

Tolerance and Loyalty from the Qur'anic Perspective: A Case Study of Social Relations in Lombok Using *Tafsir Maudhu'i* of QS. Al-Mumtahanah [60]: 7–9

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Abstract

Empirical understanding remains limited regarding how Qur'anic principles of tolerance are negotiated alongside religious loyalty in everyday interreligious relations, particularly within Muslim communities in Lombok, Indonesia. This study aims to examine how Muslims understand tolerance and religious loyalty through *tafsir maudhu'i* of QS. Al-Mumtahanah [60]:7–9, how these principles are manifested in social relations, and which contextual factors shape their negotiation. A qualitative case study was conducted in Lombok from 14 July to 5 September 2026 involving 28 purposively selected participants, including Muslim and non-Muslim community members, religious and community leaders, youth activists, and representatives of local institutions. Data were collected through semi-structured interviews, direct observation, and documentation and analyzed using thematic analysis integrated with *tafsir maudhu'i*. The findings indicate that participants understood tolerance and religious loyalty as complementary rather than contradictory principles. Religious loyalty was maintained through adherence to Islamic beliefs, worship, and religious boundaries, whereas tolerance was enacted through respect, justice, communication, mutual assistance, *gotong royong*, and peaceful cooperation. The negotiation between these principles was further shaped by family upbringing, religious education, local traditions, direct social interaction, communication, youth experiences, social media, community leadership, and institutional support. The study concludes that Qur'anic tolerance operates as a bounded yet relational social practice in which religious identity and commitment are

preserved while constructive interreligious engagement remains possible. The study contributes to contextual Qur'anic studies and scholarship on interreligious relations by proposing a contextual model that connects Qur'anic guidance, religious identity boundaries, and relational social practices. These findings highlight the importance of contextual interpretation, community interaction, and institutional support in sustaining peaceful interreligious relations while maintaining religious commitments and provide a basis for comparative and longitudinal research across diverse Indonesian communities.

Keywords: Interreligious Relations; Qur'anic Tolerance; Religious Loyalty; QS. Al-Mumtahanah [60]:7–9; *Tafsir Maudhu'i*

INTRODUCTION

Religious diversity has become an increasingly important issue in contemporary societies, particularly regarding how religious identity can be maintained while peaceful, respectful, and inclusive social relations are sustained across religious boundaries. At the international level, religious diversity continues to raise concerns about social exclusivism, rigid understandings of religious identity, and tensions in interfaith relations. However, religious identity does not necessarily lead to social exclusion; religious education can contribute to interfaith tolerance when it encourages respect for different religious practices and open-minded attitudes toward religious diversity (Thoyib et al., 2024). Similarly, religious tolerance can emerge through the interaction between religious teachings and local cultural values, particularly when local wisdom functions as a social mechanism for maintaining harmony in religiously diverse communities (Sodiqin & Umroh, 2023). These findings suggest that the relationship between religious loyalty and tolerance should not be understood simply as a contradiction but as a social and ethical negotiation shaped by religious interpretation, education, culture, and everyday interaction.

At the institutional level, religious moderation has increasingly been viewed as an important approach to addressing religious intolerance in plural societies. Hermawan and Valero, (2024) argue that religious moderation becomes more effective when institutional policies are combined with grassroots engagement, religious education, and interfaith dialogue rather than being restricted to formal or symbolic initiatives. In a similar vein, religious moderation education can function as an institutional strategy for addressing intolerance by integrating religious understanding with diversity, social inclusion, and

respectful interaction across religious differences (Mukhibat et al., 2024). Contemporary approaches to religious education may also strengthen young people's tolerance by providing meaningful learning experiences that cultivate understanding and positive attitudes toward religious diversity (Chakim et al., 2023). These perspectives indicate that tolerance is not merely a matter of individual attitude but can be developed through the interaction of religious knowledge, social experience, educational processes, and community practices.

At the national level, this challenge is particularly relevant to Indonesia as a religiously diverse society, where religious moderation emphasizes tolerance, national commitment, non-violence, and accommodation of local culture as important foundations for maintaining social harmony (Sulton, 2023). In everyday life, these principles can be translated into educational and social values emphasizing non-violence, equality, fairness, and respect for religious freedom (Mulyana, 2023). Religious moderation should therefore be understood not only as a theological concept but also as a social and cultural orientation through which religious identity is negotiated in diverse communities (Maknun et al., 2023).

Religious moderation is reflected in respect for differences, cross-religious and ethnic cooperation, and rejection of violence, while its development is also shaped by institutional policies and socio-cultural contexts; interreligious interaction alone does not necessarily strengthen moderation (Hamdi & Awalia, 2023; Zulkifli et al., 2023). From an Islamic perspective, *wasathiyah* further emphasizes goodness, justice, and balance in religious life, providing a framework for maintaining social relations without abandoning Islamic principles and religious identity (Wahab, 2022). Intellectual humility may also strengthen religious tolerance among young people by encouraging openness toward different perspectives and reducing rigid attitudes toward religious differences (Pajariantanto et al., 2023).

In response to these broader challenges, the present study considers Lombok, West Nusa Tenggara, an important context for examining how religious tolerance and loyalty are understood and practiced in everyday social relations, where Islamic identity is strongly embedded in community life while social interaction also occurs across religious and cultural boundaries. Research indicates that religious tolerance among Lombok communities is supported by local wisdom and expressed through solidarity, mutual cooperation, deliberation, and participation in social and religious activities across religious boundaries (Azhari et al., 2022). In North Lombok, local traditions have functioned as forms of inclusive social education that strengthen solidarity, tolerance, and harmonious relations between

Muslim and Buddhist communities (Nuruddin, 2023). Likewise, the *Perang Topat* tradition in Lingsar demonstrates how shared cultural practices can bridge religious differences by fostering tolerance, cooperation, mutual respect, and social cohesion between Muslim and Hindu communities (Saharuddin, 2024). Within the Sasak community, Tuan Guru and traditional institutions also contribute to integrating Islamic teachings with local customs, thereby supporting a harmonious social order while maintaining religious identity (Mulianah, 2024). Religious and community leaders further contribute to social harmony through community education, interreligious activities, communication, and mediation between religious groups (Azmi et al., 2024).

Nevertheless, the existence of harmonious social practices does not eliminate the need to examine how Muslims understand the boundaries between tolerance and religious loyalty. Qur'anic and Prophetic teachings provide a normative foundation for religious moderation by promoting balance, tolerance, justice, and respect for differences within religiously diverse societies (Hude, 2023). A Qur'anic approach to religious moderation seeks to avoid both excessive rigidity and excessive permissiveness, encouraging Muslims to maintain their religious principles while responding constructively to plural social realities in Indonesia (Gunawan Hsb, 2023). This issue is also visible within Muslim communities themselves. In East Lombok, religious differences may generate social tensions when accompanied by exclusivist attitudes, whereas tolerance and cross-group understanding may provide pathways toward negotiated coexistence and social harmony (Jannah et al., 2025). The Indonesian Ministry of Religious Affairs' thematic interpretation similarly presents religious tolerance as a Qur'anic principle encouraging peaceful coexistence, recognition of religious differences, and rejection of coercion in matters of faith (Nasution et al., 2025). At the same time, contemporary discussions of *al-walā' wa-l-barā'* demonstrate that interpretations of religious loyalty can significantly influence Muslim approaches to interfaith dialogue, particularly when religious identity is constructed through rigid boundaries between believers and non-believers (Shitu, 2025).

These concerns make QS. Al-Mumtaḥanah [60]:7–9 particularly significant. An analytical interpretation of verses 8–9 indicates that Muslims are instructed to maintain goodness and justice toward non-Muslims who do not engage in hostility, while relations with hostile groups are subject to different ethical boundaries (Amir et al., 2023). Al-Sha'rawi's interpretation similarly allows Muslims to maintain positive social relations with

people of different faiths through kindness, mutual assistance, and respect for human dignity when no hostility is involved (Rizqutami et al., 2023). Thus, the Qur'anic framework provides an important basis for distinguishing religious loyalty from social hostility and for understanding tolerance within clearly defined ethical boundaries. Thematic Qur'anic interpretation can further provide a systematic framework for social reconciliation by connecting Qur'anic principles concerning deliberation, peaceful relations, and conflict resolution with contemporary religious and social contexts (Ajuba et al., 2025).

Previous studies have established several important foundations but leave a contextual and analytical gap. Ismail et al., (2023) emphasized that Islamic tolerance primarily concerns *mu'āmalah* or social interaction rather than the exchange or mixing of theological beliefs; it allows respect, religious freedom, and social space while maintaining boundaries of faith. Nando et al., (2023), through a comparison of *Tafsir Fath al-Qadīr* and *Tafsir Al-Qur'an dan Tafsirnya* of the Indonesian Ministry of Religious Affairs, similarly show that tolerance operates mainly in the social and sociological domain, while Islamic monotheistic identity remains a non-negotiable boundary. Takdir & Sumbulah, (2024) examined tolerance through a Living Qur'an approach in Pamekasan, Madura, finding that tolerance was practiced through social activities, religious traditions, mutual assistance during religious celebrations, and interreligious interaction, supported by local wisdom, proximity of houses of worship, and interfaith organizations. Muhajarah and Soebahar, (2024) further demonstrate that understandings of the limits of tolerance vary, particularly between restrictive approaches and those incorporating *maṣlaḥah*, emphasizing the importance of moderation in plural Southeast Asian societies. Pajarianto et al., (2022) found that family and community environments, together with local values such as kinship, togetherness, and perseverance, contribute to harmonious interreligious relations, while Zuhri et al., (2024) demonstrate that grassroots initiatives, interfaith dialogue, education, social activities, minority advocacy, and community solidarity can reduce prejudice and strengthen social harmony.

More specifically, Khaliq et al., (2024) examined QS. Al-Mumtaḥanah [60]:8–9 and its relevance to interreligious relations in Indonesia. Their library-based qualitative study concluded that the verses permit social relations with non-Muslims who act kindly and fairly and who do not oppose or fight Muslims, while emphasizing compassion, respect, and good social relations as foundations of religious moderation. However, this previous study primarily analyzed the Qur'anic text through a literature-based approach rather than

examining how these principles are understood and negotiated within the everyday social relations of a particular Muslim community. This constitutes the principal research gap of the present study. Existing research has addressed Qur'anic tolerance, comparative interpretation, Living Qur'an practices, local wisdom, and religious moderation, but limited attention has been given to the empirical relationship between tolerance and religious loyalty as lived and negotiated social practices in Lombok, specifically through a *Tafsir Maudhu'i* reading of QS. Al-Mumtaḥanah [60]:7–9.

This gap is reinforced by preliminary observation conducted in several Lombok communities on 5 July 2026. The observation indicated that interreligious social relations generally occurred harmoniously through social interaction, mutual cooperation, and participation in community activities. Muslim community members maintained their religious identity and commitment while simultaneously demonstrating respect for differences, cooperation in social affairs, and positive relations with people of other religions. Nevertheless, differences in understanding remained concerning the boundaries of tolerance and religious loyalty, particularly in social relationships with non-Muslims. These observations indicate that tolerance and loyalty are not simply abstract theological concepts but are continuously negotiated through everyday social practices.

Accordingly, the novelty of this study lies in connecting a *Tafsir Maudhu'i* analysis of QS. Al-Mumtaḥanah [60]:7–9 with an empirical case study of Muslim social relations in Lombok. Rather than treating tolerance and loyalty as mutually exclusive concepts, this study investigates how Qur'anic principles are understood, embodied, and negotiated within a specific socio-cultural context. The study focuses on Muslim communities in Lombok and examines their understanding of tolerance and religious loyalty, the ways Qur'anic principles are reflected in everyday social relations, and the social and contextual factors that shape the negotiation between religious commitment and tolerance. Through this approach, the study seeks to contribute to Qur'anic studies and contemporary discussions of religious moderation by demonstrating how scriptural principles concerning kindness, justice, peaceful coexistence, and religious boundaries can be interpreted in relation to lived social realities. The study therefore asks how Muslim communities in Lombok understand tolerance and religious loyalty in light of the *Tafsir Maudhu'i* of QS. Al-Mumtaḥanah [60]:7–9, how the Qur'anic principles identified through this thematic interpretation are reflected in

their social relations, and what social and contextual factors shape the negotiation between religious loyalty and tolerance in everyday community life.

METHODS

1. Research Approach and Design

This study employed a qualitative approach with a case study design to examine how tolerance and religious loyalty were understood and practiced within social relations among Muslim communities in Lombok, West Nusa Tenggara, Indonesia. A qualitative approach was considered appropriate because the study focused on participants' experiences, interpretations, social interactions, and contextual meanings rather than numerical measurement. Creswell and Poth (2018) explained that qualitative case study research was appropriate for examining a bounded case through detailed and contextualized data. Similarly, Fiantika et al. (2022) emphasized that qualitative research was useful for understanding social phenomena through participants' experiences and meanings.

The case was bounded geographically and contextually within Muslim communities in Lombok and focused specifically on social relations involving tolerance and religious loyalty. The empirical case was connected with a textual analysis of *Tafsir Maudhu'i* on QS. Al-Mumtahanah [60]:7–9. Thus, the study combined an empirical case study of social relations with a thematic Qur'anic interpretation. This design enabled the researchers to examine not only how tolerance and religious loyalty were understood in the Qur'anic framework but also how these principles were reflected and negotiated in everyday social interactions. The use of a bounded case was consistent with the case study orientation described by Yin (2018), while the integration of contextual interpretation was consistent with the flexibility of qualitative inquiry described by Fiantika et al. (2022).

2. Research Setting, Participants, and Sampling

The research was conducted in Lombok, West Nusa Tenggara, Indonesia, from 14 July to 5 September 2026. Participants were selected using purposive sampling because they were considered relevant to the research questions and had direct experience or knowledge of social relations in religiously diverse communities. Flick (2022) noted that qualitative sampling should consider participants who could provide information relevant to the phenomenon under investigation. Similarly, Hardani et al. (2020) described purposive

sampling as a suitable strategy for qualitative research when participants were selected based on specific characteristics related to the research objectives.

The study involved 28 participants consisting of ten Muslim community members, five religious leaders, four community leaders, four non-Muslim community members or leaders, three youth or community activists, and two local government or religious-affairs representatives. Muslim community members served as the primary participants because the study focused on their understanding and everyday practices of tolerance and religious loyalty. Religious leaders, including *Tuan Guru*, ustaz, Islamic scholars, and local religious figures, provided information concerning Qur'anic interpretation and religious boundaries. Community leaders contributed information about local social norms, community relations, and conflict management. Non-Muslim participants provided complementary perspectives on interreligious relations, while youth and community activists contributed information about contemporary forms of social interaction and tolerance. Local government or religious-affairs representatives provided an institutional perspective on religious harmony and moderation.

The selection of participants followed the principle of relevance to the case rather than statistical representation. This was consistent with Yin's (2018) emphasis on selecting evidence and participants according to the logic of the case study, while Hardani et al. (2020) emphasized that qualitative participants should be selected according to the characteristics required by the research focus.

3. Data Sources and Research Instruments

The study used primary and secondary data sources. Primary data consisted of information obtained from the 28 participants through interviews and observations of social interactions. Secondary data included the Qur'an, relevant *Tafsir Maudhu'i* materials, classical and contemporary Qur'anic commentaries, community documents, and other relevant written materials concerning tolerance, religious loyalty, and interreligious relations. The Qur'anic verses analyzed as the main textual source were QS. Al-Mumtaḥanah [60]:7–9. Mustaqim (2019) emphasized that Qur'anic studies required careful attention to the relationship between the Qur'anic text, interpretation, and the context in which a particular thematic meaning was examined.

The main research instrument was the researcher, supported by semi-structured interview guidelines, observation notes, and documentation instruments. The interview guide

contained questions concerning participants' understanding of tolerance, religious loyalty, interreligious interaction, social cooperation, religious boundaries, and their understanding of the principles contained in QS. Al-Mumtaḥanah [60]:7–9. Observation was used to identify how tolerance and religious loyalty appeared in everyday community interactions, while documentation was used to complement interview and observational evidence. Flick (2022) emphasized the importance of combining appropriate qualitative instruments and sources to develop a contextual understanding of a social phenomenon. In the Qur'anic component, Mustaqim (2019) highlighted the importance of systematic and contextual interpretation when examining Qur'anic themes.

4. Data Collection

Data collection was conducted in Lombok, West Nusa Tenggara, Indonesia, from 14 July to 5 September 2026. The study employed three complementary data collection techniques: semi-structured interviews, direct observation, and documentation. These techniques were selected to obtain both participants' subjective accounts and contextual evidence concerning the practice of tolerance and religious loyalty in everyday social relations. The combination of different sources also enabled the researchers to compare participants' statements with observed social practices and relevant documentary materials. Flick (2022) emphasized that qualitative research benefits from the use of multiple sources and methods to obtain a contextual understanding of social phenomena, while Hardani et al. (2020) explained that interviews, observation, and documentation could be combined to obtain comprehensive qualitative data.

Semi-structured interviews were conducted with 28 purposively selected participants representing six participant groups: ten Muslim community members, five religious leaders, four community leaders, four non-Muslim community members or leaders, three youth or community activists, and two local government or religious-affairs representatives. The interviews explored participants' understanding of tolerance and religious loyalty, experiences of interreligious interaction, forms of social cooperation, perceived religious boundaries, and the influence of Islamic teachings on everyday social relations. Particular attention was given to how participants understood the principles of social relations reflected in QS. Al-Mumtaḥanah [60]:7–9. Religious leaders were also asked about their interpretation of the Qur'anic principles concerning relations with non-Muslims, while community leaders and institutional representatives were asked about social norms, conflict management, and

religious harmony. Non-Muslim participants were included as complementary informants to provide perspectives on how Muslim communities' attitudes and practices were experienced from outside the Muslim group.

Direct observation was conducted to examine social practices that could not be fully captured through interviews. The observations focused on patterns of interaction, cooperation, mutual respect, participation in community activities, responses to religious differences, and situations in which religious identity and social relationships intersected. Observation notes were recorded systematically and were used to compare participants' accounts with practices observed in the field. Documentation was also conducted by collecting relevant community documents, institutional materials, records of social or interreligious activities, and Qur'anic and *Tafsir Maudhu'i* sources related to QS. Al-Mumtahānah [60]:7–9. Mustaqim (2019) emphasized that research in Qur'anic studies required systematic attention to the Qur'anic text and its interpretive sources, particularly when a thematic approach was employed. Accordingly, the textual materials served as the normative basis for interpreting the empirical findings.

The data collection process was guided by the three research questions and was conducted iteratively. Initial interviews and observations helped identify recurring issues concerning tolerance, religious loyalty, social boundaries, and interreligious interaction. These emerging issues were subsequently explored through follow-up questions and additional clarification when necessary. The researchers continued comparing information obtained from different participant groups until the data provided sufficiently consistent and detailed information to address the research questions. This process allowed the empirical data to remain closely connected to the Qur'anic themes identified through the *Tafsir Maudhu'i* analysis.

5. Data Analysis

Data analysis was conducted through two interconnected analytical stages: *Tafsir Maudhu'i* analysis of the Qur'anic sources and thematic analysis of the empirical data. The first stage focused on establishing the normative Qur'anic framework, while the second examined how the principles identified from the Qur'anic text were understood, experienced, and practiced within social relations in Lombok. This analytical structure was used to prevent the Qur'anic interpretation and the empirical findings from being treated as separate

components. Instead, both were integrated to explain the relationship between religious loyalty and tolerance in the specific social context of Lombok.

The *Tafsir Maudhu'i* analysis began by identifying QS. Al-Mumtaḥanah [60]:7–9 as the central Qur'anic passage and examining its thematic content concerning relations between Muslims and non-Muslims. Relevant interpretive materials were reviewed to identify recurring concepts related to tolerance, kindness, justice, religious loyalty, social boundaries, and responses to hostility. The identified meanings were then organized into thematic categories representing the Qur'anic principles relevant to interreligious social relations. The analysis subsequently synthesized these categories into a coherent Qur'anic framework that was used as an interpretive reference for examining the empirical data. This procedure followed the systematic orientation of Qur'anic thematic research described by Mustaqim (2019).

The empirical data analysis involved several sequential procedures. First, interview transcripts, observation notes, and documentary materials were organized according to their respective sources. Second, the researchers read the data repeatedly to develop familiarity with the participants' accounts and identify statements relevant to the research questions. Third, meaningful segments of data were coded according to issues such as religious tolerance, religious loyalty, interreligious interaction, social cooperation, religious boundaries, conflict management, and contextual influences. Fourth, related codes were grouped into broader themes. Finally, the themes were interpreted in relation to the research questions and the Qur'anic principles obtained from the *Tafsir Maudhu'i* analysis. Braun and Clarke (2021) described thematic analysis as a systematic process of identifying, organizing, and interpreting patterns of meaning within qualitative data, while Haryoko et al. (2020) emphasized the importance of systematic reduction, organization, interpretation, and verification in qualitative data analysis.

The final stage involved integrating the textual and empirical findings. The themes generated from the field data were compared with the principles identified through the *Tafsir Maudhu'i* of QS. Al-Mumtaḥanah [60]:7–9. The comparison focused on three dimensions: (1) how participants understood tolerance and religious loyalty; (2) how Qur'anic principles were reflected in everyday social relations; and (3) what social and contextual factors shaped the negotiation between religious loyalty and tolerance. Convergence between the Qur'anic framework and empirical practices was interpreted as evidence of alignment, whereas

differences were examined as contextual variations rather than immediately treated as contradictions. This process enabled the study to explain not only what the Qur'an prescribed regarding social relations but also how such principles were interpreted and negotiated within the lived social context of Muslim communities in Lombok.

To strengthen the credibility of the findings, source and method triangulation were applied. Information obtained from Muslim community members was compared with accounts from religious leaders, community leaders, non-Muslim participants, youth or community activists, and institutional representatives. Interview findings were also compared with observation records and documentary evidence. In addition, empirical findings were examined against the Qur'anic principles established through the *Tafsir Mandhu'i* analysis. Haryoko et al. (2020) highlighted the importance of verification in qualitative analysis, while Braun and Clarke (2021) emphasized the need for systematic interpretation of themes. Through this process, the analysis produced an integrated explanation of how tolerance and religious loyalty were understood and practiced within the social relations of Muslim communities in Lombok.

RESULTS

1. Understanding Tolerance and Religious Loyalty in the Qur'anic Perspective

The first theme concerned how participants understood tolerance and religious loyalty in relation to their everyday social lives. Across the interviews, participants consistently described tolerance not as the abandonment of religious identity, but as the ability to respect people with different religious beliefs while maintaining peaceful social relationships. At the same time, religious loyalty was understood as continued commitment to Islamic beliefs and practices. The data therefore indicated a distinction between social relations across religious boundaries and participation in matters of religious belief and worship. This distinction appeared consistently in participants' accounts and was also reflected in observations and community documentation.

a. Tolerance as Respect for Religious Differences

1) Respecting Other Religious Beliefs and Practices

Participants predominantly understood tolerance as recognizing the right of people from different religious backgrounds to maintain their own beliefs and practices. Rather than

defining tolerance as agreement with another religion, participants associated it with respect, non-interference, and the acceptance of religious difference in everyday social interaction.

A female Muslim community member explained:

“For me, tolerance means respecting people of different religions without giving up my own Islamic beliefs.” (P01, Female, Muslim community member, Lombok, Interview, July 14, 2026)

This understanding was reinforced by another female Muslim community member, who emphasized the importance of allowing others to practice their religion while maintaining one's own religious commitment:

“I understand tolerance as allowing others to practice their religion peacefully, while I continue to practice my own religion.” (P03, Female, Muslim community member, Lombok, Interview, July 18, 2026)

Similarly, another female Muslim community member associated tolerance with everyday forms of respectful conduct rather than theological agreement:

“In daily life, I think tolerance is about respecting differences, helping neighbors, and not forcing our religious practices on others.” (P06, Female, Muslim community member, Lombok, Interview, July 22, 2026)

These accounts indicate that participants located tolerance primarily within everyday social conduct. Respecting different beliefs did not require participants to adopt or endorse those beliefs. Instead, tolerance was expressed through allowing others to practice their religion, avoiding coercion, and maintaining respectful interaction.

The same pattern was visible in the experiences of non-Muslim participants. A male non-Muslim community member stated:

“Our Muslim neighbors respect our religious activities. We also respect their prayers and religious celebrations. We have learned to maintain boundaries while remaining good neighbors.” (P06, Male, Non-Muslim community member, Lombok, Interview, August 6, 2026)

This account is important because it shows that tolerance was not described only from the Muslim perspective. A non-Muslim participant also perceived the relationship as one in which mutual respect and religious boundaries could coexist. Thus, the empirical data pointed to reciprocal recognition of religious difference rather than one-sided accommodation.

The observation data supported these interview accounts. On July 14, Muslim and non-Muslim residents were observed communicating respectfully and cooperating during a

community activity. Religious differences did not prevent them from maintaining friendly social relations (Observation, Muslim–Non-Muslim Interaction, July 14, 2026). The same observation period recorded residents from different religious backgrounds participating together in neighborhood cleaning and mutual assistance without observable signs of religious exclusion (Observation, Gotong Royong and Cooperation, July 14, 2026).

Documentation from the same period similarly recorded friendly interaction between Muslim and non-Muslim residents during a community gathering. The documented activity showed participants communicating and cooperating respectfully while maintaining their respective religious identities (Muslim–Non-Muslim Interaction Documentation, Documentation Analysis, July 14, 2026).

Taken together, the three sources indicate that participants understood respect for religious differences as an active social practice. Tolerance was expressed through respectful communication, non-interference in religious practices, mutual assistance, and recognition of the religious identity of others.

2) Maintaining Peaceful Social Relations

A second dimension of tolerance concerned the maintenance of peaceful relations in everyday community life. Participants described religious difference as something that could coexist with neighborhood relationships, collective activities, and shared social responsibilities.

A male community leader summarized this community-level understanding:

“Our community understands tolerance as living together peacefully. People can have different religious beliefs but still cooperate as neighbors.” (P07, Male, Community leader, Lombok, Interview, July 27, 2026)

A male Muslim community member similarly rejected the idea that religious loyalty required social separation:

“Being loyal to Islam does not mean that we have to distance ourselves from people of other religions. We can remain committed to our faith while maintaining good relationships.” (P02, Male, Muslim community member, Lombok, Interview, July 14, 2026)

These accounts suggest that peaceful coexistence was understood through ordinary social relationships rather than through abstract declarations of tolerance. Being a good neighbor, maintaining communication, helping others, and participating in common community activities were repeatedly associated with peaceful relations.

This pattern was also evident in the observations. On July 28, Muslim and non-Muslim residents participated in a shared community meeting in which religious differences were acknowledged, but discussion remained focused on common social interests (Observation, Joint Social Activity, July 28, 2026). During the same activity, Muslim residents continued their religious practices while communicating and cooperating normally with non-Muslim residents (Observation, Religious Loyalty and Tolerance Boundaries, July 28, 2026).

Documentation further showed cooperation between different religious groups in shared social programs. The documented activities indicated an inclusive form of social engagement in which participants could cooperate without being required to participate in another group's religious practices (Interreligious Activities Documentation, Documentation Analysis, July 28, 2026).

The data therefore indicate that peaceful social relations were maintained through a practical separation between shared social interests and distinct religious commitments. Participants could work together on matters affecting the wider community while preserving differences in religious belief and practice.

b. Religious Loyalty as Maintaining Islamic Identity

1) Commitment to Islamic Beliefs and Practices

The second major dimension concerned participants' understanding of religious loyalty. Muslim participants did not generally describe loyalty as hostility toward other religious groups. Instead, they associated it with maintaining Islamic beliefs, practices, and personal religious principles.

A male Muslim community member stated:

"I remain committed to Islamic teachings, but that commitment does not prevent me from respecting people who have different beliefs." (P08, Male, Muslim community member, Lombok, Interview, July 27, 2026)

A male religious leader expressed a similar understanding:

"Religious loyalty means maintaining our faith and principles. Tolerance means respecting others without compromising matters of belief." (P05, Male, Religious leader, Lombok, Interview, July 22, 2026)

These accounts reveal that participants made an explicit distinction between commitment to Islam and attitudes toward non-Muslims. Maintaining Islamic identity was not interpreted as requiring withdrawal from social interaction. Rather, religious commitment was located in one's own beliefs and practices.

A female religious leader further emphasized this distinction:

“Religious teaching is important because people need to understand that tolerance has boundaries. Social kindness should not be confused with changing one’s religious belief.” (P18, Female, Religious leader, Lombok, Interview, August 20, 2026)

The observation data provided corresponding evidence. During the July 28 community activity, Muslim residents were observed maintaining their religious practices while continuing to communicate and cooperate normally with non-Muslim residents (Observation, Religious Loyalty and Tolerance Boundaries, July 28, 2026).

Documentation also recorded that Muslim residents continued their religious practices and remained involved in community life without withdrawing from social interaction with other religious groups (Religious Activities Documentation, Documentation Analysis, July 28, 2026).

Thus, religious loyalty was empirically represented as continuity of Islamic identity within a socially diverse environment. Participants did not present religious commitment and social openness as inherently incompatible. Instead, they located religious loyalty primarily in maintaining one's own beliefs and practices.

2) Maintaining Religious Boundaries in Social Interaction

Although participants supported positive social relations, their accounts also revealed clear boundaries concerning religious participation. The most consistent boundary concerned participation in another religion's worship or practices.

A female Muslim community member explained:

“When our non-Muslim neighbors have a social event, we respect them and maintain good communication, even though we do not participate in their religious rituals.” (P09, Female, Muslim community member, Lombok, Interview, August 1, 2026)

Another female Muslim community member articulated the issue more explicitly:

“The challenge is knowing where social tolerance ends and religious commitment begins. We try to cooperate socially without participating in practices that conflict with our beliefs.” (P22, Female, Muslim community member, Lombok, Interview, August 29, 2026)

These statements indicate that participants did not understand tolerance as unlimited participation in all activities. Instead, they differentiated between social participation and

religious participation. Cooperation in neighborhood affairs was viewed positively, whereas participation in religious worship that conflicted with one's own beliefs was treated as outside the accepted boundary.

The observation data reinforced this distinction. On September 5, community members continued to cooperate in social affairs while maintaining clear boundaries concerning religious practices. Social interaction was encouraged, whereas participation in another religion's worship was not observed (Observation, Religious Tolerance Boundaries, September 5, 2026).

The documentation provided similar evidence. Community activity records documented cooperation between different religious groups in a shared social program without requiring participants to participate in another group's religious practices (Interreligious Activities Documentation, Documentation Analysis, July 28, 2026). A community agreement documented on September 5 also emphasized mutual respect, cooperation, and peaceful interaction while allowing each religious group to maintain its own religious practices and beliefs (Community Rules and Agreements Documentation, Documentation Analysis, September 5, 2026).

The combined evidence therefore suggests that participants negotiated tolerance through a recognizable boundary: social cooperation was considered compatible with religious loyalty, whereas participation in another group's worship was regarded as a matter requiring religious separation.

c. The Tafsir Maudhu'i Framework of QS. Al-Mumtaḥanah [60]:7–9

The thematic analysis of QS. Al-Mumtaḥanah [60]:7–9 identified two closely connected dimensions that were also visible in participants' accounts: kindness and justice toward non-hostile groups, and the distinction between social tolerance and religious compromise. These dimensions provided the Qur'anic-textual framework through which the empirical findings were examined.

1) Kindness and Justice toward Non-Hostile Groups

Participants who explicitly referred to QS. Al-Mumtaḥanah [60]:7–9 associated the passage with positive social conduct toward people who did not act against Muslims. A male religious leader explained:

“QS. Al-Mumtahānah teaches us to distinguish between religious commitment and social relations. We can be firm in faith but still act fairly and kindly toward others.” (P04, Male, Religious leader, Lombok, Interview, July 18, 2026)

A male religious leader similarly connected the Qur’anic principle with concrete forms of social assistance:

“The principle of kindness and justice in QS. Al-Mumtahānah [60]:8 can be practiced through helping neighbors and maintaining peaceful relations.” (P10, Male, Religious leader, Lombok, Interview, August 1, 2026)

Another male religious leader further emphasized that the principle involved more than simply avoiding conflict:

“The Qur’anic principle is not simply about avoiding conflict. It also encourages justice, kindness, and good social relations with those who do not act against us.” (P14, Male, Religious leader, Lombok, Interview, August 10, 2026)

These accounts demonstrate that participants understood the relevant Qur’anic principles through observable social conduct, particularly helping neighbors, acting fairly, maintaining peaceful relations, and avoiding hostility toward non-hostile groups.

The field observations provided empirical examples consistent with these descriptions. Muslim and non-Muslim residents were observed working together in neighborhood cleaning, mutual assistance, and community meetings. During a religiously sensitive discussion on August 18, participants responded calmly and avoided statements that could provoke disagreement or disrespect toward another religious group (Observation, Response to Religious Differences, August 18, 2026).

Documentation likewise recorded cooperation, mutual assistance, and peaceful interaction among residents from different religious backgrounds. Community records indicated that potential disagreements were addressed through discussion and collective decision-making rather than confrontation (Conflict Resolution Documentation, Documentation Analysis, August 18, 2026).

Accordingly, the Qur’anic principle identified in the textual analysis was reflected empirically through ordinary practices of fairness, assistance, communication, and peaceful coexistence. The data did not portray kindness and justice as abstract values; rather, participants associated them with concrete forms of community interaction.

2) Distinction between Social Tolerance and Religious Compromise

The second dimension of the thematic Qur'anic framework concerned the distinction between maintaining positive social relations and compromising religious commitment. This distinction emerged strongly across the interview data.

A male religious leader stated that Muslims could be firm in their faith while acting fairly and kindly toward others, while another male religious leader explicitly differentiated tolerance from compromise in matters of belief:

“Religious loyalty means maintaining our faith and principles. Tolerance means respecting others without compromising matters of belief.” (P05, Male, Religious leader, Lombok, Interview, July 22, 2026)

A female Muslim community member provided an example from everyday interaction, explaining that Muslims could maintain good communication with non-Muslim neighbors during social events without participating in their religious rituals:

“When our non-Muslim neighbors have a social event, we respect them and maintain good communication, even though we do not participate in their religious rituals.” (P09, Female, Muslim community member, Lombok, Interview, August 1, 2026)

Another female Muslim community member expressed the same boundary:

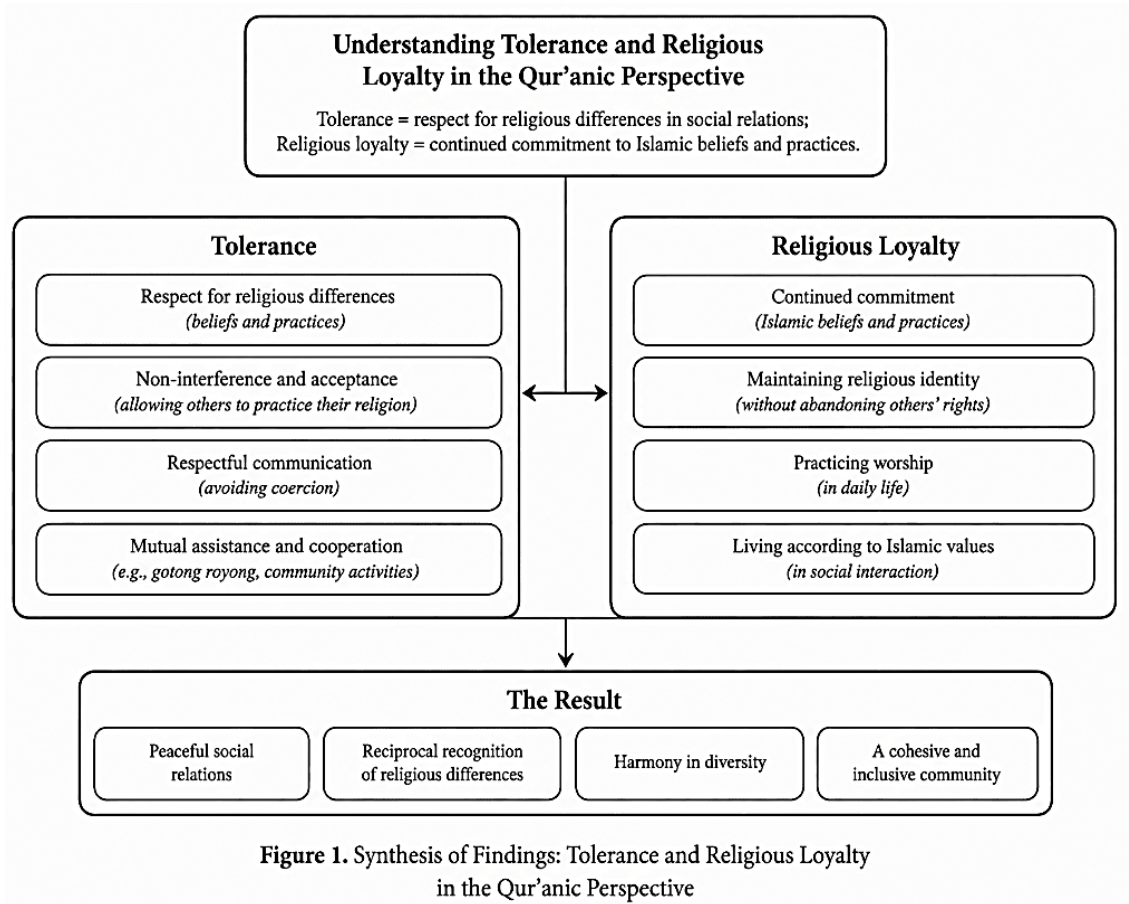
“The challenge is knowing where social tolerance ends and religious commitment begins. We try to cooperate socially without participating in practices that conflict with our beliefs.” (P22, Female, Muslim community member, Lombok, Interview, August 29, 2026)

This distinction was also visible in the field. Observation on September 5 showed continued cooperation in social affairs while clear boundaries were maintained concerning religious practices. The observation recorded social interaction and cooperation but no participation in another religion's worship (Observation, Religious Tolerance Boundaries, September 5, 2026).

The documentary evidence corresponded with this pattern. The documented community agreement emphasized mutual respect, cooperation, and peaceful interaction while allowing each religious group to maintain its own religious practices and beliefs (Community Rules and Agreements Documentation, Documentation Analysis, September 5, 2026). Qur'anic and tafsir materials available in the research setting likewise documented principles of kindness, justice, peaceful social relations, and appropriate boundaries in relations with non-Muslims (Qur'anic and Tafsir Materials, Documentation Analysis,

September 5, 2026). The findings reveal a dynamic balance between tolerance and religious loyalty in everyday interreligious relations.

This following figure 1 shows the synthesis of peaceful social cooperation that can coexist with the preservation of distinct religious beliefs and practices.



Source: Author's analysis of interview, observation, and documentary data, 2026.

Figure 1 synthesizes the findings by illustrating the reciprocal relationship between tolerance and religious loyalty. Tolerance is expressed through respect for religious differences, non-interference, respectful communication, and mutual cooperation, while religious loyalty is maintained through continued commitment to Islamic beliefs, practices, identity, and religious boundaries. The interaction of these two dimensions demonstrates that social cooperation does not require religious compromise. Instead, their coexistence contributes to peaceful social relations, reciprocal recognition of religious differences, harmony in diversity, and a cohesive and inclusive community.

1. Qur'anic Principles in the Social Relations of Lombok Communities

The second theme concerned how the Qur'anic principles identified through the *Tafsir Maudhu'i* of QS. Al-Mumtahanah [60]:7–9 were reflected in the everyday social relations of Muslim and non-Muslim communities in Lombok. Across the interviews, participants described these principles through practical forms of social cooperation, mutual respect, and peaceful interaction. The data showed that religious differences did not prevent residents from helping one another, participating in shared community activities, or discussing common social problems. At the same time, participants maintained a distinction between social cooperation and religious participation. This distinction was particularly evident in accounts concerning religious activities, where participants emphasized respect for other religions while maintaining their own religious boundaries. The findings further showed that religious and community leaders contributed to maintaining this balance through religious guidance, communication, and mediation.

a. Interreligious Interaction and Social Cooperation

1) Muslim–Non-Muslim Neighborhood Relations

Participants described Muslim–non-Muslim neighborhood relations as generally characterized by mutual respect, communication, and practical assistance. Religious differences were recognized as part of community life, but they were not considered an obstacle to maintaining good relationships as neighbors. Participants emphasized that living together required cooperation in matters of common interest while allowing each religious group to maintain its own identity.

A female Muslim community member explained:

“We respect non-Muslim social events and maintain good communication, but we do not participate in their religious rituals.” (P09, Female, Muslim community member, Lombok, Interview, August 1, 2026)

This account illustrates how social interaction was maintained across religious boundaries while participants remained aware of the distinction between social and religious domains. Respect was expressed through communication and recognition of social activities rather than through participation in another religion's religious practices.

A male non-Muslim community member similarly described the relationship between Muslim and non-Muslim residents as one based on mutual respect and clear religious boundaries:

“We respect each other’s religious activities. We maintain our boundaries, but we can still be good neighbors.” (P12, Male, Non-Muslim community member, Lombok, Interview, August 6, 2026)

The account indicates that the maintenance of religious boundaries was not perceived as preventing positive neighborhood relations. Instead, participants viewed clear boundaries as compatible with being good neighbors. Social proximity and religious difference were therefore experienced as coexisting aspects of community life.

A female Muslim community member further emphasized that community members could address shared problems regardless of religious background:

“When there are community problems, we discuss them together regardless of religion and try to find a fair solution.” (P13, Female, Muslim community member, Lombok, Interview, August 10, 2026)

This account suggests that common social concerns provided an important basis for interaction. Rather than allowing religious differences to determine participation in community decision-making, residents focused on shared responsibilities and fair solutions.

The observation data supported these accounts. On July 14, Muslim and non-Muslim residents were observed communicating respectfully during community activities, and religious differences did not prevent friendly interaction or mutual assistance (Observation, Muslim–Non-Muslim Neighborhood Interaction, July 14, 2026). On July 28, residents from different religious backgrounds also participated in a shared community meeting. Although differences in religious background were acknowledged, the discussion focused primarily on common social interests and community concerns (Observation, Shared Community Meeting, July 28, 2026).

Documentation from July 14 similarly recorded friendly interaction between Muslim and non-Muslim residents during a community gathering. The documented activity showed respectful communication and cooperation while each group continued to maintain its respective religious identity (Muslim–Non-Muslim Community Interaction Documentation, Documentation Analysis, July 14, 2026).

Taken together, the interview, observation, and documentation data indicate that Muslim–non-Muslim neighborhood relations were sustained through regular communication, mutual assistance, and attention to shared social responsibilities. Religious differences remained visible, but they did not prevent residents from functioning as cooperative neighbors.

2) *Gotong Royong* and Shared Community Activities

Participants identified *gotong royong* and shared community activities as important spaces for cooperation between Muslim and non-Muslim residents. These activities included neighborhood cleanliness, security, mutual assistance, and collective meetings. Participation in such activities was generally organized around shared community needs rather than religious affiliation.

A female community leader explained:

“Muslims and non-Muslims work together in cleanliness, security, and mutual assistance.” (Female, community leader, Lombok, Interview, August 6, 2026)

This account indicates that cooperation extended beyond informal interaction and involved practical responsibilities within the community. Residents contributed to activities that affected the well-being of the neighborhood as a whole.

A male non-Muslim community leader similarly stated:

“We cooperate with Muslim communities in social activities. Religious differences do not prevent us from helping one another.” (P11, Male, Non-Muslim community leader, Lombok, Interview, August 15, 2026)

The account reinforces the view that religious difference did not determine whether residents could participate in social cooperation. Instead, shared community interests created a basis for interaction across religious boundaries.

A male community leader also emphasized the importance of local cooperation in maintaining harmony:

“Village cooperation strongly supports harmony because we can put shared interests above religious differences in social matters.” (P25, Male, community leader, Lombok, Interview, September 3, 2026)

This statement highlights the practical role of *gotong royong* in creating a common social space. Participants did not need to minimize their religious identities in order to cooperate. Rather, they could temporarily organize their social activities around shared community responsibilities.

The role of young people was also evident. A female youth/community activist explained:

“Young people interact through community activities, and religious differences do not have to separate us.” (P15, Female, youth/community activist, Lombok, Interview, August 15, 2026)

This account suggests that shared activities provided younger community members with direct opportunities to experience interreligious interaction. Cooperation therefore functioned not only as a practical activity but also as an everyday setting in which respectful relations could be developed.

The observation data confirmed this pattern. On July 14, Muslim and non-Muslim residents were observed participating together in neighborhood cleaning and mutual assistance without observable religious exclusion (Observation, Gotong Royong and Mutual Assistance, July 14, 2026). On July 28, residents from different religious backgrounds participated in a shared community meeting and discussed common social interests rather than emphasizing religious differences (Observation, Shared Community Meeting, July 28, 2026).

Documentation from July 14 also recorded Muslim and non-Muslim residents participating in neighborhood cleaning and mutual assistance. The records showed friendly interaction and cooperation while participants maintained their respective religious identities (Community Cooperation Documentation, Documentation Analysis, July 14, 2026). Documentation from July 28 further recorded interreligious social cooperation without participation in another group's religious practices (Interreligious Social Activity Documentation, Documentation Analysis, July 28, 2026).

Taken together, the findings indicate that *gotong royong* provided a concrete social mechanism through which religiously diverse residents could cooperate. Shared responsibilities, mutual assistance, and collective activities created opportunities for interaction in which religious differences did not prevent social solidarity.

b. Practicing Tolerance while Maintaining Religious Boundaries

1) Mutual Respect in Religious Activities

Participants consistently distinguished respect for another religion's practices from participation in those practices. Religious activities were recognized as an important area in which each community maintained its own identity. Tolerance was therefore expressed through allowing others to practice their religion peacefully, avoiding interference, and showing respect toward religious activities without necessarily becoming involved in them.

A female Muslim community member explained:

“We respect non-Muslim social events and maintain good communication, but we do not participate in their religious rituals.” (P09, Female, Muslim community member, Lombok, Interview, August 1, 2026)

This account demonstrates that participants differentiated between social recognition and religious participation. Respecting another community's activities did not require participation in its worship. Instead, participants maintained social relationships while preserving their own religious commitments.

A male non-Muslim community member similarly stated:

“We respect each other’s religious activities. We maintain our boundaries, but we can still be good neighbors.” (P12, Male, Non-Muslim community member, Lombok, Interview, August 6, 2026)

The reciprocal nature of this account is significant. Religious boundaries were not described as applying only to Muslims. Both Muslim and non-Muslim participants recognized the importance of respecting the religious practices of others while maintaining their own respective boundaries.

The same pattern was visible in the account of a male religious leader, who explained that kindness and justice toward others could be expressed through helping neighbors and maintaining peaceful relationships:

“The principle of kindness and justice can be practiced by helping neighbors and maintaining peaceful relations with people who do not act against us.” (P10, Male, religious leader, Lombok, Interview, August 1, 2026)

This explanation connected everyday social conduct with the principles identified by participants in their reading of QS. Al-Mumtaḥanah [60]:7–9. The emphasis was placed on fair and peaceful treatment rather than on religious assimilation.

Observation data supported these accounts. On July 28, Muslim residents were observed continuing their religious practices while communicating and cooperating normally with non-Muslim community members (Observation, Religious and Social Interaction, July 28, 2026). On August 18, when religious differences became visible during a community interaction, participants responded calmly and avoided provocative or disrespectful statements (Observation, Interreligious Interaction, August 18, 2026).

Documentation from July 28 also showed that Muslim religious activities continued alongside ordinary community interaction. An interreligious social program was documented

as involving cooperation among residents without participation in another group's religious practices (Religious and Social Activity Documentation, Documentation Analysis, July 28, 2026).

Taken together, the data indicate that mutual respect in religious matters was practiced through recognition rather than participation. Participants respected the right of others to conduct their religious activities while continuing to maintain their own religious commitments.

2) Cooperation without Participation in Another Religion's Worship

A particularly consistent pattern in the data was the distinction between cooperation in social affairs and participation in religious worship. Participants viewed social cooperation as an important part of community life, while religious worship remained within the boundaries of each person's faith. This distinction enabled residents to cooperate without perceiving social interaction as a requirement to compromise religious commitment.

A female Muslim community member explained:

"We can cooperate in social activities and respect each other, but religious rituals are different. We do not participate in worship that belongs to another religion." (P10, Female, Muslim community member, Lombok, Interview, August 1, 2026)

The account demonstrates how participants differentiated between two forms of interaction. Social cooperation was viewed as a shared community responsibility, whereas worship was understood as a specifically religious practice.

A female religious leader emphasized the importance of understanding this boundary through religious education:

"Tolerance has boundaries. Social kindness is not the same as changing belief." (P18, Female, religious leader, Lombok, Interview, August 20, 2026)

This statement indicates that participants did not interpret tolerance as unrestricted participation in all activities. Instead, tolerance involved maintaining positive social relationships while preserving religious commitments.

A male Muslim community member similarly explained that commitment to Islam did not require social distance from people of other religions. Muslims could remain committed to Islamic teachings while respecting different beliefs and maintaining good relationships with other community members.

The observation data provided further support. On August 18, a religious leader reminded community members to maintain Islamic principles while treating others fairly and respectfully in social matters (Observation, Religious Guidance and Community Interaction, August 18, 2026). On September 5, social cooperation continued while clear boundaries concerning religious practices were maintained. No participation in another religion's worship was observed (Observation, Social Cooperation and Religious Boundaries, September 5, 2026).

Documentation from September 5 similarly recorded a community agreement emphasizing mutual respect, cooperation, and peaceful interaction while allowing each religious group to maintain its own practices and beliefs (Community Agreement Documentation, Documentation Analysis, September 5, 2026). Qur'anic and *Tafsir Maudhu'i* materials used in the community also documented principles concerning kindness, justice, peaceful relations, and appropriate boundaries in interactions with non-Muslims (Qur'anic and Tafsir Documentation, Documentation Analysis, September 5, 2026).

Taken together, these findings indicate that participants practiced tolerance through differentiated forms of engagement. Social cooperation was treated as a shared responsibility, whereas religious worship remained a matter of individual and communal religious commitment. Maintaining this distinction enabled participants to preserve religious loyalty while continuing to participate in peaceful and cooperative social relations.

c. The Role of Religious and Community Leaders

1) Religious Guidance on Tolerance and Loyalty

Participants identified religious leaders as important sources of guidance concerning the relationship between tolerance and religious loyalty. Their explanations helped community members understand that maintaining Islamic identity did not require hostility or social distance from people of other religions. Instead, participants described religious guidance as emphasizing fairness, kindness, peaceful relations, and appropriate religious boundaries.

A male religious leader explained:

"QS. Al-Mumtahanah distinguishes religious commitment from social relations. We must be firm in our faith but fair and kind toward others." (P04, Male, religious leader, Lombok, Interview, July 18, 2026)

Another male religious leader similarly stated:

“Loyalty means maintaining our faith and principles, while tolerance means respecting others without compromising our beliefs.” (P05, Male, religious leader, Lombok, Interview, July 22, 2026)

These accounts show that religious leaders presented tolerance and loyalty as different but compatible dimensions of social life. Religious loyalty was associated with maintaining faith and principles, while tolerance concerned the manner in which Muslims interacted with people of different religious backgrounds.

A male religious leader further emphasized that the Qur’anic principle of justice and kindness could be practiced through peaceful relations with those who did not act against Muslims:

“The Qur’anic principle includes justice, kindness, and good relations with those who do not act against Muslims.” (P14, Male, religious leader, Lombok, Interview, August 10, 2026)

The importance of religious guidance was also highlighted by a female religious leader, who stressed that community members needed sufficient religious understanding to recognize the boundaries of tolerance. This was particularly important in distinguishing social kindness from participation in practices that could conflict with religious commitments.

Observation on August 18 supported these interview accounts. During an interaction involving religious differences, a religious leader reminded community members to maintain Islamic principles while treating others fairly and respectfully in social matters (Observation, Religious Guidance, August 18, 2026). Documentation from the same period also recorded religious and community leaders maintaining communication and encouraging peaceful relations (Leadership and Religious Guidance Documentation, Documentation Analysis, August 18, 2026).

A male community member further emphasized the role of Tuan Guru in explaining that Muslims could maintain their religious identity while treating people of other religions justly and respectfully. This indicates that religious guidance was not limited to formal religious instruction but also contributed to shaping community members' understanding of everyday social interaction.

Taken together, the findings indicate that religious leaders provided an important interpretive and practical reference for negotiating tolerance and religious loyalty. Their guidance helped community members understand how to remain committed to Islamic

principles while maintaining respectful social relationships with people of different religious backgrounds.

2) Mediation and Maintenance of Social Harmony

Beyond providing religious guidance, community and religious leaders played an important role in maintaining social harmony through communication and mediation. Participants emphasized that misunderstandings could become sources of tension when communication was limited, whereas direct communication and leadership involvement helped prevent minor differences from developing into conflict.

A female non-Muslim community member explained:

“Good communication between community leaders prevents misunderstandings from becoming conflict.” (P20, Female, Non-Muslim community member, Lombok, Interview, August 25, 2026)

This account indicates that leadership was perceived as an important mechanism for maintaining constructive communication between religious communities. Leaders helped create opportunities for concerns to be discussed before they developed into larger disputes.

A female non-Muslim community leader similarly emphasized the importance of regular social contact:

“Frequent social contact strengthens mutual understanding. When there is distance or a lack of communication, suspicion can develop.” (P24, Female, Non-Muslim community leader, Lombok, Interview, September 1, 2026)

This account highlights the relationship between social interaction and community harmony. Regular contact allowed residents to become familiar with one another, while limited communication could create uncertainty or suspicion.

A male community leader also emphasized the importance of village-level cooperation:

“Village cooperation strongly supports harmony because shared interests can bring people together despite religious differences.” (P25, Male, community leader, Lombok, Interview, September 3, 2026)

The mediation role of leaders was directly visible during the observation on September 5. Following a minor misunderstanding, community leaders facilitated communication between those involved. The issue was addressed through discussion, and the interaction did not develop into confrontation (Observation, Community Mediation, September 5, 2026).

Documentation from the same date further showed that disagreements were addressed through discussion and collective decision-making rather than confrontation (Community Meeting and Conflict Resolution Documentation, Documentation Analysis, September 5, 2026). The records also indicated that community leaders continued to encourage mutual respect, cooperation, and peaceful interaction while allowing each religious group to maintain its own religious practices.

Taken together, the findings show that religious and community leaders contributed to social harmony through two interconnected functions: providing guidance concerning religious boundaries and facilitating communication when social tensions emerged. Their involvement helped community members maintain peaceful relations without requiring them to disregard their respective religious identities.

The findings demonstrate how Qur'anic principles are translated into everyday interreligious relations within Lombok communities. The following figure 2 of synthesis highlights the coexistence of social cooperation, mutual respect, religious identity, and clearly maintained religious boundaries.

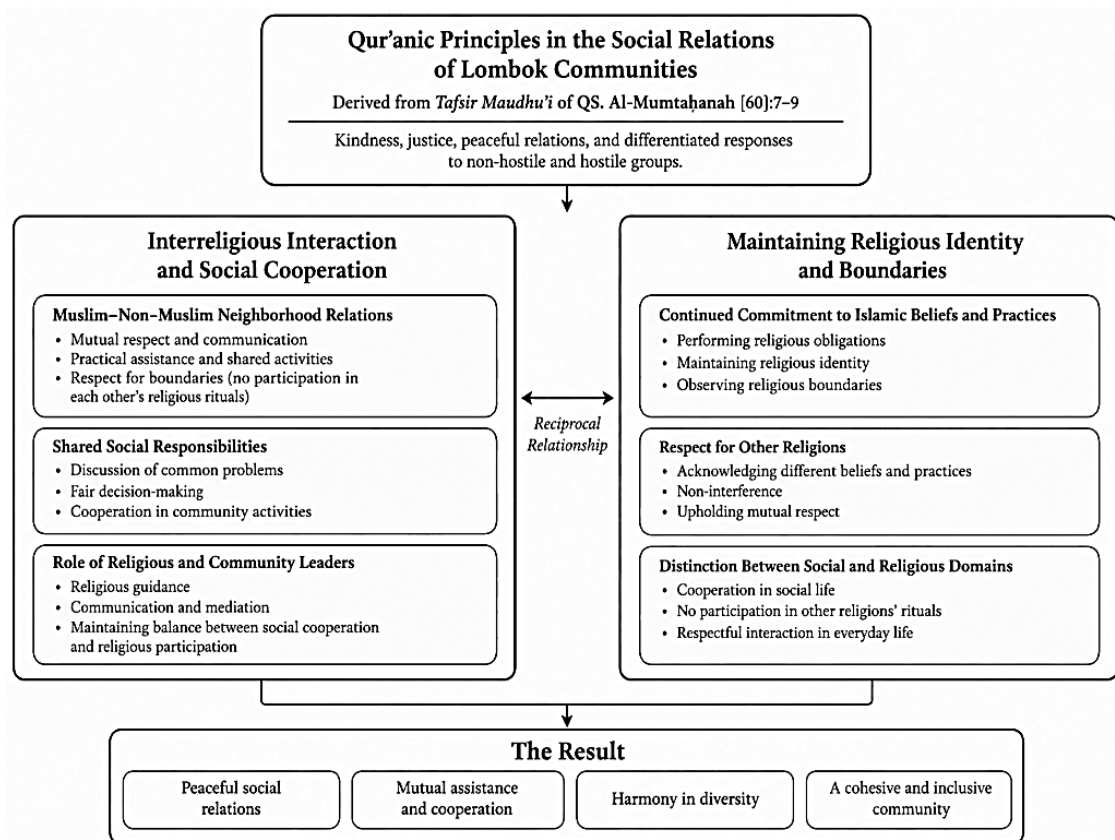


Figure 2. Synthesis of Findings: Qur'anic Principles in the Social Relations of Lombok Communities

Source: Author's analysis of interview, observation, and documentary data, 2026.

Figure 2 synthesizes the findings by showing how the Qur'anic principles derived from the *Tafsir Ma'dhu'i* of QS. Al-Mumtahanah [60]:7–9 are reflected in community life. Interreligious interaction is manifested through mutual respect, communication, gotong royong, shared responsibilities, and community cooperation, while religious identity is maintained through continued Islamic commitment and clear boundaries concerning religious practices. Religious and community leaders further support this balance through religious guidance, communication, and mediation. Together, these dimensions facilitate peaceful social relations, mutual assistance, harmony in diversity, and a cohesive and inclusive community.

2. Social and Contextual Factors Shaping the Negotiation between Tolerance and Loyalty

The third theme concerned the social and contextual factors that shaped how participants negotiated the relationship between religious tolerance and loyalty in everyday community life. The interview data indicated that this negotiation was influenced not only by individual religious understanding but also by family upbringing, religious education, local traditions, direct social interaction, communication, youth experiences, social media, and community leadership. Participants generally described tolerance as something learned and reinforced through repeated social experiences rather than as an abstract principle. At the same time, religious education helped participants recognize the boundaries within which tolerance could be practiced. The data therefore indicated that the balance between religious identity and social harmony was shaped by a combination of family and educational influences, everyday intergroup contact, communication practices, and institutional as well as contemporary social conditions.

a. Family, Religious Education, and Local Wisdom

1) Family Upbringing and Religious Understanding

Participants identified family upbringing and religious education as important foundations for developing attitudes toward religious difference. Family experiences were described as shaping children's early habits of respecting neighbors with different religious backgrounds, while religious education provided guidance concerning how tolerance should be practiced without weakening religious commitment.

A male Muslim community member explained:

“Family upbringing shapes tolerance. When children are accustomed to respecting neighbors from different religions, they usually continue that attitude as adults.” (P17, Male, Muslim community member, Lombok, Interview, August 20, 2026)

This account suggests that tolerance was learned through everyday family experiences. Respect for religious difference was not presented as something acquired only through formal instruction, but also as a behavioral pattern developed through interaction with people in the surrounding community.

The importance of religious understanding was emphasized by a female religious leader, who explained:

“Religious teaching is important because tolerance has boundaries. Social kindness is not the same as changing our belief.” (P18, Female, religious leader, Lombok, Interview, August 20, 2026)

This account indicates that religious education contributed to participants' ability to distinguish between social tolerance and religious commitment. According to the participant, a sufficient understanding of religious principles helped community members recognize that treating others kindly did not require abandoning or changing their own beliefs.

A male religious leader similarly emphasized the importance of religious guidance in maintaining this balance. He explained that Tuan Guru had an important role in helping Muslims understand that they could maintain their Islamic identity while treating people of different religions justly and respectfully. This suggests that religious understanding was reinforced not only within the family but also through trusted religious figures in the community.

The observation data provided supporting evidence of this relationship between religious understanding and everyday practice. On August 18, when religious differences became visible in a community interaction, participants responded calmly and avoided provocative or disrespectful statements. A religious leader reminded community members to maintain Islamic principles while treating others fairly and respectfully in social matters (Observation, Religious Guidance and Interreligious Interaction, August 18, 2026).

Documentation from the same period also recorded the involvement of religious and community leaders in maintaining communication and peaceful relations. The documented materials further indicated that religious principles concerning kindness, justice, and

appropriate boundaries were used as references in community discussions (Leadership and Religious Guidance Documentation, Documentation Analysis, August 18, 2026).

Taken together, the findings indicate that family upbringing and religious understanding provided complementary foundations for negotiating tolerance and loyalty. Family experiences encouraged respect for religious difference, while religious education helped community members understand how such respect could be practiced without compromising their religious commitments.

2) Local Traditions and *Gotong Royong*

Participants also identified local traditions and *gotong royong* as important contextual factors supporting harmonious relations across religious differences. Rather than functioning only as cultural practices, these activities provided regular opportunities for residents to interact, cooperate, and develop familiarity with one another.

A male community leader explained:

“Local traditions and gotong royong support harmony because we regularly meet, cooperate, and help one another.” (P19, Male, community leader, Lombok, Interview, August 25, 2026)

This account indicates that repeated participation in community activities created social connections that extended beyond religious identity. Regular meetings and cooperation provided opportunities for residents to become accustomed to interacting with people from different religious backgrounds.

The importance of community cooperation was also emphasized by another male community leader:

“Village cooperation strongly supports harmony because shared interests can bring people together despite religious differences.” (P25, Male, community leader, Lombok, Interview, September 3, 2026)

The statement suggests that shared community interests provided a practical basis for cooperation. Residents could temporarily organize their interactions around common responsibilities while continuing to maintain their respective religious identities.

A female youth/community activist similarly described the value of shared activities for younger residents:

“Young people need spaces to work together across religious differences. Direct cooperation teaches them tolerance.” (P26, Female, youth/community activist, Lombok, Interview, September 3, 2026)

This account indicates that local community activities also functioned as informal learning environments. Through direct participation, young people could experience cooperation across religious boundaries rather than learning about tolerance only through verbal instruction.

The observation data supported these accounts. On July 14, Muslim and non-Muslim residents participated together in neighborhood cleaning and mutual assistance. Their interaction was characterized by cooperation and friendly communication without observable religious exclusion (Observation, Gotong Royong and Mutual Assistance, July 14, 2026). On July 28, residents from different religious backgrounds participated in a shared community meeting in which common social interests were prioritized (Observation, Shared Community Meeting, July 28, 2026).

Documentation from July 14 similarly recorded Muslim and non-Muslim residents participating in neighborhood cleaning and mutual assistance. The records showed cooperation and respectful interaction while participants maintained their respective religious identities (Community Cooperation Documentation, Documentation Analysis, July 14, 2026). Documentation from July 28 also recorded interreligious social cooperation without participation in another group's religious practices (Interreligious Social Activity Documentation, Documentation Analysis, July 28, 2026).

Taken together, the findings indicate that local traditions and *gotong royong* created recurring social spaces in which religiously diverse residents could develop familiarity and mutual trust. These practices supported tolerance by emphasizing shared community responsibilities while leaving religious identities intact.

b. Communication and Intergroup Social Interaction

1) Direct Interaction and Mutual Understanding

Participants emphasized that direct and frequent interaction between religious groups contributed to mutual understanding. Regular contact allowed residents to become familiar with one another's practices, reduce assumptions, and develop relationships based on personal experience rather than distance or suspicion.

A female non-Muslim community leader explained:

“Frequent social contact strengthens mutual understanding. When there is distance or a lack of communication, suspicion can develop.” (P24, Female, Non-Muslim community leader, Lombok, Interview, September 1, 2026)

This account indicates that social proximity played an important role in maintaining harmonious relations. Direct interaction gave residents opportunities to understand one another through everyday experiences and reduced the possibility that religious differences would be interpreted negatively.

A female youth/community activist similarly emphasized the importance of creating opportunities for young people to interact across religious boundaries:

“Young people need spaces to work together across religious differences. Direct cooperation teaches tolerance.” (P26, Female, youth/community activist, Lombok, Interview, September 3, 2026)

The account suggests that direct interaction was particularly important for younger community members. Rather than understanding tolerance solely as a principle, young people learned through practical cooperation with peers from different religious backgrounds.

The same pattern appeared in the experiences of Muslim community members. Participants described helping neighbors, discussing community problems together, and participating in shared activities regardless of religious background. These experiences enabled residents to distinguish between religious differences and their responsibilities as members of the same community.

The observation data provided direct evidence of this pattern. On July 14, Muslim and non-Muslim residents were observed communicating respectfully and cooperating during community activities (Observation, Muslim–Non-Muslim Interaction, July 14, 2026). On July 28, residents from different religious backgrounds participated in a shared community meeting and focused their discussion on common social interests rather than religious differences (Observation, Shared Community Meeting, July 28, 2026).

Documentation from July 14 also recorded friendly communication and mutual assistance between Muslim and non-Muslim residents. The documented interactions showed that participants maintained their respective religious identities while engaging in ordinary

community relations (Muslim–Non-Muslim Interaction Documentation, Documentation Analysis, July 14, 2026).

Taken together, these findings indicate that direct interaction contributed to mutual understanding by creating repeated opportunities for residents to experience cooperation across religious boundaries. Familiarity developed through everyday contact therefore functioned as an important contextual support for tolerance.

2) Communication as a Mechanism for Preventing Misunderstanding

Participants also described communication as an important mechanism for preventing religious differences or minor social tensions from developing into conflict. Open communication allowed community members to clarify intentions, discuss differences, and resolve concerns before they became more serious.

A female non-Muslim community member explained:

“Good communication between community leaders prevents misunderstandings from becoming conflict.” (P20, Female, Non-Muslim community member, Lombok, Interview, August 25, 2026)

This account highlights the role of communication not simply as a means of maintaining friendly relations but also as a mechanism for preventing escalation. When misunderstandings occurred, communication provided an opportunity to clarify the issue and maintain social trust.

A female non-Muslim community leader similarly stated:

“Frequent social contact strengthens mutual understanding. When there is distance or a lack of communication, suspicion can develop.” (P24, Female, Non-Muslim community leader, Lombok, Interview, September 1, 2026)

The participant's account suggests that communication operated preventively. Maintaining regular contact reduced the possibility that differences would be interpreted through assumptions or suspicion.

A male youth/community activist also identified a contemporary communication challenge:

“Social media can create misunderstanding, so young people need direct interaction and reliable religious guidance.” (P21, Male, youth/community activist, Lombok, Interview, August 29, 2026)

This statement indicates that communication was not always beneficial or reliable. While direct interaction could strengthen mutual understanding, communication through

social media could also create misunderstanding, particularly when religious issues were discussed without sufficient context.

The observation data provided evidence of communication as a practical mechanism for maintaining harmony. On August 18, participants responded calmly when religious differences emerged and avoided provocative or disrespectful statements (Observation, Interreligious Interaction, August 18, 2026). On September 5, community leaders facilitated communication following a minor misunderstanding, and the issue was resolved through discussion rather than confrontation (Observation, Community Mediation, September 5, 2026).

Documentation from September 5 similarly showed that disagreements were addressed through discussion and collective decision-making rather than confrontation (Community Meeting and Conflict Resolution Documentation, Documentation Analysis, September 5, 2026). The records also indicated that community leaders continued to encourage mutual respect, cooperation, and peaceful interaction.

Taken together, the findings demonstrate that communication played two related roles. Direct interpersonal communication strengthened familiarity and mutual understanding, while structured communication facilitated by community leaders helped prevent or resolve misunderstandings. Both forms of communication contributed to maintaining social harmony across religious differences.

c. Contemporary and Institutional Factors

1) Youth Interaction and the Influence of Social Media

Participants identified young people's social interaction and the influence of social media as contemporary factors shaping how tolerance and religious loyalty were negotiated. On the one hand, direct interaction among young people provided opportunities to develop tolerance through shared activities. On the other hand, social media was perceived as a potential source of misunderstanding when religious issues were encountered without adequate context or guidance.

A female youth/community activist explained:

“Young people interact through community activities without religious differences causing separation.”
(P15, Female, youth/community activist, Lombok, Interview, August 15, 2026)

This account indicates that youth participation in community activities provided opportunities for interaction across religious boundaries. Shared activities allowed young people to experience cooperation directly rather than treating religious difference as a reason for social separation.

Another male youth/community activist, however, highlighted the potential difficulty created by digital communication:

“Social media can create misunderstanding; youth need direct interaction and reliable religious guidance.” (P21, Male, youth/community activist, Lombok, Interview, August 29, 2026)

The statement reveals a contrasting influence of contemporary communication. While social media provides extensive opportunities for interaction, participants perceived that information encountered through digital platforms could also generate misunderstanding, particularly concerning religious matters.

A female youth/community activist further emphasized the importance of creating opportunities for direct cooperation:

“Young people need spaces to work together across religious differences. Direct cooperation teaches tolerance.” (P26, Female, youth/community activist, Lombok, Interview, September 3, 2026)

This account suggests that direct community engagement could provide a counterbalance to potentially problematic forms of online interaction. Through face-to-face cooperation, young people could develop tolerance through actual relationships and shared responsibilities.

The observation data showed that young people participated in community activities involving interaction across religious differences. Their participation occurred within broader community activities in which religious affiliation did not prevent cooperation (Observation, Youth and Community Interaction, August 15, 2026). The observed interactions were generally cooperative and did not show religious differences becoming barriers to participation.

Documentation of community activities also recorded interreligious cooperation involving community members and younger participants. These records demonstrated that shared activities provided opportunities for social interaction while allowing participants to maintain their respective religious identities (Community Cooperation Documentation, Documentation Analysis, July 14–September 5, 2026).

Taken together, the findings indicate that youth interaction represented both an opportunity and a challenge. Direct cooperation created practical experiences of tolerance, while social media could introduce misunderstanding. Participants therefore viewed face-to-face interaction and reliable religious guidance as important supports for young people's ability to negotiate religious identity and social openness.

2) Community Leadership and Institutional Support for Religious Harmony

Participants also emphasized the importance of community leadership and institutional support in maintaining harmonious relations between religious groups. Leadership was described as important in providing guidance, facilitating communication, resolving misunderstandings, and creating community programs that brought residents together.

A male local government/religious-affairs representative explained:

"Harmony is influenced by community leadership, religious education, and communication." (P27, Male, local government/religious-affairs representative, Lombok, Interview, September 5, 2026)

This account indicates that religious harmony was viewed as the product of several interconnected factors rather than individual tolerance alone. Leadership, education, and communication provided complementary forms of support for peaceful community relations.

A female local government/religious-affairs representative similarly explained:

"The challenge is maintaining religious identity and harmony at the same time. Mixed community programs help show that coexistence is possible." (P28, Female, local government/religious-affairs representative, Lombok, Interview, September 5, 2026)

The account highlights the importance of institutional and community programs in creating practical spaces for coexistence. Such programs enabled residents to cooperate around shared social interests while maintaining their respective religious identities.

The role of community leaders was also visible in the accounts of other participants. A male community leader emphasized that village cooperation strongly supported harmony, while a female non-Muslim community member stressed that communication between community leaders could prevent misunderstandings from developing into conflict. These accounts suggest that leadership contributed both through everyday coordination and through mediation when difficulties emerged.

The observation data directly supported this role. On September 5, community leaders facilitated communication following a minor misunderstanding and helped resolve the issue through discussion (Observation, Community Mediation and Leadership, September 5, 2026). Social cooperation continued afterward, while religious boundaries remained clearly maintained (Observation, Social Cooperation and Religious Boundaries, September 5, 2026).

Documentation from September 5 also recorded a community agreement emphasizing mutual respect, cooperation, and peaceful interaction while allowing each religious group to maintain its own practices and beliefs (Community Agreement Documentation, Documentation Analysis, September 5, 2026). Earlier documentation from August 18 showed that religious and community leaders maintained communication and addressed disagreements through discussion and collective decision-making rather than confrontation (Leadership and Community Harmony Documentation, Documentation Analysis, August 18, 2026).

Taken together, the findings indicate that community leadership and institutional support provided an important structural context for maintaining religious harmony. Leaders helped translate general principles of tolerance into community practices through guidance, communication, mediation, and shared programs.

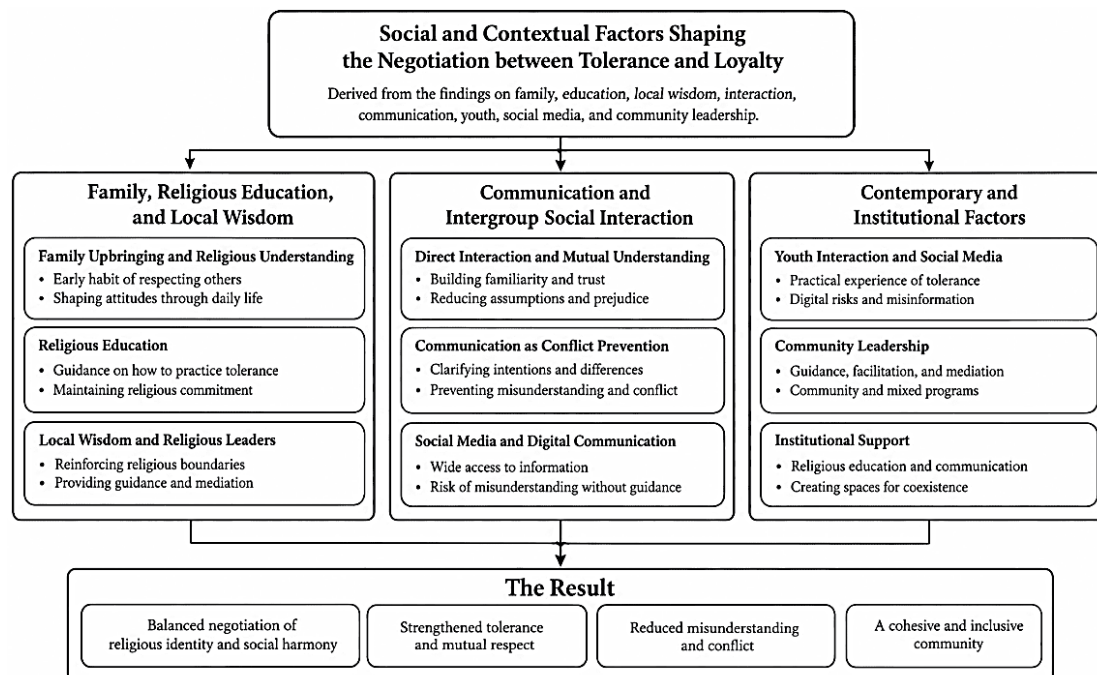


Figure 3. Synthesis of Findings: Social and Contextual Factors Shaping the Negotiation between Tolerance and Loyalty

Source: Author's analysis of interview, observation, and documentary data, 2026.

Figure 3 synthesizes the social and contextual factors that shape the negotiation between tolerance and religious loyalty. Family upbringing, religious education, and local wisdom provide foundational values, while direct interaction and communication strengthen mutual understanding and help prevent misunderstanding. Contemporary factors, particularly youth interaction and social media, create both opportunities for tolerance and potential challenges, while community leadership and institutional support provide guidance, mediation, and spaces for coexistence. Together, these factors contribute to a balanced negotiation between religious identity and social harmony, strengthened mutual respect, reduced misunderstanding and conflict, and a cohesive and inclusive community.

DICUSSION

1. Results Analysis

The first research question concerns how Muslim communities understand tolerance and religious loyalty in light of QS. Al-Mumtaḥanah [60]:7–9. The findings show that participants make a consistent distinction between social tolerance and theological commitment. Tolerance is associated with respecting other people's beliefs, allowing them to practice their religion peacefully, communicating positively, helping neighbors, and cooperating in matters of common concern. Religious loyalty, by contrast, is associated with maintaining Islamic beliefs, religious practices, and principles. The significance of this distinction is that participants do not define tolerance as the removal of religious boundaries. Rather, tolerance is understood as an ethical mode of interaction that operates within those boundaries.

This distinction suggests that religious identity functions not simply as a boundary separating Muslims from others but also as a framework through which social conduct is evaluated. Participants' accounts indicate that being committed to Islam does not require withdrawing from people of other religions. Conversely, maintaining positive relations with non-Muslims does not require theological accommodation or participation in religious rituals that conflict with Islamic commitments. The resulting orientation can therefore be characterized as bounded tolerance: openness in social relations combined with continuity in religious identity. Such a pattern is particularly relevant to the interpretation of QS. Al-Mumtaḥanah [60]:7–9 because the verses do not present all relations with non-Muslims in

an undifferentiated manner. Rather, they distinguish between those who live without hostility toward Muslims and those who actively oppose or persecute them.

The findings consequently suggest that participants interpret tolerance through a contextual rather than absolute framework. Kindness, justice, communication, and cooperation are considered appropriate in peaceful social relations, whereas religious loyalty remains decisive in matters of belief and worship. This interpretation corresponds with the broader conception of *wasathiyah*, which emphasizes balance, justice, moderation, and the avoidance of both excessive rigidity and unrestricted accommodation (Gunawan Hsb, 2023; Hude, 2023; Wahab, 2022). From this perspective, tolerance is not equivalent to relativizing religious truth claims. It is instead an ethical response to religious plurality.

This interpretation directly answers the first research question by demonstrating that the participants negotiate tolerance and loyalty through differentiation rather than opposition. Religious loyalty answers the question of *what Muslims remain committed to*, while tolerance answers *how Muslims should relate to others who do not share that commitment*. The distinction is analytically important because it explains why participants can simultaneously express strong attachment to Islamic beliefs and support peaceful relationships with non-Muslim neighbors.

The second research question examines how the Qur'anic principles identified through *tafsir maudhu'i* are reflected in everyday social relations. The findings indicate that the principles of kindness, justice, peaceful coexistence, and respect for social boundaries are manifested primarily through ordinary community practices rather than formal theological discourse. Participants referred to neighborhood communication, mutual assistance, *gotong royong*, community meetings, environmental activities, collective problem-solving, and social support as concrete expressions of tolerance.

This finding is analytically significant because it shows that Qur'anic values become socially meaningful when they are translated into repeated relational practices. Tolerance is not merely an attitude held by individuals; it is enacted through patterns of interaction that enable people from different religious backgrounds to cooperate around shared interests. The practical separation between social cooperation and religious worship is particularly important. Participants could work together to maintain their neighborhood, address community problems, provide assistance, or participate in social activities while maintaining

distinct religious practices. Thus, social solidarity was constructed around common civic and communal concerns without requiring religious assimilation.

The findings also reveal that tolerance operates through recognition rather than participation. Muslims recognize the religious rights and practices of their non-Muslim neighbors, but this recognition does not necessarily entail participation in another religion's worship. This distinction provides a practical mechanism for maintaining both social cohesion and religious identity. It also clarifies how the ethical principles associated with QS. Al-Mumtaḥanah [60]:8 can operate within a religiously diverse community: kindness and justice can be expressed through everyday social conduct while religious autonomy remains intact.

The relationship between social cooperation and religious boundaries further demonstrates that tolerance is relational and situational. Participants do not appear to apply one undifferentiated rule to every form of interaction. Instead, the appropriate response depends on whether an activity belongs to the domain of shared social life or to specifically religious practice. This contextual differentiation enables community members to participate in common social responsibilities without perceiving such participation as a threat to religious identity.

The findings therefore answer the second research question by demonstrating that the Qur'anic principles identified through thematic interpretation are reflected through ethical social engagement, not theological convergence. Kindness becomes mutual assistance; justice becomes fair treatment; peaceful coexistence becomes communication and cooperation; and religious loyalty becomes the maintenance of worship and belief boundaries. The movement from text to practice is consequently mediated by social context rather than occurring as a direct or mechanical application of scripture.

The findings indicate a functional relationship between the two concepts. Religious loyalty provides identity continuity, while tolerance provides relational openness. Strong religious commitment does not necessarily produce social exclusion, and social openness does not necessarily weaken religious identity. The decisive factor is how religious commitment is interpreted within everyday social contexts.

This relationship suggests that QS. Al-Mumtaḥanah [60]:7–9 functions as an interpretive resource for negotiating the boundaries between faith and coexistence. Participants maintain religious commitments while expressing kindness, justice, and peaceful

interaction toward non-hostile others. Tolerance is therefore neither unrestricted accommodation nor social separation but a bounded form of ethical engagement.

The third research question reveals that this negotiation is embedded in a broader social ecology involving family upbringing, religious education, local traditions, *gotong royong*, direct interaction, communication, youth experiences, social media, leadership, and institutional support. Family and community experiences normalize respectful interaction, while religious education provides the normative framework for distinguishing social kindness from religious compromise.

Local traditions and *gotong royong* create repeated opportunities for intergroup interaction and therefore transform tolerance into everyday social practice. This is consistent with studies showing the contribution of local wisdom and communal solidarity to religious harmony in Lombok (Azhari et al., 2022; Nuruddin, 2023; Saharuddin, 2024). Communication and leadership further sustain this process by reducing misunderstanding, facilitating dialogue, and mediating minor tensions.

Youth interaction introduces an additional contemporary dimension. Face-to-face cooperation can strengthen mutual understanding, whereas social media may generate misunderstanding when religious narratives are detached from local contexts. Thus, contemporary tolerance requires both meaningful social interaction and reliable religious guidance.

Taken together, the findings conceptualize tolerance as a contextual ethical practice between religious identity and social responsibility. This interpretation is consistent with the Qur'anic moderation framework emphasizing balance, justice, and avoidance of extremes (Gunawan Hsb, 2023; Hude, 2023; Wahab, 2022) and with Indonesian religious-moderation perspectives emphasizing tolerance, inclusion, non-violence, and accommodation of local culture (Mulyana, 2023; Sulton, 2023).

The findings can be synthesized as normative guidance, identity boundaries, relational practice, and negotiated coexistence. Qur'anic principles provide the normative foundation; religious identity establishes boundaries of belief and worship; and everyday interaction provides the arena in which tolerance is practiced and negotiated. Family, religious education, local wisdom, communication, youth interaction, leadership, and institutional support connect these dimensions. The central insight is that religious loyalty need not function as a barrier to tolerance; when interpreted through the ethical principles

of QS. Al-Mumtaḥanah [60]:7–9, it can coexist with constructive and peaceful interreligious engagement.

2. Comparison with Previous Studies

The findings are broadly consistent with previous scholarship on Qur’anic tolerance, religious moderation, and interreligious relations, while extending it by showing how tolerance and religious loyalty are negotiated in everyday community life. Rather than treating tolerance only as a theological principle, this study demonstrates how Qur’anic values are translated into social practices while religious identity remains intact.

First, the distinction between social interaction and theological commitment is consistent with Ismail et al., (2023) and Nando et al., (2023), who position Qur’anic tolerance primarily within *mu‘āmalah* and social relations while maintaining *tawhid* as a fundamental boundary. The present study confirms this distinction empirically, showing that community members negotiate it through neighborhood cooperation, social activities, and decisions regarding religious participation. Thus, the study extends exegetical discussions by demonstrating how religious boundaries are practically managed in everyday life.

The findings also support Amir et al., (2023) and Rizqutami et al., (2023), who emphasize kindness, justice, mutual assistance, and positive relations with non-hostile non-Muslims based on QS. Al-Mumtaḥanah [60]:8–9. In the present context, these principles are expressed through communication, *gotong royong*, fair treatment, and peaceful neighborhood relations. The contribution here lies in connecting interpretive principles with their empirical enactment by community members.

Similarly, the findings correspond with Muhajarah and Soebahar, (2024), who show that tolerance boundaries vary according to interpretive orientation. Participants in this study likewise distinguished social cooperation from participation in worship, indicating that tolerance operates as a process of boundary management rather than unlimited accommodation.

The findings further resonate with Living Qur’an research by Takdir and Sumbulah, (2024), which highlights social activities, mutual assistance, local traditions, and interfaith interaction as expressions of tolerance. In Lombok, *gotong royong* and repeated community interaction similarly provide spaces for familiarity, trust, and mutual understanding. However, this study extends that literature by explicitly examining religious loyalty alongside

tolerance, showing that harmony can involve both social openness and preservation of religious identity.

This finding is also consistent with Lombok-based studies emphasizing local wisdom and communal solidarity (Azhari et al., 2022; Nuruddin, 2023; Saharuddin, 2024). The present study adds that local traditions do more than symbolize harmony: they create repeated encounters through which trust and practical cooperation develop. Likewise, the importance of religious and community leadership confirms findings by Azmi et al., (2024) and Hermawan and Valero, (2024). This study further shows that leaders operate between normative interpretation and social mediation, translating religious principles into practical guidance while addressing misunderstandings.

The role of family and religious education also supports Pajariato et al., (2022), Thoyib et al., (2024), and Chakim et al., (2023). The present findings suggest that these influences are complementary: family and community interaction normalize difference through habituation, while religious education provides normative categories for defining appropriate boundaries of tolerance.

At the broader level, the findings are compatible with Indonesian approaches to religious moderation emphasizing tolerance, non-violence, equality, fairness, local culture, and negotiated religious identity (Sulton, 2023; (Mulyana, 2023; Maknun et al., 2023). However, this study makes the negotiation process more explicit by showing how moderation is continuously enacted through communication, cooperation, religious participation, and boundary-setting. In relation to Shitu, (2025), the findings further indicate that strong religious boundaries need not produce social exclusion when theological loyalty is differentiated from hostility. Similarly, consistent with Jannah et al., (2025), communication and direct interaction are important for preventing misunderstanding, but the present study adds that sustainable tolerance is strengthened when social openness is supported by a clear religious framework.

3. Implications of Findings

Theoretically, this study connects *tafsir maudhu'i* with lived religious practice by showing how QS. Al-Mumtahanah [60]:7–9 informs kindness, justice, peaceful relations, and religious boundaries without undermining Islamic identity. It reframes religious loyalty as identity continuity within plural social relations and suggests that religious moderation is both

normative and relational, shaped by family, education, local traditions, communication, leadership, and institutional support.

Practically, religious education should distinguish religious commitment from social responsibility while clarifying boundaries of worship and belief. Community leaders can strengthen coexistence through *gotong royong*, intergroup activities, communication, and mediation. For youth, face-to-face interaction should complement digital and religious literacy to reduce misunderstanding. In Lombok, local wisdom can support interreligious coexistence when reinforced by communication, religious understanding, leadership, and inclusive institutions.

4. Research Limitations

The study's purposive sample of 28 participants and Lombok-specific context limit generalizability, while qualitative interviews, observations, and documentation may involve interpretive or socially desirable accounts. The focus on QS. Al-Mumtaḥanah [60]:7–9 also does not represent the full Qur'anic discourse on interreligious relations. Moreover, interreligious relations may change with social, political, institutional, and digital developments. The findings should therefore be understood as contextually grounded rather than universal.

Future research could employ comparative, longitudinal, and mixed-method approaches across regions, generations, and religious communities to examine whether the proposed relationship between Qur'anic guidance, religious identity, and relational practice extends beyond Lombok.

CONCLUSION

This study examined how Muslim communities in Lombok understand and negotiate tolerance and religious loyalty through the *tafsir maudhu'i* of QS. Al-Mumtaḥanah [60]:7–9, how the resulting Qur'anic principles are reflected in everyday social relations, and what social and contextual factors shape this negotiation. The findings demonstrate that tolerance and religious loyalty are not experienced as mutually exclusive principles. Rather, participants distinguish between theological commitment and social engagement: Islamic beliefs and worship remain important boundaries of religious loyalty, while tolerance is expressed through respect, justice, kindness, communication, mutual assistance, *gotong royong*, and

peaceful cooperation with people of different faiths. The study therefore identifies a pattern of bounded but relational tolerance, in which religious identity is preserved while constructive interreligious relations remain possible. This pattern also shows that Qur'anic principles are not applied mechanically but are interpreted and translated into everyday practices through social interaction, community experience, and contextual reasoning.

The study further demonstrates that the negotiation between tolerance and religious loyalty is shaped by a wider social ecology involving family upbringing, religious education, local traditions, direct intergroup interaction, communication, youth experiences, social media, community leadership, and institutional support. These findings suggest that sustainable interreligious coexistence depends not simply on individual attitudes toward religious difference but on the interaction between normative religious understanding, identity boundaries, and repeated social practices. The principal contribution of this study is therefore a contextual model in which Qur'anic guidance provides the normative foundation, religious loyalty establishes identity boundaries, and social interaction provides the space for negotiating coexistence. In this sense, the study extends existing discussions of Qur'anic tolerance by showing how religious loyalty can coexist with social openness when tolerance is understood as an ethical practice rather than theological compromise.

The findings should be interpreted within the study's contextual boundaries. The purposive sample of 28 participants, Lombok-specific setting, and qualitative reliance on interviews, observations, and documentation limit generalizability and may involve interpretive or socially desirable accounts. The focus on QS. Al-Mumtaḥanah [60]:7–9 also does not encompass the full Qur'anic discourse on interreligious relations. Thus, the findings represent contextually grounded insights rather than universal claims. Future research should examine whether the proposed relationship between normative guidance, religious identity, and relational practice applies across different Indonesian regions and religious settings. Comparative, longitudinal, and mixed-method studies could further explore how culture, generation, institutions, social change, and digital communication shape the negotiation between tolerance and religious loyalty, and whether this model extends beyond the Lombok context.

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