

Religious Tolerance in the View of the Quran Surah Al hujarat Verse 13 and The Theory of Religious Learning Models

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Abstract

This article discusses religious tolerance in the view of the Q.S al hujurat verse 13. The aim of this research is to find out how religious tolerance is in view of the Q.S Al Hujurat verse 13. This research uses qualitative methods with a library research approach. Results and discussion This research shows that fellow human beings must have a very large sense of tolerance, so we fellow human beings must adopt an attitude of tolerance, be able to interact with anyone regardless of religious and ethnic background so as to be able to strengthen brotherhood with others.

Keywords : *tolerance, strengthen*

INTRODUCTION

The definition of tolerance is tolerant means being tolerant (appreciating, allowing, allowing), stances (opinions, views, beliefs, habits, behavior) that are different or contradictory to one's own stance (KBBI, 2018). while tolerance is the nature or attitude of tolerance and the measuring limit for additions or subtractions that are still allowed. Etymologically or linguistically, tolerance comes from the word tolerance/tolerantion, which is an attitude that allows and is open to the differences of others, both in matters of opinion (opinion) of religious beliefs or in terms of economic, social and political aspects. In Arabic it has the same meaning as the word *tasamuh* from *lafadz samaha* which means forgiveness, pardon, and open heartedness.

THINKING FRAMEWORK

The board of the Indonesian National Encyclopedia states that religious tolerance is an attitude of being willing to accept the diversity and diversity of religions adhered to and beliefs shared by parties or groups of other religions or beliefs. This can happen due to the existence or existence of a religious group or belief that is recognized and respected by other parties. This acknowledgment is not limited to equality in the state order, social order and before God Almighty, but also differences in understanding and worship which are in accordance with the basis of Just and Civilized Humanity. According to W. J. S. Poerwadarminto in the "General Dictionary of the Indonesian Language" tolerance is an attitude/characteristic of tolerance in the form of respecting and allowing a position, opinion, view, belief or other that is different from one's own position (Poerwadar Minta, 1952). The notion of tolerance can also be interpreted as broad-mindedness, liking to get along with anyone, letting people have opinions, or other opinions, not interfering with the freedom of thought and belief with other people. In this sense it can be concluded that tolerance basically gives freedom to fellow human beings, or to fellow citizens to carry out their wishes or regulate their lives. They are free to determine their own destiny, as long as

in carrying out and determining their attitude it does not violate the applicable rules so as not to damage the foundations of peace.

The difference is undeniable whereas in Islam the foundation of religious tolerance is contained in the letter al-Kafirun: "O disbelievers, I will not worship what you worship, And you are not a worshiper of God whom I worship. And I have never been a worshiper of what you worship." worship, and you have never been a worshiper of the God I worship. To you is your religion, and to me, mine." (QS. Al-Kafirun verses 1-6). In the contents of Al-Kafirun's letter, experts have tried to draw several legal lines, including (1) No one may be forced to embrace another religion or renounce his religious teachings and (2) Everyone has the right to worship according to the provisions of the teachings of their respective religions.

So based on the verse it is clear that religion never stops in regulating the order of human life. In the life of the Indonesian people, an attitude of respect and cooperation is developed between adherents of religions and between adherents of different beliefs so that religious tolerance can be applied and religious harmony can be well realized. Religious people are currently facing a new problem that religious conflict is a real phenomenon. Because of this, religious people must find points of similarity, not look for differences which will eventually lead to social conflict. However, in reality, history has proven that religious conflicts are very vulnerable, even to the point of sparking resentment by people afterward. The real essence of the problem is that disputes or conflicts between religions lie in distrust and mutual suspicion. Religious communities accuse each other of being intolerant, and both face challenges to concepts of religious tolerance. Without having to have the will to listen to each other. This is legitimate one of the reasons for the disharmony of religious communities in Indonesia.

Difference is something that no one can deny. In tolerance, the deeper the difference, the deeper the attitude of tolerance, self-control and understanding is needed. If there is any conflict, one must have awareness to always maintain solidarity, tolerance and a sense of brotherhood. Must also be able to control yourself from emotions that can trigger

hostility. Every human being must also abandon his selfish attitude, want to win alone and think that he is always right. Any differences or misunderstandings that occur as much as possible are resolved together without any feelings of partiality or discrimination. Because in essence the difference is not to be distinguished but to provide color in shades of peace.

RESEARCH METHODS

His approach uses a type of qualitative approach to the literature study method. The qualitative method is a method that emphasizes more on observation and examines more into the meaning of the method. This research data comes from secondary data. Secondary data sources from this study include related scientific articles. Data collection techniques in this study were carried out by descriptive analysis (library research).

RESULTS AND DISCUSSION

In interpreting tolerance, there are two interpretations. First, a negative interpretation which states that tolerance simply requires an attitude of allowing and not hurting other people or groups, both different and the same. While the second is positive, namely stating that there must be assistance and support for the existence of other people or other groups. Tolerance in its implementation in attitude must also be based on an attitude of generosity towards others. while still paying attention to self-held principles, namely without sacrificing these principles. Feeling full of sincerity and being able to accept things that are not the same as the principles that are held by oneself, but this does not necessarily make the basic principles themselves disappear, on the contrary, they make them stronger. Religious tolerance means a person's open attitude to respect and allow followers of religions to carry out their worship according to the teachings and provisions of their respective religions that are believed to be without anyone disturbing or imposing either from other people or even from their families. Because humans have full rights in

choosing, embracing and believing in accordance with their conscience. No one can force his will. For this reason, religious tolerance is very important to create religious harmony.

THEORY OF RELIGIOUS LEARNING MODELS

Regarding the use of the theory of the religious learning model in the context of the author of this paper, the author acknowledges the thoughts of Paulo Freire who emphasizes liberating education and Jack L. Seymour, who gives thoughts on teaching models of religion and education. Both Freire and Seymour and the same depart from the experience of the context of education in America but the thoughts of the two authors consider relevant to the current condition of our education in Indonesia because first, Paulo Freire in his works, he has a clearer position or political attitude to education than critical theorists like Antonio Gramsci and the thinkers of the Frankfurt school. Freire's educational political stance is centered on the liberation of the oppressed and is consistent with efforts to heat up humans. For Freire, the education system must become a conscious and liberating force for human beings. Education as an effort to liberate humans in Freire's view transcends the formalism of teaching in schools. For this reason, a contextual learning model is needed so that a humanist and democratic public life is built.

Second, Jack L. Seymour, who discussed the model of education and teaching of religion, saw that it was necessary to have a model of religious education that would allow the formation of an attitude of acceptance among others or tolerance among students. This can be possible if religious education not only teaches knowledge related to one's own faith and religious teachings but also knowledge about other religions outside of one's religion. In the wall, at the wall, and beyond the wall Education with the in the wolf model emphasizes the teaching of religions that are limited to some religions, and do not teach other religions.

In contrast to the teaching of the in-the-well model, religious education with the at-the-wall model prioritizes principles that do not merely teach their own religion, but also teach religion through other Agar's teachings, Model in at the same time indulges a way of

learning that appreciates their own religion and that of other religions. thereby enabling dialogue between religions. Meanwhile, religious education with the beyond the wall model is an educational model that does not merely show an attitude of acceptance or dialogue with people of different religions, but rather emphasizes religious attitudes that are tolerant and can work together to build peace, justice, harmony, and participate actively in various humanitarian activities. . In line with the implementation of religious learning in a plural Indonesian context, M. Agis Nuryat, who discussed Islamic religious education in a plural society, found that the dominant practice of Islamic education in Indonesia is still based on the is the wall model. religion and lel in the walke muslel at the wal dan del beyond the salt, so that season students know and are familiar with other religions and make them able to work together with other students who have different religions. This is intended to illuminate the enemies of religion, namely: violence, poverty, corruption, manipulation and intolerance and the like.

CONCLUSION

Religious tolerance is an attitude of mutual respect, mutual respect for every person's belief, not forcing one's will, and not criticizing or insulting other religions for any reason. Theory of Religious Learning Model The learning model refers to the religious learning approach that will be used, including teaching objectives, stages in learning activities, learning environment.

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