Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 418-429
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.36217

FKUB SEMARANG'S ROLE IN RELATION TO QURANIC VERSES ON MUSLIM NON-MUSLIM RELATIONS FOR INTERFAITH TOLERANCE

***Farah Putri Ramadhani[1], Muhammad Kudhori[2]**
[1,2] Universitas Islam Negeri Walisongo Semarang, Indonesia
Email: farahputri53@gmail.com

Abstract

This study examines how the Semarang City Forum for Interfaith Harmony (FKUB) translates Qur'anic principles governing Muslim–non-Muslim relations into institutional practices that foster interfaith tolerance. It addresses a gap in previous FKUB studies by connecting the forum's programs with a contextual analysis of Qur'an 60:8, 10:99, 6:108, and 9:73. Using a qualitative field-study design, data were collected through semi-structured interviews with two purposively selected FKUB officials, observation of the School of Harmony program at SMAN 2 Semarang, and document review. The data were interpreted through philosophical-exegetical and sociological approaches. The findings show that FKUB Semarang operationalizes the principles of kindness and justice, freedom from religious coercion, respect for other faiths, and context-sensitive understandings of conflict through programs such as the School of Harmony, interfaith dialogue, mediation, and recommendations concerning community harmony and places of worship. The forum's interpretation of jihad also distinguishes contemporary peacebuilding from physical warfare and emphasizes educational, social, and dialogical forms of engagement. These findings indicate that the relationship between Qur'anic interpretation and FKUB practice is not merely normative: scriptural values are translated into concrete institutional mechanisms for cultivating mutual respect, preventing tension, and sustaining peaceful coexistence in Semarang. This study contributes a locally grounded account of how Qur'anic principles can inform interfaith governance in a plural urban setting.

Keywords: *FKUB, Interfaith Tolerance, Muslim Non-Muslim Relations, Qur'anic Interpretation*

Abstrak

Penelitian ini mengkaji bagaimana Forum Kerukunan Umat Beragama (FKUB) Kota Semarang menerjemahkan prinsip-prinsip Al-Qur'an yang mengatur hubungan Muslim non-Muslim ke dalam praktik kelembagaan yang mendorong toleransi antarumat beragama. Penelitian ini menanggapi kesenjangan dalam kajian-kajian terdahulu tentang FKUB dengan menghubungkan program-program forum tersebut dengan analisis kontekstual terhadap Al-Qur'an 60:8, 10:99, 6:108, dan 9:73. Dengan menggunakan desain studi lapangan kualitatif, data dikumpulkan melalui wawancara semi-terstruktur dengan dua pengurus FKUB yang dipilih secara purposif, observasi terhadap program Sekolah Kerukunan di SMAN 2 Semarang, dan telaah dokumen. Data dianalisis melalui pendekatan filosofis-eksegetis dan sosiologis. Temuan penelitian menunjukkan bahwa FKUB Semarang mengoperasionalkan prinsip kebajikan dan keadilan, kebebasan dari paksaan beragama, penghormatan terhadap pemeluk agama lain, serta pemahaman konflik yang peka terhadap konteks melalui program-program seperti Sekolah Kerukunan, dialog lintas agama, mediasi, dan pemberian rekomendasi mengenai

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 418-429
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.36217

kerukunan masyarakat serta rumah ibadah. Pemaknaan jihad oleh forum ini juga membedakan upaya perdamaian kontemporer dari perang fisik serta menekankan bentuk keterlibatan yang bersifat edukatif, sosial, dan dialogis. Temuan ini menunjukkan bahwa hubungan antara penafsiran Al-Qur'an dan praktik FKUB tidak semata-mata bersifat normatif; nilai-nilai kitab suci diterjemahkan menjadi mekanisme kelembagaan yang konkret untuk menumbuhkan sikap saling menghormati, mencegah ketegangan, dan memelihara kehidupan damai di Semarang. Penelitian ini memberikan kontribusi berupa gambaran kontekstual berbasis lokal mengenai penerapan prinsip-prinsip Al-Qur'an dalam tata kelola kerukunan antarumat beragama di lingkungan perkotaan yang majemuk.

Kata Kunci: *FKUB, Toleransi Antarumat Beragama, Hubungan Muslim Non-Muslim, Penafsiran Al-Qur'an*

***

A. Introduction

Relations between Muslims and non-Muslims have been discussed since the earliest Muslim community and remain significant in contemporary plural societies. Qur'anic teachings on such relations emphasize justice, respect for difference, and peaceful coexistence, while empirical studies show that tolerance is also shaped by how religious communities interpret and practice these values in everyday life (Rohmah, 2025; Wibisono et al., 2022). Interreligious tension does not arise from religious difference alone. It is more likely to emerge when diversity intersects with exclusionary interpretations, identity politics, unequal social relations, weak communication, or the absence of trusted mechanisms for resolving disputes. In Indonesia, these conditions make religious moderation, structured dialogue, and locally grounded conflict prevention especially important (Asmanidar, 2023; Prayetno & Sari, 2025; Wibisono et al., 2022).

Islam, commonly described as rahmatan lil 'alamin (a mercy to all creation), provides ethical guidance for relations across religious boundaries. The Qur'an affirms justice toward non-hostile others, freedom from coercion in matters of faith, and restraint from insulting another community's objects of worship. Read contextually, these principles provide both doctrinal guidance and a framework for an inclusive and peaceful society (Asmanidar, 2023; Rohmah, 2025). In Indonesia, the Forum for Interfaith Harmony (Forum Kerukunan Umat Beragama, FKUB) was established as a community-based forum supported by government to maintain and strengthen harmony among religious communities. Its functions include facilitating dialogue, receiving public aspirations, providing recommendations to local government, and helping prevent or mediate disputes concerning religious life and places of worship (Faqih, 2021; Kementerian Agama Kantor Wilayah Provinsi Nusa Tenggara Timur, 2019).

Previous studies have examined FKUB's formal mandate in protecting harmony and freedom of religion or belief (Faqih, 2021), its strategies for mainstreaming religious moderation (Huda, 2021), its role in cultivating moderation in Semarang (Hidayat, 2024), and Semarang's interreligious-harmony index (Sukestiyarno et al., 2022). Recent

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 418-429
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.36217

research in Abrahamic Religions has also highlighted the mediating, educational, and policy-facilitative synergy of FKUB and Islamic higher education institutions in Aceh (Safrilsyah et al., 2026), as well as collaborative strategies for sustaining social harmony amid globalization (Kholish & Faqih, 2025). These studies clarify FKUB's institutional importance, but they do not specifically explain how FKUB Semarang translates selected Qur'anic verses on Muslim–non-Muslim relations into local programs, mediation practices, and public positions. This article addresses that more focused interpretive-institutional gap.

The novelty of this study lies in correlating Qur'anic principles governing Muslim–non-Muslim relations with the implementation of FKUB Semarang's vision, objectives, and programs. In addition to field observation and interviews, the study critically analyzes Qur'an 60:8, 10:99, 6:108, and 9:73 to identify how principles of justice, non-coercion, respectful speech, and context-sensitive firmness are understood and operationalized in a plural urban setting. This study aims to identify the role of FKUB Semarang in translating Qur'anic teachings on Muslim–non-Muslim relations into programs that foster interfaith harmony. By combining textual interpretation with socio-cultural analysis and field data, it seeks to contribute a locally grounded account of how scriptural values are mediated through an interreligious institution.

B. Method

Qualitative field research, involving observation and interviews with informants, served as the primary method in this study. The findings and data obtained for this study are a combination of interviews with the chairperson and a member of the Semarang FKUB, as well as the collection of various data and references sourced from books, journals, and religious texts. Informants were purposively selected based on their formal position and direct involvement in FKUB Semarang's institutional activities. The interviews were conducted from October to December 2025 in two institutional settings: the FKUB office in Semarang and the Faculty of Ushuluddin and Humanities at Universitas Islam Negeri Walisongo Semarang. The semi-structured interviews explored the informants' understandings of Qur'anic verses on Muslim–non-Muslim relations and their application in FKUB programs. Observation was conducted during an interfaith-harmony event at SMAN 2 Semarang on October 20, 2025, focusing on forum interactions and the presentation of material. The interpretive procedure situated the selected verses in their textual and socio-historical contexts, consistent with contextual approaches to tafsir research (Syamsuddin, 2019).

Through the multidisciplinary approach adopted, this study seeks to delve deeper into the meaning of verses related to interactions between Muslims and non-Muslims. The selection of these verses is not merely a matter of choice but is based on the principles of goodness and justice, the principle that there is no compulsion in Islam, the principle of dialogue, and the principle regarding the scope of conflict and war. Studying these

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 418-429
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.36217

verses is important for building relationships among people of different faiths based on the principles of mutual respect, doing good, acting justly, and living together in peace.

The approach used is a philosophical exegetical approach to analyze verses concerning Muslim-non-Muslim relations as well as the opinions of Islamic scholars regarding these verses. Additionally, a sociological approach is employed to identify the socio-cultural contexts influencing the lives of religious communities in Indonesia, particularly in the city of Semarang. Through the methods described above, the author hopes that this study will have a positive impact by making a significant contribution to our understanding of interfaith relations and fostering constructive dialogue among various community groups.

C. Results and Discussion

1. Profile and Work Program of the Semarang FKUB

The Forum for Interfaith Harmony (FKUB) of Semarang was established in response to Joint Regulation Nos. 9 and 8 of 2006 of the Minister of Religious Affairs and the Minister of Home Affairs concerning local-government duties, the maintenance of religious harmony, the empowerment of FKUB, and the establishment of places of worship. Its formation was formalized through Semarang Mayor's Decree No. 450/64 of 2007, with Prof. Dr. H. Abdullah Hadziq, M.A. as its first chairperson. The forum developed from PETAMAS, an earlier Semarang interfaith initiative involving government, religious leaders, community representatives, and the Ministry of Religious Affairs (FKUB Kota Semarang, n.d.).

FKUB Semarang carries out its mandate through recurring programs of dialogue, coordination, education, mediation, and policy recommendation. It convenes religious leaders and public stakeholders to discuss issues that could develop into interfaith tension. Its youth-oriented School of Harmony program introduces tolerance and religious moderation in schools so that students can understand the importance of safe, respectful, and peaceful religious life (FKUB Kota Semarang, 2025).

FKUB Semarang also encourages neighborhood institutions, including RT and RW units, to establish divisions concerned with social harmony so that emerging religious or social tensions can be anticipated and addressed. In addition, the forum provides recommendations to local government on interfaith relations and the establishment of places of worship (M. In'amuzzahidin, personal communication, December 2025). These functions are intended to protect every community's ability to practice its faith safely while preventing disputes that may undermine neighborhood harmony.

2. Verses on Relations Between Muslims and Non-Muslims in a Peaceful Context

Surah Al-Mumtahanah: 8

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 418-429
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.36217

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

"God does not forbid you from being kind and just toward those who do not fight you because of your religion and do not expel you from your homes. Indeed, God loves those who are just"

This verse establishes an ethical foundation for Muslim relations with non-Muslims who neither wage religious hostility nor expel Muslims from their homes. It authorizes benevolence and requires justice across religious boundaries, rather than limiting good conduct to relations among Muslims (Rohmah, 2025; Shihab, 2002).

In Tafsir Al-Misbah, Shihab explains that God does not prohibit Muslims from doing good or acting justly toward non-hostile others. Justice requires acknowledging what is right even when it benefits a person outside one's own religious community (Shihab, 2002).

Surah Al-Mumtahanah distinguishes prohibited alliance with hostile forces from kindness toward non-hostile relatives and communities. The surrounding verses also preserve the possibility that hostility may be transformed into affection. Accordingly, Qur'an 60:8 should be read as a positive command for benevolence and fairness in peaceful social relations, not merely as an exception to conflict (Mujtahid & Assidiqi, 2023). Surah Yunus: 99

وَلَوْ شَاۤءَ رَبُّكَ لَاٰمَنَ مَنْ فِى الْاَرْضِ كُلُّهُمْ جَمِيْعًاۗ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ

And had your Lord willed, those on earth would have believed - all of them entirely. Then, Prophet Muhammad, would you compel the people in order that they become believers?

This verse rejects coercion as a legitimate means of producing faith. Tafsir Al-Misbah explains that human beings are given space to believe or disbelieve and that guidance ultimately belongs to God; the Prophet's task is to convey the message rather than compel belief (Shihab, 2002). This interpretation is consistent with Qur'anic discussions of religious diversity and human freedom that place persuasion, wisdom, and peaceful coexistence above coercive conformity (Asmanidar, 2023).

Surah Yunus verse 99 provides a strong foundation for Muslim–non-Muslim relations based on freedom of belief. It directs religious communication toward wisdom and respectful persuasion rather than compulsion, thereby supporting peaceful coexistence in religiously diverse communities (Ramdhan, 2017; Rohmah, 2025). Surah Al-An'am: 108

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 418-429
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.36217

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًاۢ بِغَيْرِ عِلْمٍۗ كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْۖ ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ

"And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do".

According to Ibn Kathir, God commands the Prophet and believers not to insult the deities worshiped by polytheists. Even if such speech appears to defend the faith, it can produce a greater harm by provoking retaliatory insults against God. The verse therefore establishes restraint in religious expression as a means of preventing reciprocal hostility (Ibn Kathir, 2008).

Shihab likewise reads the verse as specific guidance to Muslims not to revile the objects of worship of other communities, whether out of anger or ignorance. Its ethical logic is preventive: speech must be evaluated not only by the speaker's intention but also by its foreseeable effect on interreligious relations (Shihab, 2002).

3. Verses on Relations Between Muslims and Non-Muslims in the Context of War

Surah At-Taubah: 73

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْۗ وَمَأْوٰىهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيْرُ

"O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination".

This verse commands the Prophet to strive firmly against disbelievers and hypocrites. Hamka explains that the two groups presented different forms of opposition, but also emphasizes that jihad is not reducible to physical warfare; depending on context, it may take the form of argument, evidence, moral resistance, or other non-violent struggle (Hamka, 2015; Sudarmono, 2022). Tafsir Al-Misbah similarly treats firmness as context-dependent and directed toward open hostility and concealed subversion, rather than as a general instruction governing ordinary relations with all non-Muslims (Shihab, 2002).

4. The Semarang FKUB's Response to Verses on Muslim-Non-Muslim Relations in the Context of Peace and War

In response to the verses concerning peaceful coexistence, a Semarang FKUB informant explained that the verses provide normative guidance but still require contextualization before their values can become tangible forms of social and institutional conduct (M. In'amuzzahidin, personal communication, December 2025). In this view, the Qur'an is not only recited for devotional merit; it is guidance for relations with God, other human beings, and the wider creation, and therefore calls for concrete action.

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 418-429
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.36217

FKUB Semarang's leaders understand harmony and tolerance not only as concepts but as values to be practiced through attitudes, policies, and concrete engagement with religious communities. Their institutional task is to maintain social harmony by applying principles of Muslim–non-Muslim relations to the everyday life of Semarang (M. In'amuzzahidin, personal communication, December 2025).

As people of faith, it is our shared responsibility to apply and put into practice the messages contained in the verses of the Qur'an. Achieving this requires a deep understanding of the socio-cultural context and the challenges faced by society today. In this way, the values that emerge will not merely remain as written theory, but will be put into practice, and their benefits will be felt in our social interactions.

Regarding verses associated with conflict, the informant stressed that jihad in Islam is not limited to physical warfare. Armed force was described as a last resort in response to severe aggression and intimidation, whereas contemporary Indonesia should be approached as a peaceful polity in which educational, social, and dialogical forms of striving are more relevant (M. In'amuzzahidin, personal communication, December 2025). This view prevents a conflict-specific verse from being generalized to peaceful relations with non-Muslim citizens.

The example set by the Prophet Muhammad serves as the primary source for upholding the principles of peace and justice. This is evident in the way he conducted his social interactions in Medina, always upholding the values of good conduct and maintaining harmony within the community. Furthermore, the Prophet Muhammad provided a concrete example that jihad in the way of Allah is not limited to physical warfare. It is narrated by An-Nasai in a sahih hadith that states:

أَنَّ جَاهِمَةَ جَاءَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَدْتُ أَنْ أَغْزُوَ وَقَدْ جِئْتُ أَسْتَشِيرُكَ، فَقَالَ: هَلْ لَكَ مِنْ أُمٍّ قَالَ: نَعَمْ، قَالَ :فَالْزَمْهَا، فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا

"Jahimah came to the Prophet (peace be upon him) and said, 'O Messenger of Allah, I wish to go out for jihad and have come to consult you.' The Prophet asked, 'Do you have a mother?' He replied, 'Yes.' The Prophet said, 'Stay with her, for Paradise is beneath her feet'" (al-Nasa'i, n.d., Hadith No. 3104).

From this hadith, it can be understood that being dutiful to one's parents especially to one's mother is a form of jihad.

Moh. In'amuzzahidin, as a speaker, also elaborated on the meaning of jihad, explaining that it is not limited to physical warfare. According to him, there are many forms of jihad fi sabilillah besides war, such as caring for orphans and widows, the reward of a mabrur hajj, preaching amidst an oppressive ruler, seeking knowledge and spreading it, as well as fighting one's desires which is often difficult to carry out.

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 418-429
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.36217

5. The Role of the FKUB in Reflecting the values of Muslim-Non-Muslim Relations in the Community of Semarang.

Official population data confirm that Semarang is a Muslim-majority city that also includes substantial Christian, Catholic, Hindu, Buddhist, Confucian, and other communities (Badan Pusat Statistik Kota Semarang, 2025). Research on the city's religious-harmony index likewise shows why tolerance, equality, and cooperation must be sustained rather than presumed (Sukestiyarno et al., 2022). In this setting, FKUB's mediation and dialogue functions help religious communities know and respect one another. Interview and observational data indicate that this respect is expressed through ordinary practices such as accommodating different forms of prayer and providing halal food at interfaith events.

Non-Muslim FKUB members were also reported to help Muslim colleagues locate prayer facilities when meetings or visits occurred at churches, temples, monasteries, or other non-Muslim places of worship (N. Mustam Aji, personal communication, October 2025). Such reciprocal accommodation illustrates tolerance as an everyday practice rather than an abstract slogan.

FKUB Semarang's School of Harmony reflects the same principles at the educational level. During the observed session at SMAN 2 Semarang, the chairperson described the cultivation of harmony in schools as a strategic step toward strengthening national life through mutual respect and gotong royong (field observation, October 20, 2025). Comparable research identifies education, structured interfaith dialogue, and the involvement of local leaders as central strategies for sustaining tolerance in multicultural communities (Prayetno & Sari, 2025).

The program translates scriptural values into a recurring institutional practice. Its emphasis on students as future agents of tolerance corresponds with the non-coercive religious ethic of Surah Yunus: 99; its language of mutual respect and cooperation reflects the call to kindness and justice in Surah Al-Mumtahanah: 8; and its cultivation of disciplined speech resonates with Surah Al-An'am: 108. These linkages are consistent with Qur'anic accounts of tolerance that join freedom of belief, justice, and respect for other communities (Asmanidar, 2023; Rohmah, 2025).

Interfaith dialogue is another program through which FKUB Semarang supports these values. Mukaromah's study records that the forum emerged from a community initiative later facilitated by government and provided a channel through which religious minorities, including Confucians, could communicate their aspirations after periods of restricted public expression (Mukaromah, 2014). Dialogue therefore functions not only as ceremonial encounter but also as a mechanism for recognition, conflict prevention, and the negotiation of shared concerns (Faqih, 2021; Kholish & Faqih, 2025).

Following the reforms associated with President Abdurrahman Wahid, Confucian communities regained public space to practice their religion. Within FKUB, representatives of different faiths could work together to foster peace through mutual

Abrahamic Religions: Jurnal Studi Agama-Agama
Volume 6, Number 2, September 2026, pp: 418-429
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.36217

understanding and respect (Mukaromah, 2014). This experience illustrates how institutional dialogue can help translate formal recognition into social participation.

Religious forums in Semarang consequently serve communicative, mediating, and advisory roles. They convey community concerns and provide recommendations to the mayor on matters of religious life, whether in response to a government request or on their own initiative. Studies of FKUB in other local contexts similarly identify intercultural communication, collaboration with public institutions, and policy facilitation as important mechanisms for strengthening moderation and preventing conflict (Faqih, 2021; Pratama & Harahap, 2024; Safrilsyah et al., 2026).

In the political sphere, FKUB Semarang also sought to support peaceful participation during the 2024 regional elections. Public controversy arose after the circulation of a Central Java MUI fatwa stating that Muslims were obliged to choose a co-religionist candidate and that choosing a non-Muslim leader was prohibited (Tempo.co, 2024). The episode created a practical test of whether an interfaith institution could maintain neutrality and social cohesion amid identity-based political claims.

A Semarang FKUB member explained that both mayoral candidates visited the forum separately and were received on an equal and neutral basis, despite differences in religious background (M. In'amuzzahidin, personal communication, December 2025). The forum's response illustrates institutional impartiality and its mediating role in the socio-political sphere.

FKUB also played a role in the prolonged dispute surrounding the Indonesian Baptist Church (GBI) in Tlogosari, Semarang. The conflict concerned the church's building permit, whose history stretched from the purchase of land in 1991 and an application in 1995 to the issuance of a permit in 1998 and subsequent community objections (Maula et al., 2023; Wijayanto, 2021).

Because conditions remained contested, FKUB's task was not simply to endorse or reject a building project but to facilitate communication, assess regulatory requirements, and issue a recommendation under Joint Regulation Nos. 9 and 8 of 2006. Studies of the case show that sustained mediation among the congregation, residents, government agencies, and interfaith actors was essential to conflict resolution (Maula et al., 2023; Wijayanto, 2021). This case demonstrates the policy-facilitative and mediating functions also identified in recent FKUB research (Safrilsyah et al., 2026).

D. Conclusion

This study has examined how FKUB Semarang relates Qur'anic verses on Muslim–non-Muslim relations—Surah Al-Mumtahanah: 8, Surah Yunus: 99, Surah Al-An'am: 108, and Surah At-Taubah: 73—to its institutional practice. Based on interviews with the chairperson and a member of FKUB Semarang, the informants interpret these verses through a broadly tolerant and peace-oriented framework. They regard the verses as normative guidance that requires continuing contextualization before it can be translated into everyday institutional conduct.

Volume 6, Number 2, September 2026, pp: 418-429
E-ISSN: 2797-6440 P-ISSN: 2797-7722
DOI: 10.22373/arj.v6i2.36217

The selected verses represent principles directly relevant to FKUB Semarang's mandate: kindness and justice toward those who are not hostile, freedom from religious coercion, restraint in religious speech, and context-sensitive firmness in the face of genuine threat. These principles are visible in the School of Harmony, regular interfaith dialogue, neutral engagement during the 2024 regional elections, and mediation of the GBI Tlogosari dispute. The relationship between scripture and program, however, should be understood as an analytical correspondence supported by interview and observational data, not as proof that every program was formally designed from those verses.

This study is limited by its small number of informants and therefore does not represent every FKUB member or the wider religious public of Semarang. Its focused case-study design nevertheless permits an in-depth account of how leaders involved in dialogue and mediation articulate the forum's guiding principles. Future research should include a wider range of FKUB members, leaders of different religious communities, program participants, and local residents, and should compare institutional claims with longer-term evidence of program outcomes.

REFERENCES

al-Nasa'i, A. ibn S. (n.d.). Sunan al-Nasa'i (al-Mujtaba). Maktabah al-Ma'arif.

Asmanidar. (2023). Diversity and humanity in Islam: A perspective of religious moderation. Abrahamic Religions: Jurnal Studi Agama-Agama, 3(2), 301–312. https://doi.org/10.22373/arj.v3i2.20416

Badan Pusat Statistik Kota Semarang. (2025). Kota Semarang dalam angka 2025. https://semarangkota.bps.go.id/id/publication/2025/02/28/e4acda942390244ca5c1d08b/kota-semarang-dalam-angka-2025.html

Faqih, A. (2021). The role of Forum Kerukunan Umat Beragama (FKUB) for religious harmony and the rights of freedom of religion or belief (FoRB). Religió: Jurnal Studi Agama-Agama, 11(1), 65–82. https://doi.org/10.15642/religio.v11i1.1662

FKUB Kota Semarang. (n.d.). Sejarah singkat FKUB Kota Semarang. https://fkubkotasemarang.org/sejarah-fkub/

FKUB Kota Semarang. (2025). FKUB Kota Semarang gelar sosialisasi kerukunan umat beragama di SMAN 6 Semarang. https://fkubkotasemarang.org/fkub-kota-semarang-gelar-sosialisasi-kerukunan-umat-beragama-di-sman-6-semarang/

Hamka. (2015). Tafsir al-Azhar (Vol. 4). Gema Insani.

Hidayat, T. (2024). Peran Forum Kerukunan Umat Beragama Kota Semarang dalam membangun sikap moderasi beragama (Undergraduate thesis, IAIN Kudus). https://repository.uinsuku.ac.id/14994/

Huda, M. T. (2021). Pengarusutamaan moderasi beragama: Strategi, tantangan, dan peluang FKUB Jawa Timur. Tribakti: Jurnal Pemikiran Keislaman, 32(2), 283–300. https://ejournal.uit-lirboyo.ac.id/index.php/tribakti/article/download/1745/910

Ibn Kathir. (2008). Tafsir Ibn Kathir (M. A. Ghoffar E. M., Trans.). Pustaka Imam al-Syafi'i.

Kementerian Agama Kantor Wilayah Provinsi Nusa Tenggara Timur. (2019). Peran dan fungsi FKUB penguat kerukunan dan kesejahteraan. https://ntt.kemenag.go.id/berita/510766/peran-dan-fungsi-fkub-penguat-kerukunan-dan-kesejahteraan

Kholish, M. N., & Faqih, N. (2025). Strategies and challenges of religious moderation in sustaining social harmony amid globalization. Abrahamic Religions: Jurnal Studi Agama-Agama, 5(2), 117–129. https://doi.org/10.22373/arj.v5i2.30488

Maula, F. Y. N., Fitriyah, & Martini, R. (2023). Jaringan Lintas Iman Kota Semarang dalam mempengaruhi kebijakan penanganan konflik Gereja Baptis Indonesia (GBI) Tlogosari Kota Semarang. Journal of Politic and Government Studies, 12(2), 155–170. https://ejournal3.undip.ac.id/index.php/jpgs/article/view/38227

Mujtahid, & Assidiqi, A. H. (2023). Konsep persahabatan dengan non-Muslim dalam QS. Al-Mumtahanah ayat 7–8: Studi komparatif Tafsir Al-Misbah dan Kemenag RI. Al-Manar: Jurnal Kajian Alquran dan Hadis, 9(1), 39–58. https://doi.org/10.35719/amn.v9i1.51

Mukaromah. (2014). Implementasi dialog antar agama di Forum Kerukunan Umat Beragama (FKUB) Kota Semarang (Undergraduate thesis, UIN Walisongo Semarang). https://eprints.walisongo.ac.id/3915/

Pratama, T. A., & Harahap, N. (2024). Peran komunikasi interkultural dalam penguatan moderasi beragama pada masyarakat Kota Medan: Analisis FKUB di Medan. Jurnal Indonesia: Manajemen Informatika dan Komunikasi, 5(2), 2081–2095. https://doi.org/10.35870/jimik.v5i2.819

Prayetno, N. S., & Sari, I. N. (2025). Religious pluralism and tolerance in Sibolga: Challenges and solutions in a multicultural society. Abrahamic Religions: Jurnal Studi Agama-Agama, 5(2), 230–239. https://doi.org/10.22373/arj.v5i2.32162

Ramdhan, N. (2017). Batas-batas interaksi sosial Muslim dan non-Muslim dalam Tafsir Fi Zilal al-Qur'an (Undergraduate thesis, UIN Sunan Gunung Djati Bandung). https://digilib.uinsgd.ac.id/30111/

Rohmah, N. (2025). Religious tolerance in Islam and Hinduism: A comparative analysis of the Holy Qur'an and the Vedas. Abrahamic Religions: Jurnal Studi Agama-Agama, 5(1), 24–36. https://doi.org/10.22373/arj.v5i1.28835

Safrilsyah, Fuad, & Fuadi, M. (2026). The role and synergy of PTKIN and FKUB in strengthening interreligious harmony in Aceh. Abrahamic Religions: Jurnal Studi Agama-Agama, 6(1), 114–132. https://doi.org/10.22373/arj.v6i1.32980

Shihab, M. Q. (2002). Tafsir Al-Misbah: Pesan, kesan, dan keserasian Al-Qur'an. Lentera Hati.

Sudarmono. (2022). Konsep jihad dalam Al-Qur'an perspektif Hamka dalam Tafsir Al-Azhar (Master's thesis, Institut PTIQ Jakarta). https://repository.ptiq.ac.id/id/eprint/947/

Sukestiyarno, S., Sugiyana, S., Sulthon, M., Wuriningsih, W., & Hartutik, H. (2022). Indeks kerukunan umat beragama Kota Semarang ditinjau dari dimensi moderasi beragama. Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi), 8(2), 177–190. https://doi.org/10.18784/smart.v8i2.1728

Syamsuddin, S. (2019). Pendekatan dan analisis dalam penelitian teks tafsir: Sebuah overview. SUHUF, 12(1), 131–149. https://doi.org/10.22548/shf.v12i1.409

Tempo.co. (2024, November 24). Beredar fatwa MUI Jawa Tengah pilih calon kepala daerah seakidah. https://www.tempo.co/politik/beredar-fatwa-mui-jawa-tengah-pilih-calon-kepala-daerah-seakidah-1172665

Wibisono, M. Y., Zakaria, T., & Viktorahadi, R. F. B. (2022). Persepsi dan praktik toleransi beragama di kalangan mahasiswa Muslim dan non-Muslim. Program Studi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung. https://books.google.com/books?id=3juMEAAAQBAJ

Wijayanto, W. S. (2021). Resolusi konflik pembangunan Gereja Baptis Indonesia di Tlogosari Semarang. Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen dan Musik Gereja, 5(1), 57–73. https://doi.org/10.37368/ja.v5i1.235