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THE CONCEPT OF TOLERANCE IN THE QUR'AN AS A BASIS FOR STRENGTHENING ISLAMIC EDUCATION

Lailatul Mukaromah

UIN Mas Raden Said Surakarta

Email: lmukaromah14@gmail.com

Abstract

Keywords:

Tolerance,
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This study aims to determine the values of tolerance in the Qur'an as a reinforcement for the world of education. The method used in the research is library research by collecting data from literature and information sources, be it books, journals, e-books, articles, theses, internet and other literature sources related to related research. Tolerance is an attitude of mutual respect and appreciation and does not restrict the freedom of others to do something. This is evidenced in Surah al Baqarah verse 256 and Surah Ar Rum verse 22 which contain the value of tolerance, namely freedom of religion and respect for differences. The form of strengthening the verse's education is freedom of thought, respect and respect for differences even though they have the same potential.

Abstrak

Kata kunci:

Toleransi, Penguat dan
Pendidikan

Tujuan penelitian untuk mengetahui nilai-nilai toleransi dalam Al-Qur'an sebagai penguat dunia pendidikan. Metode yang digunakan dalam penelitian adalah kepustakaan atau library research dengan cara mengumpulkan data sumber-sumber literatur maupun informasi, baik itu buku, jurnal, e-book, artikel, skripsi, internat maupun sumber literatur lainnya yang berhubungan dengan penelitian yang terkait. Toleransi adalah sikap saling menghormati dan menghargai serta tidak mengekang kebebasan orang lain dalam melakukan sesuatu. Hal ini dibuktikan dalam surat al Baqarah ayat 256 dan surat ar Rum ayat 22 yang mengandung nilai toleransi yakni kebebasan beragama dan menghargai perbedaan. Bentuk penguatan pendidikan ayat tersebut yaitu kebebasan berpikir, menghormati dan menghargai perbedaan walaupun memiliki potensi yang sama.

INTRODUCTION

Every religion has teachings of compassion and invites its followers to love one another to create mutual respect and help each other through social and religious activities in their respective institutions. Indirectly, religion encourages the creation of peace on earth which consists of a multicultural society (Mubit, 2016:180-181) This portrait of a multicultural society can be seen in Indonesian society which has a rich culture and customs.

Indonesia is known as a country with a lot of diversity. Diversity is in the form of culture, ethnicity, race, ethnicity, religion, and others. Each region has its own cultural and linguistic values. Thus, this diversity makes the Indonesian nation a multicultural society. This diversity, if not managed properly, will destroy a harmonious life in Indonesian society. The multicultural conditions that were formed in Indonesia were caused by various socio-cultural and geographical conditions (Hafid, dkk 2015:3). Geographically, Indonesia has many islands where each island is inhabited by a group of people who form a society and religious beliefs. There are six recognized religions in Indonesia, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The existence of these six religions creates different styles, ranging from holy books, places of worship, and holidays to culture.

The plurality of society in Indonesia shows the differences in society in the social order. These differences are bound by the motto "Unity in Diversity" which means different but still united. This motto can then show a friendly life and create peace between citizens in Indonesia. According to Haviland, ideally, the characteristics of a multicultural society mean inclusively accepting existing diversity and rejecting racism and bigotry (Najmina, 2018: 53).

In managing diversity, religion has an important role as a bridge of tension and maintaining the continuity of society when facing life's problems. Religion provides good community development to achieve prosperity and harmony in society itself (Halim, 2013).

However, religious diversity often triggers conflict. The conflict led to acts of violence in the name of religion. the violence that occurred was caused by hostility and judgment and ridiculing people of other religions by saying that one religion is the most correct. This series of violent incidents intensified and threatened the unity and integrity of the Indonesian people. Often religious differences become the root of various problems in people's lives. Thus, it is increasingly difficult to find meeting points and solutions (Huda, Amelia & Utami, 2019: 256).

Based on the report of the Badan Pembinaan Ideologi (BPIP), the cases of intolerance in Indonesia have increased every time. One of the dominating cases of intolerance is the construction of houses of worship which is very difficult and minority rights. Intolerance continues to increase all the time, such as the difficult construction of places of worship, funerals, and the rights of minorities (Pusdatin, 2020).

This article discusses the concept of tolerance in the Koran to strengthen Islamic education. This discussion is expected to contribute to the implementation of tolerant education in learning activities both at school and outside of school. This is because the Qur'an provides explanatory evidence of Islamic principles which are the essence of da'wah. With a clear and accurate editorial, the Al-Quran provides guidance for humans to become an ideal society in the world. Several verses of the Qur'an clearly uphold human values, equal rights and recognize human diversity and differences. Thus, it is fitting that the verses of the Qur'an can be used as a reference to strengthen the attitude of tolerance among fellow creatures equally.

Definition of Tolerance

In Arabic, tolerance is called *tasamuh*, which means letting, tolerance, and respect. In terms of tolerance is an attitude of allowing or allowing other people to carry out activities based on their interests as long as they do not interfere with the interests of others as well.

In the book *Pendidikan Karakter Toleransi*, Imam Musbikin quotes Borba who says that tolerance is an attitude of mutual respect and does not involve differences in culture, appearance, beliefs/beliefs, gender, ability, and ethnicity. People who have an attitude of tolerance certainly have an attitude of mutual respect for the opinions of others even though they differ in opinions and beliefs in religion. On another occasion, Allport stated that tolerance is a trusting and friendly attitude from one person to another regardless of where their group comes from (Imam Musbikin, 2021). So, tolerance is an attitude of mutual respect and acceptance of differences in culture, gender, ethnicity, belief, appearance, and ability without discrimination against minorities to achieve a prosperous and peaceful life.

Tolerance scope

The scope of tolerance has three aspects, namely justice, freedom, and responsibility.

a. Justice

Justice comes from the Arabic *a-d-l* which means to act and behave in balance. justice means a balance between rights and obligations and seeking harmony with fellow human beings. Justice is essentially treating other people according to their rights and obligations. What is a person's right is to be recognized and valued following the same degree and dignity before God, the most merciful.

b. Freedom

In the *Kamus Besar Bahasa Indonesia*, freedom means not being disturbed, hindered, etc., so that one can speak, move, and act freely. Freedom is independence or the state of being free. A person's freedom cannot be disturbed by public law and Islamic law. However, this freedom is limited by the freedom of others.

c. Responsibility

Based on *Kamus Besar Bahasa Indonesia*, responsibility is a condition where you are obliged to bear everything that is done and if there is a risk in the work, someone who is responsible may be blamed, prosecuted, sued, and held accountable. Responsibility is doing something as a manifestation of the awareness of one's obligations. People who have an attitude of responsibility are ready to accept the consequences of everything they do (Hakim, 2019: 15-18).

RESEARCH METHODS

This research is library research. Library research is a series of study activities using the method of collecting library data, reading, and recording and processing research materials (Mustika Zed, 2008: 3). The literature review is done by collecting literature and information sources such as books, journals, e-books, articles, theses, internet sources, and other literary sources. The purpose of this study is to obtain an objective, factual, accurate, and systematic picture of the problem or problems to be studied. This writing uses an inductive conclusion, which collects data from minor premises which are then drawn to major conclusions, and uses a normative approach, namely an approach that focuses on the verses of the Koran which contain tolerance education as reinforcement in the world of multicultural education. So that the data can explain the verses of tolerance in the Qur'an as reinforcement in Islamic education.

RESULTS AND DISCUSSION

The focus and object of the research study is focused on research using the method of interconnection or *munasabah* between verses that contain strengthening values in Islamic education in detail, as summarized in the following notes:

1. Surah Al Baqarah: 256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower (al-Baqarah:256).

Ibnu Katsir Tafseer

There is no compulsion in religion. The point is that there should be no compulsion in embracing Islam. because the arguments and evidence are so clear, that there is no need to force someone to embrace Islam. But whomever Allah guides and widens his chest and gives light to his conscience, he will embrace it, and whoever has been blinded by Allah Ta'ala, has shut down his hearing and sight, then coercion and pressure will not benefit him to embrace Islam (Abdullah: 515-518).

Jalalain Tafseer

There is no compulsion in religion means to enter into it, "indeed the right path has been evident from the wrong path" the meaning of this verse is that the truth is clear with strong evidence and explanations. That faith means truth and disbelief is an error. This verse was revealed regarding a friend of Ansor who had children whom he wanted to convert to Islam. "So whoever disobeys tagut" taghut is a demon or an idol, this word is used in the singular or plural. "and he believes in Allah, then indeed he has held fast to a strong rope holding on to the knot of the rope "which will not be broken and Allah is All-Hearing" to all the words "Allah is all-knowing" all deeds (jalaluddin:141-142).

The verse does not mention the word *tasamuh* but explains the value of tolerance, namely freedom of religion. Everyone has the right to choose a belief. No one has the right to prohibit and regulate the choices of every human being in determining his beliefs.

Tolerant people must have an attitude of respect and allow others to embrace the religion they believe in.

The verse teaches that no person or group has the right to impose their own will on another person or group. One should not have a monopoly on truth and belief which is the personal business of every human being. This freedom of religion should create human nature, namely respecting the beliefs of others and having an open heart to allow and respect followers of other religions and carry out worship according to the teachings and provisions of each religion they believe in (Imam Musbikin 2021).

In addition, surah Al-Baqarah:256 is included in *madaniyah* verses, where this *madaniyah* verse contains content about social law. it is different from the *makkiyah* verses that were revealed in Mecca which contain a lot about faith and morals. As is known, Medina society consists of a multicultural society. Therefore, the application of tolerance in a multicultural society is significant to be applied as a reinforcement for tolerance education in social life. multicultural society necessitates tolerance among people.

The Strengthening Education Form

In al-Baqarah:256 there is a form of reinforcement in education, namely freedom. Freedom is one of the main characteristics of humans as Allah's caliphs on earth, in addition to spirit, *fitrah*, and *'aql*. Every human being has freedom since they were born in the world. so that freedom can be achieved and not lead to crime, it is necessary to have boundaries. According to Rusli Karim, there are 4 limiting provisions for human freedom in Islam, namely Islam, responsibility for truth and morals.

In Islamic education, a person has directed freedom or limits. Islamic education does not only cover the intellectual dimension but also includes the dimensions of morality and professionalism in human beings. the potential for human self-freedom needs to be developed, actualized, and nurtured through education.

Fostering and developing the potential for freedom of students is the task and responsibility of educators. Educators must be able to develop creative, innovative, critical attitudes and matters relating to the positive potential of students' freedom, and this development is directed towards the ultimate goal of Islamic education (Amin, 2014: 212-214).

The freedom of students is only in how they think. Freedom of thought includes freedom of knowledge and freedom of scientific thinking. Everyone has the right to make

up his mind about nature, animals, humans, plants, and phenomena of the universe and hold fast to his thoughts and express them.

Freedom of thought is not against Islam because Islamic teachings uphold human reason. Therefore, reason and science have absolute power and Islam can adapt itself to reason and science so that this combination can achieve human happiness in the afterlife (In'amuzzahidin, 2015: 264-266).

Educators may not force their students to follow and parrot other people's thoughts. the attitude of reining and parroting students causes the students' self-confidence to disappear and they do not dare to express their thoughts or ideas. Such an educational process does not humanize humans.

2. Surah Ar-Rum:22

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

And among His signs is the creation of the heavens and the earth and the diversity of your languages and the colors of your skin. Verily in that, there are signs for those who know (Ar-Rum:22).

Ibnu Katsir Tafseer

"Among the signs of His power" that show His almighty power is Allah. "created the heavens and the earth" means that Allah created the sky that is high, wide, translucent, looks sparkling with stars, both circulating and fixed and Allah created the flat, solid earth along with its mountains, valleys, seas, deserts the market, the animals and the trees.

"And your different languages" are different languages, some speak Arabic, some speak Kurdish, Tartar, African, Indian, Ethiopian, and English. The first are people who speak *Ajam* (non-Arabic). They consist of various nations, including Sicilian, Armen, Kurds, Tartars, and so on. The languages number of the Adam Children is enormous, as well as differences in skin color, each person has their characteristics.

All the inhabitants of the earth since Allah created Adam until the Day of Resurrection, everyone has a pair of eyes, a pair of eyebrows, a nose, a mouth, cheeks, and eyelids and one of them is not like the others. but everyone must have something of their own that

distinguishes one from the other, be it in appearance, form, or language. There are clear and subtle differences, which can only be known after looking carefully.

Each of their faces has characteristics and looks that are different from other people. no group of people has the same characteristics in terms of good looks or ugliness, but there are differences between each person (Abdullah: 364-365).

Jalalain Tafseer

“And among the signs of His power is the creation of the heavens and the earth and the different languages of yours” meaning in different languages, some are in Arabic and some are in Ajam and various other languages “and others are white you” some of you are white, some are black and so on, even though you come from a man and a woman namely, the Prophet Adam and Siti Hawa. Surely in that, there are signs” that show the power of Allah SWT. “for people who know” that is for people who are intelligent and knowledgeable. Can be read lil’aalamiina and lil’aalimiina (Jalaluddin: 454).

The form of Tolerance Value

The ar Rum:22 contains the value of tolerance, namely respecting differences. Differences in language and skin color are not material for ridiculing, ridiculing, rebuking, and insulting. The difference is a beauty that is bestowed by Allah to living things. Appreciating the differences that arise will not be created without getting to know each other. by knowing other people, you will understand the conditions of other people and will respect these differences. Because, differences in language and skin color are sunatullah (Muttaqin, 2018: 291-292). That with this letter you can address the differences that exist, so there will be no discriminatory attitudes toward other people.

The Strengthening Education Form

The reinforcement of education in this letter is mutual respect and respect for differences. The differences in students must be recognized in the world of education. Thus, students may have the opportunity to choose to support and pay attention to one or several cultures. Education must put forward the principles of dynamic, flexible, democratic, rational, professional, conditional and situational, openness, balance, egalitarianism, and humanity.

In essence, the difference is a blessing for humans who want to think and are obliged to tolerate pluralism and heterogeneity because it is following the foundation of Islamic

education. Humans are created by God differently but have the same potential (Handayani, et al 2020: 74-77). Thus, the prohibition against bullying, insulting, and so on. So, it is not permissible to have an attitude of discrimination against other groups. Not only that, it teaches students to tolerate and respect each other regardless of their local language and skin color. Thus, the two verses above, if interpreted, have an attachment between the values of freedom and diversity to know each other and complement each other while still prioritizing the values of *tasamuh* as reinforcements in multicultural education which is part of Islamic education.

CONCLUSION

Tolerance is an attitude of allowing other people to carry out activities based on their interests as long as they do not interfere with the interests of others as well. Surah Al Baqarah:256 explains tolerance. The form of tolerance value is the freedom to choose religion and without coercion from various parties. Whereas in the ar-Rum:22 also explains tolerance. the form of tolerance value respects differences in skin color, language, and so on but has the same potential.

The form of strengthening education in Surah al-Baqarah:256 is the freedom and the independence. Education allows students to think freely. Students are free to issue their ideas or thoughts. educators are tasked and responsible for directing students so that opinions do not deviate from the agreed norms and rules. While the letter ar-Rum:22 forms of strengthening education to respect and appreciate differences. Students are prohibited from discriminating against other people.

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