

## Educational Values of Tolerance in the Quran: A Tarbawy Tafsir Perspective

Firman Mansir<sup>1\*</sup>, Muhammad Ikhlas Rosele<sup>2</sup>, Busahdiar<sup>3</sup>, and Farihen<sup>4</sup>

<sup>1</sup>Universitas Muhammadiyah Yogyakarta, Indonesia

<sup>2</sup>University of Malaya, Malaysia

<sup>3,4</sup> Universitas Muhammadiyah Jakarta, Indonesia

### ABSTRACT

**Article:**

Accepted : March 05, 2024

Revised : January 12, 2024

Issued : June 29, 2024

© Mansir et.al (2024)



This is an open-access article  
under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

DOI: [10.15408/quhas.v13i1.38983](https://doi.org/10.15408/quhas.v13i1.38983)

Correspondence Address:

[firmanmansir@umy.ac.id](mailto:firmanmansir@umy.ac.id)

This study aims to explain the values of tolerance education in the Qur'an using the tarbawy interpretation approach. Discrimination in social life and the world of education must be eroded so that no one feels better and degrades one another. The results showed that the values of tolerance education are repeatedly mentioned in the Qur'an. This verse's affirmation leads to maintaining differences, respect between religions, and brotherhood because humans are created with different forms to realize unity and know each other. This can also be realized in the world of education between students and other students, teachers, and students, and vice versa. The research method used is qualitative in collecting data through a literature analysis process of primary and secondary data. The data collected are the Ministry of Religion's version of the Qur'an, international and national journals, and several books that are the results of research on tolerance education. Thus, the values of democratic education can create a harmonious life in educational institutions, prosperous and prosperous, without discrimination and dichotomization, respecting each other by building strength together so as to achieve mutual prosperity and a harmonious life.

**Keywords:** Al-Qur'an; Tarbawy Tafsir; Tolerance; Education.

## INTRODUCTION

Humans always live side by side with others and need the help of others. This indicates that every human being is a social being who cannot live alone and definitely needs other individuals around him who can interact with each other (Sayel Alzyoud et al., 2016). The number of humans created by God must have many differences in attitudes and thoughts. However, these differences teach humans to respect, accept, and understand that everyone has a different perspective when looking at a problem. Peace, tranquility, serenity, and comfort are the hopes of every human being so that life feels easier and there is no pressure (Nugroho et al., 2024). However, when a person lives a social life interacting with many people, many thoughts certainly result in challenges and twists and turns (Musling et al., 2022). The Indonesian nation is rich in ethnic, cultural, and racial diversity, so as citizens, we must be careful in acting and speaking lest something we do hurt the feelings of certain groups, leading to conflicts that divide Indonesian unity.

A problem that is often present in society related to differences is the issue of religion. In the digital era, the issue of religion is very extreme and dangerous when discussed in Indonesia (Aderibigbe et al., 2023). The slightest wrong word in discussing religion will have a long impact, and the risk is great. At the same time, Indonesia is known as a country with a very high attitude of respect (Alhashmi et al., 2020). However, thoughts such as radicalism have developed in Indonesia, and even suicide bombing cases are always associated with religion. It is none other than because of the wrong religious understanding of a person and religious group that he misinterprets the verses of the Qur'an and al-Hadith. Therefore, tolerance must be fostered and nurtured for all Indonesian people to reduce and even eliminate cases in the name of religion or certain groups (Barid Nizarudin Wajdi, 2020).

The Qur'an is a Muslim guideline that is always a reference when deciding. As devout Muslims, we should learn more about the Qur'an to understand and understand its interpretation. This is so that there is no misinterpretation and misuse of the holy verses of the Qur'an as material for committing violence in the name of religion (Damanik et al., 2022). That way, it is hoped that Muslims will apply the teachings and values contained in the Qur'an and make it a guide to life. Indeed, the Qur'an already covers various branches of science, such as natural science, inheritance science, kalam science, and so on. Muslims are expected to understand the contents of the Qur'an to be realized in everyday life. However, the fact is that many Muslim communities do not know more about the Qur'an,

let alone *mentadabburi*, the contents of the Qur'an. There are even Muslims who are not fluent in reading the Qur'an. This is a big homework for all Muslims, especially Islamic Religious Education (PAI) teachers. Reading the Qur'an is the most basic thing when someone wants to learn the Qur'an. How can a Muslim study, *mentadabburi*, the contents of the Qur'an, if they have not been able to read properly and correctly in accordance with the law of *tajweed*.

Therefore, the issue of tolerance in the Qur'an has often been discussed. Even the verses about tolerance are written in various hadith and textually. Tolerance in the Qur'an is an important part for Muslims to understand because the issue is not something new. That is why tolerance in the Qur'an needs to be seen from an educational perspective (Tafsir Tarbawy) so that it can be understood, especially for Islamic religious teachers (Wekke et al., n.d.). Tolerance must be instilled in students so that there is an attitude of respect and acceptance of differences (Mansir, 2022) . Education is not only in the classroom, but teachers must teach the values that are the main objectives of learning, especially the value of tolerance education. Education is one of the powerful ways for people to leave the attitude of not accepting differences and become a more tolerant society for every difference. So there will be no more racial, ethnic, and even religious conflicts if people already trust each other and are not easily provoked by people who intend to harm the harmony of the Indonesian nation.

## **METHODS**

This research uses a qualitative approach, with data collection methods through library research. This research is closely related to library studies, so all data taken is closely related to the problem topic. The method used is through the literacy step of research results or other people's findings that can be found in various libraries such as international journals, national journals, books that are the result of research, and several interpretations of the Qur'an that are relevant to the research topic, how to read data by tracking several international and national journals as well as books and books that are relevant to the topic so that they can answer research problems. The process goes through reading, tracking, analyzing, coding, sorting, and synchronizing with the topic to produce research results, and in the end, it can be concluded..

## RESULT AND DISCUSSION

Education provides lessons and knowledge from various aspects of knowledge so that people will realize that education is very important for survival (Mansir, 2021). The progress of a nation can be measured by its education, so it is not uncommon for large nations to support and facilitate matters relating to education. In addition, it is necessary to realize that in addition to improving the quality of students in the field of knowledge, we must also instill character values. In fact, it seems that a lot of knowledge will be covered and useless if a learner does not have a good temperament and character (Widodo et al., 2020). According to Omeri, all teachers are responsible for instilling character values in students at school. That way, it is not right if only religion teachers or Pancasila and Citizenship Education teachers teach character values. The cultivation of tolerance values is one of the duties of all teachers. Not only in the classroom but anywhere and anytime, a teacher must be a good example in order to instill character values in students (Anwar, n.d., 2020).

Islam makes the Qur'an a guide to life and is the first reference in deciding a matter (Amir, 2021). The Qur'an does not only discuss how we worship Allah SWT or what is often called *Hablun Min Allah*. The Qur'an also discusses how a Muslim manages and associates with humans in more detail. The Qur'an commands us to always do *muhsin* or goodness, respect each other, regardless of race, ethnicity, or even religion. The Qur'an views from the human side so that compassion arises between humans. Allah SWT says:

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

Translation: Hi people! Indeed, we have created you from a man and a woman, then we made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is all-knowing, all-researching.

Islamic education is entirely about developing self-potential in order to spread the benefits to other humans. As Rasulullah SAW said, the best of you are those who are beneficial to others (Mansir, 2022). In addition, education aims to restore human nature to live on this earth, worship Allah SWT, and become caliphs on this earth. Therefore, to become a caliph or leader requires a lot of knowledge to be able to protect the community he leads not only the leader must be able to foster to his community a high attitude of tolerance in order to create a peaceful social condition (Alan Juhri, n.d. 2021).

A famous scholar in his day, Rasyid Ridho, said that Allah SWT deliberately created differences or *ikhtilaf* among humans. If Allah SWT wants, we are made into one ummat. However, Allah SWT does not want that. It depends on the human being. If he is mature and mature in thinking, then he will understand that every human being has differences from the way of thinking and point of view because humans will never be the same. Some humans find it difficult to accept differences and feel that their opinion or group is the most correct. This depends on knowledge, point of view, and wisdom in addressing differences (Salafiyah Kajen & Tengah, n.d. 2022).

From the Islamic perspective, tolerance is called *tasamuh*. That is the attitude of allowing or allowing something with an element of willingness in the heart. Someone with an attitude of tolerance will undoubtedly be different from someone with a narrow mind, as if his opinion is the most correct. Having an attitude of tolerance is a good advantage because tolerance produces a calm and peaceful attitude. It can be imagined that if we have a neighbor who does not have an attitude of tolerance, then our relationship with him is not very good and will certainly often conflict, so no peace is created. Then, it can be guaranteed that having an attitude of tolerance will create peace of heart, mutual respect, and respect for the principle of humanity (Sumadi et al., 2019).

School is one way to foster children's knowledge of tolerance. Starting from school, the science of tolerance education is taught to children so that they have respect, respect, and accept all the differences that exist (Anwar, n.d. 2020). The role of the teacher is also included. A teacher does not only teach subjects but also goes home. However, there must be a transfer of values, instilling character values, which is one of the goals of religious teachers. In addition, the school environment must also support tolerance education, perhaps by making policies to respect elders, from janitors to principals. The process of Islamic religious education is education to know, understand, and implement all the teachings of Islam (Mansir, 2022b). Islamic Religious Education is very important for children, especially those who are Muslim, as one of the ways to introduce children to the teachings of Islam (Alan Juhri, n.d. 2021). However, the time for Islamic religious subjects is minimal, only two hours a week. Islamic Religious Education teachers feel less inclined to teach Islamic values because they only focus on pursuing learning materials (Mansir, 2020). The problem of lack of time to learn Islamic Religious Education causes students not to know Islam, so many students are still problematic in terms of attitude

### Tolerance Verse in al-Qur'an Perspective of Tafsir Al-Qhurtubi

In Q.S al-Baqarah [2]: 256

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

Religion has no compulsion; indeed, the difference between the right and wrong paths is clear. Whoever disbelieves in tagut and believes in Allah, then indeed, he has taken hold of a very strong rope that will not break. Allah is all-hearing, all-knowing.

The above verse means that Islam encourages every Muslim to have an attitude of tolerance in religion, and there is no compulsion to enter Islam. Islam tells us to be friends and respect people of different religions. However, it is limited to *muamalah* only. We must not believe their teachings are true. Islam also forbids its people to be friendly to people who fight Islam because obviously it is not right. Muslims must be firm with people who fight Islam to teach them that Islam is a religion of peace and uphold tolerance as long as the religion does not kill or fight Islam. If we draw on the concept of education, then the value contained in the verse is that a teaching teacher does not impose his own will in the learning process (Salafiyah Kajen & Tengah, n.d. 2019). However, students are also invited to discuss and provide input and suggestions so that the teacher knows the students' problems. Then, the teacher determines the learning strategy that suits the needs of students so that learning becomes more enjoyable. Teachers should also not force their students to understand the material taught, at least, students have tried to understand the material.

In Q.S Al-Mā'idah: 5

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۗ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۗ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّحِدِينَ ۗ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ ۗ وَهُوَ فِي آخِرَةِ مِنَ الْخَاسِرِينَ

*Translated: All that is lawful for you this day is lawful. The food of those given the Book is lawful for you, and your food is lawful for them. (And it is lawful to marry) the chaste among the believing women and the chaste among those who were given the Book before you, when you have paid their dowries intending to marry them, not fornication, nor to keep them as concubines. Whoever disbelieves after believing his deeds will be nullified, and he will be among the losers on the Day of Judgment.*

The verse states that Allah SWT allows us Muslims to eat from the slaughter of the people of the book. At that time, it was also allowed to marry women from the people of the book. This teaches us to be kind and tolerant to fellow humans despite different religions. Because religion cannot be used as a parameter for someone who wants to do something good, the verse explains the basic attitude of tolerance (Mansir, 2022). Suppose drawn in the aspect of education. This verse tells us to respect and appreciate each other. In public schools, of course, not only those who are Muslim. However, there are Christians, Hindus, and Buddhists. Therefore, implementing the verse requires establishing *silaturahmi* with them, making good friends, respecting, appreciating, and taking care of each other based on humanity. If this has been implemented in schools then we are sure that inter-religious harmony will be harmonious. Thus, it is necessary to start from school with these values of tolerance so that they can be transmitted to society in general.

### **Tolerance Verse in al-Qur'an Perspective of Tafsir Marah Labid**

Tafsir Marah Labid is one of the commentaries that explains, examines, and discusses the verses in the Qur'an. This interpretation was made by an Indonesian scholar named Sheikh Nawawi al-Bantani. The emergence of this tafsir in unfavorable socio-political circumstances many problems that occurred at that time. One of the pluses of this tafsir is the only tafsir in the archipelago whose redactions use Arabic. This is based on the fact that, in general, the interpretations of the archipelago have only Indonesian language editorials (Sumadi et al., 2019).

In Q.S Yunus: 99

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ.

Translated: *And if your Lord had willed, all the people of the earth would have believed. But do you (want to) force people to become believers?*

The verse above explains the faith that exists in every human being. Allah SWT created humans in different circumstances; some believe, and some do not. The above verse explains that if Allah SWT wills, surely all those on earth will believe in Allah SWT. However, Allah SWT does not want that. A Muslim must only preach, remind, and admonish his brother to be on the right path, namely Islam, only to that extent. The rest, whether he accepts it or not, is the business of Allah SWT. So, there is no right for a Muslim to force someone to believe in Allah SWT (Sumadi et al., 2019).

Islamic education must teach tolerance to its students. One of the values of tolerance education we can see from the verse is that teachers should not be forced to make their students smart (Sumadi et al., 2019). The religious teacher's efforts to teach well teach by bringing out all their abilities so students understand. As a teacher, he must understand that he has limits up to that point. Whether he is smart or not is not the teacher's business (Mansir, 2022). Religious teachers have tried with their abilities, so everything returns to the personality of each student. If he really learns and maximizes, then he will become a winner. Therefore, there is no such thing as coercion in the world of education or pursuing the demands given by teachers to be smart or so on.

In Q.S Al-An'am:108.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Translated: *And do not revile those whom they worship besides Allah, for they will revile Allah without knowledge. Thus, we have made every nation consider their work good. Then, to God is their return, and He will tell them what they have done.*

The meaning of the verse is the prohibition of criticizing and ridiculing other religions. The intention is not to justify their religion but to avoid more benefits. Religious or god symbols are not the subject of jokes because they are sensitive matters. So clearly, this verse shows that we should not do this despicable thing (Gafur et al., 2021). Furthermore, it is explained that a believer should not utter words that criticize the Jews. Because if a believer does this, then they will also reply with a more cruel reply and accuse without evidence about Allah SWT and the Prophet Muhammad SAW. Indirectly, this is categorized as insulting and demeaning to the religion of Islam itself.

In the context of education, the value that can be taken is the message not to criticize each other either with individuals with individuals or groups with other groups (Mansir, 2022). In schools, people who are less capable and insufficient in terms of appearance are often insulted and bullied, so bullying cases in schools still occur in Indonesia. Bullying cases are hereditary; seniors bully juniors for revenge, and when the junior becomes a senior, he will do the same to his younger classmates as if the circle continues to rotate in the school environment. The problem of bullying is very difficult to anticipate because it is not directly visible except for direct physical bullying. It is difficult to find because most victims of bullying do not speak out, either because they are afraid or threatened or the perpetrator is bluffing with something. Usually, the bully is a child who

lacks attention from his parents at home, so he becomes uncontrollable and takes out his behavior on people who are not together or also from the rich. Meanwhile, victims of bullying are children who are different from ordinary children, be it physically or economically (Al-Maqosi et al., 2019).

Therefore, Islam is very focused and teaches Muslims not to do things that damage Islamic values (Yusuf et al., 2022). The Qur'an, which is a guide for Muslims, should be applied in their daily lives because the Qur'an not only regulates how we worship and get closer to Allah SWT but also explains how Muslim communities mingle with humans with good behavior so that there is no division. If a Muslim has applied the values of the Qur'an, especially the value of tolerance, his life will be calm, peaceful, prosperous, and peaceful. Likewise, in terms of education, a student must respect other students, respect teachers, and love younger siblings so that an attitude of tolerance arises in accordance with what Islam teaches through the Qur'an (Yusrina & Ma'arif, 2020).

### **Cultivating Character, Raising a Qur'anic Generation**

Character education is the cultivation of moral values and human behavior in the form of actions and words. As humans who live in the midst of society, we are always required to improve the quality of ourselves and soft skill to keep up with the increasingly developing times (Mansir, 2022). In this modern era, technological sophistication is increasingly becoming, students can even learn through their respective gadgets. This is a blow to the teaching staff lest their role will be replaced by technology. In essence, education provides lessons and knowledge from various aspects of knowledge so that people will realize that education is very important for survival. The progress of a nation can be measured from the field of education, so it is not uncommon for large nations to strongly support and facilitate matters relating to education. Not only that, but it is also necessary to realize that in addition to improving the quality of students in the field of knowledge, we also need to instill character. Even a student will be covered with himself and is useless if he does not have a good attitude or character.

Character and moral values education must be directly proportional to other general knowledge because character determines whether a person is loved by society (Mansir, 2020). This character cultivation is expected to be one of the effective teaching methods because a good method will make students and teachers happy in carrying out their obligations. Therefore, gentle methods, including moral and character values, are very

suitable for application in the school environment. As Allah SWT says in Q.S. al-Nahl: 125.

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالتِّي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation: *Call people to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord is the One who knows better who is astray from His path and the One who knows better who is guided.*

From the Qur'an perspective, character education is actually one of the right and appropriate methods applied in the school environment. That way, students are expected to have good morals and respect elders and the young. In addition, good knowledge and a good attitude will lead a person to have an identity so that all of his actions will be useful (Barid Nizarudin Wajdi, 2020). When children are introduced to and taught character values through the Qur'anic approach from an early age, they will have a broader insight and become more mature in thinking (Mansir, 2021). It is hoped that he will respect everyone and understand differences by instilling character values from an early age. So that he will have a high attitude of tolerance from an early age, this kind of flow must be considered by every school to produce students who are ready to accept differences so that in the future when they complete their education and go out into the wider world and interact with the community, they will not be surprised because they have been trained with differences.

Every person who builds a household must aspire to become a happy family per Islamic guidance *sakinah mawaddah warahmah* (Akhtar et al., 2016). To achieve that goal, there must be work and collaboration between a husband and wife. Not only that, when parents are blessed with children, their job is to teach and guide their children to become successful people in the future. It can be connected that a child is like a clean white cloth, so the first knowledge he gets is certainly from his family. The family is the first school for children. We can see a child's behavior from the family he has. So the expression states that "al-Ummu Madrasat al-Ula" the mother, is the first school. The role of the family is very important in building a child's character with the attention of the father and mother, a child will feel supervised and get affection from both parents. Unlike the case with families who do not give time together with their children, parents are busy with work and earning money in the hope that a child's happiness can replace the money they collect.

The Qur'an pays attention to family issues because the family is a place to instill a child's basic character, and he will behave well and badly according to the rules or teachings of his parents (Mukaromah, 2022). A child who, from a young age, sees what his parents do will be embedded in his soul. So parents must be good role models so that all the behavior they do always contains character values that are taught both in terms of religion and nation (Mansir, 2022). The family's role in building children's moral attitudes is very important. The values of tolerance will also be embedded in the child's personality if parents provide a role model, both in word and deed because children will imitate the behavior of their parents. If children see their parents have a good attitude towards people and respect differences, then it is indirectly embedded in the child's mind that they should do the same thing later. But, if parents are not friendly to people, often quarrel with neighbors, and do not respect differences, the child will also do it according to what he sees. So it takes a good example from parents to instill good character, especially the values of tolerance.

In the school environment, the role of the school to remind students to worship is no less important than others (Mansir, 2020). Especially for Muslims to pray five times a day and night. Teachers should supervise their students' worship when they are still in the school environment. Likewise, when entering the month of Ramadan, non-Muslim students should at least respect the beliefs of their Muslim friends and not eat and drink in front of them as an example of respect and a form of tolerance. It would be nice if the teacher gave instructions to non-Muslim students not to eat in the school environment and only eat in the canteen. The goal is clearly to respect Muslim friends who are fasting. Another example in education is feeling happy when a friend is successful or a champion in a competition, even though he is of a different religion. When a friend is sick, they help each other by visiting them and giving something in the form of food or objects that can encourage them to recover, even though they are of different religions. Because good relationships or good behavior do not involve knowing religion, *whatever it is, helping each other, and being kind to everyone based on humanity.*

## CONCLUSION

In the Qur'an, many verses explain brotherhood, unity, and religious differences. Seeing differences in religion, ethnicity, and language is a common and normal thing, so it needs to be addressed with a mature attitude, even with the differences that strengthen the

bond of brotherhood between one another. The Qur'an is a guide to life for Muslims, and it teaches a lot about tolerance to fellow humans and to people of different beliefs. Although different religions, the Qur'an instructs Muslims to respect and love each other based on humanity. If we want to do good, then there is no benchmark only for Muslims but also for all the creations of Allah SWT. The values of tolerance can be started from the lowest level of education to higher education. Children are taught early on to do good things, respect each other, and accept differences. It is very beautiful that Indonesia has many tribes and religions, and there is no conflict in it, all its people live in peace and tranquility. Of course, that is a common goal, and one way to achieve that goal is to start instilling the values of tolerance from an early age.

## REFERENCES

- Aderibigbe, S. A., Idriz, M., Alzouebi, K., Alothman, H., Hamdi, W. B., & Companioni, A. A. (2023). Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education. *Religions*, 14(2). <https://doi.org/10.3390/rel14020212>
- Akhtar, S., Rahman, B., Rahman, A. U., Rahim, M., Shah, A., & Khan, J. (2016). The Quranic Concept of Religious Tolerance and its Manifestation in Islamic History. *J. Appl. Environ. Biol. Sci*, 6(3), 136–139. [www.textroad.com](http://www.textroad.com)
- Alan Juhri Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta, M. (n.d.). Alquran dan Toleransi di Indonesia: Sebuah Analisa Surat al-Bāqarah: 148. *JOURNAL OF QUR'ĀN AND HADĪTH STUDIES*, 7(2), 116–130. <http://journal.uinjkt.ac.id/index.php/journal-of-quran-and-hadith>
- Alhashmi, M., Bakali, N., & Baroud, R. (2020). Tolerance in uae Islamic education textbooks. *Religions*, 11(8), 1–13. <https://doi.org/10.3390/rel11080377>
- Al-Maqosi, Y. A., Al-Bataineh, M. T., & Al-Kilani, A. M. (2019). The Effectiveness of an Educational Program for Developing Tolerance Values and Resistance to Intellectual Extremism at Secondary Level in Jordan . 13. <https://doi.org/10.2420/>
- Amir, A. N. (2021). Fazlur Rahman dan Interpretasi Teks al-Qur'an. *JOURNAL OF QUR'AN AND HADITH STUDIES*, 10(2), 245–255. <https://doi.org/10.15408/quhas.v10i2.19799>
- Anwar, S. (n.d.). LECTURERS' PERCEPTIONS ABOUT LEARNING TOLERANCE IN ISLAMIC RELIGIOUS LECTURES AT INDONESIA UNIVERSITY OF EDUCATION. <https://ejournal.upi.edu/index.php/religio/index>

- Barid Nizarudin Wajdi, M. (2020). Implications of Multiculturalism and Tolerance in Islamic Religious Education (Case Study at Kertosono High School). *EDUCATIO : Journal Of Education*, 5(2). <http://www.ejournal.staimnglawak.ac.id/index.php/lentera/article/view/49>.
- Damanik, A., Ramadani, C. I., Azukma, N. A., Rizki Pratama, A., & Wardaya, M. (2022). QISTINA. *Jurnal Multidisiplin Indonesia*, 1(2).
- Gafur, A., Mutholingah, S., & Munir, M. (2021). MEMBANGUN SIKAP TOLERAN DAN DEMOKRATIS MELALUI PENDIDIKAN AGAMA ISLAM. *Journal TA'LIMUNA*, 10(2), 83–101. <https://doi.org/10.32478/talimuna.v10i2.798>
- Mansir, F. (2020). The impact of globalization on islamic education toward fiqh learning existence in covid-19 pandemic period. *ATTARBIYAH: Journal of Islamic Culture and Education*, 5(2), 123–133. <https://doi.org/10.18326/attarbiyah.v5i2.123-133>
- Mansir, F. (2020). The Leadership of Personnel Management in Islamic Education: Emerging Insights from an Indonesian University. *Edukasia Islamika*, 1. <https://doi.org/10.28918/jei.v5i1.2349>
- Mansir, F. (2021). The Leadership of Parent and Teacher in 21 st Century Education.
- Mansir, F. (2022). Islamic Education and Socio-Cultural Development in Educational Institutions. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(3), 729. <https://doi.org/10.32884/ideas.v8i3.901>
- Mansir, F. (2022). Tantangan Dan Ancaman Anak Indonesia: Potret Pendidikan Nasional Era Digital. 11(1), 387–399. <https://doi.org/10.26877/paudia.v9i1.9990>
- Mansir, F. (2022). The Position of Islamic Education According to the National Educational System in Indonesia. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 11(01), 43–54. <https://doi.org/10.22219/progresiva.v11i01.20416>
- Mukaromah, L. (2022). The Concept of Tolerance in the Qur'an as A Basis for Strengthening Islamic Education. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*, 7(1), 45–54. <https://doi.org/10.22515/attarbawi.v7i1.4648>
- Musling, M. N., Ismail, M. Z., & Jaffar, M. N. (2022). The Graciousness, Tolerance and Affection in Al-Quran through A Value-Based Arabic Syntax. *International Journal of Academic Research in Business and Social Sciences*, 12(12). <https://doi.org/10.6007/ijarbss/v12-i12/16054>
- Nugroho, K., Apriantoro, M. S., Hermawan, A., & Hidayatullah, M. K. (2024). The Concept of Tolerance in Western Civilization in the Perspective of the Quran and

- Hadith: A Comparative Analysis. In *International Journal of Humanities and Social Science Studies* (Vol. 2, Issue 1). <https://ejournal.grnstitute.com/index.php/Ethica40>
- Salafiyah Kajen, M., & Tengah, J. (n.d.). Eksistensi Alquran Pusaka dalam Perkembangan Mushaf Indonesia Zainal Abidin. *JOURNAL OF QUR'ĀN AND HADĪTH STUDIES*, 8(2). <http://journal.uinjkt.ac.id/index.php/journal-of-quran-and-hadith>
- Sayel Alzyoud Associate Professor of Educational Foundations, M., Falah Al Khaddam, A., & Salem Al-Ali, A. (2016). The Impact of Teaching Tolerance on Students in Jordanian Schools. *British Journal of Humanities and Social Sciences*, 15(1).
- Sumadi, T., Yetti, E., Yufiarti, Y., & Wuryani, W. (2019). Transformation of Tolerance Values (in Religion) in Early Childhood Education. *JPUD - Jurnal Pendidikan Usia Dini*, 13(2), 386–400. <https://doi.org/10.21009/jpud.132.13>
- Wekke, I. S., Mokodenseho, S., & Rahman, A. F. (n.d.). VALUES OF RELIGIOUS TOLERANCE IN ISLAMIC LEARNING MATERIAL OF MUSLIM MINORITY STATE HIGH SCHOOL. In *International Seminar on Islamic and Arabic Education in Southeast Asia Universitas Muhamamadiyah Malang Malang*.
- Widodo, A., Maulyda, M. A., Fauzi, A., Sutisna, D., Nursaptini, N., & Umar, U. (2020). Tolerance Education Among Religious Community Based on the Local Wisdom Values in Primary Schools.
- Yusrina, J. A., & Ma'arif, S. (2020). Islam and Tolerance: The Educational Pattern of Community in Kutuk Village, Kudus. *Analisa: Journal of Social Science and Religion*, 5(02), 235–250. <https://doi.org/10.18784/analisa.v5i02.1140>
- Yusuf, M., Putri, L. A., Alamin, N., Jalwis, J., & Ardinal, E. (2022). Theology of Character Education From the Perspective of The Qur'an In Supporting Islamic Education Curriculum. *Sustainable Jurnal Kajian Mutu Pendidikan*, 5(2), 221–229. <https://doi.org/10.32923/kjmp.v5i2.2820>