



# The Relationship of Faith and Tolerance in The Film One Amen Two Faith: Living Qur'an Perspective

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## Abstract:

*This paper aims to analyze the relationship between faith and tolerance in the film One Amen Two Faith, an example that the relationship between religion and tolerance plays a vital role in this millennial era, by using qualitative research methods that describe in-depth by watching the film by analyzing the sources which will later be analyzed by studying the living Qur'an. The results of the research on the film one amen, two faiths present the closeness of the relationship between religion and tolerance; several thoughts describe mutual respect, respect, and unity in differences, especially differences in beliefs, so that a series of things can be contemplated and learned from. This research implies the importance of implementing Islamic values in interacting with fellow human beings who have different religious, social, and cultural backgrounds to create benefits for all.*

**Key Words:** *Living Al-Qur'an, Faith and Tolerance, Film SADI*

## Abstrak:

*Tulisan ini bertujuan untuk menganalisis relasi antara iman dan toleransi dalam film satu amin dua iman yang menjadi contoh bahwa hubungan antara iman dan toleransi sangat berperan penting dizaman milenial ini. Dengan menggunakan metode penelitian kualitatif yang menguraikan secara mendalam dengan menyaksikan film tersebut dengan menganalisa sumber-sumber yang nantinya akan dianalisis dengan studi living Qur'an. Hasil dari penelitian film Satu Amin Dua Iman ini menyajikan keeratan relasi iman dan toleransi ada beberapa pemikiran yang menggambarkan sikap saling menghargai, menghormati, bersatu padu dalam perbedaan terutama perbedaan keyakinan sehingga serangkaian hal bisa direnungkan dan diambil hikmahnya. Penelitian ini memberikan implikasi tentang pentingnya mengimplementasikan nilai-nilai Islami dalam berinteraksi dengan sesama manusia yang memiliki latar belakang agama, social dan budaya yang berbeda, agar tercipta kemaslahatan bagi semua.*

**Kata Kunci:** *Living Al-Qur'an, Iman dan Toleransi, Film SADI*

## INTRODUCTION

The Qur'an is the primary source of Islamic law and interpretation as a complement to the contents of the Qur'an. The study of the Qur'an is slowly developing; the development of the study is called the living Qur'an. The Living Qur'an can also be called the phenomenon of the Qur'an in the daily life of the Muslim community (Maziyah, 2021). The Living Qur'an is the meaning and function of the Qur'an that occurs in the life of the Muslim community (Darmalaksana, 2019).

Talking about the relationship between faith and tolerance. This film, one amen, and two faiths, tells about the different religions they believe in. The film tells the love story of different religions. Love of different religions is not a foreign issue in our country; even though Islam is the majority religion, various people from other religions

also inhabit Indonesia, ranging from Christianity, Protestantism, Catholicism, Hinduism, and Buddhism to Confucianism. So we as Muslims must respect each other's differences, especially in describing the relationship between faith and tolerance. With the enormous scope of Muslims, the Qur'an is a guide for its adherents who talk a lot about reality and the highest qualities that show it philosophically and do not accept the truth for others. However, Muslims are also very tolerant of accepting different beliefs (Anugrah et al., 2019).

Social media is a tool to convey and obtain information to its users (Azmi et al., 2021). Able to form a community paradigm to get information on social media. However, if we cannot use the media wisely, it will cause negative things in the community. Each individual has different characters and characteristics; in their daily lives, each individual will be faced with various unavoidable differences; one of which is religious differences. However, today's society often has misunderstandings because there are still people who do not understand the relationship between faith and tolerance. We can understand the relationship between faith and tolerance in many ways. One media that can be used to understand the relationship between faith and tolerance is the film "One Amen Two Faith." The film "One Amen Two Faith" is based on the Wattpad novel, previously titled "Me After You" by Nafisa Widjanarko.

Tolerance is exciting to discuss, especially the relationship between faith tolerance (Masykur, 2016). Therefore, this paper will analyze one of the religious films related to the relationship between faith and tolerance, namely "One Amin, Two Faith," or it can be called (SADI). It will be studied as a living al-Qur'an phenomenon because several fragments of the story are presented, showing the reception results from the verses of the Qur'an. The problem in this paper is how this film is seen from the perspective of the living al-Qur'an and how the relationship between faith and tolerance is shown in the film entitled "one amen, two faiths."

## RESEARCH METHODS

The author conducted this research using a qualitative method, which describes in-depth what was obtained from various observations about the SADI film. The research intends to find phenomena experienced by the object under study, such as behavior, perception, and motivation, descriptively in the form of language and text in the film One Amen Two Faith.

This research is also classified as using library research. Library research is a type of research that aims to collect data and information with the help of various materials contained in the library, such as journals, books, research reports, books that are relevant on social media, and watching films that are related to the title of this research by analyzing these sources, where later the results from these sources will be analyzed related to the study of the living Qur'an. Living Qur'an is a form of research sourced from the Qur'an related to natural phenomena in everyday life. The values contained in the Qur'an have permeated, becoming values for society.

## RESULTS AND DISCUSSION

The results of the research in the film One Amen Two Faith show that as follows;

## Faith and Tolerance

Faith is justifying with the heart, vowed with the tongue, and carried out with deeds (Anjelina et al., 2021). The interpretation of *al-bahr al muhith*, *faith* in terms of language is defined as the justification of the heart. Faith is taken from the word *amn*, *amanah*, which means "security or tranquility, " instead of "worried or afraid." From this root word (*amn*), several vocabularies are formed which, although they have different meanings, in the end, all of them lead to the meaning of not worrying or being safe and peaceful. As for the word faith in the Qur'an, it is explained that there are two basic meanings (Taufik, 2019), QS. Al-Hujurat:15 ;

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
أُولَئِكَ هُمُ الصَّادِقُونَ

Meaning: "Indeed the true believers are those who believe in Allah and His Messenger, then they do not doubt, and they ijthihad with their wealth and soul in the way of Allah. They are the right people."

Verses rebuke Bedouin people who claim to believe even though their faith is not yet solid. The verse above explains who is truly perfect in faith (Basid, 2020). Allah says, verily the believers whose faith is perfect are only those who believe in Allah, believe in all His attributes, and testify to the truth of His Messenger in all that he conveys then, even though it continues for a long time, their hearts are not touched by doubt. Even though they experience various trials and disasters and besides their inner nature, they also prove the truth of their faith through jihad, namely fighting for the truth by sacrificing their wealth and souls in the way of Allah; they are the ones which are accurate in their words and actions (Shihab, 2002).

There are several faith relations in the film; One Amen Two Faith, the first is when Aisyah is faced with feelings with different beliefs, but Aisyah remains steadfast in her beliefs and prefers to sacrifice her feelings. Moreover, Aryan also made up his mind to become a convert.

Differences are something that cannot be denied because differences are part of the Sunnah of the Prophet (Irfan, 2020). Another name for the difference is tolerance. In the religious context, it allows religious individuals to carry out every obligation in their respective religions, and there should be no interference from outside (Thoriql, 2018). Anggraeni & Suhartinah (2018) divide tolerance into two parts, namely static tolerance, which is tolerance that stagnates and is only limited to theory. Active dynamic tolerance is cooperation between religious communities and upholding common interests. From these two divisions, tolerance is not limited to theory but requires the cooperation of every religious individual so that togetherness and cooperation are necessary (Siti, 2019).

Meanwhile, according to Shaykh Nawawi Al-Bantani, there are several meanings regarding tolerance in the Qur'an (Fatcholli, 2019). Giving freedom is freedom without coercion which is thus related to the freedom to choose religion or the like contained in the QS. Al-Baqarah verse 256 as follows:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ  
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: "There is no compulsion in (adhering to) religion (Islam); in fact, it is a clear (difference) between the right path and the wrong way. Whoever disbelieves in fear and believes in Allah, then indeed, he has clung to a solid rope that will not break. Allah is All-Hearing, All-Knowing."

After it is clear to everyone, through the verse above, who God is and His fairness, and it is also clear that he has unstoppable power, then some might suspect that this can be a reason for Allah to force creatures to follow His religion. Especially with His invincible power (Husna et al., 2021). To refute this allegation, the verse above was revealed. Returning to the affirmation of this verse, there is no compulsion in religion; Allah wants everyone to feel peace. His religion is called Islam, which means peace. Peace cannot be achieved if the soul is not at peace. Coercion causes the soul to be not at peace. Therefore there is no compulsion to adopt Islamic religious beliefs (Shihab, 2002). This shows that no matter how clear proof is, if Allah has not given guidance, it will not have an impact because matters of belief cannot be forced to relate to faith (Latansa, 2020). QS Yunus: 99 supports this understanding

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُم جَمِيعًا ۗ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

Meaning: "And if your Lord had willed, all the people on earth would have believed. So do you (will) compel the people so that they may all become believers?"

Respect and not insult each other, insult what other people's religion is and what they worship (Jamaruddin, 2016). Moreover, establish *ukhuwah al-basyariah*, universal social interaction or interaction with the principle of universal equality and brotherhood to all humans without religious criteria and conditions. The justice and goodness of Islam are equal for all humans, especially religious people, as long as they value harmony and respect the existence of Muslims. Islam makes it easy for anyone to do what he can, including what he believes in, without any pressure. Islam makes it easy for anyone to do what he can, including what he believes in, without any pressure (Mas'udi, 2019). Tolerance in Islam is to uphold arguments and strong proofs about the truth, but if they are rejected, they are not forced because Islam has a guide to say what is explained in the QS. Al-Kafirun verse 6:

لَكُمْ دِينُكُمْ وَلِي دِين

Meaning: "To you is your religion, and to me is my religion."

The Quraysh infidels tried hard to persuade and influence the Prophet Muhammad. to be willing to follow their teachings. They offered much wealth so that he became the wealthiest millionaire in the city of Mecca. He was promised to be married to the most beautiful woman, both girls, and widows, that he wanted. To persuade the Messenger of Allah, they said, "This, O Muhammad, we have prepared for you so that you do not curse and insult our Lord for one year." The Messenger of Allah replied: "At this time, I cannot answer. I will wait for a revelation from Allah, my

Lord, first." In line with this incident, Allah SWT sent down revelations to the Prophet Muhammad. Namely, the revelation of Surah al-Kafirun, in response to their rejection of their offer. An offer that, by ordinary standards, is very tempting. However, Rasulullah SAW was not trapped by their persuasion; Rasulullah SAW maintained the Islamic da'wah.

So the principle of tolerance in Islam, as described in the Qur'an, is that there is no compulsion to adopt any religion, not accepting the truth of others. This teaching of tolerance is not only found in the text but has been proven by its application in the lives of Muslims. At the beginning of Islam, the tribes of the Arabian Peninsula converted to Islam voluntarily, because of arguments, out of admiration for the personality of the Prophet SAW, because of the concept of monotheism in Islam, and so on (Lukman, 2020). M Natsir reminded us that tolerance between religious communities should not be interpreted as "the important thing is to get along, do not fight. Moreover, for that, give up a little about religion." Freedom of religion, as guaranteed by the 1945 Constitution, is the freedom of every believer to practice the teachings of his religion without being disturbed by the efforts of other religions (Lukman, 2021).

Tolerance has succeeded in opening human hearts and consciences to build an open human civilization. Tolerance is a straightforward action in the bonds of religions developing throughout the country to provide hope for equality, peace, and harmony (Darda, 2021). Religion has determined the basic pattern of a relationship that must be carried out by its adherents, namely vertical and horizontal relationships. The vertical relationship is the personal relationship of a servant with his creator, which is realized in the form of worship by his guidance and teachings. While horizontal relationships are human relationships with each other (Setiawan, 2018). As is the case in the film, *One Amen Two Faith* where differences in beliefs do not eliminate mutual respect and respect for each other's differences.

### **Living Qur'an; One Amen Two Faith Movie**

*One Amen Two Faith* is an Indonesian web series film directed by Reka Wijaya and produced by MD Entertainment with seven productions. The film *One Amen Two Faith* describes a relationship between religious differences between love and belief. A young and beautiful doctor named Aisyah (Muslim), who once studied at a boarding school, is faced with the choice of two men, Hanan (Muslim), who shares the same faith with her, and Aryan (non-Muslim), who once said the same amen in her prayers. Hanan puts forward idealistic values, while Aryan sees the world more from a light side, making him remember the little things that deserve to be enjoyed. Aisyah and Aryan met for the second time at the hospital (Husna, 2021).

Aisyah is a beautiful Muslim woman currently doing Co-ass or a young doctor currently taking general medical education. Co-ass Aisyah was accompanied by a handsome senior doctor named Hanan during her education. Hanan is famous for his cold and strict nature, which always scares Aisyah. With all the pressure she got during Co-ass, Aisyah met one of the families of the patients she was treating, namely Aryan, a handsome young man who could comfort Aisyah when she was sad while running Co-ass. As time passed, Aisyah and Aryan got closer, and even Aisyah felt that she had more feelings for Aryan. Once upon a time, when Aisyah and Aryan were spending time together, the call to prayer sounded reflexive. Aisyah asked Aryan to

perform the prayer immediately. However, Aisyah had to swallow her disappointment that all this time, the man she had hoped to become her imam later turned out to have different beliefs from her. Aryan turns out to be not a Muslim, and they have different beliefs even though they are one amen but have different beliefs, one amen, two faiths (Najiburrohman & Zulfa, 2019).

Knowing that Aryan had different beliefs from Aisyah made Aisyah sad. They started to stay away from Aryan because Aisyah knew their relationship could not continue even though they loved each other. In this case, we can see that Aisyah is less tolerant of religious differences between himself and Aryan. However, unlike Aryan, even though he knew that Aisyah was avoiding him because of differences in beliefs, this did not make Aryan give up on approaching Aisyah.

As time went by, while Aisyah was running Co-ass, Aisyah was surprised by the behavior of the Hanan, who was becoming increasingly gentle with her daily. While taking a break from his busy schedule of dealing with patients, Hanan, a Muslim, does not forget to do his duty as a Muslim, namely praying. When Hanan finished praying, Hanan heard Aisyah reading the Koran sweetly, and this made Hanan fixated on Aisyah. Moreover, since then, Hanan has paid more attention to Aisyah and has given more attention to Aisyah. As time passed, the Hanan feelings towards Aisyah became even stronger with the support of Abi Aisyah and Hanan's father, who was Abi Aisyah's best friend (Romziana & Sholeha, 2021).

Aisyah cannot lie to her feelings that she has more feelings for Aryan, so gradually, aisyah and Aryan are back to being good friends. One day Aryan and Aisyah left, and when the call to prayer sounded, Aisyah had to pray immediately, and with complete understanding, Aryan waited for Aisyah to finish her prayer. The exciting thing in this film is the scene when Aryan is waiting for Aisyah to finish praying; a middle-aged man approaches Aryan; the man advises Aryan that interfaith love will later cause more problems if interfaith couples step into marriage. Moreover, that is when Aryan was stunned and began to strengthen his heart to learn and get to know more about the religion of Islam.

Amid Aryan and Aisyah's relationship, a Muslim woman who claimed to be a woman who was close to Aryan came to fight for Aryan again and was willing to leave her religion and follow the religion that Aryan believed in. However, Aryan's feelings are fixated on Aisyah. When Aryan expressed his feelings to Aisyah but was rejected by Aisyah due to differences in beliefs. However, Aryan did not give up, even Aryan was willing to leave his religion and convert to Islam, but Aisyah still refused because Aisyah did not want Aryan to change religion just because he was not because of Allah SWT. The thing that made Aisyah refuse was also because Abi Aisyah did not want Aisyah to marry a man of a different faith, and Abi Aisyah did not want Aisyah to ruin Aryan's family relationship. Aryan is indecisive about his decision to change religion, and when Aryan is indecisive, Aryan listens to a lecture about a relationship with a priest. From Abi Hurairah RA that the Prophet SAW said: Women are married for four reasons: their wealth, their descendants, their beauty, and their religion. So choose the one who has a religion, of course, you will be happy.

Amid the problems that Aryan and Aisyah are facing, Aisyah is surprised by Hanan's arrival and her father's arrival to apply for Aisyah as Hanan's wife, and Abi blesses this. However, Aisyah refused, making her angry and realizing that Hanan was the best future husband for Aisyah. Finally, Aisyah accepted Hanan's application by

force. Aryan, who knew this, was sad even though Aryan had tried to learn about Islam, but it turned out that Aisyah chose Hanan's. One day Aryan's intention to change religion was discovered by his parents, and this disappointed his parents. Seeing his parents disappointed made Aryan rethink his intentions about changing religions, but it turned out that Aryan's heart was solid and convincing to convert to Islam not because of Aisyah but because of Allah SWT.

Moreover, Aryan has received the blessing of his parents to convert to Islam. This also made Aryan aware when he listened to the *tausiah* at the mosque explaining the QS. Al-Isra 'verse 23-24 means: "And your Lord has commanded that you do not worship other than him and do good to your parents. If one of them or both of them reach old age in your care, then never say the word "ah" and do not yell at them both, and speak a kind word (23). Moreover, humble yourself towards both of them with compassion and say, "O my Lord! Have mercy on them as they both taught me when I was little (24)." This scene is related to the living Quran, where Aryan listens to one of the verses in the Koran; Aryan's heart solidifies to convert.

One day Aryan and Hanan met at the hospital while waiting for Abi Aisyah, who was sick. Aryan asked Hanan to look after Aisyah, and Aryan also told Aryan that he loved Aisyah. This made Hanan realize that he could not force Aisyah to be his wife when Aisyah loved another man. Finally, the Hanan was willing to let Aisyah go. However, when Aisyah was no longer in a relationship with Hanan, Aisyah had to be willing to see Aryan go to study Islam. Aisyah would also be patient, waiting for Aryan's return.

A few years later, Aisyah has officially become a doctor and is no longer a young doctor. Amid her busy life as a doctor, Aisyah was surprised by the arrival of Aryan, who has changed for the better and is ready to become Imam Aisyah (Wijaya, 2021). Immediately Aryan had converted to Islam with a firmness of heart with sincere intentions when Aryan heard a lecture about QS. Az-Zariyat verse 49 means: "And we created everything in pairs so that you remember (the greatness of Allah)."

From verse 49 to verse 51, Allah informs that He created everything in pairs, various and varied. For them, there are partners for others; for example, Allah created happiness and anxiety, night and day, heavens and earth, and so you think about Allah's power and make evidence to unite Allah and justify His promises and threats. Moreover, as long as the business is like that, then hasten, O people, to Allah with monotheism and faith in Him, with repentance and returning to His way, indeed for you, there is a warning that is explained by the bearer of warnings of His punishment and punishment. Then Allah confirmed this warning and ordered His servants to sincerely worship Him with monotheism and not worship anyone with Allah.

In QS. Al-An'am, verse 162 means: "Say (Muhammad) verily my prayer, my worship, my life, and my death are only for Allah, Lord of the worlds." It is said that prayer and sacrifice are due to the virtues of this worship, which shows love for Allah SWT, sincere worship to Him, and self-approach to Allah with the heart, mouth, limbs, and property.

Listening to the two surahs made it as if something calmed Aryan and made him strong enough to choose to convert to Islam. He chose to convert to Islam without coercion from anyone but the comfort of his heart and faith.

So they decided to keep their distance from each other so that both sides of the family would not be disappointed. In the film *One Amen Two Faith*, the background

story is about a woman who daily becomes a doctoral candidate, attends a boarding school, and comes from a devout Muslim family. This adds fuel to the story, making the characters feel more of a dilemma. At the same time, the Hanan who initially hated Muslim women, gradually showed his interest. So that gives Aisyah a dilemma about her choice of the heart. Hanan believes in him or Aryan, who first attracted his heart but did not believe in him. Film as a medium of da'wah is a medium that invites the truth and the close relationship of faith and tolerance. Because the messages conveyed to the audience are subtle, they touch the heart. The film is expressive of the various types and strategies in religious messages so that the objectives can be adequately achieved. With film media, one amen, two faiths can mutually express the relationship between faith and tolerance with dialogues from film scenes that can flow straightforwardly.

In this film, the writer can take many lessons about the importance of the relationship between faith and tolerance; the relationship between the two is very close, with mutual respect for differences. The tolerances developed in this film usually run. Just as Islam has taught us to be tolerant and understand other parties and respect and respect the views or opinions of others (Sani Tiara, 2021). The Qur'an also emphasizes the existence of plurality, including religious diversity, as explained in the QS. Al-Baqarah: 148, which means: "and for each people and their Qibla (*wikhah*) he faces him; so compete (in doing) good. Wherever you are, Allah will surely gather you all (on the Day of Resurrection). Verily, Allah has power over all things."

The *syi'ar* contained in the film one amen two faith is that every human being will Allah manage all his affairs in the world, both mate, sustenance, and death. In the film One Amen Two Faith, our faith is always taught to prioritize religious values as the foundation so that we can sort and choose between what is allowed or not allowed in religion. The film is a medium that invites the audience back to the way of Allah SWT. Because the messages conveyed are subtle and touch the heart without having to feel patronized. That is, communicating messages, it would be better to do it *qaulan syadidan*, namely messages that are communicated correctly, touching and imprinting on the heart (Tiara, 2021). This film teaches all viewers to maintain relationships with each other even though they have different beliefs.

## CONCLUSION

From all the explanations about faith and tolerance, the writer can conclude that the relationship between faith and tolerance in the film "One Amen Two Faith" is that what comes from the heart without coercion will give peace of mind and comfort things. This film teaches us to remember that faith plays a vital role in life and as a foundation for caring for each other and respecting differences, especially differences in beliefs. In this case, we, as writers, want to explain a little about the relationship between faith and tolerance in the analysis of the study of the living Qurán. Indonesia is a country that has a lot of ethnic, ethnic, cultural, customs, language, and religious diversity. A prosperous relationship or relationship that must be preserved in life is often justified as an inhibiting factor and a barrier to cooperation and sharing happiness with those of different ethnicities and races, especially those with different beliefs.

There is no compulsion in choosing a belief because faith must be accompanied by intentions and feelings of obedience and submission. In this case, it cannot be



realized by force. Moreover, this film is an example from which we can take lessons, which is that it plays a vital role in the relationship between the belief in the heart to respect each other's differences, regardless of anything and anyone. The syi'ar contained in the film one amen two faith is that every human being will Allah manage all his affairs in the world, both mate, sustenance, and death. In the film One Amen Two Faith, our faith is always taught to prioritize religious values as the foundation so that we can sort and choose between what is allowed or not allowed by religion. Therefore, we as Muslims are encouraged to maintain and maintain the sanctity and purity of their religion, create a sense of security, and maintain harmony between religious communities. Because humans are also creatures, who are easily provoked by their emotions if their religion is mentioned, even more so if they are insulted, and so on, Islam forbids its adherents not to berate and insult other gods and religions; it will damage the comfort system and social interaction relations with other religions which will lead to unwanted conflicts.

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