

The Value of Religious Tolerance in the Interpretation of the Qur'an and its Relevance in Learning in Higher Education

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ABSTRACT

This paper tries to reveal the values of tolerance in the Qur'an through the interpretation of The Glorious Qur'an by Yousuf Ali and The Message of Qur'an by M. Asad. After an in-depth study of the verses that are the focus of study in the two works of interpretation, the author finds values of tolerance such as, prohibition against denouncing the deities of other religions, prohibition of degrading people of other religions, may dialogue/debate with followers of other religions, freedom of religion, prohibition of forcing others to follow religion, belief, religious law, or moral law that we believe, do not hate followers of other religions, and always huznudzan against them, as well as acknowledging the existence of other religions. After finding the values of tolerance above, the author tries to reveal the relevance of these values to the learning of Al-Islam and Kemuhammadiyah (AIK) at the University of Muhammadiyah Surakarta (UMS) through field research. Field data were obtained through observation and interviews. Broadly speaking, AIK learning at UMS can be categorized into three learning models: 1. Baitul Arqam: semesters 1-2 (for Muslim students), 2. Classical Learning: semesters 1-2 (specifically for non-Muslim students), 3. Classical Learning: semesters 3-4 (for Muslim and non-Muslim students). After in-depth research, it was found that the various tolerance values mentioned above are in accordance with AIK learning at UMS.

INTRODUCTION

In Indonesia, cases of intolerance in education are still rife. For example, some time ago there was a case where teachers forbade students to elect non-Muslim student council presidents, and there were other cases (Harff, 2018). There are several factors causing cases of intolerance in the world of education in Indonesia, including extreme religious understanding (Tambak, 2021). The spread of cases of intolerance in the world of education in Indonesia requires religious people to explore the values of tolerance in the teachings of their respective religions (Utomo & Wasino, 2020). This demand also applies to Muslims as the majority in the country (Van Es, 2019).

Basically, cases of intolerance occur because there are parties who cannot accept the reality of diversity and want to homogenize humanity (Folke et al., 2021). This kind of exclusivism can lead to religious fanaticism and can lead to religion-based extremism (Jaafar & Akhmetova, 2020). Whereas in its verses, the Qur'an implicitly explains that the reality of diversity becomes the main instrument that God has established in order to create harmony in the cosmos system (Khadmi, 2021). Therefore, differences are not a disaster,

but must be viewed as God's grace and favor that must be nurtured in order to be the energy of healthy competition.

Although in the Qur'an there are many verses that speak of diversity and tolerance, it still needs deeper articulation through authoritative works of exegesis from scholars directly related to the explanation of the Qur'an (Pregill, 2020). The importance of tafsir is because the Qur'an is a very complex holy book, and therefore it needs to be elaborated through interpretation (Guntur, 2021). In this case what will be traced are the views of two works of Qur'anic exegesis written by the two modern mufasirs, respectively Abdallah Yoesuf Ali, *The Glorious Qur'an*, and Muhammad Asad, *The Message of the Qur'an*.

The reasons behind the selection of the two mufasir are as follows. First, both interpreters lived in the Modern Era with various modern dynamics (Wijaya & Muzammil, 2021). Second, they live in the midst of scientific and technological advances, and the excesses they cause in the form of increasingly close and intensive social interaction between human children around the world (Greenfield, 2015). Third, the form of interpretation is not comprehensive (tahlili), but rather looks at certain aspects of the verses that are considered important and do need to be explained proportionally. Fourth, the work of interpretation written in English has a critical attitude and objectivity that is very powerful (Canagarajah, 2011). Fifth, not many cite from these two works of exegesis, except those who have a critical capacity in looking at humanitarian, religious, and cultural problems (Earnest, Mansi, Bayati, Earnest, & Thompson, 2015).

The reason UMS was chosen as the object of study is because it is an Islamic University that accommodates students from various tribes, nations, ethnicities, cultures, races, and even religions. A few years ago, UMS was recorded to have had a total of 200 foreign students although most of them still came from countries with a majority Muslim population, such as Jordan and Yemen. In addition to the two countries, there are also UMS foreign students from Egypt, Palestine, Madagascar, Sudan, Uganda, Thailand, South Korea and so on. This year's latest data recorded 111 foreign/international students from 16 countries. If coupled with data on the diversity of domestic students from all corners of Indonesia who are diverse, both racial, ethnic, religious, cultural, and others, of course you can imagine how the University of Muhammadiyah Surakarta has become a forum for extraordinary diversity.

Strictly speaking, this study implicates two important things: first, it wants to explore the views of the two mufasir regarding the values of tolerance from the related verses. Second, after finding the values of tolerance in the exegetical works of the two figures, then a field research was carried out on the relevance of these values in learning al-Islam and Kemuhammadiyah on the campus of the University of Muhammadiyah Surakarta (UMS).

Previous studies on this topic have been widely conducted. For example, Abu Bakr conducted research related to "The Concept of Tolerance and Religious Freedom in Islam". In his research, Abu Bakr tried to explore the values of tolerance in Islam. The sources used by Abu Bakr in his search were historical data, verses of the Qur'an and hadiths of the Holy Prophet (peace be upon him). He concluded that Islamic teachings contained the values of tolerance. Islam itself commands its followers to be tolerant of other faiths. In addition, there is also research that focuses on finding the meaning of tolerance in the Qur'an conducted by Muhammad Yasir. His research focuses on exploring the meaning of tolerance from various Qur'anic verses related to tolerance. From his search he concluded that tolerance in the Qur'an is only limited to respecting and respecting the beliefs of others, but not to the point of drifting into syncretism. In addition to the above studies, there is also research that focuses on analyzing Yusuf Qaradawi's thoughts regarding religious tolerance and pluralism conducted by Sukron Ma'mun. The results of his research concluded that diversity and plurality are sunnatullah. The attitude we must take in dealing with diversity is to accept it with grace and tolerance. Another study related to tolerance was conducted by Puspo Nugroho. The research was conducted to determine the process of internalizing tolerance values (tawhid, rahmah, and musawah) in SMP Muhammadiyah Salatiga.

In addition to the above studies there are still other studies related to tolerance, but so far there have been no researchers who have tried to explore the values of tolerance according to mufasir and then look for their relevance to learning in higher education institutions. Therein lies the novelty of this article. We hope that the results of this research can contribute to the wealth of science and as a basis for conducting further research related to the same topic.

This research is literary research on the one hand and field research on the other (mixed research). On the one hand, this study tries to explore the values of tolerance in the interpretation of *The Glorious Qur'an*, and *The Message of the Qur'an*. In the field context, this study tries to reveal the relevance of tolerance values in the work of the two interpretations of the Qur'an in the learning practices of lecturers and facilitators of Al-Islam and Kemuhammadiyah on the campus of the University of Muhammadiyah Surakarta.

METHODS

The research method used is qualitative method, this study is descriptive analytic, this is to describe and analyze the system of Islamic financial institutions with the system of conventional financial institutions. This paper will offer about the differences between Islamic financial institutions and conventional financial institutions (Creswell, 2015).

RESULTS

The Values of Tolerance in Tafsir the Glorious Kur'an and The Message of the Qur'an

Diversity in life is a sunnatullah (decree of Allah) that cannot be denied. In living life we cannot avoid diversity. What we can do is respond to this diversity as best we can. Among the positive responses to diversity is tolerance. Linguistically, tolerance can be interpreted as restraint, being patient, allowing others to think differently, broad-minded, and tolerant of views, beliefs, and religions that are different from themselves. Tolerance can also be interpreted as the ability and inner readiness to feel at home living with others even though there are differences in perception regarding what is good and how to live a decent life.

The Qur'an was revealed to humans and serves as a guide for them. Therefore, the topic of human beings is one of the main themes in the Qur'an. In the Qur'an it is said that humans are created differently and will continue to be so. And often those differences give rise to disputes. Therefore, to avoid disputes between people requires an attitude of tolerance. There are many values of tolerance that the Qur'an teaches to man. In human life worship is the most vital issue, because it becomes the foundation for the building of one's religion. The following is a discussion of the value of tolerance in the Qur'an from the perspective of Yousuf Ali and Muhammad Asad.

Prohibition of Denouncing Other Offerings

In relation to the prohibition against denouncing deity, one verse that is considered central in this regard is Q.S. Al-An'am/6:108.

"And do not curse the gods they worship except Allah, for they will later curse God beyond the limits without knowledge. Thus, We make every people think well of their work. Then to the Lord they returned to them, and He told them what they had done."

To this verse, Muhammad Asad comments that berating others who they truly believe to be the Sacred is a prohibition, even though it is clearly contrary to the concept of tawhid (Oneness and worship only to Allah) that we have. In line with Muhammad Asad, Yusuf Ali affirmed that in interactive life, a person or group of people who feel they have purer (true) beliefs should not demean other people or groups who have lower beliefs. From the above statement obtained an important point in the issue of "truth/belief" in religion. Not underestimating the beliefs of others of us who may be considered not or less original and authentic is to show tolerance in religion. However, according to Muhammad Asad, Muslims are allowed to argue or dialogue with people who have beliefs that are considered heretical or wrong, as long as they do not berate their objects of worship that are different from ours, and are not allowed to hate their mistakes. However, Muslims still have an obligation to convey the truth of their religious teachings to others, and in this case it can be done through debate or dialogue. Dialogue is not primarily intended to foster syncretism nor to polemic without compromise, but dialogue is conducted to seek a better understanding of others. In addition, dialogue is also intended to find common ground between religions (kalimah sawa). This can be seen from the facts related to the Prophet Muhammad who defined the basics of co-existence and determined which submission is right for the community.

As stated earlier that every Muslim is required to convey the truth of Islamic teachings (da'wah), and this da'wah is professionally represented by spiritual teachers (preachers) who have insight and depth of religious knowledge. However, a spiritual teacher must have the qualifications of warmth, gentleness, wisdom, wisdom, tolerance, empathy, love and compassion, and not promote selfishness and other bad attitudes, which may cause them (the target of da'wah) antipathy and run away. Therefore, as far as possible a spiritual teacher understands the doctrine of his religion and should not get caught up in narrow-mindedness and condescension of those who are very likely to end up being counter-productive.

It is still in the context above, that those who are targeted by invitations, said Yusuf Ali, believe that the beliefs and religions they profess are true. Therefore, in this case a spiritual teacher should be able to show the truth of the teachings of his religion, without having to get caught up in revealing the "fallacy" of their religious teachings. Such a wise attitude and complemented by a good and sincere personal attitude, as described above will be a beautiful combination and at the same time become strength and vitality and the key to success in conveying the teachings of Islam.

The next verse "kadzalika zayyanna..." It implies that a person recognizes his beliefs that have been ingrained since childhood. Furthermore, as the person develops, the person interacts with his social environment and leads him to the end of recognizing that his beliefs are seen as the only true ones. Meanwhile, Abdullah Yusuf Ali on the passage "wa kadzalika zayyanna li kulli ummatin 'amalahum", argues that actually- implementatively a person's religion depends on many factors--psychological conditions, life setting, hidden or depressed feelings, tendencies, history, disposition of heredity, and various influences from education and environment. Man's duties towards God are:

1. Using one of those factors to achieve a higher or noble goal.
2. Purify something that is abused.
3. Introduce ideas (ideas) or ways of looking at something.
4. Combat/fight the wrong and non-renewable/repair.

All those factors aim to bring to the truth and gradually leave them in the spiritual light that was previously dark. Yusuf Ali added that if it is not guided by a spiritual teacher wisely, it is an act of disrespect and unworthiness towards God and His righteousness. Doubts spread among weak brothers who had superficial and unwavering beliefs. What happens to individuals also happens to a group of people collectively. They think in their perspective that their beliefs are true. God in His infinite compassion was with them, and asked those with purer convictions not to demean the weaknesses of others, so that others would attack the real truth even worse than before. Despite the many wrongs, God forgives and sends His mercy to help foolishness and ignorance. Despite their deviations, He showed them in His own way. Of course the righteous are not worthy to hide their light or compromise with evil, or refuse to establish the "living truth" with force.

Freedom of Religion

One important discussion related to tolerance is the recognition of human freedom in professing religion. Regarding the issue of religious freedom, it is necessary to mention one verse that talks about tolerance, namely QS. Jonah: 10:

"And if your Lord wills, surely have the faith of all men on the face of the earth. Then do you (should) force people to become believers of all?"

Yusuf Ali commented that if it was God's design and will not to bestow His limited free will on man, His power would have made all men equal (Ali, 2006). Then all men have faith, but that faith is reflected without meaning. In reality, man is endowed with various faculties and capacities, therefore he must strive and explore, as well as bring himself in harmony with the Will of God. Therefore, faith is a matter of moral achievement, and rejecting faith is a sin. Like a complementary thing, believers must be patient or angry if they have to fight against non-believers. Most important of all, they must prevent the temptation to force the beliefs of others

For example, physically coercing others, or various other forms of coercion such as social pressure, impulses of wealth and position, or other beneficial things. Forced faith or belief is not faith. Man must strive spiritually and let God's Plan work as desired.

While Asad commented on the above verse more briefly. The Qur'an stresses the fact repeatedly that "... falaw sya'a lahadakum ajma'in" (if He wills, He will lead you all to the straight path) (Qs. Al-An'am/6:149). The unequivocal implication is that He wants another way, which is that He has given man "freedom" to choose between right and wrong. That is what elevates people to the level of moral beings (in contrast to other creatures (animals), who only follow their instincts).

In the main issue, Yusuf Ali and Asad's interpretation of QS. Jonah: The above 10 can be said to be the same and the same (Rasekh, Dastjerdi, & Bassir, 2012). They both maintained the consistency of his thinking. Both depart from the argument of man's "freedom of will" entrusted to him by God. Free will became characteristic of man and marked his existence. Without free will, man is not a man whom God has designed to be different from all His other creations. In the perspective of creation and the arduous task placed on man, namely the "trust" coupled with the "caliph" on earth, man is endowed by God with that freedom of will. With that free will man is given the freedom to accept or reject the "ways" that have been provided for him. Among the purposes of bestowing free will was to complete the duties of the Caliphate on earth as His representative. God's grace to man is not free will in toto, but is perfected by faculty and capacity. Both of these can be elaborated as intellectual capacities and abilities derived from human reason. The intellect is also a characteristic of man that distinguishes him from other creatures. With the capacity of reason man must explore his potential vis a vis the universe in order to adapt himself in accordance with God's will. God becomes the ultimate destination of man's life journey, and for this reason man should adapt himself according to His will.

God as the ultimate goal of man's life journey must be achieved through efforts to harmonize with His will. To achieve harmonization, faith becomes a non-negotiable condition. Faith itself is a belief that lies in the depths of the heart in something that is believed to be the Creator of the universe. There is something more interesting than Yusuf Ali's interpretation in this regard is the issue of faith. The problem of faith is a matter

of moral achievement, and therefore faith cannot be bought or replaced with any kind of worldly lure. If the problem of faith is a matter of moral attainment, then it is further understandable that faith should be properly pursued and introspected and improved. Faith must not be dictated by various terrestrial things. With true faith will lead man to harmony with God's will.

On that basis, forcing one's faith to convert to another faith or religion with various worldly lure is futile, because faith lies in the depths of the heart. Just as an ideal or thought cannot be imprisoned, although physical psychic can occur. Since faith is a matter of moral achievement, man must seek with a sincere heart and fight for it with body and soul. The faith that exists in every human being will raise his moral status, and the higher the level of faith a person will be, the higher his moral degree. Therefore, in Yusuf Ali's view, rejecting faith (in God) is sinful. From the above statement, it can be underlined that the true issue of faith is dynamic which needs to be improved continuously.

With such illustrations of the nature of faith raises other problems that are no less serious in the context of religious life. In religious life as a continuation of the consequence of (true) faith is that there can be no compulsion to embrace a faith or religion. Because faith is in the heart, forcing others to follow their faith in addition to not being justified is also a futile act. Thus, faith must not be forced or forced, and forced faith is no longer true faith. On that basis, faith becomes the basis of human rejection in religion.

Still in the context of coercion efforts in religion more clearly and firmly can be stated one verse in QS. Al-Baqarah/2: 256.

"There is no compulsion in (adhering) to the religion (of Islam), in fact it is clear (the difference) between the right way and the false way. Whoever disobeys Taghut and has faith in Allah, then indeed he has clung (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing".

Related to the above verse, it is necessary to consider the following specific interpretation of Yusuf Ali. Starting his comments, he said that coercive acts in religious belief are in principle not in accordance with religious teachings. Because religion is in contact with the inner (esoteric) aspects related to belief and divinity. There are several reasons put forward by Yusuf Ali in his English text:

"Compulsion is incompatible with religion: because (1) religion depends upon faith and will, and these would be meaningless if induced by force; (2) truth and error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any persons of good-will as to the fundamentals of faith; (3) God's protection is continuous, and His Plan is always to lead us from the depth of darkness into the clearest light".

From the above thoughts, it can be further underlined the following: First, religion depends on belief (faith) and desire, and therefore it will be meaningless if religion is done by persuasion and coercion. Second, the truth (rushd) and error (ghayy) has been clearly demonstrated by God's unquestionable grace by anyone with good wishes related to fundamental beliefs. Third, God's protection continues, and His Will always guides us from darkness to bright light.

While Asad expanded his interpretation and began with the term "din". For him, the word "din" refers to both content (content, content) and willingness to be with laws and rules that are morally binding. Then the word "din" can mean "religion" in its broadest sense, transcending everything related to doctrinal content and its practical implications. Moreover, "din" also means a person's attitude towards the object he worships, because it also includes the concept of "belief". In short, the term "din" could be "religion," "belief," "religious law," or "moral law," Asad said.

In relation to the interpretation of the main content of the verse referred to above, namely the prohibition of categorical coercion (ikrah) related to belief or religion, jurists without exception argues that any form of religious conversion is caused by

Coercion is null and void. That these forms of attempts and actions force others to convert to Islam or accept the Islamic faith is a grave sin. In this case, it is tantamount to legitimizing and disposing that the religion of Islam was (it can also be now) spread through warfare and the sword.

In line with Yusuf Ali, Asad asserted repeatedly based on the instructions of the Qur'anic verses that God does not seem to want man in the oneness of nature and faith. Freedom of choice in humans includes many things, including freedom in choosing beliefs (religion). Basically, right and wrong in the perspective of the Qur'an is real. Based on the freedom of will that exists in man, he is welcome to choose between the two according to his own conscience. It is precisely with the freedom of choice that humans are elevated to the rank of moral beings. From the interpretation of both it can be seen that the problem of plurality of beliefs becomes the Will of God, and therefore becomes sunnatullah. It is more important in the context of multiculturalism that man's free will to choose whatever his choice is entirely his right and gain his recognition in the perspective of the Qur'an. Therefore, coercion in matters of belief and religion is completely rejected.

Still related to the issue of worship and worship, it is necessary to listen to the story of the prophet Abraham when dealing with his people who had different beliefs, including his father. Ibrahim's story is recorded clearly in QS. Mumtahanah/60:4

"... When they said to their people, "Behold, we have detached ourselves from you and from what you worship but Allah..."

Ibrahim was a kind and soft-hearted man and very loyal and respectful to his father and his community, despite his different beliefs. He actively warned them not to worship idolatry that smelled of sin. As a good boy, Ibrahim was always positive thinking (husnu zhon, kind) towards his father and always asked Allah for forgiveness sincerely for him. But when he knew and realized that his father and his people were enemies of Allah, Ibrahim completely detached himself from them all. In fact, he was willing to leave his father, society, and hometown and country that he loved for the sake of his true beliefs. He had to leave them and his hometown with his wife, nephew (Luth), and those who were faithful to his followers in not too many numbers. They live a life in exile.

In essence, God's enemies are enemies of the truth, and they hate the truth. From a humanitarian point of view Ibrahim really loved his father and his people, and therefore there was no reason to hate them. What Abraham hated was not the people factor, that is, those who became idolaters, but the crimes they committed in the form of idol worship. However, as can be seen in this passage, there is still a clear element of love and affection in Ibrahim towards his father and community despite different beliefs. Different beliefs do not have to give birth to hatred, but they can also cause love for God's grace and humanity.

From the story of the prophet Abraham recorded in the verse above, there is an important nuktah in the context of tolerance, namely positive thinking. Positive thinking and not easily prejudiced against others is one of Ibrahim's important characteristics. Meanwhile, the humanity of Prophet Ibrahim was so prominent that he showed with a deep sense of love and affection for his forefather and his people. The side of human unity must indeed be upheld and respected. Different beliefs are natural and have become human habits (order of nature, sunnatullah), and therefore need not cause hatred. If possible, how different those beliefs are transformed into a great force in the form of love and compassion in the name of the Oneness of God and the unity of humanity.

Ending the study of the subject of worship as found in the verse at the beginning of the discussion, a verse is presented that is seen as containing very valuable values of tolerance, namely Surat al-Kafirun. In this chapter will be presented Yusuf Ali's interpretation which seems quite proportional. True belief is one that is deeply personal and completely independent of worldly motives and rewards, and therefore all forms of worship depend on sincere and pure belief. Surah al-Kafirun implies two diametrically opposite things, namely truth and falsehood, the One God (tawhid) and idols (thaghut), the true way and the false way. The true path of "din", religion, belief, religious law, moral law has been shown to them (idolaters and others), and then depends heavily on their attitude towards that truth. Finally, for the pathfinder of truth and the pathfinder of heresy, each will be responsible for his choice. This is in line with the concept of freedom that God has bestowed upon all people, as described above.

From the explanation of Yusuf Ali and Muhammad Asad's interpretation of the problem of human worship above, there are very valuable values of tolerance, namely recognition of other religions. Recognition of other religions cannot be interpreted as unprincipled. From the perspective of Islam there is a passage that recognizes the truth (religion) of Islam and its acceptance before God and rejection other than Islam. Although the term "Islam" still needs to get articulated more proportionally. However, it should not be interpreted that in Islam there is no tolerance. Tolerance, recognition and respect for followers of other religions remain. In the context of Indonesia, Muslims must also believe that other religions must also be recognized and respected as mandated by the constitution (1945 Constitution). They see that freedom of religion is a human right that must be protected. Furthermore, inter-religious harmony can be established if each religious believer considers all religions to be true according to their respective adherents.

Contrary to this concept, the values that need to be observed and held from the point of view of Islam are that a Muslim should not insult and demean, hate and curse those who worship other than Allah. On the contrary, the values of tolerance in the form of mutual respect and respect must always be fostered so that there is harmony in common life in order to uphold the values of human unity. Another thing to note is the values of love, compassion and affection for the "other" who differ in faith and religion from us, as shown in the example of the attitude of the prophet Abraham. When he had preached the messages of divine truth to the Father and his people and despite their rejection, Abraham was freed from the burden of prophetic-religious responsibility. From here apply laws and rules that there must be no coercion in religious belief.

1.Data and Analysis

University of Muhammadiyah Surakarta (UMS) is one of the Islamic Universities under the auspices of the Muhammadiyah organization. Therefore, in the curriculum there is learning Al-Islam and Kemuhammadiyah (AIK) which is its characteristic. There is Al-Islam learning because UMS is an Islamic

University, and there is Kemuhmadiyah learning because UMS is under the auspices of the Muhammadiyah organization. This is intended as an effort to introduce the organization.

AIK learning at UMS is carried out under the auspices of the Institute for the Development of Cottages, Al-Islam and Kemuhmadiyah (LPPIK). Institutionally, LPPIK oversees the construction of several campus boarding schools/boarding schools which include PESMA K.H. Mas Mansur, Pondok Hajjah Nuriyah Shabran, and Ma'had Abu Bakar Ash-Shiddiq. In addition, this institution is also responsible for the implementation of AIK learning. The vision of LPPIK is "In 2029 it will become a center for the development of al-islam, Kemuhmadiyah, cottage education, and regeneration". While the mission of LPPIK is as follows:

1. Organizing Islamic education from a Muhammadiyah perspective, integration of science, charity, and da'wah.
2. Developing huts as centers for developing cadres with an Islamic spirit, progress and global insight.
3. Conducting research and community service on Islam and Muhammadiyah. As a manifestation of the vision of the LPPIK institution, the goal is in the framework of "Creating an academic community that is able to practice Islamic values, Muhammadiyah based on the Qur'an and as-Sunnah".

AIK learning organized by LPPIK can be broadly categorized into three learning models:

1. Baitul Arqam: semester 1-2 (for Muslim students),
2. Islamic Learning: semester 1-2 (for non-Muslim students),
3. Classical Learning: semester 3-4.

2. Baitul Arqam

The cottage model education process named "Baitul Arqam" organized by the University of Muhammadiyah Surakarta will manage social input from new students, therefore the parenting system (family experiences) is the key to success which is expected to bring more significant changes. The desired change in the Baitul Arqam model is a change in aspects of religious knowledge, attitudes, and behavior or morals at once.

In more detail, the change in religious (cognitive) knowledge is in the form of: (1) integrative and totality insights about Islamic teachings derived from the Qur'an and al-Hadith; and (2) the disappearance of the dichotomy of science. There are changes in attitude (affective) in the form of: (1) tawadhu'; (2) ta'dzim to the teacher; (3) Birrul Walidain; and (4) respect for the more senior. While behavioral changes (psychomotor) in the form of; (1) the establishment of aqidah Islamiyah; (2) discipline in special and general worship; (3) respect and respect for others; (4) social sensitivity and concern; (5) comply and comply with Islamic shari'a and applicable laws in Indonesia; and (6) have the personality of the nation.

Starting from the academic year 2005/2006 until now LPPIK-UMS began the implementation of Baitul Arqam in 2 (two) semesters which includes the implementation of al-Islam (one) in the first semester, and al-Islam (two) in the second semester. The material presented in Baitul Arqam students include:

- a. Semester 1 (Religion): Aqidah, Tawhid, Pillars of Faith as Realization of Shahada, Morals, Ethics and Mode of Dress according to Islamic Shari'a, Qur'an (Tadarus/Tafsir), Tadabbur Alam/Sports, Practice of Worship (Thaharah, Compulsory Prayer, Sunnah Prayer, Congregational Prayer)
- b. Semester 2 (Worship-Muamalah): Worship, Prayer, Fasting, Zakat, Hajj and Umrah, Sacrifice, Marriage in Islam, Distribution of Inheritance, Business in Islam, Financial Institutions in Islam, Muhammadiyah Islamic Living Guidelines (PHIM), Al-Qur'an (Tadarus/Tafsir), Tadabbur Alam/Sports, Worship Practices (jama' qashar prayer, eclipse prayer, various prostrations, care for the corpse).

Baitul Arqam is a learning model that requires participants to stay (in the hut) for four days and three nights. During the learning process, BA participants will be given Islamic material, as well as guided to carry out worship practices in Islam, such as congregational prayers, night prayers, Hajj manasik and others. Because in the learning process there is a practice of Muslim worship, BA is only devoted to Muslim students. However, they are also taught how to be tolerant of others. For example, in the material of inheritance distribution, when in a family not all of them are Muslim, the division of property by inheritance can be replaced with grants, because it is more flexible and flexible. Regarding the qurban material, participants were also taught how to tolerate other religious communities, namely by distributing sacrificial meat to non-Muslims.

When asked by respondents (facilitators) about the meaning of tolerance according to them, DA (initials), one of the Facilitators in Baitul Arqam lectures gave an understanding that tolerance is respecting each other and also respecting each other, especially in terms of mu'amalah and not within the scope of creed. In the matter of dress for example, Muslims and especially women (Muslimah) should dress in accordance with the provisions of Islamic shari'a in the sense of veiling (Muslim dress). While for non-Muslims need Basic customs and courtesy. Another facilitator with initial (SZ) argues that in social life tolerance is a necessity as long as it is not related to creed or belief. When it comes to creed and practice of worship according to the instructions of the Qur'an and Sunnah, then such tolerance should be avoided. There is no tolerance in

fundamental matters in religion. We do not need to follow the creed or beliefs and practices of non-Muslims and vice versa they (non-Muslims) do not have to follow the creed and religious rituals of Muslims. The rest, in the case of worldly mu'amalah on a wide scale the interaction can be carried out. That is the limit of tolerance. The opinions of the two facilitators are in line with M. Asad and Yousuf Ali's interpretation regarding recognition of other religions by not abandoning the fundamental principles of Islam.

From the description above, it can be seen that starting in terms of material, learning process, to BA facilitators highly uphold the values of tolerance, and are relevant to Yousuf Ali and M. Asad's interpretation of tolerance.

Non-Muslim Student Learning

For non-Muslim students, UMS facilitates them to study Islam, as a substitute for BA. This learning is conducted once a week on Saturday mornings for the first two semesters. From this policy, it can be seen that UMS is a university that upholds the spirit of tolerance between religious communities. UMS does not force non-Muslim students to take BA, because in the BA learning process there are worship practices that are only carried out by Muslim students.

However, UMS also does not let go of non-Muslim students. UMS assigns a "spiritual teacher" to teach Islamic knowledge to non-Muslim students. In this regard, the policy carried out by UMS is in line with Yousuf Ali's interpretation of Q.S. al-An'am: 106. According to Yousuf Ali, spiritual teachers assigned to deliver God's message must have certain qualifications. Namely warmth, gentleness, wisdom, tolerance, empathy, love and love, do not prioritize egoism, and do not undermine the beliefs of other people. In this case, LPPIK assigns as a spiritual teacher for non-Muslim students with an initial (DA).

Interviews with spiritual teachers (mentors) of non-Muslim students with different religious backgrounds are presented below. Before teaching them, I first studied psychology, sociology and anthropology. I do this as a provision to understand their behavior and character. In addition, learning the sciences mentioned above is intended to minimize prejudice and exclude their beliefs and feelings. Therefore, at the beginning of the lecture which contains a "personal introduction" I really use it to find out more about their background with all their character, culture, and beliefs. From the interview excerpt above, it can be seen that DA can be categorized as a spiritual teacher who has met the qualifications required by Yousuf Ali.

When asked about how to teach tawhid material to non-Muslims, the DA replied, in teaching material around the issue of "tawhid" as it does not have to explain the concept of divinity of their religion, Christian or Hindu, so that they do not feel offended and misunderstood, and let alone demonize the beliefs of others. Although to a certain extent, divinity in Christianity in particular is mentioned sharply in the Qur'an. Each religion has different basic dogmas and doctrines. Hinduism, for example, has the goal of eliminating "samsara" in the world. Christianity emphasizes the crucifixion of Jesus Christ as the atonement for the sins of mankind. Nevertheless, in teaching Al-Islam I never mentioned the important teachings of their religion. Moreover, misleading and takfir claims should be avoided as far as possible.

The DA's comments are in line with M. Asad's interpretation of Q.S. Al-An'am:108. Asad explained that Muslims are forbidden to look down on and demonize other people's deities even though this is contrary to the concept of tawhid.

When asked about the urgency of tolerance in his learning, the DA replied, "In teaching I respect them even though they are of different religions, after all the students are human beings. Therefore, tolerance in matters of belief becomes important. Moreover, tolerance is an important part of Shari'ah that is taught. In teaching, I avoid terms of disbelief, misleading, discriminating, and the like against their religious attitudes and beliefs. The DA's answer is relevant to Yousuf Ali's interpretation of Q.S. Al-An'am:108, regarding the prohibition against denigrating people of other religions.

Overall, the learning process of Al-Islam that is practiced by the DA is relevant to the values of tolerance explained by the two mufassir.

Classical Learning

Al-Islam and Kemuhammadiyah learning at UMS continues in semesters 3 and 4. The learning model used is a classical model as well as learning in general. The material presented was related to Islam and Science and Technology and Kemuhammadiyah. The Islamic and Science and Technology material taught consists of 2 different discussions with details, the first 7 meetings (up to mid-semester) contain insights containing general basics of science and technology in an Islamic perspective (Qur'an and as-Sunnah). The second seven meetings (up to UAS) contain materials related to the scientific disciplines of each faculty and cognates. When asked whether Islamic and science and technology materials are in harmony with the Islamic concept of rahmatan lil 'alamin? One of the respondents answered already, while the other answered not completely. Those who answer no, argue that Islam can be called rahmatan lil'alamin if Islamic values can be applied in everyday life and can be a solution to the problems of social life, such as ignorance, poverty,

inequality and so on. From this it can be seen the need for the implementation of Islamic and science and technology materials in real life.

When asked about the purpose of teaching Kemuhammadiyah to students, respondents (MJ) answered with illustrative experience. In one lecture there was a student with a non-Muhammadiyah background (Nahdhatul Ulama) asking "Why are we taught about Kemuhammadiyah?" MJ. replied that this course is taught in order to introduce Muhammadiyah to all students, so that they get to know Muhammadiyah more closely, without exception including non-Muslims. It seems to have become a tradition of Muhammadiyah College to teach Kemuhammadiyah to its students on campus. Furthermore, even if there are those who are interested voluntarily and happily in Muhammadiyah, they may become citizens or even cadres. That is the purpose of Kemuhammadiyah lectures.

But in the end, Kemuhammadiyah is taught to students regardless of background, in addition to knowing them and so that there is no prejudice towards Muhammadiyah. By studying Kemuhammadiyah students do not have to become Muhammadiyah (citizens), but once again it is up to them, even though ideally expected to become Muhammadiyah cadres.

Other respondents interviewed in Islamic studies and Science and Technology and Kemuhammadiyah were (C.S.). When asked about the purpose of teaching Al-Islam and Kemuhammadiyah, respondents answered that it could be returned to the vision and mission of the University of Muhammadiyah Surakarta (UMS) and the vision and mission of LPPIK, as an elaboration of the vision and mission of UMS, which is to become the center of Al-Islam development, Kemuhammadiyah, Cottage, and Caderisasi. The mission can be seen again in the "profile and brief history of LPPIK. From the excerpt of the interview above, it can be underlined that according to some respondents the purpose of learning Kemuhammadiyah is to introduce Muhammadiyah to all students without exception. Students are given the freedom to judge and criticize. Even if there are students based on their consideration and freedom, sympathizing with Muhammadiyah and then wanting to become Muhammadiyah citizens is entirely their right. Or even being a cadre is up to them. While other respondents stated that the learning objectives of Muhammadiyah were as mandated by LPPIK. From the description above, it can be seen that lecturers who teach Islam and Science and Technology and Kemuhammadiyah highly uphold the value of tolerance, in this case freedom of choice.

When asked about Kemuhammadiyah learning with a multicultural student background, respondents explained that learning in the classroom where students have various regional, ethnic, religious, organizational, national, and even religious backgrounds, what needs to be developed is an attitude of tolerance. Tolerance and openness are important to build togetherness and efforts to get closer to each other. Other than that, tolerance can also minimize suspicious attitudes that are not in place. On the other hand, what needs to be developed in learning is to create a dialogical atmosphere as a medium of communication to find solutions and anticipate the emergence of unwanted things. There is no need for discriminatory treatment of certain students, male or female, from within and outside the region/country. In terms of evaluation must uphold objectivity. Evaluation must be based on performance in class, be it exams (mid and end), independence in making assignments (papers) individually and in groups, activeness in asking and discussing, activeness in attending lectures, and so on. With such criteria in itself is born an objective attitude in evaluation, not distinguishing one student from another. Although there may be students with Muhammadiyah backgrounds and even activists on Ortom campus, if they do not meet the above qualifications they will be treated equally, in the sense that they are in accordance with their capacity / ability, without the need to be treated preferentially.

When asked by respondents about the diversity of cultural backgrounds, ethnicities, and the presence of students studying in lecture halls, respondents illustrated their experiences teaching in international classes with Al-Islam and Kemuhammadiyah material whose students came from various countries and nations, such as Italy, Palestine, Madagascar, Thailand, and so on--Muslims and non-Muslims. Although I know that there are some non-Muslim students, when there is a session to read the holy book of the Qur'an I recommend reading it because the courses are Al-Islam and Kemuhammadiyah. Even if necessary, the non-Muslim students were told to practice reading and writing Arabic texts, although they did not have to convert to Islam. The clothes worn for female students are free according to their dress habits as long as they maintain modesty. In the matter of dress for which my daughter does not insist on Muslim dress. Regarding the final assessment / evaluation problem, I try to be as objective as possible without distinguishing one from the other, and if they are able to do the exam questions and do the tasks well according to the provisions will be assessed satisfactorily according to their abilities.

In the learning process in class, it can be seen that lecturers show tolerance and invite their students to be tolerant as well. As for the attitude of lecturers who require all students (Muslim or non-Muslim) to read the Qur'an and learn to read and write in Arabic, it cannot be said to deviate from the values of tolerance.

Because it is related to learning and has nothing to do with the imposition of belief. In fact, this can benefit non-Muslim students because later they can read or write in Arabic. When it comes to clothing, all respondents said there was no problem for non-Muslim female students who did not wear hijab. They only ask all students to dress according to the etiquette of modesty prevailing in society.

The problem of togetherness in lectures actually automatically occurs togetherness, interaction in learning. Although the students come from various regions with diversity of ethnicities, characters, cultures, religious organizations, and even different religions, this is not an obstacle and a problem. They all converge in the spirit of togetherness. Sit equally low, stand equally high. Students with Muslim and non-Muslim identities have no problem in studying, whether they wear hijab or not is also not a problem. They show enthusiasm in learning, discussing, making papers collectively, spirit in togetherness. Regarding the assessment, all respondents stated that as much as possible they were objective in giving the assessment, they might not look at the social or religious background of the students in conducting the assessment. Overall, the learning process of Islam and science and technology as well as Muhammadiyah at UMS is relevant to the values of tolerance according to the interpretation of M. Asad and Yousuf Ali.

CONCLUSION

After an intensive study of the values of tolerance in two works of tafsir The Glorious Qur'an and The Message of the Qur'an, several values of tolerance were found. After these values were found, then tried to find their relevance to the learning of Al-Islam and Kemuhammadiyah at the University of Muhammadiyah Surakarta. From the study of two works of interpretation related to the verses that became the focus of the study, it was found that the values of tolerance, such as the prohibition of denouncing the deities of other religions, the prohibition of degrading people of other religions, the permissibility of dialogue/debate with adherents of other religions, religious freedom, the prohibition of forcing others to follow religions, beliefs, religious laws, or moral laws that we believe in, do not hate adherents of other religions, and always huznudzan/positive thinking towards adherents of other religions, as well as acknowledging the existence of other religions. The results of field research on the guardians of tolerance values are relevant to the learning process of Al-Islam and Kemuhammadiyah at UMS, both learning in Baitul Arqam for Muslim students, classical learning for non-Muslims, or classical learning for Muslim and non-Muslim students.

University of Muhammadiyah Surakarta can be said to be an inclusive Islamic Higher Education institution. Inclusivity can be seen from the acceptance of new student input to academic services and democratic and tolerant learning practices. Thus, there are no prejudiced, discriminatory, and intolerant learning practices.

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