earth would have believed."* This verse affirms that all humans are free to choose their own religion and beliefs of worship rituals without any intervention. Imam al-Razi also said that choosing faith is free without any coercion from anyone. Therefore, in terms of interacting with fellow humans, there should be no barriers or forcing someone to follow a particular religion. (D). Ahmad Mushthafa al-Maraghi argues regarding Muslim relations with non-Muslims that when a Muslim engages in social interaction with non-Muslims it is permissible. Allah (SWT) does not limit Muslims from doing good to disbelievers who are not hostile to Muslims (Juhri, 2018).

## D.  CONCLUSION

The above discussion comprehensively examines the phenomenon of Qur'anic recitation in the context of interfaith dialogue, particularly during Pope Francis' historic visit to Indonesia. Analyses of Qur'anic verses, broadcasting law perspectives, and contemporary Islamic legal views show that this practice has great potential in promoting the values of pluralism and tolerance. While there are differences of opinion regarding the limits of this practice, in general, such activities can be an effective means of building better understanding between religious communities, as well as strengthening social cohesion. However, it is important to maintain a balance between the spirit of inclusiveness and prevailing religious principles.

### References

Achmad, S. (2022). Tujuan dan Ruang Lingkup Pendidikan Islam: Studi Komparatif Tafsir Surat Al-Baqarah Ayat 62 dan An-Nur Ayat 55. *Darajat: Jurnal Pendidikan Agama Islam*, *5*(1), 18–29. https://doi.org/10.58518/darajat.v5i1.943

Ahmed, S., Adnan, M., & Hussain, I. (2024). Building Bridges Between Different Religious Communities. *Tanazur*, *5*(2), 205–228.

Aiylandi, A. (2019). Dialog Antar Umat Beragama Dalam Menanggulangi Konflik. *Ath Thariq Jurnal Dakwah Dan Komunikasi*, *3*(1), 109. https://doi.org/10.32332/ath_thariq.v3i1.1032

Albab, A. U. (2019). Interpretasi Dialog Antar Agama Dalam Berbagai Prespektif. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, *2*(1), 22–34. https://doi.org/10.31538/almada.v2i1.223

Anggita, I. S., & Suryadilaga, M. A. (2021). Mengajarkan Rasa Toleransi Beragama pada Anak Usia Dini dalam Perspektif Hadis. *4*(1), 110–118.

Arbi, A. (2017). *Tesis Konstruksi Pemberitaan Media Online Indonesia Terhadap Isis (Analisis Framing Kompas. Com, Okezone. Com, Tempo. Co, Dan Republika. Co. Id)*. Fakultas Ilmu Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif ….

Ariyadi, S. (2021). *Resepsi Al-Qur'an dan Bentuk Spiritualitas Jawa Modern: Kajian Praktik Mujahadah dan Semaan al-Qur'an Mantab Purbojati Keraton Ngayogyakarta Hadiningrat*. Penerbit A-Empat.

Bachtiar, A. Y., Perkasa, D. H., & Sadikun, M. R. (2016). *Peran Media Dalam Propaganda*.

Fasadena, N., Huda, N., Hasan, Z., & Cholid, N. (2023). Konsep Moderasi Beragama Dalam Tafsir Tarbawi Qs. Al-Baqarah: 62. *Al-Adabiyah: Jurnal Pendidikan Agama Islam*, *4*(1), 13–32. https://doi.org/10.35719/adabiyah.v4i1.671

Gozali, A. (2024). Multicultural Education in the perspective of the Qur'an and Hadith: Concepts and Implementation. *Pedagogia: Jurnal Pendidikan*, *13*(1), 13–21. https://doi.org/10.21070/pedagogia.v13i1.1570

Hasan, S., & Wahyuni, T. (2018). Kontribusi Penerapan Metode Qiroati Dalam Pembelajaran Membaca Al-Qur'an Secara Tartil. *Al-I'tibar: Jurnal Pendidikan Islam*, *5*(1), 45–54. https://doi.org/10.30599/jpia.v5i1.317

Hasanah, A., & Mujahid, K. (2024). Pluralisme Agama dan Toleransi dalam Islamic Wordview. *ANWARUL*, *4*(1), 356–366.

Hasudungan, M. (2020). *Pengaturan Penyiaran Agama Di Indonesia Berbasis Teori Keadilan Bermartabat. 4*, 57–74.

Ibrahim, M. A. E.-S. (2018). Tolerance and Coexistence between Islam and Other Religions. *The Journal of Center for the Global Study of Cultural Heritage and Culture*, *5*, 119–154.

Indainanto, Y. I., Dalimunthe, M. A., Sazali, H., & Kholil, S. (2023). Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs. *Pharos Journal of Theology*, *104*(4).

Juhri, M. A. (2018). *Aplikatisi Moderasi Dalam Interaksi Muslim Dan Non-Muslim Perspektif Tafsir Nabawi. 4*(2), 145–163.

Kase, A. D., Sarwindah Sukiatni, D., Kusumandari, R., & Psikologi, F. (2023). Resiliensi remaja korban kekerasan seksual di Kabupaten Timor Tengah Selatan: Analisis Model Miles dan Huberman. *INNER: Journal of Psychological Research*, *3*(2), 301–311.

Martha, A. E., & SH, M. H. (2018). *Politik Hukum Pidana Delik Agama (Tinjauan Terhadap Pasal 156a Kitab Undang-Undang Hukum Pidana (Kuhp) Terkait Delik Agama Dalam Konteks Pembaharuan Hukum Pidana)*. Universitas Islam Indonesia. https://dspace.uii.ac.id/handle/123456789/6477

Mustika, R. (2017). *Analisis Framing Pemberitaan Media Online Mengenai Framing Analysis Of Online Media In Disclosure Of. 20*(2), 135–148. https://doi.org/10.20422/jpk.v20i2.159

Nuraini, D. (2020). *Konstruksi Berita Moderasi Beragama sebagai Upaya Mencegah Radikalisme (Analisis Framing Rubrik Dialog Jumat Republika)*. Fakultas Ilmu Dakwah dan Ilmu

Komunikasi Universitas Islam Negeri Syarif …. http://repository.uinjkt.ac.id/dspace/handle/123456789/51760

Pangestu, P. P. (2021). Efektivitas Dakwah Hadis dalam Media Sosial: Analisis atas Teori Framing Robert N. Entman. *Jurnal Dakwah Dan Komunikasi*, *6*(1), 67. https://doi.org/10.29240/jdk.v6i1.2958

Pers, U., & Media, R. (1999). *Regulasi Media Di Indonesia ( Tinjauan UU Pers dan UU Penyiaran )*. 137–145.

Rahmah, W. (2023). Dialog Antaragama Perspektif Al-Qur'an. *Jurnal Moderasi*, *3*(2). https://ejournal.uin-suka.ac.id/ushuluddin/moderasi/article/view/4833

Rahman, T. (2022). Dialog inter-religius sebagai refleksi moderasi beragama perspektif tafsir Kemenag RI. *Al-Wasatiyah: Journal of Religious Moderation*, *1*(2), 131–152.

Ratna Sari, R. (2019). Islam Kaffah Menurut Pandangan Ibnu Katsir. *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, *1*(2), 132–151. https://doi.org/10.32939/ishlah.v1i2.46

Rusydi, I., & Zolehah, S. (2018). Makna kerukunan antar umat beragama dalam konteks keislaman dan keindonesian. *Al-Afkar, Journal For Islamic Studies*, 170–181. https://doi.org/10.31943/afkar_journal.v1i1.13

Sari, Y. (2024). *Pelaksanaan Bimbingan Agama Islam dalam Mengajarkan Ibadah Shalat pada Pecandu Narkoba di Loka Rehabilitasi BNN Yulia*. *21*(01), 1–13. https://doi.org/10.46781/al-mutharahah.

Saumantri, T. (2023). Pluralisme Dan Inklusivitas Dalam Masyarakat. *Jurnal Pemikiran Islam*, *9*(1), 135–149.

Stahnke, T., & Blitt, R. C. (2004). The religion-state relationship and the right to freedom of religion or belief: A comparative textual analysis of the constitutions of predominantly Muslim countries. *Geo. j. Int'l L.*, *36*, 947.

Tarihoran, B., & Simanjuntak, N. D. (2023). Membongkar Fanatisme Dan Membangun Persaudaraan Universal (Human Fraternity) Suatu Refleksi Kritis dan Anjuran Ensiklik Fratelli Tutti atas Masalah-Masalah Kemanusiaan Dewasa Ini. *Rajawali*, *21*(1), 26–33.

Theory, T. H. E., Open, O. F., & Systems, Q. (2002). UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 32 TAHUN 2002. *Oxford University Press*, *1*, 649.

Wafirah, A., Arista, M. N., Sholahuddin, M., Kosim, M., & Lailatul, N. (2020). *Pengucapan Salam Lintas Agama Menurut Ulama Jawa Timur*. *23*(2). https://doi.org/10.15642/alqanun.2020.23.2.238-272

Zuhriyandi, Z. (2023). Harmoni Beragama Dan Pencegahan Konflik: Perspektif Moderasi Menurut Al-Qur'an Dan Alkitab. *MODERATIO: Jurnal Moderasi Beragama*, *3*(2), 218–232. https://doi.org/10.32332/moderatio.v3i2.8222