

CONTROVERSIES OVER CROSS-RELIGIOUS GREETINGS: FATWA DISCOURSE AND RELIGIOUS MODERATION IN INDONESIA

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Abstract: This study examines the legal status of cross-religious greetings through a textual legal interpretation analysis based on fatwas and the concept of religious moderation. This practice, often observed in official events, has sparked significant debate among Muslim scholars and government officials. The controversy escalated following a fatwa issued by the East Java Indonesian Ulama Council (MUI), which declared cross-religious greetings haram due to concerns about the potential mixing of beliefs. This stance was countered by the Ministry of Religious Affairs, which argued that such greetings promote interreligious harmony and are therefore permissible. Employing a literature-based approach and legal interpretation theory, this research provides an academic perspective without intending to discredit any party. The study concludes that cross-religious greetings are permissible (*mubah*) when intended to uphold national harmony and religious pluralism. It highlights the importance of balancing adherence to religious principles with the need for societal unity and coexistence in a pluralistic nation.

Keywords: Controversies, Over Cross-Religious Greetings, Fatwas, Religious Moderation

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INTRODUCTION

The religion of Islam brought by the Prophet Muḥammad SAW is the last religion of perfection for the previous religion with its main mission is *rahmatan lil 'ālamīn* (a mercy for all creation)¹. Islam is a religion that is universal and global, in

¹ Ar-Raghib Al-Ashfahani, *Mu'jam Mufradat Li Alfadzil Qur'an* (Beirut: Dar al-Kutub al-Ilmiyah, 2013); Fadia Angelina Aziz et al., "Analisis Nilai-Nilai Dasar Keislaman Sebagai Agama Rahmatan Lil'Alamin," *MARAS: Jurnal Penelitian Multidisiplin* 2, no. 2 (2024): 758-66, <https://doi.org/https://doi.org/10.60126/maras.v2i2.271>; Abdulloh Safiq, M Miftakhul Huda, and Abdul Khamid, "The Universal Value of Islam as Rahmatan Lil'Alamin," *Indonesian Journal of Islamic Religion and Culture* 1, no. 1 (2024), <https://doi.org/https://journal.iai-alfatimah.ac.id/index.php/ijirc/article/view/50>; Muhammad Nasir and Abdullah Khusairi, "Islam

the sense that this religion is addressed to all human beings, the universe, even including the *jinn* ². Its central message is that Islam is a *sharia* that is full of compassion, love, brotherhood and peace ³.

One form of *sharia* that indicates that *rahmatan lil 'ālamīn* is one of the main missions of Islam is the command to say and spread greetings in social life regardless of origin, race, or beliefs ⁴. Greetings have a deep meaning not only in the form of prayers that have a theological dimension, but also a sociological dimension, meaning that in religious practice Muslims must show love, peace and keep away from things that bring hostility and hatred ⁵.

Later in this reform era, several issues developed such as; greetings and happy holidays for non-Muslims, participation in other religious celebrations, congregational prayers, non-Muslims entering the mosque ⁶, the concept of the book of experts, the concept of *jizyah* (poll tax), interfaith marriage only ⁷, issues among professional officials who are Muslims ⁸, over cross-religious greetings often in the opening of the event say the opening greetings of all religions, popularly called over cross-religious greetings ⁹. This interfaith greeting becomes the spotlight and

Transnasional: Tantangan Bagi Moderasi Beragama Di Indonesia," *MODERATIO: Jurnal Moderasi Beragama* 4, no. 1 (2024): 15–34, <https://doi.org/https://doi.org/10.32332/moderatio.v4i1.8847>.

² Miftahul Jannah, Mochammad Lutfi Hidayat, and Muhamad Akbar Bagas Permata, "ISLAM DAN GLOBALISASI: KAJIAN TAFSIR MAUDHU'I," *Jurnal Penelitian Multidisiplin Ilmu* 2, no. 1 (2023): 1329–40, <https://doi.org/https://melatijournal.com/index.php/Metta/article/view/376>.

³ Khairan Muhammad Arif, "Islam Rahmatan Lil Alamin Dalam Perspektif Sosial Dan Budaya," *Al-Risalah: Jurnal Studi Dan Pemikiran Islam* 12, no. 2 (2021): 185–86; Septia Hadi Rizqia et al., "Globalisasi Dalam Perspektif Islam (Analisis Kajian Tafsir Maudhu'i," *ReligioTransdis: Jurnal Kajian Agama Lintas-Bidang* 1, no. 1 (2023): 12–24, <https://doi.org/https://ejournal.uinsgd.ac.id/index.php/ReligioTransdis/article/view/199>.

⁴ Afridawati Afridawati, "History, Typology, and Implementation of Islamic Law in Indonesia: Combination of Sharia and Fiqh or the Result of Historical Evolution?," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 21, no. 1 (2021): 33–47, <https://doi.org/10.30631/alrisalah.v21i1.676>.

⁵ Zuhairi Misrawi, *Al-Quran Kitab Toleransi* (Jakarta: Pustaka Oasis, 2010), 320; Dudung Abdul Rohman, *Moderasi Beragama Dalam Bingkai Keislaman Di Indonesia* (Jakarta: Lekkas, 2021), 3.

⁶ Nidom Hamami, "Menggagas Fiqih Lintas Agama (Upaya Mempertahankan Islam Inklusif Dan Plural)," *JURNAL PENDIDIKAN DAN KAJIAN ASWAJA* 8, no. 2 (2022): 91–106.

⁷ Nor Salam et al., "Interfaith Marriage from the Perspective of Rationality: Theocentrism in Islamic Law and Anthropocentrism in Human Rights Law," *De Jure: Jurnal Hukum Dan Syar'iah* 16, no. 1 (2024): 179–96, <https://doi.org/https://doi.org/10.18860/j-fsh.v16i1.23989>; Aرسال Aرسال, "FENOMENA PERKAWINAN BEDA AGAMA DI INDONESIA DITINJAU DARI PERSPEKTIF ALQURAN DAN HADITS," *Islam Realitas: Journal of Islamic and Social Studies* 4, no. 2 (2018): 211–43, https://doi.org/https://doi.org/10.30983/islam_realitas.v4i2.788.

⁸ Elkhairati Elkhairati, Aرسال Aرسال, and Maizul Imran, "Professionalism and Religiosity: A Thematic Interpretation Study on Muslim Workers in Indonesia," *AJIS: Academic Journal of Islamic Studies* 9, no. 1 (2024): 118–43.

⁹ Janfrido M Siahhaan, "Salam Lintas Agama Merekatkan Yang Berbeda Untuk Memberkati Satu Sama Lain," *RHEMA: Jurnal Teologi Biblika Dan Praktika* 6, no. 1 (2020): 13–22, <https://doi.org/https://e-journal.stt-yestoya.ac.id/index.php/rhema/article/view/73>.

discourse and debate among scholars and religious leaders in Indonesia ¹⁰. The Indonesian Ulema Council (MUI) of East Java Province issued a *tawsiyah* and an appeal in a letter numbered 110/MUI/ JTM/2019 not to perform interfaith greetings, because it is considered a *shubhat* that can damage the creed of the religion they adhere to ¹¹. Furthermore, the central MUI through the Fatwa commission held a meeting in Bangka Belitung through an *ijtima ulama* stipulating that over cross-religious greetings are haram ¹². Both of these fatwas invite controversy and attention from many circles, because this greeting has been practiced by officials when starting a speech.

A contradictory opinion emerged from the Ministry of Religious Affairs, in this case conveyed by the Director General of Islamic Guidance, that over cross-religious greetings are a practice that can encourage religious harmony. Spreading peace as a substantive teaching of all religions can be done through over cross-religious greetings ¹³. Criticism of the MUI fatwa was also conveyed by the Ministry of Religious Affairs of the Republic of Indonesia, saying that the MUI fatwa needs to be reviewed without ignoring the main purpose of religion itself ¹⁴. The same thing was also stated by the Rector of UIN Lampung, that over cross-religious greetings are a form of respect for the plurality of society ¹⁵.

The existence of pros and cons in determining a law is something that cannot be avoided when doing *ijtihad* and answering problems that occur in the modern era and the context of diversity. This paper exploits the dialectic around over cross-religious greetings as a response to the phenomena and dynamics that arise in the life of the nation and state, through textual and contextual approaches. In analyzing the arguments the author will use the hermeneutic method approach, a relevant approach used to answer any new things that arise in the contemporary era and the current context ¹⁶.

¹⁰ Muhammad Afiq Aminullah, "Konsep Salam Lintas Agama Dalam Prespektif Sosial Dan Agama Berdasarkan Pemikiran Buya Yahya Cirebon," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 10, no. 1 (2023): 211–20, <https://doi.org/https://doi.org/10.15408/sjsbs.v10i1.26530>.

¹¹ Athifatul Wafirah et al., "Pengucapan Salam Lintas Agama Menurut Ulama Jawa Timur," *Al-Qanun: Jurnal Pemikiran Dan Pembaharuan Hukum Islam* 23, no. 2 (2020): 238–72, <https://doi.org/https://doi.org/10.15642/alqanun.2020.23.2.238-272>.

¹² Junaidi, "Ijtima Ulama Komisi Fatwa VIII: Tidak Boleh Salam Berdimensi Doa Khusus Agama Lain," MUI, 2024.

¹³ Selamat Mujahidin sya'bani (ed), "Menimbang Fatwa Larangan Salam Lintas Agama: Antara Agama Dan Harmoni," Kemenag, 2024.

¹⁴ Selamat Mujahidin sya'bani (ed).

¹⁵ Wan Jamaluddin Z, "Salam Lintas Agama Dan Praktek Kerukunan Umat," UIN Raden Intan, 2024.

¹⁶ Amhar Rasyid, "Aplikasi Hermeneutik Dalam Bahtsul Masa'il Dan Majelis Tarjih," *Al-Risalah* 12, no. 01 (December 1, 2018): 1, <https://doi.org/10.30631/al-risalah.v12i01.426>.

RESEARCH METHODS

This study includes normative literature study research with a descriptive qualitative approach ¹⁷. The research focuses on exploring the content of the interpretation of the verses of the Qur'an and the meaning of the *hadīth* text, as well as understanding the fiqh books relevant to the subject matter. The data sources used are as follows: *First*, primary data sources; *al-Qur'ān*, books of tafsir, books of *Hadīth* and books of Jurisprudence. *Second*, secondary data sources, in the form of; books, scientific articles/journals, proceedings, magazines, newspapers in print and or electronic media. Data analysis carried out in this study, namely qualitative analysis ¹⁸. Furthermore, the conclusion is inductive with the main idea put forward specifically towards the general thing. And specifically in the context of Islamic law, researchers use a socio-historical approach, content analysis, and a legal approach (*normative approach*) ¹⁹.

RESULT AND DISCUSSION

Interpreting Greetings According to Islamic Law

The word *al-Salām* is derived from the root word *Salima*, which means to avoid danger, to be free from defects and to seek peace. Furthermore, from the word *Salima* (*fi'il mujarad*) to *Aslama* (*fi'il mazid*) to become the word Islam, the name of a religion which means submission and obedience ²⁰. Imām al-Biqā'i (805-885 H) in his book *Nazmu al-Durār*, as quoted by M. Quraish Shihab defines the word *Salām* with the boundary between harmony (closeness) and separation, as well as the boundary between grace and punishment ²¹.

Furthermore, Quraish Shihab divides the greetings into two, namely passive greetings and positive greetings. Passive greetings are words that are said when things happen that are undesirable, but do not result in shortcomings or accidents. The positive greeting is a greeting from someone to another person who gets success in his business or career. Because this greeting is not only limited to avoiding badness and misfortune, more than that he gets virtue and success ²².

¹⁷ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2000); Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–39; Bert F Green and Judith A Hall, "Quantitative Methods for Literature Reviews," *Annual Review of Psychology* 35, no. 1 (1984): 37–54; Aashish Srivastava and S Bruce Thomson, "Framework Analysis: A Qualitative Methodology for Applied Policy Research. 2009," *JOAAG* 4, no. 2 (2022).

¹⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*.

¹⁹ Guy Paré and Spyros Kitsiou, "Methods for Literature Reviews," in *Handbook of EHealth Evaluation: An Evidence-Based Approach [Internet]* (University of Victoria, 2017).

²⁰ Ibn Mandzūr, *Lisān Al-'Arab* (Kairo: Dār Al-Misriyyah, 1954), 342.

²¹ Muhammad Quraish Shihab, *Menyingskap Tabir Ilahi Asma Al-Husna Dalam Perspektif Al-Quran*, (Jakarta: Lentera Hati, 2001), 46.

²² Muhammad Quraish Shihab, *Tafsir Al-Mishbah; Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2003).

The greeting that is recommended and read when meeting someone is *al-salāmu 'alaikum wa rahmatullāhi wa barakātuh*. According to Mūsā Shahin (d. 2009) as quoted by Nurcholis Madjid, it has two meanings; *First*, it means a prayer for safety and security for the person being greeted, may Allah SWT. Save and provide security from disasters and dangers of the world and the hereafter. *Secondly*, it means a news or information (*al-khabar*), i.e. I say greetings from myself to them with the intention that I bring peace to you not hostile and fight you ²³.

In the Big Indonesian Dictionary (KBBI), it is stated that the word peace or salam means no war, no riots with a safe, peaceful and calm atmosphere, where there is no hostility between citizens ²⁴. It can be understood that the essence of salam is peace that avoids conflict and hostility that will cause disharmonious conditions in the human soul ²⁵. This is in accordance with human nature to want to live in peace and full of goodness.

Legal Basis for Greetings in Islam

As one of the *sharia*, the greeting of *salām* has its proofs, both in the Qur'ān and *Hadīth*. Here are some verses and *hadīth* that inform about greetings, including:

Firstly, Allah's word in Q.S. al-Nisā` verse 86: *When you are honoured with an honour, then return the honour with something better than it, or return the honour (with something similar). Verily, Allah reckons up all things.* The Reasons for Revelation (*asbāb al-nuzūl*) of this verse was not found by narration based on the results of tracking, but it does not mean that the revelation of this verse has no cause. Referring to the opinion of Imam Shāṭibī in his book *al-Muwāfaqāt* said that "*Ma'rifatu sabāb al-nuzūl ma'rifatu muqtadhā al-hāl*" ²⁶. This opinion was later quoted by Fazlur Rahman stating that every verse that was revealed had a cause (*asbāb al-nuzūl*). He divides the cause of the verse's revelation into two types, namely; *micro causes* (using narration) and *macro causes* (without narration) ²⁷.

The context of the previous verse talks about the rewards of interceding for good, as well as threatening those who intercede for bad. Interceding for virtue creates a harmonious relationship. According to Ṭanṭawī Jawharī (d. 1358 H/ 1940 M) as quoted by Quraish Shihab, this verse teaches another way to establish a more intimate relationship, which is to return the honour with the same or better ²⁸. The central

²³ Nurcholis Madjid, *Fiqh Lintas Agama; Membangun Masyarakat Inklusif-Pluralis*, (Jakarta: Paramadina, 2004), 76.

²⁴ Depdikbud, *Depdikbud, Kamus Besar Indonesia, Cet. I*, (Jakarta: Balai Pustaka, 1998), 182.

²⁵ Muhammad Syachrofi and Muhammad Alfatih Suryadilaga, "Reinterpretasi Hadis Mengucap Salam Kepada Non-Muslim: Aplikasi Teori Fungsi Interpretasi Jorge JE Gracia," *Quran and Hadith Studies* 10, no. 1 (2021): 1.

²⁶ Ibrāhīm bin Mūsā al-Syātibī, *Al-Muwāfaqāt Fi Uṣūl Al-Syariat* (Beirut: Dār al-Marifat, n.d.), 320.

²⁷ Fazlur Rahman, *Islam*, (Chicago and London: University of Chicago Press, 2020), 386.

²⁸ Muhammad Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 9 (Jakarta: Lentera Hati, 2002), 192.

message in this verse is how good relations and familiarity between neighbours should be considered by respecting each other in a comparable way, even better returns ²⁹.

The word *taḥiyyat* comes from the word *ḥayāt* which means life. Thus the word *taḥiyyat* means a prayer to prolong life. The origin of this word is used for rulers / kings, in prayer there is one of the readings *at-taḥiyyātulillāh* addressed to Allah SWT. as a form of respect or greeting of creatures to Allah as the Almighty. Imam al-Kisa'i explained this word as asking for blessings to Allah SWT.³⁰ Before Islam came, the Arabs used to greet each other with the phrase *ḥayyāka Allāh*, meaning, may Allah give you life. Looking at some verses, the greeting that indicates salvation is the word *salāman* (Q.S. Yasin: 58 and Q.S. al-Ṣaffāt: 79). In the *hadīth*, the greeting is mentioned with the word *as-salāmu'alaikum* (salvation for you), even the greeting in Islam is not just *assalāmu'alaikum*, but added with *wa rahmatullāhi wa barakātuh*. This grace and blessing indicates that it is not only salvation from shortcomings that is expected of the greeting partner, but also the grace of Allah and His blessings ³¹. In the context of the law, the scholars agreed (*ijmā' ulamā*) stipulated that starting to say the greeting is a highly recommended sunnah, while answering it is obligatory. This is based on the next verse (*fahayyu bi aḥsani minhā aw rudduhā*).³² Therefore, it can be concluded that spreading greetings is a form of kindness in Islam to build and glue a better social life, respect each other and at the same time erase hatred and mutual hostility.

Secondly, the Word of Allah in Q.S. al-Nisā` verse 94: *O you who believe, when you go out (to fight) in the cause of Allah, then be diligent and do not say to one who greets you, "You are not a believer" (then you kill him), in order to seek the treasures of life in the world, for with Allah there is much treasure. So was it with you, then Allah bestowed His favours upon you, so examine. Verily, Allah knows best what you do.* The presence of this verse is motivated by an event as found in the narration of Bukhari sourced from Ibn Abbas, he said: at one time a man from Bani Sulaim met the companions of the Prophet SAW, who at that time he was leading his sheep. He greeted the companions and was greeted with an oblique tone he greeted to save himself, and in the end they killed the man and took the sheep and brought it to the Prophet Muḥammad SAW. this event is the background for the revelation of this verse ³³. The purpose of this verse is to warn the Muslims and at the same time admonish them to be more careful in implementing

²⁹ Ahmad Hanif Fahrudin, "MENGUCAPKAN SALAM KEPADA NON MUSLIM (Analisis Teksal-Qur'an Hadits, Asbabul Wurud Dan Implikasi Hukum)," *Akademika* 13, no. 01 (2019).

³⁰ Abū Abdillāh Muḥammad bin Aḥmad al-Anṣari al-Qurṭūbī, *Al-Jāmi' Li Ahkām Al-Qur'ān*, Juz. V, (Kairo: Dār al-Kitāb al-Miṣriyyah, 1964), 297.

³¹ Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, 9:193.

³² Abū Abdillāh Muḥammad bin Aḥmad al-Anṣari al-Qurṭūbī, *Al-Jāmi' Li Ahkām Al-Qur'ān*, Juz. V,.

³³ A. Mudjab Mahali, *Asbabaun Nuzul; Studi Pendalaman Al-Qur'an* (Jakarta: Raja Grafindo Persada, 2002).

the law. In warfare must be more careful in deciding whether to attack or kill. This verse is used as a basis by scholars who argue that even if a disbeliever has said the *shahada* or *salām*, even if he is not able to practice Islam, his life must be preserved, not killed at will ³⁴. The message of this verse also shows how the Qur'an emphasizes the need to spread security and trust in society, and at the same time avoid all kinds of doubts and accusations.

Thirdly, Allah's words in Q.S. al-Nūr verse 61: *So when you enter any of these houses, greet its occupants, which is the same as greeting yourself, a greeting ordained from Allah, blessed and good. Thus has Allah explained His verses for you, that you may understand them.* In one narration it is stated that this Ayah was revealed in connection with the custom of the Muslims who participated in jihad with the Messenger of Allah (SAW), handing over the keys of their houses to the physically handicapped/invalids and allowing them to eat anything, then they said: It is not lawful for us to eat their food, because they gave it to them without sincerity. This verse was revealed to make allowances for them to eat in the homes of those who allowed it by handing over the keys ³⁵. The context of greeting is illustrated in the above verse "*faidzā dakhaltum buyūtan fasallimū 'alā 'anfusikum*", meaning: When you enter houses, greet the occupants with a blessed and good greeting from Allah. This means that if you enter someone else's house, say salam. The phrase "*bi 'anfusikum*" indicates the reasons that lead to the permissibility of eating food in that person's house, as if he had entered his own house, when there is closeness ³⁶.

Fourthly, the word of Allah in Q.S. al-Zukhruf verse 89, meaning: *So turn away (O Muḥammad) from them and say: Salam (goodbye). Later they will know (their bad fate).* This verse contains confirmation to the Prophet Muḥammad SAW, how to deal with the polytheists who always showed resistance to the Prophet SAW. This verse explains that the Prophet SAW turned away and did not have to ignore their disturbance anymore, continue your da'wah, say salam. According to Qurasih Shihab, the meaning of the greeting in the verse is that I will now act to give you safety, not to disturb you in your activities and you should also give me safety and not disturb me ³⁷.

The message in the verse can be understood that the Prophet was still told to say greetings to the polytheists, when they actually showed defiance to him. Therefore, the word salam and salvation can be said to non-Muslims who are hostile to Islam. The greeting has the meaning of hope for them to be able to accept the religion of Allah SWT, and not cursed and cursed.

In addition to the verses in the *sharia* greetings are also found in several *hadīths* of the Prophet (SAW). among them:

³⁴ Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, 9:194.

³⁵ A. Mudjab Mahali, *Asbabaun Nuzul; Studi Pendalaman Al-Qur'an*.

³⁶ Ahmad Mushthafa al-Maraghi, *Tafsir Al-Maraghi*, Juz. XVIII, (Mesir: Syirkah Maktabah wa Mathba'ah Musthafa al-baby al-Halaby wa Auladuhu, 1946), 138.

³⁷ Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*.

From Abi Hurairah he said, the Messenger of Allah SAW. said: Six obligations of a Muslim to another Muslim: when meeting say greetings, when invited fulfil, when asked for advice then advise, when sneezing say hamdallah, when sick visit, and when dying then follow (H.R. Muslim) ³⁸.

This *hadith* instructs Muslims that there are six obligations that Muslims must fulfil towards other Muslims, including: when you meet, say salam ³⁹. The obligation of Muslims to greet each other indicates that Islam is a religion that encourages its followers to always spread love and peace and pray to God so that each of them is protected by God and given blessings in running their lives.

Religion and Over Cross-Religious Greetings in Indonesia

Religion and religious life are elements that cannot be separated from the life and cultural system of mankind. Since the beginning of human culture, religion and religious life have been symptomatic, even giving patterns and forms of all behaviour in human life. Religion and religious behaviour grow and develop from a sense of human dependence on supernatural forces that they perceive as the source of human life ⁴⁰.

Indonesia is a state of law with a democratic system, but its population must be people of faith and adhere to a religion. This can be understood from the foundation of our country, Pancasila, the first principle of which is the One True God. The central message is that the people who can live in this archipelago are religious individuals and are not allowed to live and settle in the country of Indonesia individuals who are not religious ⁴¹.

Religious life and the freedom to carry out religious activities are guaranteed by the state. This is explicitly stated in the Indonesian state constitution, namely the 1945 Constitution. Chapter XI Article 29 of the 1945 Constitution states: (1) The state is based on the One True God. (2) The state guarantees the freedom of each citizen to embrace their respective religions and to worship according to their religions and beliefs ⁴². Thus it can be understood that the Indonesian state is a religious state and not an anti-religious (*atheist*) state.

Of the many religions and beliefs embraced by the community, not all of them are recognized and justified in Indonesia. There are six religions recognized by the state, as stated in Presidential Decree No. 1 of 1965 on the Prevention of Abuse and/or

³⁸ Abu Fadhl Ahmad bin Ali bin Muhammad bin Ahmad bin Hajar al-'Asqalani, *Bulughul Maram Min Adillati Ahkam*, (Riyadh: Dar al-Qabs li an-Nasyr wa al-Tauzi', 2014), 530.

³⁹ Syofrianisda Syofrianisda, "Kajian Hadith Tentang Salam Dalam Buku Fiqih Lintas Agama (Fla)," *UNIVERSUM: Jurnal KeIslaman Dan Kebudayaan* 11, no. 1 (2017).

⁴⁰ Dkk. Muhaimin, *Kawasan Dan Wawasan Studi Islam, Cet.I*, (Jakarta: Kencana, 2005), 25.

⁴¹ Agus Sholahudin Shidiq and Farida Isroani, "Moderasi Beragama Lintas Agama Dalam Perspektif Hukum Islam," *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora* 1, no. 4 (2023): 281–88.

⁴² Redaksi Indonesia Tera, *UUD 1945 & Perubahannya + Sturktur Ketatanegaraan, Cet.VII*, (Yogyakarta: Indonesia Tera, 2010), 87.

Blasphemy of Religion, that the religions that live and develop in Indonesia are: Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism ⁴³. Each of these religions of course has different religious teachings and practices, including in the context of religious greetings or salutations ⁴⁴.

Salam is a greeting from one person to another when meeting or gathering in one place. The message is a wish for peace and security. This indicates that the recipient of the greeting receives peace and security while in front of the person who said it ⁴⁵. This greeting can occur between people of the same religion or belief, or it can occur between people of different religions, which is popularly called an interfaith greeting.

Over cross-religious greetings are a form of greeting typical of the six recognized religions in Indonesia and are said simultaneously, such as: *Assalāmu'alaikum wa rahmatullāhi wa barakatuh* (Islam), *Salam sejahtera bagi kita semua* (Christianity), *Salom* (Catholicism), *Om Swastiatu* (Hinduism), and *Namu Buddhaya* (Buddhism), and *Salam Kebajikan* (Confucianism) ⁴⁶.

Each religion in Indonesia has its characteristic greetings and of course has a different meaning, the following will be stated the meaning contained in the interfaith greetings, namely ⁴⁷:

1. Greetings Islam

Greetings in Islam as also stated in the previous discussion is a greeting that is said when fellow Muslims meet or cross paths with the phrase: "*assalāmu'alaikum*" means: May Allah's safety, mercy and blessings be upon you. If a Muslim receives a greeting, then he is obliged to answer the greeting with the phrase "*wa 'alaikum salām wa rahmatullāhi wa barakātuh*". The answer to this greeting contains the meaning of a prayer addressed to the giver of the greeting so that Allah's safety and mercy will always be showered on him.

2. Catholic and Protestant Christian greetings

In Catholic and Protestant Christianity it is said with the phrase "*Peace be upon us all*" and also "*Shalom*" which means peace". This greeting is a form of prayer that has a broad meaning for safety, healing, freedom, health, not torn, not smelly and intact. If you receive this greeting, you can reply with "*Amen*"

⁴³ Hwian Christianto, "Arti Penting UU No.1/PNPS/1965 Bagi Kebebasan Beragama," *Komisiyudisial* 13, no.1 (2013): 13.

⁴⁴ Zahratunnisa Hamdi, "Pluralisme Sosial Keagamaan Menuju Karakter Bangsa Yang Shalih," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 7, no. 12 (2020): 1199-1216.

⁴⁵ Rahmad Nanda Viky Susanto Susanto, "KESANTUNAN BERBAHASA PERSPEKTIF LEECH DALAM DIALOG LINTAS AGAMA: STUDI KASUS HABIB HUSEIN JA'FAR DAN PENDETA MARCEL," *Jurnal PENEROKA: Kajian Ilmu Pendidikan Bahasa Dan Sastra Indonesia* 4, no. 2 (2024): 182-91, <https://doi.org/https://doi.org/10.30739/peneroka.v4i2.3060>.

⁴⁶ Wafirah et al., "Pengucapan Salam Lintas Agama Menurut Ulama Jawa Timur."

⁴⁷ Syifa'ul Husna, "Mengenal Salam 6 Agama Di Indonesia Dan Cara Jawabnya," *Detik.com*, 2024.

Shalom", which means that you agree with the prayers of the greeter and pray again for their safety and well-being.

3. Hindu greetings

Hindu greetings can be said with "*Om Swastyastu*" which comes from Sanskrit and means: Dear God, may everyone always be well, healthy, and safe. Om is a very sacred term and is used to refer to God Almighty. While Swastyastu comes from a combination of 3 words, namely: Su (good), Asti (there is), and Astu (hopefully).

4. Buddhism Greetings

The Buddhist greeting *Namo Buddhaya* is a sentence of worship to Buddha. The word "*Namo*" means "*Praised*" and the word "*Budhaya*" means "*To Buddha*". Thus it can be concluded that the *Namo Buddhaya* greeting means: Praised be Buddha. If you receive a greeting like this, you can reply with a similar greeting, namely "*Namo Buddhaya*".

5. Confucianism Greetings

The Confucian greeting is "*Greetings of Virtue*" or "*Wei De Dong Tian*", which means that only virtue can move *Tian* (God). This greeting has the meaning of virtue which is the principle of faith in Confucianism. If you receive this greeting, you can reply with the phrase "*Xian You Yi De*", which means together have the One Virtue.

Understanding the above explanation related to over cross-religious greetings and the philosophical meaning contained in the greetings of each religion, it can be concluded that religious greetings are full of divine dimensions and human dimensions. It is called the divine dimension, because the greeting is one form of religious teaching based on revelation or the word of God that should be practised. Furthermore, it is called the human dimension, because the greeting is said in the context of interacting and communicating with others, but according to the author, the purpose of the greeting is more dominant in the human or social dimension. In the teaching of this greeting, God's message is implied, how religion encourages its adherents to maintain and implement the spirit of togetherness, tolerance and harmony among others ⁴⁸.

Over cross-religious greetings have become a tradition in this reform era, where officials when opening events attended by participants from different religions, always start by saying interfaith greetings. This practice of greeting triggers reactions and raises opinions among scholars, some are pro or allow and some are against or prohibit this type of greeting. The following will present the discourse of scholars in Indonesia in expressing their opinions, among others:

⁴⁸ Robert Setio, "REFLEKSI BUKU 'SYALOM, SALAM DAN SELAMAT' KARANGAN TOM JACOBS, SJ.," *Gema Teologi* 31, no. 2 (2007).

First, MUI East Java issued a fatwa on over cross-religious greetings numbered 110/MUI/JTM/2019 containing several considerations, namely; (1). Salam is a prayer and prayer cannot be separated from worship. The pronunciation of the opening greeting according to Islamic law is not just a pleasantry but a prayer, (2). Saying the opening greetings of all religions which is done by Muslims is a new action which is *bid'ah* and never existed in the previous period, at least it has the value of *bid'ah* ⁴⁹. Furthermore, MUI said that it is not good to mix religious worship with others. Greetings are sufficient for one religion adhered to by the person concerned. MUI took the legal basis from Surah al-Baqarah verses 42 and 256, Surah al-Kafirun verse 9, Surah al-Mumtahanah verse 8.

Second, the Fatwa of the Central Indonesian Ulema Council (MUI) conducted an *ijtima Ulama* in Bangka Belitung which was held on 28-30 May 2024, with the theme of the fatwa: Religious Guidance for the Welfare of the Ummah, stipulates that over cross-religious greetings are haram. The argument that is built is that combining the teachings of various religions by including greetings of various religions is not a form of implementation of tolerance and or religious moderation that is justified, because saying greetings is a prayer that is *ubadiah*. Islam is said to respect other religions and recognize differences with the principle of *tasamuh* in accordance with the message of the verse "*lakum dinukum wa liyadin*"⁵⁰.

Third, the view of the Ministry of Religious Affairs, in this case conveyed by the Head of the *Lajnah Pentashih Mushaf Al-Qur'an* of the Ministry of Religion, said that over cross-religious greetings if the approach is esoteric theological are indeed complicated. But with a sociological approach, it will be easy to find a middle ground. In socializing, sometimes there must be *mujāmalah* (pleasantries) between plural components of society. In addition to praying for each other and spreading peace, over cross-religious greetings uttered by officials are just a greeting and a form of respect for all religious believers as fellow citizens who have committed to living in harmony, and this does not reach the realm of belief ⁵¹. Furthermore, he said that it is too far if it is interpreted as an acknowledgement and request for prayers to God other than Allah SWT which violates the creed. Similar to Christmas greetings, many contemporary scholars, such as Yusuf al-Qaradhawi, Nasr Farid Washil and Ali Jum'ah, both former muftis of Egypt, allow Christmas greetings as a form of *mujāmalah* (pleasantries) and part of good behaviour that the Qur'an does not prohibit (Q.S Al-Mumtahanah: 8) ⁵². The point that can be understood from this opinion is that over cross-religious

⁴⁹ Athifatul Wafirah, "Pengucapan Salam Lintas Agama Menurut Ulama Jawa Timur," *Al-Qanun: Jurnal Pemikiran Dan Pembaharuan Hukum Islam* 23 (2020): 242-43.

⁵⁰ Junaidi, "Ijtim Ulama Komisi Fatwa VIII: Tidak Boleh Salam Berdimensi Doa Khusus Agama Lain,."

⁵¹ Muchlis M Hanafi, "Salam Lintas Agama," Kemenag, 2019.

⁵² Muchlis M Hanafi.

greetings are permissible, but it is not recommended for people who feel disturbed by their faith.

Fourth, the same opinion was also conveyed by the Director General of Islamic Public Guidance of the Ministry of Religious Affairs, who said that over cross-religious greetings were delivered not to damage the faith between people. However, this was said based on or departed from the awareness of mutual respect and tolerance. This greeting is a good practice of community harmony, and does not mix the teachings between religions. People already know that the creed is their own business, and sociologically, over cross-religious greetings strengthen harmony and tolerance.⁵³ He added that over cross-religious greetings can be used as a means of spreading peace, which is also the teaching of every religion. This greeting can strengthen the commitment to live in harmony together, not to the issue of belief. The articulation of diversity must reflect social flexibility that respects each other while maintaining each other's faith in a very multicultural country⁵⁴.

Fifth, a similar opinion was also expressed by the Rector of UIN Raden Intan Lampung. Over cross-religious greetings practiced at official events are actually intended as greetings of respect to all religious adherents, as well as a symbol of religious harmony and tolerance. Over cross-religious greetings are a form of social communication that is empirically proven to be productive and contribute to improving the quality of religious harmony⁵⁵. Over cross-religious greetings in state events, it is actually much more *maslahat* to choose the fiqh view that allows it than the one that prohibits it. The reason is that the Indonesian state is maintaining harmony and making maximum efforts to create religious harmony. The strengthening argument that he puts forward is the *maqasid sharia* approach⁵⁶. The essence of this opinion can be understood that over cross-religious greetings basically do not mix religious teachings, but are purely seen from a sociological approach.

Measuring the Position of Over cross-religious greetings Text and Context Approach

Over cross-religious greetings are new in the practice of religious teachings, in other words, it can be said that this includes contemporary issues⁵⁷. Since over cross-religious greetings are new, the method of *ijtihad* used should be the method of contemporary *ijtihad*⁵⁸, while still considering the products of classical *ijtihad*. This

⁵³ Yefta Christopherus Asia Sanjaya dan Inten Esti Pratiwi, "Beda Kemenag Dan MUI Soal Ucapan Salam Lintas Agama, (Artikel)," *kompas.com*, 2024.

⁵⁴ Yefta Christopherus Asia Sanjaya dan Inten Esti Pratiwi.

⁵⁵ Admin Humas, "Salam Lintas Agama Dan Praktik Kerukunan Umat," *radenintan*, 2024.

⁵⁶ Admin Humas.

⁵⁷ M Dayat and Achmad Yusuf, "Mengucapkan Salam Kepada Non Muslim Dalam Perspektif Islam," *Ma'arif* 4, no. 1 (2019): 113–38.

⁵⁸ Yusuf Al-Qaradawi, *Al-Ijtihad Al-Mu'asir Baina Al-Indibat Wa Al-Infiriat, Cet.II*, (Beirut: Al-Maktabah al-Islami, 1998), 104.

pattern of *ijtihād* is called by Yusuf al-Qaradawī with *ijtihād intiqā'i wa insyā'i*, which is a form of combined *ijtihād* by selecting the opinions of previous scholars who are deemed more suitable and stronger, then adding in these opinions the elements of new *ijtihād* ⁵⁹. By guiding this *ijtihād* model, the dictum *ṣālih li kulli zamān wa al-makān* will be realised, meaning that Islam is a teaching that is relevant and in accordance with any situation and condition ⁶⁰.

Furthermore, to understand the existing arguments related to interfaith greetings, it is very relevant to be guided by the thoughts of Fazlur Rahman (d. 1988) who offers renewal in terms of interpreting the Qur'an. He promotes contextual methods used to answer new things. According to Rahman, it is important to understand the Qur'an comprehensively, contextually, not atomistically and partially, which often has implications for errors in drawing the core message of the Qur'an. In addition, partial interpretations tend to be dominated by the subjectivity of the interpreter who is often trapped in ideological elements ⁶¹.

To carry out the transformative mission of the Qur'an, Fazlur Rahman offers a *double movement* theory in interpreting the Qur'an. How this method works in the first movement of this method, the meaning of the text is carried out in harmony with the context at the time the Qur'anic text was revealed, therefore the Qur'anic message must be studied chronologically, followed by exploring the general principles of the Qur'an through the socio-cultural context of the Arab community at that time. The purpose of this movement is to know the intended message in the Qur'an. Then proceed with the second movement, examining the sociological situation when the Qur'an can later be applied. The purpose of this second movement is to apply the intended message in the Qur'an when it was revealed al-Qur'ān, then drawn to the present ⁶². In short, the pattern of interpreting *nash*, both al-Qur'ān and *ḥadīth* with *double movement* theory is a technique of combining 3 aspects, namely *asbabun nuzul* verse, text form, and contextualizing it in the present era.

If the opinions that prohibit and allow over cross-religious greetings are mapped, they use the same verse of the Qur'an, but the letters and verses they use are the same while others are different, including different interpretations. The difference is of course due to the different methodologies they use, there are scholars who only rely on the meaning of the text alone without considering the context, while other

⁵⁹ Al-Qaradawī, 105.

⁶⁰ Pauzi M., Darul Hipni, and Anwar M Radiamoda, "The Importance of the Ijtihad Jama'i Method in Contemporary Fiqh Formulations," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 23, no. 1 SE-Articles (June 16, 2023): 13–20, <https://doi.org/10.30631/alrisalah.v23i1.1322>.

⁶¹ Khoirul Anwar, "Teori Double Movement Fazlur Rahman Dan Aplikasinya Pada Ayat Waris (Kontekstualisasi Hukum Kewarisan Islam Di Indonesia)," *alkamalblitar.com*, 2023.

⁶² Khoirul Anwar.

scholars combine the context (socio-historical), text and contextualization. Here the author presents a comparison of the use of these verses:

No	Surah	Fatwas Confir m	Religious Moderati on Confirm	Discourse Fatwa	Religious Moderation Interpretation
1	Q.S.al-Baqarah: 42	V	X	Prohibition of mixing right and wrong including interfaith greetings	Interfaith greetings do not include mixing the right and the wrong.
2	Q.S. al-Maidah:8	V	X	Being fair to everyone, including non-Muslims, and not including greetings.	This verse emphasizes that justice must be extended to non-Muslims, and includes interfaith greetings.
3	Q.S.al-Maryam:47	X	V	Does not explain the interpretation of the verse	Prophet Ibrahim greeted his disbelieving father, and the same is true of interfaith greetings.
4	Q.S.al-Mumtahanah: 8	V	V	Doing good in matters of muamalah only and does not include interfaith greetings.	It is permissible to do good in muamalah and interfaith greetings are included in muamalah, not the realm of worship.
5	Q.S.al-Zukhruf: 89	V	V	Does not explain the interpretation of the verse	The Prophet Muhammad greeted non-Muslims, and the same is true of interfaith greetings.
6	Q.S.al-Kafirun: 6	V	V	Prohibition of religious tolerance in worship and prayer, including prohibited interfaith greetings.	Interfaith greetings do not belong to the realm of worship and prayer, but rather to the realm of muamalah in the form of mujamalah (pleasantries).

In the context of over cross-religious greetings or greetings to non-Muslims, there are found in the Qur'an and *Hadīth*, further enriched by the results of the *ijtihad* of scholars who can be used as evidence to answer the legal position of interfaith greetings. Here the author will present some of these arguments as follows:

Firstly, Allah's word in Q.S. al-Mumtahanah verse 8: *Allah does not forbid you to be kind and just to those who do not fight you for religion nor expel you from your land. Indeed, Allah loves those who are just.* The above verse was revealed against the background of the incident of Qatilah (Asma's biological mother, a disbeliever) coming to Asma bint Abu Bakar (her daughter). After that Asma asked the Prophet Muḥammad SAW: "Can I do good to him?". Rasulullah SAW answered her: yes (may) ⁶³. The message that can be understood from this event is that Muslims are allowed to do good to people who do not share their beliefs or non-Muslims. Doing good is quite a lot of forms and ways shown by a Muslim including saying greetings.

The central word that needs to be observed and understood is the expression (أَنْ تَبَرُّوهُمْ) taken from the word بر or *birr* which means vast virtue. Likewise, one of the *asma'ullah* is al-birr which means the vastness of His goodness. With the use of the word in the verse above, it reflects the permission to do various virtues for non-Muslims, as long as it does not have a negative impact on Muslims ⁶⁴.

According to Sayyid Quthub as quoted by Quraish Shihab expressed an opinion related to the interpretation of the verse above that Islam is a religion of peace, as well as the creed of love. It is a system that aims to shade all nature with its shade in the form of peace and love and all humans are gathered under one divine banner in the position as brothers who know each other and love each other. Nothing stands in the way of that except the aggression of His enemies and the enemies of the followers of this religion. But if they are peaceful, then Islam should not be hostile. Even if they are hostile, Islam must show harmony ⁶⁵.

The existence of this verse is indeed disputed by scholars, some of whom say that this verse has been abrogated by the verse that enjoins fighting the polytheists. However, other scholars say it is not so this verse is *muhkam*. Similarly, the message of this verse is addressed to the people of Makkah only, not to others. According to Ibn Jarīr al-Ṭabarī (d. 923), this verse applies in general and does not limit it to a particular place and time that orders, that Allah SWT does not prohibit you from doing good and being fair to all groups and beliefs or religions adopted by the community ⁶⁶. do good of course in various ways including greetings, because greetings spoken to

⁶³ A. Mudjab Mahali, *Asbabaun Nuzul; Studi Pendalaman Al-Qur'an*.

⁶⁴ Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, 9:196.

⁶⁵ Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*.

⁶⁶ Ibn Jarir al-Thabari, *Jami' Al-Bayan Fi Takwil Ayati Al-Qur'an*, (Beirut: Dar al-Fikr, 1978), 323.

others, including to non-Muslims have a very good impact on the harmony of human relations.

Secondly, the word of Allah in Q.S. Maryam verse 47: Ibrāhīm said: "May salvation be upon you, I will seek forgiveness for you from my Lord. Verily He is very kind to me". According to al-Marāghī (d. 1952) Prophet Ibrahim as. When facing his disbelieving father still greeted him with the word *Salāmun 'alaika* which means; "Peace be upon you", you are safe from me, I will not harm you unless I order you to do something, leave, and respond to evil with good ⁶⁷. When Prophet Ibrahim faced his disbelieving and arrogant father he still said greetings. This is an indication that there is no prohibition for Muslims to say greetings to non-Muslims, as a form of reflection of Abraham's teachings which are preserved in the Qur'an. More than that Prophet Ibrahim still prayed for his father to be given the ability to read *istighfār*.

According to Quraish Shihab, the *istighfār* uttered by Prophet Ibrahim for his father is understood by scholars in the sense of asking his father to receive guidance and guidance so that he believes in Allah. The reason why he said it, said Thahir Ibn 'Ashur, was because Prophet Ibrahim suspected that his father was in a state of consideration related to idolatry (Q.S. at-Taubah: 114).

Looking at some verses of the *Qur'ān* that contain moral messages and recommendations to spread kindness and justice to everyone, such as q.s. an-Nisak verses 86 and 94, q.s. al-Mumtahanah verse 8, q.s. al-Zukhruf verse 89, q.s. Maryam verse 47, and q.s. al-Nūr verse 61 will show how Islam through its book explains how kindness and justice, as well as peace must be shown in social life. Maryam verse 47, and q.s. al-Nūr verse 61 will be seen how Islam through its book explains that how kindness and justice, as well as peace must be shown in social life ⁶⁸. One method of realizing this message is by saying greetings not only to Muslims but also to other non-Muslims. This greeting is basically more about establishing togetherness and creating a conducive climate among others and not entering the realm of belief or creed.

In addition to the Qur'anic verse, the evidence for the *sharia* of salam is also found in several narrations, including the following:

First, the *hadith* that contains the prohibition of the Prophet Muḥammad SAW, to initiate greetings to non-Muslims as follows:

Abu Hurairah reported that the Prophet said: Do not precede the Jews and Christians in greeting. If you meet one of them on the road, then push him to the narrowest path ⁶⁹.

⁶⁷ Ahmad Musthafa al-Maraghi, *Tafsir Al-Maraghi*, Juz. XVI, (Mesir: Syirkah wa Mathba'ah Musthafa al-Baby al-Halaby wa Auladuh, 1940), 70.

⁶⁸ Muhtarul Alif, "Dialog Lintas Agama Dalam Al-Quran: Analisis Term Ahl Al-Kitab Dalam Tafsir Al-Misbah," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 8, no. 1 (2023): 75-99.

⁶⁹ Abu Husein Muslim bin al-Hajaj bin Muslim al-Qusyairi an-Naysaburi, *Al-Jami' Al-Shahih*, Juz. VII, (Turki: Dar al-Thaba'ah al-'Amirah, 1334), 5.

Textually it is clear in this *hadīth* that the Prophet Muḥammad SAW forbade starting the greeting to the Jewish and Christian groups. However, do not fail to understand this *hadīth*, it is necessary to study and explore the context of the presence of this *hadīth* which is popularly called *asbabul wurud hadīth*. Yūsuf al-Qaradhawī revealed that this *hadīth* was uttered by the Prophet SAW in the conditions of war and the meeting of enemies on the battlefield, which is a place where there is no greeting. It is also possible that this statement confirms the permissibility if there is a motive that requires greeting, such as kinship, friendship, neighbourhood, travel, or necessity. Al-Qurṭubī (d. 1273) has mentioned this from al-Nakh'ī (117-194 H). He said that the interpretation of the *hadīth* of Abi Hurairah is that it is forbidden to greet non-Muslims first if there is no reason and need at all ⁷⁰. In the context of over cross-religious greetings made by leaders when opening an event, of course, they have reasons and purposes. Likewise, this interfaith greeting is said not in a state of war, but in an atmosphere full of familiarity, tolerance and harmony. Therefore, it is not correct to say that this interfaith greeting is prohibited and contrary to *Shara'*.

Secondly, the *hadīth* in which the greeting is said in a gathering of Muslims and non-Muslims is as follows:

Ibrahim bin Musa has informed us Hisham from Ma'mar from al-Zuhri from Urwah bin Zubair who said; Usamah bin Zayd informed me that the Prophet (SAW) rode a donkey belonging to him, on which was a saddle embroidered with Fadaki velvet, while Usamah bin Zayd rode behind him when he was going to visit Sa'd bin Ubadah at Banu al-Hubair. rode a donkey belonging to him, on which was a saddle embroidered with Fadaki velvet, while Usamah bin Zaid rode behind him when he was going to visit Sa'd bin Ubadah at Banu al-Harith al-Khazraj, this incident occurred before the battle of Badr, then he walked until he passed a gathering in which the Muslims were mixed, The polytheists, the idol worshippers, and the Jews, and in the assembly there were also Abdullah bin Ubay bin Salul and Abdullah bin Rawahah, when the assembly was filled with the dust of animal vehicles, Abdullah bin Ubai covered his nose with a scarf and said: "Do not dust us," then the Prophet greeted them and stopped and got off, the Prophet invited them to Allah while reciting the Qur'an to them ⁷¹.

In this *hadīth*, it is clearly stated that when the Prophet Muḥammad SAW passed a gathering of people consisting of Muslims, polytheists, Jews and Christians, he greeted them with a general text. In the author's opinion, of course what is meant by the greeting here is not the greeting commonly used for Muslims, but this is a form of respect spoken by the Prophet SAW, to a group of people who have different beliefs, and this is the morals of believers. We certainly believe that the Prophet SAW, will not

⁷⁰ Yusuf al-Qaradhawi, *Fiqh Al-Jihad: Dirasah Muqaranah Li Ahkamihī Wa Falsafah Fi Dha'u Al-Quran Wa Al-Unnah*, Terj: Irfan Maulana Hakim, Dkk., (Bandung: Mizan Pustaka, 2010), 783.

⁷¹ Abu Abdullah bin Ismail al-Bukhari al-Ja'fy, *Shahih Al-Bukhari*, Juz. V, (Damsyiq: Dar Ibn Katsir, 1993), 2307.

pray for the disbelievers and enemies of Islam, but this is only limited to respect and *mujāmalah* (lip service / pleasantries), and this is part of the teachings of Islam with the aim of maintaining unity and tolerance (*tasāmuḥ*).

In comparison, the case of over cross-religious greetings is similar to holiday greetings to non-Muslims, such as Christmas greetings, when placing the law contemporary scholars are also not of one opinion. Yusuf al-Qaradhwī for example says there is no prohibition for Muslims either individually or institutionally to wish non-Muslims a happy holiday.⁷² Unlike the opinion of Muḥammad Ibn Ṣāliḥ al-Uthaimin (d. 2001) who argues that wishing Merry Christmas or others related to their religious celebrations is haram⁷³. These two contemporary scholars both use verses as reinforcement for their opinions, only the verses they use are not the same. Yusuf al-Qaradhwī among others argued with Q.S. al-Mumtahanah verse 8 and Q.S. al-Nahl verse 90. While Muḥammad Ibn Ṣāliḥ al-Uthaimin (d. 2001) argued with Q.S. al-Zumār verse 7 and Q.S. Ali Imran verse 85.

In the Indonesian context, over cross-religious greetings are strategic for building unity and integrity. This is due to Indonesia's cultural and religious diversity. The main principle that is held and used as the foundation of the life of the nation and state is the principle of "Bhinneka Tunggal Ika", which means "different but still one". In this context of diversity, religious moderation is a necessity held by each individual to strengthen the unity of the nation. National commitment in the context of religious moderation includes efforts to create a conducive atmosphere for various religions and beliefs to develop and coexist peacefully. It is also reflected in the protection of minority groups and beliefs. The government and society are expected to provide sufficient space for these groups to practice their beliefs without discriminating against each other⁷⁴. This spirit of togetherness and tolerance has been exemplified by the Prophet Muḥammad SAW, in the city of Medina as stated in the Medina charter.

Over cross-religious greetings include efforts to demonstrated and realized tolerance, which is key in maintaining interfaith harmony. Tolerance is not just about mutual respect, but also about helping each other and working together to create an atmosphere of peace and harmony. No religion teaches hatred and violence, so it is important for each individual to control themselves from prejudice (*sū'u al-dzan*), hatred and hostility. Tolerance in the context of religious moderation also includes the ability to appreciate differences in beliefs and diverse religious practices.

⁷² Yusuf al-Qaradhwī, *Fatwa-Fatwa Kontemporer*, Terj. Abdul Hayyie Al-Kattani, Dkk., (Jakarta: Gema Insani Press, 2002), 847.

⁷³ Muhammad bin Shalih al-Utsaimin, *Fatwa-Fatwa Terkini 2*, (Terj. Musthafa Aini, Dkk., (Jakarta: Darul Haq, 2003), 354.

⁷⁴ Muhammad Fauzinudin Faiz, "Moderasi Beragama: Pilar Kebangsaan Dan Keberagamaan," Kemenag, 2023.

Religious moderation will not be understood and implemented in the life of the nation and state, if the *ijtihad* method still relies on the classical *ijtihad* method, and is not adapted to contemporary conditions, popularly called the contemporary method. The contemporary *ijtihad* method does not only emphasize the use of textual arguments. However, it must be combined with the context and contextualize it. In the context of understanding the content of the Qur'anic verse, some offers of contemporary interpretation methods as an alternative, such as the hermeneutic method and feminist hermeneutics promoted by Amina Wadud (b. 1952), the contextual interpretation method promoted by Fazlur Rahman (d. 1988) is very relevant to be considered, and used in *ijtihad* specifically when answering cases of over cross-religious greetings⁷⁵.

Religious moderation will be implemented well, if accompanied by *tajdīd* or renewal. Renewal can be interpreted as an effort to reassess and reinterpret the sources of Islamic teachings to be adjusted to the current context. Therefore, it is very relevant for us to follow the ideas of Islamic law reform that have been initiated by several phenomenal figures, such as; Hasbi Ash-Shiddieqy (d. 1975) initiated the idea of renewal with the term "Fikih Indonesia", Munawir Sjadzali (d. 2004) with the idea of "Reactualization of Islamic Law", Harun Nasution (d. 1998) initiated the idea of "Rational Islam", Abdurrahman Wahid or Gusdur (d. 2009) with the idea of "Pribumization of Islamic Law, and Ali Yafie (d. 2023) with his idea of " Fikih Sosial ".

CONCLUSION

At the end of this paper, the author finds important points that can be put forward related to over cross-religious greetings as a conclusion that greetings in Islamic teachings have two meanings; *First*, praying for someone to always get grace and blessings in running life, both worldly and *ukhrawi*, is a manifestation of religious social behaviour. *Secondly*, *salam* in the sense of news (*ikhbār*) that expresses itself loves peace, harmony, and will spread that peace to everyone needs to be adjusted to the situation and context. Greeting is one of the *Islamic sharia* that must be implemented in social life as an adhesive for unity and realising peace, as well as keeping away from hostility and conflict between religious communities. Over cross-religious greetings if uttered as a prayer in the theological realm is prohibited to say it, in this case Islam reached an agreement. However, if the greeting is only limited to *ikhbār* (news/expression) and *mujāmalah* (lip service) formally or informally, in order to maintain unity and harmonization of religious pluralism, then it may be done as a tribute to the plurality of the nation.

⁷⁵ Arsal Arsal, Busyro Busyro, and Maizul Imran, "Kepemimpinan Perempuan: Penerapan Metode Tafsir Hermeneutika Feminisme Amina Wadud," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 4, no. 2 (2020): 481, <https://doi.org/10.29240/alquds.v4i2.1976>.

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