

Strengthening Tolerance among Religious People through Learning Islamic Religious Education

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Abstract

This article focuses on how interfaith tolerance is established by students, as well as the factors that influence the course of tolerance between religious people. In this article, the theory used is Gusdur's theory of thought, namely the concept of tolerance by prioritizing human values without discriminating against ethnicity, religion, caste, culture and so on. The approach used is a qualitative approach with the library research method, which is a series of activities by collecting library data through writings, documentation, articles and journals. The results of this study show that strengthening tolerance between religious people through learning Islamic religious education, namely with internal and external factors. The internal factor is the teacher's approach to students so that it gives rise to an attitude of religious tolerance by the students themselves. The second factor is the external factor, the approach taken is a social approach where the approach includes an approach with the community and parents.

Keyword: tolerance, religious people, learning Islamic religious education

A. Introduction

Indonesia is a country with diverse cultures, races, tribes, languages, customs and religions. There are Javanese, Sundanese, Madurese, Batak, and other cultures. Every culture has a language, and customs are not the same anyway. In addition, the religions adopted by the community are different even though the majority are Muslims, but in this country there are still Catholics, Christians, Hindus, Buddhists, Confucians, and so on.¹ In other words, Indonesia is a country whose population is plural in terms of ethnicity, religion, culture and religion. As God says in QS. Al-Hujarat:13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

It means: "O people! Indeed, We created you from a man and a woman, and then We have made you nations and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most God-fearing. Indeed, Allah is All-Knowing, All-Scient"

The verse states that Allah Almighty stipulates to every human being the difference in backgrounds both different tribes, nations and cultures and social status to know and understand each other and apply well to each other. That is why tolerance is needed to create togetherness, defense, and integrity.

Religious tolerance requires that every religious believer has an attitude of tolerance towards adherents of other religions and has Boundaries. Basically, every religious believer has a fanatical attitude (considering that his religion is

¹ Zul Qadir, Islamic Social Movement: Manifesto of the Faithful, (Yogyakarta: Student Library, 2009), p.16.

the most correct), with these restrictions, a devotee (religious believer) will avoid liberalism in understanding a religion. And what is more important is that an attitude of tolerance should be applied in the life of society at large.

One of the important things that needs to be done is to build a sense of tolerance, especially among students who are actively exploring knowledge, so it is necessary to strengthen education about the values of tolerance between religious people. Strengthening tolerance is carried out in schools through a curriculum applied in Religious Education which is expected that students can respect each other and respect the differences in beliefs that exist around them.

Tolerance among religious people is a very important form of tolerance among students. This is backgrounded by the diversity of religions that exist in each educational institution, so that by realizing an understanding of tolerance between religious people in every learning activity and outside of learning, it is hoped that students will understand better and know how they live in the midst of religious differences. Therefore, in order to create harmony between religious people among students, education is considered an important instrument. Because education until now has a big role in shaping the character of the individuals he educates.²

This is where the important point why the value of tolerance must exist. Without tolerance, disintegration inevitably occurs such as fights, hostilities, even deadly between one group and another, and that is all that can cause division. Therefore, this article discusses *strengthening tolerance between religious people through learning Islamic religious education*.

The results of previous similar studies have been carried out a lot, including: Moh Hafidz.2019 conducted a study with the title "*Tolerance Between Religious People in Sumenep Madura Village*". This study examines the life of tolerance between religious people that occurs in Pabian village not only contains the values of tolerance, but also contains the values of indictment which are formed through mutual cooperation, awareness of the inevitability of differences, establishing silaturahmi and strengthening the ropes of brotherhood.³

The results of the journal Rahma Fitra Awal.2020 with the title "*Values of Tolerance in Learning Islamic Religious Education*" explain the values of tolerance for learning Islamic religious education can be implemented by not prioritizing differences. Students in the classroom must respect and respect the religion of others.⁴

Further research by Izatul A'yun Syaibani and Mohamad Salik.2021 with the title "*Education of Tolerance Between Religious People through Islamic Religious Education (Tracing Gus Dur's Thoughts)*". The results of this study

² Choirul Anwar, Syamsuri Ali, Ardo Hutama Putra, Tolerance Between Religious People through the Application of Islamic Religious Education Learning, *Saburai Journal of Education and Learning Innovation*, 2021, p. 31

³ Moh. Hafidz, Interfaith Tolerance in Pabian Village, Sumenep Madura City District, *Thesis of UIN Sunan Ampel Surabaya*, 2019, p.6

⁴ Rahma Fitri Awal, "Values of Tolerance in Learning Islamic Religious Education (Study at SMP Negeri 1 Basarang in Basarang District, Kapuas Regency)", *Tarbiyah Islamiyah*, 2020, 10(2), p. 59

show that the concept of tolerance initiated by Wahid is to live by prioritizing human values, without discriminating against ethnicity, religion, caste, culture and so on.⁵

From some of these studies, this research focuses on the nature and attitude of tolerance among religious people through learning Islamic religious education so that the nature and attitude of tolerance must exist in students with strengthening tolerance through factors that exist in learning Islamic religious education.

B. Methods

This research uses *the Library Research* method. According to Milya Sari, literature research is an activity carried out with methods or techniques to collect data and information contained in the library including writings, references and previous research studies in the pattern of journals, notes, articles related to problems to be solved.⁶ These activities are neatly arranged to collect, analyze and infer information in a certain way or step when completing the problem to be completed.

The technique used in this article research is in the form of documentation by taking and collecting information materials in the form of writings including books, journals, articles.

When contextualized with the concept of education, Wahid's thinking can be used as a foundation or foundation in forming an education based on tolerance. In this case, Wahid is the guardian of the thought of religious tolerance, because he really understands the true nature of tolerance. To achieve the ideals he wanted, Wahid gave an example of tolerance between religious people. This can be seen in his attitude when meeting people from other religions.⁷ On the other hand, this raises the spirit of toleration among people who adhere to his thoughts or simply idolize him.

The concept of tolerance initiated by Wahid is to live by prioritizing human values, without discriminating against ethnicity, religion, caste, culture and so on. This is because the essence of all human beings is the same, that is, the same beings of God created with His affection. The learning model about tolerance in Gus Dur's perspective is carried out through the method of lectures, examples, discussions, questions and answers and utilizing existing technology.⁸

C. Discussion

1. Interfaith Tolerance

Tolerance from Latin is "*Tolerare*" which means patient. Same in socio-cultural contexts. Istilah tolerance and religion can be said to be

⁵ Izatul A'yun Syaibani and Mohamad Salik, Interfaith Tolerance Education Through Islamic Religious Education (Tracing Gus Dur's Thoughts), *Al-Fikrah*, 4(2), 2021, p.120

⁶ Milya Sari. "Library Research in Science Research". *Natural Science*. 2020, 6(1), p.44

⁷ Eko Setiawan, "Gus Dur's Theological Concept of Pluralism in Hacking Diversity in Indonesia," *Asketik 1*, 2017, p.161

⁸ Izatul A'yun Syaibani and Mohamad Salik, "Interfaith Tolerance Education Through Islamic Religious Education (Tracing Gus Dur's Thoughts) ...", p.123

attitudes or acts of rejecting the existence of a separation of differences of a group in society, where one group provides space or opportunity for the other group to live in its environment.⁹

In English tolerance is defined as tolerance, patience, spaciousness of the chest, *to show great tolerance* (showing the nature of patience). Tolerance education is an education that can produce students with a global outlook. The diversity of the Indonesian state which not only has a variety of tribes, but also includes a variety of ethnicities, religions, and also multi-cultures. On the one hand Diversity has the power of beautiful diversity if they come together to build a nation to bring about harmony and peace.¹⁰

According to Michael Walzer the substance of tolerance is divided into five things. *First*, accepting the differences of others. *Second*, make similarities in differences. *Third*, establishing moral *stoicism* (accepting the rights of others). *Fourth*, openness to other parties. *Fifth*, provide support for all differences and focus on aspects of autonomy.¹¹ As stated by W.J.S Poerwadarminto states that tolerance is a behavior of tolerance that can appreciate the existence of beliefs, ways of thinking, diverse beliefs.¹² An attitude of tolerance means allowing or being airy. In addition, tolerance is a provision of freedom for others to exercise their respective beliefs, regulate their lives, as long as they do not violate the norms that apply in society in general.

These attitudes of tolerance are recognized in their existence in the 1945 Constitution article 29 paragraphs (1) and (2). Religions found in this country include Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism and Confucianism, where this country gives freedom in choosing a religion. Therefore, we must have an attitude of tolerance between religious people. Tolerance between religious people includes:

a) Religious Freedom¹³

Choosing faith or religion freely, is one of the essential human rights not only that, human beings are also free in the pattern of pikir and will. Leeway in choosing is a fundamental right in everyone, so this matter can distinguish everyone from others. Some people still misinterpret in religious freedom that what is meant is that everyone has more than one belief.

The imposition of freedom of religion is that there is no compulsion in choosing the faith or religion that it belongs to, which they think is the truest faith and gives them peace, and nothing hinders it. Brotherhood and freedom are the pillars of the revolution dunia, where

⁹ Abu Bakr, "The Concept of Tolerance and Religious Freedom", *TOLERANCE: Communication Media of Religious People*, Vol.7 No.2, 2015, p.123

¹⁰ Ali Maksum, "Model of Tolerance Education in Modern Pesantren and Salaf", *Journal of Islamic Religious Education* Volume 03, No.01, 2015 p.83

¹¹ Zuhairi Misrawi, *The Qur'an Book of Tolerance*, (Jakarta:Pustaka Oasis, 2007), p.181

¹² W.J.S Poerwadarminto, *General Dictionary of Indonesian*, (Jakarta:Balai Pustaka, 1986), p.108

¹³ Dewi Anggraeni, Siti Suhartinah, "Tolerance Between Religious People KH Perspective. Ali Musthafa Yaqub", *Journal of Qur'anic Studies*. 14 (1), 2018, pp.66-68

independence is also one of the pillars of democracy. In choosing and requiring a conviction, it is the right of each individual.

b) Respect and Existence of Other Religions¹⁴

The attitude taken by each individual or group after giving freedom in embracing religion or belief, then the need for an attitude of respect for other religions. With the sense that respecting is not only in the concept of religion, but also respecting the guidance they believe in and does not interfere with it. In response to the existing reality, every religious believer is required to be able to understand and position themselves on the concept of pluralism based on the spirit of respect for adherents of other religions. Characterized by non-coercive behavior, nor making fun of other beliefs.

c) Agree in Disagreement¹⁵

The meaning of "Agree in Disagreement" is to agree in the distinction. In the order of life in Indonesia and the world, there must be such a thing as a difference. It does not refer to hostility or strife, but if differences are based on mutual respect for one another, it will create a peaceful and harmonious order of life. The effort to produce a benefit for the order of life and the fluency of interweaving between each person and religion is the embodiment of tolerance and harmony in the relationship between religious people. Thus every adherent of the religion, can carry out the guidance that they believe in each.

2. Islamic Religious Education Learning

Islamic education is called *ta'dib*. The word *ta'dib* refers to a higher sense, and includes elements of knowledge (*'ilm*) of teaching (*ta'lim*) and good caregivers (*tarbiyah*). Finally, in the development of the word *ta'dib* as an educational term, it has lost its circulation and is no longer known, so it was created by Islamic educators with the term *At-tarbiyah*, so it is often called *tarbiyah*. Actually, this word comes from the word "*Robba-Yurabbi-Tarbiyatan*" which means to grow and develop. Thus it is popular with the term *Tarbiyah* throughout the Islamic world to designate Islamic Religious Education.¹⁶

Besides, according to Moh. Hailami Salim and Syamsul Kurniawan, citing Hasan Langgulung's opinion, mentioned that: Islamic Religious Education is a spiritual, moral, intellectual, and social process that seeks to guide man and give him ideal values, principles, and examples in life aimed at preparing for the life of the afterlife.¹⁷

In accordance with this understanding, in essence Islamic education demands a balance between *aqidah* and *muamalah*, the two must

¹⁴ Dewi Anggraeni, Siti Suhartinah, "Tolerance Between Religious People KH Perspective. Ali Musthafa Yaqub...", p.67

¹⁵ Dewi Anggraeni, Siti Suhartinah, "Tolerance Between Religious People KH Perspective. Ali Musthafa Yaqub...", p.68

¹⁶ Zuhairini et al, *Methodology of Religious Education I* (Solo: Ramadhani, 1993), p. 9

¹⁷ Moh Hailami Salim and Syamsul Kurniawan, *Islamic Education Studies* (Yogyakarta: Ar-Ruzz Media, 2012), pp. 32-33

complement each other, so that the social aspects in Islam demand to interact with each other despite different religious backgrounds. Even history provides important information that the Messenger of Allah saw was not for Muslims but nurtured all circles both Muslims and non-Muslims so that it was titled *rahmatan lil'alamin* (mercy for all nature). In addition, it is different from what was stated by Tayar Yusuf to interpret Islamic Religious Education as a conscious effort of the older generation to transfer experience, knowledge, skills and skills to the younger generation so that they will one day become devout human beings to Allah Swt.

This is in line with Ahmad Tafsir's opinion that Islamic Religious Education guidance given by a person so that he develops optimally in accordance with Islamic teachings.¹⁸ Islamic education is education through Islamic teachings, namely in the form of guidance and upbringing for students so that later after completion of education he can understand, live, and practice the teachings of the Islamic religion that he has believed in thoroughly, and make the teachings of the Islamic religion as his outlook on life for the safety and welfare of life in the world and in the hereafter.

The learning of Islamic religious education is taught by the following methods:

a) Exemplary method¹⁹

The exemplary method is the method by which a person instills and enhances a good personality character by exemplifying. Where the example here that is the source of reference is the Prophet Muhammad saw, where in the Qur'an it is explained that the Messenger of Allah is a good *suri tauladan* for humans.

The Prophet also taught his ummah and his companions how to be tolerant, respectful, and respectful with others and with others. Rasulullah upholds the character of religious tolerance. An example of the Prophet PBUH doing a mutual assistance to non-Muslims. Despite different understandings or beliefs, the Prophet still prioritizes tolerance.

b) Habituation Method

Habituation in the General Dictionary of Indonesian, ordinary has a general or prevalent meaning.²⁰ The addition of "pe" and "an" has the meaning of the procedure. So habituation, which is the procedure of making a thing become commonplace, then it becomes a habit. The effective method is implemented by an educator, because being able to turn bad habits into good habits is the meaning of the habituation method.

The existence of good habits that are carried out repeatedly can show a good character, so that the character can be attached to man

¹⁸ Zakaria Darajat, *Islamic Education Imu* (Cet. V: Jakarta: Bumi Aksara, 2004), h. 86

¹⁹ Wahyu Hidayat, "Exemplary Methods and Their Urgency in Moral Education According to Abdullah Nashih Ulwan's Perspective" *Al Ulya Journal of Islamic Education*, 2020, 5 (2), p.117

²⁰ Miftahul Jannah, "Methods and Strategies for Building Religious Character Applied in SDTQ-T An-Najah Pondok Pesantren Cindai Alus Martapura", *Al Madrasah: Scientific Journal of Madrasah Education Ibtidaiyah*, 2019, 4(1), p.83

himself. With good character, it can cause mutual respect, respect, toleration to others between religious people.

c) Advice Method

The Advice Method (*Mau'idzah*) is one of the important methods used by educators in educating students. One way to instill and achieve a religious tolerance education is to use the means of advice. Where one can get advice from anyone, from any circle to form a tolerant character.²¹

Moreover, talking about education, there must be a connection with students. Basically, education is not only related to learning, but the main thing is that it forms a personality of the learner. One of the personality formations is by giving advice to students, in order to improve a student's personality into a better person.

D. Research Results

From the discussion, it can be understood that tolerance means a person's ability to understand, respect and appreciate the beliefs possessed by others and to allow what is the principle of others willingly without coercion. A person can be said to be tolerant if he can control himself, cooperate, and understand self-awareness as a form of understanding the differences that exist in social life.

Tolerance in this country is not easy, characterized by the occurrence or problem of existing religious conflicts. Because there is still a lack and lack of tolerance in planting, as well as an attitude of mutual respect and respect. Therefore, an attitude of tolerance is instilled from an early age, since the individual is in the school environment. Because the school environment is the most effective environment in instilling an attitude of tolerance. The cultivation of tolerance in schools is carried out through learning Islamic Religious Education.

The strengthening of tolerance in Islamic religious education includes internal and external factors. Both influence each other's attitudes of tolerance and responsibility during the learning process. Internal factors can arise from the student, while external factors exist from outside the student's person.

Factors that come from outside are the influence of parenting as the figure closest to students at home. Parents who are too fanatical in religion and cenderung limit interfaith associations. This can create students to have a disrespectful attitude between religious people. So that this habit can affect the lives of students both in the school environment, family or community. To strengthen students' tolerance attitudes and synchronize between schools and parents, coaching or a kind of socialization is held to know the meaning of tolerance with each other in the hope of creating tolerance between each other.

²¹ Rochmad Nuryadin, "Urgency and Methods of Religious Tolerance Education", Journal of Islamic Religious Education, Wahid Hasyim University, 2022, 10(1), p.396

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