Building community harmony in religious pluralism: Abdullah Saeed's contextual interpretation of Jizyah

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Abstract. Pluralism refers to the existence of various communities or groups in society that are diverse in terms of ethnicity, culture, religion, and others. In the early days of Islam, the practice of jizyah was implemented as a form of recognition of religious plurality in society. If the non-Muslims refused the jizyah, then the remaining option was to be fought until they embraced Islam. This paper aims to examine and explore the values of religious harmony shown through Abdullah Saeed's contextual interpretation of jizyah. This research is a library research using Abdullah Saeed's contextual interpretation approach. The focus of the theme in this study is the value of religious harmony that is hinted at in the interpretation of the verse of jizyah which is then associated with the context of religious pluralism. The findings of this study show that there are three principles in building religious harmony in the midst of religious pluralism, namely the law views equally every individual regardless of the religion he adheres to, no discriminatory treatment is allowed between religious adherents, regardless of the status of the religion as a majority or minority group, and has an attitude of mutual protection and care between all religious adherents.

Keywords: Harmony*, Abdullah Saeed, jizyah*

INTRODUCTION

Pluralism does not simply mean diversity or plurality, nor does it mean tolerance or relativism. Pluralism goes beyond these, as an attitude of respect for existing differences, accompanied by active efforts to understand and recognise the existence of others. This view is also supported by an Indonesian Islamic figure and academic, Anis Malik Thoha, who states that pluralism is the coexistence of groups, faiths and beliefs that maintain their differences and unique characteristics (Ramadhan, 2023, p. 49).

In the early days of Islam, the practice of jizyah was implemented in recognition of the plurality of religions in society. The provision of jizyah is intended for non-Muslims as a guarantee of protection from the Islamic state, allowing them to co-exist and practice their faith without coercion. This practice supports the principle of coexistence in line with the concept of pluralism, where different religious communities can work together in various social activities without conflict. Through jizyah, dynamic and mutually supportive interactions were established in the political, economic and social fields. In this context, the jizyah plays a role in creating stability and interdependence between religious communities, fostering harmony that sustains life together in diversity (Ghozali & Husain, 2023, p. 490).

The author draws on the views of Abdullah Saeed as an expert in contemporary Islamic studies who has had a great influence among academics of Qur'anic studies. Saeed emphasises that the verses on jizyah in the Qur'ān reflect provisional values and are strongly tied to the context of the times. According to Saeed, these verses cannot be directly applied in the current conditions, given the significant changes in social situations and structures. He groups these verses into a category called 'instructional value,' which also includes verses related to slavery and warfare (Muhammad, 2022, p. 45).

Therefore, the author wants to examine in depth about Abdullah Saeed's interpretation of the verse of jizyah in the hope of finding the relevance of his thoughts to the challenges of religious pluralism in the present, so as to contribute ideas in building a harmonious and tolerant society. This research aims to understand more deeply how the verse of jizyah in the Qur'an tries to be examined using Abdullah Saeed's contextual approach which is then relied on the concept of differences in belief. The results of this study are expected to provide a more comprehensive insight into the importance of building harmony in the face of religious diversity. Thus, this paper can be a guide in building harmony between religious communities based on moral messages that have been hinted at in the framework of Abdullah Saeed's interpretation.

LITERATURE REVIEW

Various studies on Abdullah Saeed's view of the *jizyah* verse have been conducted by several researchers. The research conducted by Muhammad tried to explore the concept of Abdullah Saeed's interpretation of the *jizyah* verse and relate it to the concept of levies today (Muhammad, 2015). The next study was conducted by Windariana who tried to reveal Abdullah Saeed's theory of thinking including the verse of *jizyah* and linking it with the concept of religious freedom (Windariana, 2020). While the article written by Muhammad tries to compare between Abdulah Saeed's interpretation of *jizyah* and the concept of maqasid al-syari'ah perspective of Jasser Auda. This study focuses more on the relevance of the practice of *jizyah* to the concept of hierarchy in *maqasid al-syari'ah* (Muhammad, 2022). However, an explanation of the values of building religious harmony is not found in this paper. Based on previous studies, the principles of building religious harmony in Abdullah Saeed's interpretation of the *jizyah* verse, which is the focus of the study in this paper, have not been studied and researched by previous writers.

METHOD

This research is a form of qualitative research. The material object in this research is the verses of the Qur'an relating to jizyah, namely QS. al-Taubah: 29. This verse is then studied using Abdulllah Saeed's contextual approach. Contextual approach is a method of analysis that pays attention to the context or background of the text so that its meaning can be understood deeply and relevant to the current situation. This approach involves several important steps or principles that must be fulfilled. First, understanding the meaning conveyed by the text, i.e. examining the message that the text wants to convey directly. Secondly, examining the relationship between the text and the socio-historical context at the time the text was revealed or written, so that an understanding can be obtained that is in accordance with the situation and conditions when the text appeared. Third, adjusting the meaning of the text to the present context, i.e. relating the values or messages in the text to the conditions and needs of modern society without changing the original essence of the text (Muliadi, 2021, p. 22).

The data collection method used in this research is through library research, namely reviewing references or literature related to the discussion, both in foreign and Indonesian languages. Data collection is technically done through various data sources and recording data relevant to the research variables. The data collected through written material sources is then identified contextually with the reality that the author wants to reveal. Data processing in this research is qualitative through critical analysis, comparison, and then interpretation of the results of searching for research data sources (Sugiyono, 2015, p. 300). The author uses the type of library research by using Abdullah Saeed's interpretation method. By analysing the Qur'anic verse about jizyah using Abdullah Saeed's interpretation in addressing religious plurality and understanding the socio-historical context behind it, it will be able to answer various important questions in this study.

RESULTS AND DISCUSSIONS

The Concept of Jizyah

In Islamic fiscal terms, *jizyah* refers to the collection of taxes from non-Muslims that are used to fund various needs, such as security of life, freedom of worship, protection of property, and social security. Those who pay the *jizyah* are also not subject to military service. Moreover, the rights enjoyed by non-Muslim citizens were equal to those of Muslim citizens, including protection of property, honour and religion. This practice took place after the revelation of QS. Al-Taubah: 29 when the Prophet Muhammad was about to go to Tabuk to wage war with the Romans (Fitria, 2023, pp. 47–48).

At that time, the Prophet Muhammad was visited by some of the leaders of the areas around Tabuk that were previously under Roman rule, such as from the regions of Ailah, Jarba', and Adruj, to establish a peace treaty and be willing to pay *jizyah*. The Muslims were hopeful that there would be no more bloodshed after defeating the enemy, and they were prepared to admit defeat and pay the *jizyah*. Thus, the offer to end hostilities on the condition of paying the *jizyah* was an act of compassion towards the conquered enemy. However, if the offer to pay the *jizyah* is rejected by the defeated state, then the Muslims have no choice but to use armed force until the enemy is fully conquered (Yuhasnibar, 2023, pp. 25–26).

Jizyah is also known as a tax levied on non-Muslims, including Jews, Christians, and Mussulmans, living in an Islamic country. Although *jizyah* is usually paid in money, the Prophet once applied it in kind. One example of this practice occurred when the Prophet entered into an agreement with the Banu Najran, where it was determined that the *jizyah* would be paid in the amount of 2000 pieces of clothing. Payment was made by handing over 1000 pieces of clothing in Rajab, while the rest was paid in Safar, and an ounce of silver was added at the time of payment (Ghozali et al., 2022, pp. 171–172).

Abdullah Saeed's Intellectual Career

Abdullah Saeed was born in the Maldives on 25 September 1964. In 1977, he moved to Saudi Arabia to continue his education. There, he studied Arabic and attended several formal educational institutions, including the Basic Arabic Language Institute (1977-1979), the Intermediate Arabic Language Institute (1979-1982), and

the Islamic University in Medina (1982-1986). Afterwards, he continued his studies in Australia, where he earned various academic degrees and continues to teach today (Nabilah, 2022, pp. 42–43).

Abdullah Saeed obtained his BA in Arabic or Islamic Studies from the Islamic University in Saudi Arabia in 1986, his MA in Islamic Studies and Applied Linguistics, and his Ph.D. in Islamic Studies from the University of Melbourne, Australia, in 1992. In 1993, he joined the Department of Asian Languages and Anthropology at the University of Melbourne as a lecturer. In 2003, he was appointed Sultan of Oman Professor of Arabic and Islamic Studies and Director of the Centre for Contemporary Islamic Studies at the University of Melbourne. Some of the courses he teaches include Ulum Quran, Muslim Intellectual Thought and Modernism, Quranic Hermeneutics, and others (Nasrullah, 2020, p. 115).

He is also active in various interfaith dialogue groups, including between Christians and Muslims and Jews and Muslims. He is known as a tenacious lecturer with an exceptional command of several languages, including English, Arabic, Maldivian, Urdu, Indonesian and German, which has enabled him to travel extensively abroad, including North America, Europe, the Middle East, South Asia and Southeast Asia. He also has an extensive network of experts and researchers around the world (Taftazani, 2022, p. 108).

As an advocate of Islamic thought reform, he is often invited to national and international events. In addition, he participates in training on Islamic issues for community leaders and government agencies in Australia and overseas. In the current climate, his efforts in promoting interfaith initiatives are particularly interesting. He regularly interacts with Muslim, Christian and Jewish communities in national and international symposiums to enhance people's understanding of Islam, Islamic thought and the Muslim community (Setiawan, 2021, p. 39).

He is known as a very productive intellectual, with many published works in the form of books and scholarly articles. Some of his well-known works include The Qur'an: An Introduction, published by Routledge in London and New York in 2008, Islamic Thought: An Introduction, published by Routledge in London and New York in 2006, Interpreting the Qur'an: Towards a Contemporary Approach, also published by Routledge in London and New York in 2006, and many other works (Asroni, 2021, p. 110).

Abdullah Saeed's Contextual Interpretation Approach

In interpreting the Qur'an, Abdullah Saeed does not completely abandon classical interpretations. He still refers to classical sources of interpretation in understanding a verse, because the approach he developed is actually a refinement of the methods that have been built by previous scholars. Even so, Saeed's method in many ways has similarities with the approach of contemporary thinkers, especially Fazlur Rahman. In some of his writings, Saeed often quotes Rahman's views, and his method is also inspired by Rahman's ideas (Saeed, 2006, p. 4).

Before interpreting the Qur'ān, it is important to consider the context in which the Qur'ān was revealed, as this is helpful in understanding the 'spirit' of the Qur'ān. This is the basis of Abdullah Saeed's method of interpretation, which invites readers to delve into history as if they were there when the Qur'an was revealed. The urgency of this approach makes Abdullah Saeed make it an early discussion in his book The Qur'an: An Introduction. This reflects the tendency of contemporary Muslim scholars to develop methods to re-examine paradigms that have been formed during the classical period (Muliadi, 2021, p. 50).

Abdullah Saeed categorises the texts in the Qur'an into several categories: theological texts, historical texts, ethical and legal texts, spiritual-religious wisdom texts, and texts formulated as prayers or supplications. This division allows readers to more easily classify the texts they are studying, so that they can understand the vocabulary used in each type of text. With this categorisation, the process of interpretation becomes more focused and systematic, and helps to identify the context and purpose of each text (Saeed, 2008, p. 74).

After classifying the Qur'anic texts into various categories, the next step is to look at them through the discourse of Qur'anic science and consider the context in which the verses were revealed, both micro and macro. This stage is followed by the process of interpreting the verses. In interpreting the Qur'ān, there are three general trends, namely textualist, semi-textualist and contextualist approaches. Abdullah Saeed chooses the contextual approach, which prioritises the use of reason (Saeed, 2006, p. 2).

For Saeed, contextual interpretation is necessary because there is a significant time gap between the present and the time when the Qur'an was revealed, as well as the emergence of new problems that require answers from the Qur'an. With the potential of reason bestowed upon human beings, Saeed believes that Qur'ānic interpretation must remain dynamic and constantly evolving in order to provide relevant guidance for today. This approach allows Islam's sacred text to be explained in a way that remains appropriate to the ever-changing social and cultural context (Saeed, 2006, p. 3).

Contextualising the Qur'ān means interpreting its meaning to suit the situation faced at a particular time, or in other words, adapting Qur'ānic interpretation to the circumstances of the times. Abdullah Saeed offers several principles of contextual hermeneutics that are important to understand. These principles include that the Qur'ān was revealed in a particular social and historical context, contextualisation has roots in the Islamic tradition itself, the contextual approach is derived from the bil ra'yi method of interpretation, and the characteristics of the Qur'ānic text implicitly influence its meaning (Purnama, 2021, p. 321).

In discussing the Qur'ān being revealed in a particular social and historical context, Saeed classifies the Qur'ānic context into two types: broad context and narrow context. The broad context encompasses the entire

content of the Qur'ān, including the larger framework of the life of the Prophet and the first Muslim community. It includes the worldview conveyed by the Qur'ān, the main values it emphasises, and the general guidelines it provides. These guidelines may vary depending on how one approaches and understands the Qur'ān. Thus, the term 'broad context' refers to the macro nature of asbabun nuzul (Saeed, 2006, p. 150). Abdullah Saeed outlines these aspects of context as follows: (1) The social, environmental and political conditions affecting Arab society at the time; (2) The messages received by the Qur'an and how they reflected the situation at that time; (3) The cultural practices and values that were relevant to the Qur'an at that time; (4) The language used in the Qur'an to convey moral messages, including ways of interpretation influenced by the culture of the time (Saeed, 2006, p. 3).

The narrow context Saeed refers to refers to sentences and words that indicate ideas in a particular section of the Qur'ān. Saeed's opinion is in line with the concept of asbabun nuzul according to classical scholars, which can also be called micro asbabun nuzul. From this, it can be understood that Saeed's intended context involves a combination of the micro and macro conditions under which a text was revealed, with the main focus on the extent to which both contexts influenced the formation of a law (Saeed, 2006, p. 105).

The steps in contextualising the Qur'ān, Abdullah Saeed tends to use critical analysis. Critical analysis aims to understand the will of the Qur'an without associating it with the recipient of revelation or current conditions. Some of the aspects analysed include linguistic aspects, which include the meaning of words, phrases, syntax, grammar, and reading variations (qira'at). This can be achieved with several approaches. Firstly, the context of the text, which means explaining the context of the verse or surah according to asbab al-nuzul. Secondly, the form of the text, which means identifying the type of text, whether it is historical, theological, legal, and so on. Third, text linkage, which means exploring and collecting verses that have the same theme. Fourth, precedent, which means identifying texts with similarities in content and purpose (Saeed, 2006, p. 150).

Connecting the Qur'ānic text to the first recipients of revelation requires several important steps. Firstly, conducting a contextual analysis to understand the text by considering various historical, social and political sources in the Hijaz region at that time. Secondly, identifying the characteristics of the text, such as law and ethics. Thirdly, highlighting the texts that are the main focus of the discussion. Fourth, finding the relationship between these texts and the purposes of the Qur'ān. Fifth, evaluating the reception of the texts by the early community and how they interpreted, understood and applied them (Saeed, 2006, p. 151).

Relating the text to the present context also requires several steps. Firstly, identifying relevant issues and needs that correspond to the messages of the text. Second, exploring relevant social, political, economic and cultural values. Thirdly, reviewing contemporary norms and values that correspond to the messages in the text. Fourth, comparing the present context with the original context of the text, especially the similarities and differences. Fifth, relating the current meaning of the text to its original meaning and identifying similarities and differences. Finally, recognising the universal and local aspects of the text's message and their relevance to the text's main purpose (Saeed, 2006, p. 152).

According to Abdullah Saeed, an interpreter needs to go through several important stages. First, the interpreter must examine the meaning conveyed by the text. This understanding can be achieved through various aspects related to the text, such as linguistic analysis, literary structure, literary context, intertextuality, and contextual relations. Secondly, the interpreter needs to examine the relationship between the text and the socio-historical context at the time the text was revealed. This analysis is done by understanding the issues surrounding the text, such as politics, law, and culture that were relevant at the time. In addition, it is also important to determine the nature of the message of the text, whether it is legal, theological, or other in accordance with the classification described earlier. This step can then be followed by exploring the main message that the text is trying to convey to be considered in a broader scope (Muliadi, 2021, p. 51).

Third, the interpreter needs to adjust the meaning of the text to the present context. At this stage, the interpreter is required to identify current issues or needs that are relevant to the essence of the text being interpreted. Furthermore, the interpreter needs to explore the values and norms that support the interpretation of the text and contextualise it with the contemporary world. The final stage is to evaluate whether the value or essence of the text is in line with the present context or not (Muliadi, 2021, p. 52).

Abdullah Saeed's View on Jizyah

From the beginning, the Qur'ān emphasised freedom of belief as part of its central message. This stance was maintained consistently, from the period in Mecca when Muslims were still weak to the time in Medina when they had become a strong political force. However, towards the end of the Prophet's mission, this principle of freedom seems to have been set aside in the particular case of the polytheists. For those polytheists who refused to accept Islam and refused to believe in Allah and His Messenger, the remaining option was to be fought until they embraced Islam. This appears to be a special measure applied to a particular party in a particular situation. Nonetheless, the following verses emphasise freedom of belief (Saeed, 2006, p. 141).

The right to believe in a particular God or religion remained at the core of the Prophet's mission until the 9th year of Hijri. There was no compulsion to accept Islam, and the Qur'an rejects any form of coercion in religion. The Prophet's job was to convey the message, while acceptance or rejection of it was left to each individual.

Although many tribes or groups retained their pre-Islamic religions, the Prophet kept peace treaties with some of them. As long as there was no aggression on their part against the Muslims, harmonious relations were established between the Prophet and these tribes. The Jews, Christians and pagans were allowed to practice their religions without interference, as long as they did not commit hostile acts against the Muslims (Saeed, 2006, p. 142).

The change of situation in the 9th year of Hijri, marked by the revelation of QS. al-Taubah: 29, is closely related to the conditions following the events of Fathu Makkah (Liberation of Makkah). By then, Makkah had come under Muslim control, which opened a new chapter in relations between Muslims and other societies in the Arabian Peninsula. After Fathu Makkah, the influence of Islam expanded, but there were still groups that opposed and threatened the stability of Muslim society. Thus, QS. al-Taubah: 29 was revealed as a guideline in dealing with these groups, emphasising a firm stance against those who fight against Islam and establishing principles of interaction and protection for people of different faiths under Islamic rule (Taufiqurrohman & Rizqi, 2022, p. 226).

The polytheists, who did not have a peace treaty with the Prophet, were given a four-month deadline to accept Islam or face the consequences. Those who had a peace treaty with the Prophet, as well as not committing acts of aggression, were allowed to live out their treaty period until its completion. After the treaty expired, the idolaters were to be fought and killed unless they embraced Islam. Similarly, those who did not believe in Allah or the Last Day, did not forbid what Allah and His Messenger forbade, and the People of the Book who did not follow the true religion (din al-Haqq); they were fought until they paid the jizyah (tax) to the Muslims as a symbol of submission (Saeed, 2006, p. 142).

This change from tolerance to religious diversity was due to the changing situation of the Muslim community at the time. Although almost all of Arabia had come under Muslim control, there were still pagan and other potentially resistant groups. Towards the end of the Prophet's mission, it seems that the Qur'an ordered the eradication of idolatry and any form of resistance through conversion or by accepting the superiority of Islam through the payment of taxes, as applied to the People of the Book (Saeed, 2006, p. 142).

If the concept of hierarchy of values is applied in this context, it can be concluded that the instructional value in the Qur'ān - the compulsion of polytheists to submit to Islam - is a value specific to the conditions under which the revelation was revealed. Abdullah Saeed emphasises that this value is not meant to imply that idolaters or unbelievers should be killed. Therefore, universal values that uphold the protection of life and freedom of belief must take precedence over culturally specific values (Saeed, 2006, p. 142).

Historically, according to Abdullah Saeed, mufasirs in interpreting verses related to ethics and law often rely solely on linguistic analysis. Consideration of the socio-historical context when these rules were delivered at the time of revelation is considered less relevant or important. Saeed emphasises that the socio-historical context of the Qur'ān needs to be considered alongside linguistic aspects to provide a more comprehensive understanding, so that its meaning remains appropriate to the evolving needs and conditions of Muslims. He argues that more than 150 years of change has had a profound impact on Muslims (as well as non-Muslims) and significantly influenced the way people view the world (Saeed, 2006, p. 143).

Therefore, Abdullah Saeed argues that the interpretation of verses relating to ethics and law needs to be revisited, given the weaknesses in 'Islamic law' reflected in fiqh, the result of the interpretation of these verses and other sources such as hadith. Saeed argues that many of the early interpretations of ethical-legal verses in fiqh no longer fulfil the needs of Muslims today. If the issue of reinterpreting the Qur'ān in the present context is not raised, according to Saeed, the risk is that ethical-legal verses may be rendered irrelevant, and Muslims may lose an important connection with the Qur'ānc (Saeed, 2006, p. 143).

Saeed argues that the jizyah verse is part of the Qur'anic values that are provisional and highly context-dependent. This means that the verse cannot be applied arbitrarily given changes in the situation and conditions of society. Saeed classifies these verses into the category of instructional values. This category also includes verses relating to slavery and warfare. It is agreed that slavery, despite its presence in the Qur'an, is now considered irrelevant, as is the jizyah verse that places non-Muslims in the position of second-class citizens. Therefore, it is important to emphasise that not all Qur'ānic verses should be applied rigidly; rather, it is necessary to conduct an in-depth examination of their context and relevance to current realities, as well as taking into account the past conditions that surrounded the revelation of the Qur'ān (Saeed, 2006, pp. 143–144).

From Abdullah Saeed's interpretation of jizyah, there is an argument that this concept is no longer relevant to the context of today, because it can lead to an order of religious coercion that eliminates individual freedom in choosing beliefs. This idea is closely related to efforts to build inter-religious harmony. By viewing all religions as equal before the government, there will be no discrimination between majority and minority religions, which in turn can create a sense of tolerance among religious believers. Furthermore, the value of the imposition of jizyah should be considered in the current context; the focus should not be solely on the payment of jizyah, but on protection and mutual care among religious believers. Each individual should have the responsibility to protect each other, creating a harmonious and safe environment for all (Khaliq et al., 2024, p. 581).

Implementation of Abdullah Saeed's Thought on Jizyah in the Context of Religious Harmony

Harmony is a condition of harmonious and prosperous living, in which people, whether sharing the same or different beliefs, respect and tolerate each other. It includes a willingness to recognise differences in beliefs with other individuals or groups, as well as providing space for others to practice their faith. Harmony means reaching agreement in the face of differences and making it the basis for building an understanding social life, and accepting differences with sincerity. Harmony reflects a reciprocal relationship, characterised by mutual acceptance, trust, respect and appreciation, as well as trying to understand the meaning of togetherness. Based on the explanation above, religious harmony can be defined as a situation in which religious communities accept each other, respect each other's beliefs, help each other, and work together to achieve common goals (Hidayatulloh & Saumantri, 2023, p. 27).

One way to build interfaith harmony is to ensure that every individual, regardless of their religious background, is treated equally before the government. In social life, every individual and group has the right to participate in political and social decision-making processes and to obtain equal protection. In making legal decisions, the principle of justice must always be an important consideration for the realisation of a fair and equitable society. This justice is reflected in various aspects of life, such as law, government, economy and social affairs. In the legal context, justice is realised through the application of fair and equal laws for all citizens. Every individual is entitled to equal treatment before the law, without discrimination. An independent and transparent judicial system is essential to ensure that every individual is treated fairly in accordance with the applicable law (Zaki et al., 2023, p. 562).

Religious believers are expected not to discriminate against others, regardless of majority or minority. Religious discrimination refers to demeaning a person or group because of their beliefs. People of different religions are often regarded as 'others' who need to be shunned. Discrimination also means treating others unfairly simply because of their social background or religious beliefs. Therefore, as a good member of society, it is important for one to avoid prejudice and discrimination against a leader or neighbour's religion. Everyone has the freedom to choose a religion and has the right to receive equal treatment (Ihsani, 2024, p. 101).

In addition, looking at the origins of the jizyah, as a form of protection and mutual care between religious communities, this reflects one of the important values or principles in the effort to build interfaith harmony. If these basic values are adapted to modern conditions, a broader framework of harmony can be built, in which the government and society play an active role in protecting the rights of every individual, regardless of religion. This principle of protection and mutual care is very relevant in realising harmony and social cohesion in a pluralistic society (Harahap et al., 2023, p. 7).

In the Indonesian context, this can be attributed to the views of the framers of the 1945 Constitution on religious freedom, as well as the first principle of Pancasila, which recognises the One True God and encourages unity among citizens despite different religions. In addition, various policies pursued by the government also aim to harmonise relations between followers of different religions, in order to create social harmony and stability. Philosophically, the ideal relationship between religion and the state based on the principle of Belief in One God means that every citizen has the freedom to choose and practice their respective beliefs. This freedom places the decision to practice religion and worship as a private matter for each individual. In this case, the state has a role to legally guarantee and facilitate that citizens can carry out their worship safely, comfortably, and peacefully (Sukirno, 2021, p. 110).

The fulfilment of the right to freedom of religion and belief is a constitutional responsibility of the state that must guarantee respect, protection and fulfilment without discrimination. This guarantee must be enforced through policies and implementation that provide legal certainty for the recognition of religion and belief of all citizens. The non-fulfilment of the right to freedom of religion is contrary to the constitution as stipulated in Article 28I paragraph (5) of the 1945 Constitution and affirmed in the decision of the Constitutional Court. Therefore, the state is obliged to realise the human right to freedom of religion and belief in full in Indonesia (Hermanto & Isnur, 2024, p. 155).

CONCLUSION

Abdullah Saeed's thoughts on jizyah emphasise the importance of a contextual approach in interpreting Qur'anic verses, especially those relating to interfaith relations. According to Saeed, jizyah is an instructional value that applies at a certain time and is not necessarily relevant in the modern context, because it can lead to religious hierarchy and discrimination. Instead, Saeed asserts that the basic values of the concept of jizyah, such as protection and interfaith co-operation, should be the foundation for building harmonious and equal harmony in society. Thus, Saeed's interpretation offers guidance for applying Qur'anic values in a flexible and dynamic manner, which is relevant to the challenges of pluralism and religious freedom rights in today's pluralistic society.

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