The Role of Islamic Education on Interfaith Tolerance

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INDEXING	ABSTRACT
Keywords: Keyword 1; Tolerance Keyword 2; Role Keyword 3; Islamic Keyword 4; Education	Islamic religious education (PAI) becomes a subject that is able to provide insight to students, in social life in their respective environments. In this case, PAI education should be able and play an important role in teaching inter-religious tolerance to students. The research method used is qualitative research with a literature study. Mutual respect in faith and belief is a very comprehensive Islamic concept. We should act to protect and help each other without questioning differences in belief. The most deeply rooted principle in Islamic thought that supports a theology of tolerance is the belief in a natural religion, which is embedded in all human beings, and human goodness is a natural consequence of this principle.

INTRODUCTION

Islamic religious education is a vital subject because this subject teaches good morals and manners to students and makes them a *kamil* person (Hermawati, 2021). In general, Islamic education has an idea in the form of Self-realization, namely a behavior based on knowledge that has been learned both in the school environment, family, and the surrounding environment so that between knowledge and charity it becomes a unity not just knowledge that is just collected, as well as explained by Unver (2016) and Syarif *et al* (2023)

So that Islamic religious education (PAI) becomes a subject that is able to provide insight to students, in social life in their respective environments. Especially for someone who lives in an environment that has a variety of backgrounds ranging from ethnicity, race, religion, and culture (Alwasilah, 2013). In an environment that has a variety of backgrounds, skills are needed to adapt to the conditions in the environment.

Therefore, a learner must be able to apply an attitude of tolerance between religious communities. As the example taught by Rasulullahﷺ when he arrived in the city of Medina Al-Munawaroh. In this period of preaching Medina, the Prophet more often gave teachings on society and tolerance between religious communities. The city of Medina consists of various religions and different tribes. In this condition, Muslims and other religious communities unite to build the city of Medina (Zaini, 2016).

At first, Yathrib was filled with disputes because it was triggered by differences between religious communities. When Muslims came there, they could unite the various groups that were in conflict. To unite the natives of Medina and the people from Makkah, the Prophet Muhammad ﷺ gave the title *Ansar* to the natives while *Muhajirin* to people who had traveled to Medina. This is how the peace of the city of Medina began (Mastori *et al*., 2021).

The success of da'wah in the Medina period has proven that a tolerant attitude can provide an era of peace in the city of Medina. So, a Muslim must be able to emulate the story of the Prophet Muhammad ﷺ who has brought peace to the people of the city of Medina. Able to coexist with various groups, and provide freedom to every human being.

Inter-religious tolerance is the responsibility of everyone in society. As in the example above, everyone who lives directly side by side with other religions must be able to adapt and look after each other. So that the earth can be a place of peace and enjoyment for humans, *mata'un ila hin* (Suryan, 2017).

In this case, PAI subjects can play a full role in providing an understanding of the importance of inter-religious tolerance. The importance of maintaining peace and tolerance to every group that is different from the students themselves (Tanyel and Kiralp, 2021). Because if the attitude of tolerance is not maintained, there will be a division in the individual's social environment.

In 1999 there was a conflict that shocked many aspects at the local, national, and international levels. The conflict that occurred in Maluku on 19 January 1999 broke which at first was only an ethnic group and then developed into an inter-religious conflict, this conflict was triggered because someone was unable to address the differences that exist (Indrawan & Putri, 2022).

That's why tolerance is an important thing to apply. With the hope of maintaining peace and brotherhood between fellow humans. In this case, PAI education should be able and play an important role in teaching inter-religious tolerance to students.

LITERATURE REVIEW

Tolerance comes from the Latin 'tolerare' which means to endure or bear. According to the General Indonesian Dictionary, tolerance comes from the word 'tolerant', which means being or acting tolerant (appreciating, allowing, permitting), stances (opinions, views, beliefs, habits, and so on) that are different and or that conflict with their stance. Tolerance also means the measuring limit for additions or subtractions that are still allowed.

Tolerance is defined as bearing with each other even if the work is disliked; or giving place to others, even if the two parties disagree. In Arabic, tolerance is commonly called '*tasamuh*', an attitude of mutual respect and cooperation between groups of people who are ethnically, linguistically, culturally, politically, and religiously different. Tolerance, therefore, is a great and noble concept that is fully an organic part of the teachings of religions, including Islam.

Of course, tolerance in no way means that one must give up one's religious beliefs in order to get along and interact with people of other different religions. Tolerance means allowing differences to remain and not forcing those who are different to be the same. This kind of tolerance will pave the way for the realization of freedom of religion. In this way, every religious believer will express their freedom responsibly.

Tolerance in no way can be interpreted as a passive attitude that accepts what is. Therefore, tolerance does not justify someone to relativize their beliefs, let alone to be trapped in relativism. In this context, tolerance gives space for someone to learn about other beliefs, and listen to them openly, without having to embrace that belief. Thus, religion and belief, which is then technically called the term religious tolerance, means an attitude of respect, allowing different beliefs, and religions to exist, even though they are different from one's religion and beliefs.

From a sociological perspective, tolerance is often interpreted as a form of accommodation without formal agreement. Sometimes, tolerance arises unconsciously and also unplanned, because of the disposition of individuals or groups of people, to avoid a dispute as much as possible (Walzer, 1997). Historically, Indonesia is known as a very tolerant nation that avoids disputes as much as possible. Disputes are often the most avoided thing. Indonesians are a very peace-loving nation, and they make tolerance their way of life.

In the next process, what is referred to as assimilation occurs. Related to this assimilation, Nelson (1987) said that the process of assimilation is characterized by the development of similar attitudes, although sometimes emotional, aiming to achieve unity, or at least to achieve integration in the organization, thought, and action. The assimilation process arises when there are: (1) human groups with different cultures; (2) individual people as citizens of these groups interact directly and intensively for a long time; so that (3) the cultures of these human groups each change and adapt to each other.

Categorically, tolerance is divided into two major parts. First, is passive tolerance, which means that every religious believer allows without blocking other religious adherents to state and express their faith. Second, is active tolerance, which is an attitude of helping adherents of different religions to carry out beliefs that are different from their own. In the old paradigm of religious life, preaching activities or religious missions are often colored by one-sided theological prejudice with one-sided claims and positioning people with different beliefs as enemies that must be conquered. In the new paradigm, the attitude that is fostered is mutual respect, mutual recognition, positive thinking, and attitude (Misrawi, 2010).

It is certainly not negative tolerance, as was practiced by the ruling New Order, but positive tolerance. Negative tolerance is an attitude that is full of pretense, not genuine, pseudo and reveals things that are not true. This kind of tolerance encourages people not to emphasize their religion in front of people of other religions. If you are a Christian, then don't highlight your Christianity in front of Muslims, and vice versa. Meanwhile, positive tolerance is real tolerance, which encourages every religious believer to honestly acknowledge and express their religion without being covered up, as it is. In this way, the identity of each religious community is not eliminated, even each religion can freely develop and express it. This is the kind of tolerance advocated by the late historian Kuntowijoyo (Antoni & Afshar, 2002).

In essence, tolerance is a manifestation of peaceful coexistence and mutual respect among existing diversity. In the Indonesian context, the implementation of religious tolerance experiences dynamics, ups, and downs, which are often colored by a distinctive understanding that rests on the relationship between them and us, majority and minority. In almost the same category, Yewangoe (2009) mentions two types of tolerance, namely formal tolerance and material tolerance. Furthermore, Yewangoe (2009) says that formal tolerance means tolerating political or religious views and practices that do not conform to our own as long as they do not interfere. Material tolerance, on the other hand, means a recognition of the positive values that different understandings may contain.

In this context, according to Yewanggoe (2009), religions that are seen as polytheistic are often more outgoing and welcoming than monotheistic religions that are highly exclusive and less open. Prophetic religions, due to their absolutist pretensions, are often intolerant. Mystical religions, on the other hand, exhibit the opposite: high tolerance.

In relation to religious relations in Indonesia, rather than tolerance, Yewanggoe chooses to use the term harmony. According to Yewangoe (2009), the term harmony is more

dynamic, creative, and positive. In the use of the term harmony, we find the authentic character of the Indonesian people who have always been happy to interact with anyone without discriminating between religions.

RESEARCH METHOD

The research method used is qualitative research with a literature study. According to Suparlan (1997), qualitative methods are often also called humanistic methods, because the way of life and perspective, tastes, expressions of emotion, and beliefs of the people under study are relevant to the problems studied by the author. However, qualitative methods are defined as an understanding of social or human problems based on the creation of a whole picture composed of words, reporting in detail the views of informants, and scientific background, as well as described by Leavy (2014) and Samsu (2017).

In this research, the data used comes from various existing sources such as books, journals, online news, the internet, and so on. For data collection techniques using documentation techniques, by looking for data on things or variables in the form of writing such as diaries, life histories, biographies, regulations, and policies. Or in the form of images such as photos, sketches, and so on. It can even be in the form of works such as images and films, but still with the consideration that all sources used are relevant to the problems or topics in this study. For data analysis using content analysis techniques. Data analysis is an effort or step to describe the data obtained descriptively, narratively, or through data tabulation. To produce conclusions or explanations that can be drawn from data analysis to produce research conclusions. Content analysis is a research technique that can make reproducible conclusions and data validity by considering the context (Samsu, 2017).

RESULT AND DISCUSSION
The Role of Islamic Tolerance in Historical Perspective

How is tolerance in Islam, which is based on the Qur'an and Al-Hadist. Islam was revealed by Allah to the world not only to maintain its existence as a religion but also to recognize the existence of other religions and to give them the right to coexist while respecting the followers of other religions. The consequence of this principle is the birth of the spirit of taqwa in religion. Because taqwa to Allah gives birth to a sense of universal brotherhood among human beings. Abu Ju'la very interestingly stated, 'All creatures are dependents of Allah, and the most beloved is the most beneficial to his fellow dependents'.

The historical fact of tolerance can also be shown through the Medina Charter. This charter is an example of the principle of religious freedom that was practiced by the Prophet Muhammad ﷺ at the beginning of the construction of the State of Medina. Among the points that confirm religious tolerance are mutual respect among existing religions not hurting each other and protecting each other's members who are bound by the Medina Charter. Another example of Islamic tolerance to other faiths was shown by Umar bin Khattab. Umar made a treaty with the inhabitants of Jerusalem after the holy city was conquered by the Muslims.

Moreover, mutual help among human beings arises from the understanding that human beings are one, and will lose their humanity if they harm one another. Mutual aid, as part of the core of tolerance, is a very strong principle in Islam. However, the most deeply rooted principle in Islamic thought that supports a theology of tolerance is the belief in a religion of fitrah, which is embedded in all human beings, and human kindness is a natural consequence of this principle.

In the context of inter-religious tolerance, Islam has a clear concept. 'There is no compulsion in religion', and "For you, your religion, and us ours" (QS. Al-Kafirun:6) are popular examples of tolerance in Islam. In its dealings with non-religious people, Islam teaches Muslims to be kind and fair. As long as they do not mistreat Muslims. The Qur'an also teaches that Muslims should prioritize the creation of an atmosphere of peace so that there is compassion between Muslims and people of other religions. Cooperation in the field of community life such as the organization of education, eradication of social diseases, and economic development to overcome poverty, are some examples of cooperation carried out between Muslims and people of other religions.

However, it needs to be reiterated that tolerance cannot be equated with recognizing the truth of all religions, nor can it be interpreted as a willingness to follow the worship of other religions. Tolerance must be distinguished from compromise, which is accepting whatever others say as long as it can create peace and togetherness. Mutual respect in faith and belief is a very comprehensive Islamic concept. The consequence of this principle is the birth of the spirit of taqwa in religion. Because taqwa to Allah gives birth to a sense of universal brotherhood among mankind. Abu Ju'la very interestingly stated, 'All creatures are dependents of Allah, and the most beloved is the most beneficial to his fellow dependents'.

Tolerance Towards Fellow Believers

As for its relation to religion, religious tolerance is tolerance that includes matters of belief in humans related to faith or related to the Godhead that they believe in. A person must be given the freedom to believe and embrace the religion (has a creed) each chosen and give respect for the implementation of the teachings embraced or believed (Yaqub, 2000).

Tolerance means to allow the formation of a system that guarantees the security of personal, property, and minority elements contained in society by respecting their religion, morality, and institutions as well as respecting other people's opinions and differences that exist in their environment without having to dispute with each other because of only different beliefs or religions. Religious tolerance means the attitude of a person's chest to respect and allows religious adherents to carry out their worship according to the teachings and provisions of each religion without anyone disturbing or imposing either from other people or even from his family.

Religion has outlined two basic patterns of relationships that must be implemented by its adherents, namely: vertical relationships and horizontal relationships. The first is the relationship between individuals and their Creator, which is realized in the form of worship as outlined by each religion. Relationships are carried out individually, but preferably collectively or in congregation (prayer in Islam). In this relationship, religious tolerance applies, which is only limited to the environment or internal of a religion. The second

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relationship is the relationship between humans and their neighbors. This relationship is not limited to the environment of a religion alone, but also applies to all people who are not of the same religion, in the form of cooperation in community issues or public benefit. In this case, tolerance in inter-religious relations applies.

Tolerance Towards Other Religions

Tolerance in inter-religious relationships stems from the appreciation of each other's teachings. According to Al Munawar (2003), there are two kinds of tolerance, namely static tolerance and dynamic tolerance. Static tolerance is cold tolerance that does not give birth to cooperation, only theoretical. Dynamic tolerance is active tolerance that gives birth to cooperation for a common goal so that inter-religious harmony is not in theoretical form but as a reflection of the togetherness of religious people as one nation.

From the explanation above, it can be understood that inter-religious tolerance means a human attitude as a religious community and has a belief, to respect and appreciate humans of other religions. In a society based on Pancasila, especially the first principle, fearing God according to their respective religions and beliefs is absolute. All religions respect humans, therefore all religious people are also obliged to respect each other. Thus, harmony will be fostered between people of different religions.

The Principles of Religious Tolerance

In implementing religious tolerance we must have an attitude or principle to achieve happiness and peace. There are three basic principles in the application of religious tolerance, namely:

1.   Freedom of Religion

The most essential human right in life is the right to independence or freedom, both freedom of thought and freedom of will and freedom to choose belief or religion. Freedom is a fundamental right for humans so this can distinguish humans from other creatures. Freedom of religion is often misinterpreted in action so some humans have more than one religion.

What is meant by freedom of religion here, is free to choose a belief or religion that they think is the most correct and brings salvation without anyone forcing or preventing it, freedom has become one of the pillars of democracy from the three pillars of revolution in the world. The three pillars are equality, brotherhood, and freedom. I interpret religious or spiritual freedom as an expression that shows the right of every individual to choose a religious belief.

2.   Respect and Existence of Other Religions

The ethics that must be implemented from the attitude of tolerance after providing freedom of religion are to respect the existence of other religions with the understanding of respecting the diversity and differences in teachings contained in every religion and belief that exists, both those recognized by the state and those not yet recognized by the state. Facing this reality, every religious adherent is required to always be able to live and position themselves in the context of plurality based on the spirit of mutual respect and respect for the existence of other religions. In the form of not denouncing or imposing or acting arbitrarily with adherents of other religions.

3.   Agree in Disagreement

'Agree in Disagreement' is a principle that Mukti Ali always echoes. Differences do not have to be hostile, because differences always exist in this world, and differences do not have to cause conflict. Realizing harmony and tolerance in inter-religious life is part of the effort to create public good and smooth relations between people of different religions so that each group of religious believers can carry out part of the demands of their respective religions.

The Obligation of Tolerance in Qur'anic Perspective

Islam strongly encourages tolerance, helping, harmonious and dynamic living among human beings regardless of their religion, language and race, as stated in QS. al-Mumtahannah verses 8-9, namely:

لَا يَنْهٰىكُمُ اللهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَ تُقْسِطُوْٓا اِلَيْهِمْۗ اِنَّ اللهَ يُحِبُّ الْمُقْسِطِيْنَ

"Allah does not forbid you to be kind and just to those who do not fight you for religion nor drive you out of your country. Verily, Allah loves those who are just. Allah only forbids you to take as your friends those who fight you for religion and drive you out of your land, and help (others) to drive you out. And whoever takes them as friends, then they are the wrongdoers."

Based on this verse, Yaqub (2000) believes that doing good to non-Muslims is an obligation, as long as non-Muslims do not fight and expel Muslims from their country, and do not help other people to expel Muslims from their country. Apart from that, when Islam orders its followers to practice *muamalah* with non-Muslims, this order cannot be separated from warnings against acts of injustice. The warning for people who act unjustly towards non-Muslims who enter into agreements with Muslims is the threat of not going to heaven. In this case, the Prophet said, "Whoever kills (non-Muslims) who are bound by an agreement with Muslims, he will not smell the fragrance of heaven. Indeed, the fragrance of heaven can be smelled from a distance of forty years' journey (on earth)." (HR. Ahmad, al-Bukhari, al-Tirmidhi, al-Nasa'I, Ibn Majah) . It can be concluded that the attitude of tolerance, harmony, and cooperation between Muslims and non-Muslims (religious people) referred to is only in worldly matters that are not related to issues of faith and worship.

Inter-Religious Tolerance in the Perspective of the Qur'an

When the city of Mecca was liberated from the polytheists, Bilal, a black companion of the Prophet, climbed to the top of the Kaaba to call Adzan. Seeing this incident, many commented. And from this incident Allah then revealed verse 13 of Surah al-Hujarat, namely:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْاۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

"O mankind ! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ʾget toˋ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware."

According to Yaqub (2000), in this verse, there are at least two theories. The first theory is the theory of equal rights for humans (*Nadhariyah al-Musawah*). This equality applies to all humans without looking at the differences of each individual, group, ethnicity, skin color,

position, descent, and so on. The second theory is the theory of recognition of the existence of nations and tribes. The existence of these nations and tribes is recognized and desired by Allah. Its existence is not to be proud of or to belittle others. But rather to recognize each other, including recognizing the shortcomings and advantages of others. So that it can encourage the creation of conditions where each other respects each other, helps each other, and creates harmony.

Proof of the Prophet Muhammad ﷺ's closeness to Christians is his relationship with Pastor Waraqah bin Naufal (Khadijah's cousin) which made Waraqah show a sympathetic attitude towards the Prophet Muhammad ﷺ.

Meanwhile, his good relationship with the Jews was evident in 7 M, when the Prophet Muhammad ﷺ was with Shofiyah, the daughter of Huyai bin Akhtab, a Jewish figure from Bani Quraidhah in Khaibar. The Prophet's in-laws remained Jewish until they died. Their relationship meant that the Prophet's household did not close its doors to the Jews (Shofiyah's family, the Prophet's wife.

Another story about the Prophet's relationship with the Jews is also explained in the *kitab* Sahih Bukhari and Sahih Muslim that Aisyah, the wife of the Prophet, often discussed with Jewish women in the Prophet's house, sometimes the Prophet Muhammad ﷺ was involved in the discussion. Of course, it is very clear from these stories how the Prophet Muhammad ﷺ showed his tolerance towards the Jews.

In general, the components of the nation seem to be considered as having the potential to trigger conflict and disintegration. Therefore, the Prophet Muhammad ﷺ took approaches to unite the nation. He took the *Mu'akhah* (brotherhood) approach between the *Muhajir* and the *Anshar*, this approach was very effective until Sa'ad bin al-Rabi' (*Anshar*) was willing to share his property and wife with Abd al-Rahman bin A'uf *(Muhajir)*. There was another approach taken by the Prophet Muhammad ﷺ, namely *Munakahah* (marriage) between tribes.

Although the Prophet Muhammad ﷺ had close relationships with many parties, there must be a dividing line (limit) in tolerance, according to QS. al-Kafirun verse 6, namely, "For you your religion, and me my religion." According to KH. Ali Mustafa Yaqub, according to the background of the revelation of the verse, the separation is only in matters of faith and worship. Therefore, Surah al-Kafirun is a clear separator (limit) between religious communities in tolerance in aspects of faith and worship. Muslims are not allowed to compromise religion or religious tolerance with non-Muslims. As for tolerance outside of religious matters, specifically outside of matters of faith and worship, then that is permissible as long as non-Muslims are not hostile to Muslims. So cooperation between Muslims and non-Muslims in worldly matters is still permitted.

CONCLUSION

Mutual respect in faith and belief is a very comprehensive Islamic concept. We should act to protect and help each other without questioning differences in belief. The most deeply rooted principle in Islamic thought that supports a theology of tolerance is the belief in a natural religion, which is embedded in all human beings, and human goodness is a natural consequence of this principle.

In relation to people of different religions, Islam teaches Muslims to do good and act fairly. As long as they do not persecute Muslims. Interfaith harmony is a form of peaceful socialization and is created thanks to religious tolerance. Interfaith harmony aims to motivate and dynamize all religious communities so that they can participate in national development and become a very important thing to achieve the welfare of life in this country.

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