

Implementation Of Tolerance Education Value In Al Qur'an Surah Yunus Verse 40-41

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Abstract

Disputes occur in the midst of society, and more and more people do not respect different beliefs so it is necessary to implement the value of education in surah Yunus verses 40-41 in society. This study describes the implementation of the value of tolerance education in the Qur'an surah Yunus verses 40-41. This research used descriptive qualitative research techniques carried out at MI Bilingual Roudlotul Jannah as many as 17 grade 4 students. Researchers collected data using documentation and observation techniques with different time triangulation analysis. Researchers used Miles and Huberman analysis by displaying data and collecting relevant data. This study concludes that the implementation of tolerance education values is integrated in children's subjects at school, and the content is about Allah's command not to impose beliefs and prioritize tolerance.

Introduction

Tolerance is developed as an inter-religious association and it is developed through cooperation with non-Muslims (Jauhar, 2009) (Mustafa, 2015). The process of cooperation between Muslims and non-Muslims is clearly proven and it is in accordance with the historical events of the prophet. The events of the prophet Muhammad SAW and the companions carried out social relations (Tafsir, n.d.). The incident was also carried out by Umar bin Khattab when he saw a Jewish beggar. Umar immediately led a beggar to go to his house, then he gave money that met the needs (Jauhar, 2009). Tolerance avoids religious violence and acts of harm to humans (Prahesti, 2022a). Such violence results in the division of mankind and Islam rejects violence and invites the Islamic principle of *tasamuh* and moderation. This is to realize religious harmony (Tahir, 2010) so that the tolerance can internalize religion values through religion activities (Amir et al., 2020) (Hartati, 2019). The implementation of tolerance in learning processes concerning with the students' competence (Rudianur, 2022).

Every person is not forced to embrace religion and Islam requires a sense of peace through tolerance efforts that are realized in the implementation (Shihab, 2012). Islam developed without forcing others to enter Islam through cultural acculturation. It aims to make people accept Islam easily. However, in Indonesia there are many belief movements that cause various perceptions of Islam, improving tolerance values (Nurdrajanti, 2021). Islam is present to teach tolerance as stated in the Qur'an surah Yunus verses 40-41. The main points of understanding contained in Surah Yunus verses 40-41 include, a) there are people who believe in the Qur'an and there are those who do not believe in it, b) the Qur'an Allah SWT knows better about those who do damage, c) against those who deny the Qur'an we are commanded to say, "for me my deeds and for you your deeds", d) We are detached from the deeds of those who deny the Qur'an and they are detached from the deeds. The content of the Qur'an contains the value of tolerance or respect for contradictory things (RI Agama, 2009).

The implementation of tolerance is to realize religious harmony through following the rights of others who are different in life and respecting other people's beliefs. It is confirmed in Surah Yunus verses 40-41 that they deny what they do not know perfectly (Taufiq, 2004). If this is the case, their rejection of the Qur'an and its guidance is not on the basis of a solid understanding or after a thorough study of it. This also illustrates that this rejection is multileveled, and it is even possible that some of them reject it, because they follow the crowd or even they reject it. This verse emphasizes that among them, the polytheists, there are those who believe in its existence but reject the truth of the Qur'an because of stubbornness and maintaining social position and are reluctant to pay attention to it because their hearts have been locked. This research focuses on the implementation of the value of tolerance education based on the Qur'an surah Yunus 40-41 where the realization of tolerance still needs to be improved in the lives of students in education (Zakso et al., 2021) (Syafi'i & Rofi'i, 2023).

Methods

This study aims to describe the implementation of tolerance education based on Al-Qur'an surah Yunus verse 40-41 in education. The focus research based on surah Yunus verse 40-41, being collected based on the tolerance values. This research uses descriptive qualitative research by taking data at MI Bilingual Roudlotul Jannah. Researchers collected data using documentation and observation techniques with different time triangulation analysis. Researchers used Miles and Huberman analysis by displaying data and collecting data relevant to the research focus.

Result

Based on the interpretation of *Al Misbah*, it emphasizes that the rejection of the Qur'an and its guidance. This illustrates that this rejection is multileveled and among them there are those who reject it because they follow the bandwagon, but their little hearts justify its content or its privileges. This verse confirms that the *musrikin* believed in its existence but rejected the truth

of the Qur'an because of their stubbornness. They maintained their position physically and mentally because their hearts were locked (Shihab, 2012).

Based on Al-Maraghi's interpretation that among the deniers there are people who then believe in the Qur'an when previously they opposed it, but could not deal with it. God knows those who do damage on earth and they will be punished in the world and humiliated. They will be humiliated in the Hereafter for the damage they have done (Hidayat & Al Kadzim, 2022).

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ

Meaning: "And among them are those who believe in it (the Qur'an), and among them are those who do not believe in it. But your Lord knows better those who do mischief." (QS. Yunus: 40).

In verse 40 Allah explains to Rasullullah that the polytheists who deny the verses of the Qur'an are two groups including those who believe and those who do not believe (Sholichah, 2020). The explanation continues in verse 41 that the polytheists denied the Prophet Muhammad SAW, so Allah ordered him to tell them that the Prophet Muhammad SAW was obliged to continue his duties, namely continuing his apostolic duties (Fahmi, 2021). The Prophet was also not allowed to judge those who denied the Qur'an (Mustaqim, 2015).

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ

Meaning: "If they deny you, then say: "As for me, my work and as for you, your work. You are free from what I do and I am free from what you do." (QS. Yunus: 41).

Among the contents of Surah Yunus verses 40-41 are 1) the existence of people who believe and do not believe; 2) Allah knows those who do damage; 3) there are people who deny the Qur'an; 4) We are detached from the deeds of those who deny the Qur'an and they are detached from our deeds (Faiza, 2023). While the scope of tolerance education that is adjusted to the value of surah Yunus includes 1) following the rights of everyone; 2) respect for beliefs; 3) agree in differences; 3) mutual understanding; 4) awareness and honesty (Nuryadin, 2022).

In education, Allah clearly commands Muslims not to judge people who are different from us. Education teaches how to behave well and live with mutual respect or tolerance for religious differences (Chalim, 2018). Through education, students can behave in accordance with the commands of the Prophet Muhammad SAW so that the need for integrated tolerance implementation in learning is relevant to everyday life. Efforts to maintain harmony and peace in the community are also not only in the school environment. It is expected to be implemented in the community environment (Widiyanto, 2017). However, there are still conflicts of different opinions and beliefs in the community resulting in division among each other (Hadisaputra, 2020).

Islam protects rights and freedoms, especially in the educational environment, and students are educated and prepared to become individuals who are ready to face religious problems. The command to tolerate in the Qur'an surah Yunus is in accordance with the prophet's efforts to implement tolerance among people and it is forbidden to force someone to practice Islam in any form. In the world of education, students know the meaning of tolerance theoretically and are expected to practice tolerance in real terms in their lives in the present and future. The realization of mutual tolerance is integrated in the affective domain of students in Social Science subjects. Religious Learning, Civic Education Learning and other subjects related to mutual respect and respect for differences and beliefs (Prahesti, 2022).

In the social process, social education is sought to be implemented as a form of personal development (Chalim & Prahesti, 2022). Tolerance education appears in the aspect of religiosity in the affective domain of learning, and this aspect is raised in every lesson in the classroom.

Based on surah Yunus verses 40-41, it is realized and adjusted to produce a generation that is able to respect and appreciate the differences that exist in society (Martin & Briggs, 1986). Allah's command in surah Yunus 40-41 that it is forbidden to judge someone who has another belief, and Allah provides an opportunity to do according to the will of the people. There is no right to force one another (Syarif, 2021) (br Ginting & Nuraisyah, 2023).

Allah gave orders to the prophet Muhammad regarding tolerance to fellow humans that not to judge someone just because of other beliefs (RI Agama, 2009). Spiritual upbringing influence cognition, attitude, behaviour and moral students', making them to educate and guide in social life (Afrasiabi et al., 2022). Islam safeguards the rights and freedoms of worship and certain beliefs, and the prophet set an example in his life in practicing tolerance towards fellow human beings. Tolerance is important for the world of education to avoid conflict and division so that love emerges which creates strong unity (Yunus, 2020).

Conclusion

This research has concluded that tolerance education is in accordance with surah Yunus 40-41 which is implemented through the value of tolerance education. The attitude of tolerance is ordered by Allah SWT according to the contents of surah Yunus 40-41, and the order was carried out by the prophet Muhammad SAW according to the orders of Allah SWT. Children can learn and practice the value of tolerance that is integrated in certain subjects. Muslims are required to maintain harmony and peace to achieve the benefit of religious communities and reduce disputes between people. Furthermore, for further research, it can be examined related to tolerance education in socio-cultural studies which is adjusted to the related Qur'an surah.

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