



## Tolerance in Diversity of Colleges in Islamic Moderation Comprehension

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### Abstracts

Islam teaches us to be fair and objective, even to the most we hate, and we should not hate the muslim groups obviously. These understanding, attitude and behavior need to be implanted substantially. Here the Islamic moderation principles need to be understood and internalized by every muslims in Indonesia, including the colleges to be having a tolerant in diversities. To assess the influence of Islamic moderation to the college's tolerance, the research which designed with a quantitative approach applied the analysis technique of product moment correlation and took the muslim colleges of UPI as the subject. The results found that the muslim colleges knew and understood that Islam is actually true. But, their understanding has tendency based on Islamic meaning comprehension which is definitely (*qath'iy*), meanwhile the teaching that is *zanni* has not widely knew. In addition, the attitude of tolerance towards diversity and differences among muslim colleges is quite high, especially the attitude of tolerance in inter-religious harmony. However, the less tolerant attitude towards differences of fellow Muslims who have different beliefs still found. Meanwhile, the results of hypothesis testing proves that there is a significant effect of the Islamic moderation comprehension toward the attitude of tolerance in diversity.

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### Introduction

The religion of Islam revealed by Allah SWT. to Nabiyullah Muhammad saw. for mankind on this earth contains educational implications which contain the values and norms of revelation for the benefit of mankind. These values and norms will only be meaningful if they have been understood and internalized within the individual as a whole and consistently. This is where Islamic Religious Education plays an important role in internalizing the values and norms of Islamic teachings.

In Indonesia, Islamic Religious Education has a very strategic place related to the ideals of national development aimed at forming a complete human being which is reflected in the strength of faith and piety, so that it becomes one of the important issues in every discussion concerning the education and life of Indonesian Muslims. . When the orientation and goals of education in Indonesia are discussed, Islamic Religious Education is always one of the topics of discussion. The problem then is the implementation of the Islamic Religious Education system in Indonesia from year to year, tends to be purely normative and does not provide dialectical solutions to the problems of people's lives, especially since the world entered the 21st century era where Western modernity has intensively intervened all areas of life that have serious implications for the future of Muslims in Indonesia.

This problem raises a number of questions as stated by Hasan Langgulung (Purnamasari, 2017), that can educational institutions in Indonesia, especially Islamic Religious Education institutions, open themselves to become a forum for Muslim people in the country to receive historical moments brought by Allah, Glory to Him? Can these educational institutions improve themselves so that they are not only a medium for transmitting culture and skills, but rather as a place for interaction between potential and culture?

These questions need to get an appropriate positive response, especially from academics and teaching staff of Islamic Religion educators in Indonesia, bearing in mind that apart from the incessant influence of Western education modernization which tends to separate worldly education from ukhrawi (secular) education, the issue of radicalism is spreading Islam in the country has also begun to shift the order of Islamic values which were previously ingrained and rooted in the culture of Indonesian society, where the values of tolerance and harmony in the life of a plural Indonesian society are highly valued and upheld, are now beginning to be "torn apart" by the idea of -ideas that have a violent character and tend to lead to mutual hostility.

At least, there are five major challenges that have a direct impact on the existence of Islamic Religious Education in Indonesia, namely a moral crisis, external inefficiency, incompatibility of Islamic values imparted in educational institutions with objective social reality, a crisis of exemplary, and a lack of commensurateness in the system of respect for people who practice their religion. This condition is a common concern for us as Muslims, especially as educators and teachers of Islam who are directly responsible for the continuity of the process of education for the nation's children to realize the demands of national education, namely to develop the whole human being holistically, not to form fanatical people who idolize certain characters, groups, or thoughts.

Truth in Islamic teachings knows no place nor does it become the monopoly of certain groups or figures. The truth in Islamic teachings is everything that is in accordance with the Al-Quran and As-Sunnah, even if it is in people we hate or groups we consider deviant. Do not love a clergy or our involvement in certain groups make us "blind and deaf", so that we do not want to accept the truth from other scholars or groups. Because, when we follow a certain figure or group, the basis is sincerity to Allah, not fanaticism and "blind love" which is not based on understanding. In a hadith, it is said:

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ  
وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ

It was narrated from Jubair bin Muth'im that the Prophet , Peace be Upon Him, said: 'It is not from our group that people call for fanaticism, not from our group who fight in the name of fanaticism, and not from our group who die because of fanaticism'. (Narated by Abu Daud)

Here, Islam teaches us to act fairly and objectively, even to the people we hate the most, and groups of Muslims are certainly not people we should hate. This kind of understanding, nature and attitude needs to be fundamentally instilled in every Muslim person in the country to form Muslim individuals who respect and love brotherhood, peace and high tolerance in the midst of the pluralism of very diverse social life, both diversity in terms of ethnicity, views and thoughts, even though the diversity of political interests. This is where the principles of Islamic moderation need to be understood and internalized by every Muslim in Indonesia, so as not to cause misunderstandings in interpreting and practicing Islamic teachings themselves.

Ironically, the Islamic moderation desired by "Western nations" was not what was desired in Islamic teachings. Western nations build and mainstream Islamic moderation towards secularization and liberalization of Islam. The concept of Islamic moderation, which has been heavily propagated by Western nations, emerged as a response to radical movements and acts of terrorism in the name of Islam. This of course can build an understanding that deviates from the actual concept of Islam. The concept of moderate Islam, or better known as the concept of Islamic moderation refers to the word "*ummatan wasathan*" which is contained in QS (2): 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَىٰ اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

And thus (also) We have made you (Muslims), a just and chosen nation[95] so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be a witness of your (actions). and We do not determine the qibla which is your qibla (now) but so that We know (so that it is clear) who is following the Messenger and who is defecting. and indeed (the change of Qibla) feels very heavy, except for those who have been given guidance by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind.

It is this understanding of the term wasathan that really needs to be internalized to every individual Muslim, including students who at this age are still "searching for their identity" and their understanding of Islamic teachings is not yet stable. This of course will be very easily influenced by "deviating" thoughts and views about Islamic teachings themselves. Related to this understanding, a survey institute led by Prof. Dr. Bambang Pranowo (Professor of Sociology at UIN Jakarta), from 2010 to 2011 stated:

Nearly 50% of students agree to radical action. The data states that 25% of students and 21% of teachers stated that Pancasila was no longer relevant. While 84.8% of students and 76.2% of teachers agree with the implementation of Islamic Sharia in Indonesia. The number that agreed with violence for religious solidarity reached 52.3% of students and 14.2% justified the bomb attack. Apart from that, the survey also strengthens the statement that 'Indonesian youth are increasingly experiencing ideological radicalization and are becoming increasingly intolerant, while many universities are controlled by hardline groups' (Robingatun, 2017).

This of course raises concern for the world of Islamic education in the country. Therefore, it is time for Islamic education in Indonesia to re-align this understanding of Islamic teachings, especially to students as members of the younger generation through a learning process that is truly directed and properly internalizes it into each individual student. Related to it, Fahrudin & Anwar (2022) believed that universities, especially public universities, are the

front guard and the last bastion to prevent radicalism and intolerance by fostering a tolerant, moderate, and democratic attitude among the younger generation through education. On this basis, it is deemed necessary to conduct research on the moderating influence of Islamic teachings on diversity tolerance in students, in order to detect and find solutions to problems that arise in the development of akhlakul karimah of Muslim youth in Indonesia in social and state life.

## Methods

Based on the background of the problem which forms the basis of thought in this study, the main issues studied in this study are focused on how the influence of moderation on Islamic teachings has on the attitude of tolerance for diversity in students. Referring to the problems formulated and to test the proposed hypotheses, namely the influence of moderation on Islamic teachings on diversity tolerance in students, this study applies a quantitative research approach design where the reality of the object of this research is concrete, observable, classifiable, and measurable (Sugiyono, 2012). The design in this study was carried out through several activity steps, namely a preliminary study, theoretical concept study, determination of research subjects, preparation and development of research instruments, research data recruitment, data reduction and analysis. The results of this data reduction and analysis will become material in the preparation of the outcomes in this study.

The entire subject determined as the population in this study were all Muslim students of PJKR and UPI Agro-industry Technology Education programs who attended lectures on Islamic Religious Education as many as 51 students. Due to the relatively small number, the sampling used is quota sampling or saturated sampling, so that the entire population is also the sample in this study.

## Results and Discussion

### Student's understanding of moderate Islamic teachings

Islam as religion is a way of life both in the world and in the hereafter, so that the consequence is that all human life activities and all their aspects such as politics, economy, preaching, culture, social, and others cannot be separated from religion (Komariah, et.al, 2021). Understanding the concept and context of moderate Islam, or better known as Islamic moderation, is not simple. There are quite a number of indicators that characterize Islamic moderation that need to be understood according to Yusuf Qardawi (Amin, 2014) there are at least 30 important indicators for the realization of Islamic moderation, including a comprehensive understanding of Islam, a combination of constant and flexible things in Islam, the need for update and *ijtihad* and others.

The first and most important thing that needs to be known and understood in relation to Islamic moderation is the principle of *qath'i-ẓanni*. The principle of *qath'i* in Islamic teachings referred to here is something or matter that is certain and does not need *ijtihad* because it cannot possibly contain other meanings, either in the form of textual meanings (such as the text of the Qur'an or As-Sunnah) or legal meanings, while principles *ẓanni* is something or a certain case that is still open to the existence of other legal meanings which in this case is carried out through the *ijtihad* of 'ulama (Amin, 2014).

Table 1. Respondents' Responses to The Statement that Islam is A Religion that Firmly Distinguishes Truth and Falsehood

No.	Response	Ferquencies	Percent
1.	Strongly agree	45	90.2
2.	Agree	5	9.8
Sum		51	100.0

With regard to students' knowledge of these two principles of Islamic teachings, all respondents (100%) indicated their agreement with the statement that Islam is a religion that clearly and decisively distinguishes what is right and what is wrong, who believes and who disbelieves (Table 1). This indicates that basically the students already know that there is a qath'i principle in Islamic teachings.

This is different from their knowledge of the existence of the zanni principle which in this study revealed that there were still many respondents who did not or did not know about the existence of this principle. This is evident from almost half (47.1%) of respondents who did not agree with the statement that in Islamic teachings, in addition to things that are permitted and forbidden by Allah, Glory to Him, there are also things that are not confirmed as halal or haram (Table 2). Even though matters whose certainty is not confirmed in both the Al-Quran and As-Sunnah exist in Islamic teachings and laws, and for their application/practice it provides the possibility or openness for ijtiihad to be carried out.

Table 2. Respondents' Responses to The Statement that There are Things that are not Confirmed as Lawful and Unlawful

No.	Response	Ferquencies	Percent
1.	Strongly agree	8	15.7
2.	Agree	19	37.2
3.	Disagree	16	35.3
4.	Strongly disagree	6	11.8
Sum		51	100.0

More concretely, according to M. I. Rahmat (Abdurrohman, 2018) contextual Islam is understood as teachings related to the context of time and place. Time changes and regional differences are the keys to interpretation and ijtiihad works. Thus, Islam will be able to continuously renew itself and be dynamic in responding to changing times. In addition, Islam is able to flexibly dialogue with the conditions of society that vary from one corner of the world to another. This ability to adapt critically is what will actually make Islam truly shalih li kulli Zaman wa eat (suitable for every age and place).

Inequality of students' knowledge about the qath'i-zanni principle in Islamic teachings where they have a tendency to only know certain teachings and do not know that there are matters that need meaning/interpretation through ijtiihad, it is very possible for an inaccurate understanding and interpretation of the teachings to arise. Islam itself. This was revealed from the agreement of more than half of the respondents (58.9%) to the statement that the meaning contained in the verses of the Koran and the Sunnah of the Prophet Muhammad. must be carried out as written therein, may not be interpreted by following the development of the situation and conditions of the times/society (Table 3).

Table 3. Respondents' Responses to The Statement that Al-Quran and Sunnah must be Implemented as Written

No.	Response	Ferquencies	Percent
1.	Strongly agree	16	31.4
2.	Agree	14	27.5
3.	Disagree	15	29.4
4.	Strongly disagree	6	11.8
Sum		51	100.0

This response shows that not a few students tend to understand a proposition, both verses of the Koran and As-Sunnah, only textual (what is written) without understanding the context of the proposition. This fact is shown by the agreement of the majority of respondents (68.6%) to the statement: in QS [4]: 89 it is stated that, "They want you to become disbelievers as they have become disbelievers, then you become the same (with them). So do not make of them helpers (you), until they emigrate in the way of Allah. So if they turn away, take them and kill them wherever you find them, and don't take any of them as a protector, and don't (also) be a helper." The meaning contained in this verse allows us as Muslims to kill infidels (Table 4). Respondents' responses to this statement indicated that these respondents only understood the textual meaning of the verse, without understanding the context in which the verse was revealed.

Table 4. Respondents' Responses to The Statement that The Meaning Of QS [4]:89 is That It is Permissible to Kill Non-Believers (Infidels)

No.	Response	Ferquencies	Percent
1.	Strongly agree	1	2.0
2.	Agree	6	11.8
3.	Disagree	12	23.5
4.	Strongly disagree	23	45.1
Sum		51	100.0

If you examine the context of the revelation of QS [4]: 89, it can be understood that this verse is a rebuke from Allah SWT. to the Muslims during the time of Rasulullah SAW when the Uhud war occurred (Shaleh, et al., 1998) at which time there were some Muslim troops who returned to Medina (resigned from battle / betrayed planning crimes against Muslim troops), or in other words as hypocrites. This sparked a difference of opinion among the Muslim troops where some of the Muslims said that they should be killed and some forbade it. Because this conflict could lead to divisions among the Muslim armies, this verse was revealed as a warning for the disputes that were carried out by the Muslims in dealing with the hypocrites who are mentioned in this verse as infidels (Narrated by Bukhari and Muslim and others originating from Zaid bin Thabit).

In addition, through these verses Allah, Glory to Him, explains the characteristics of the hypocrites with the expression, "They want you to become disbelievers as they have become disbelievers, then you become the same (with them)". The "they" referred to here are not infidels, the infidels at that time were different from the hypocrites where the infidels were quite happy with their disbelief and did not disturb other people, while the hypocrites were not only two-faced towards the Muslims but also wanted to return Muslims to disbelief. That is why Allah, Glory to Him, give a warning that the Muslims should capture and kill them and not make them as helpers or protectors (Anonimus, 2008).

Referring to this study, it is clear that students' understanding of QS [4]: 89 is only limited to the textual meaning, especially the words "infidels" referred to in that verse, so that many of them agree with the statement that "we (Muslims) is allowed to kill infidels" in the context of his current life where the infidels in question are the non-Muslims around them who do not show hostility, let alone threaten their safety. While the meaning meant by them (infidels) in the verse is the hypocrites who at that time threatened the safety of Muslims.

Based on the findings related to this research, it can be concluded that the colleges generally know and understand that Islamic teachings are true. However, this understanding is more likely to be based on an understanding of the meaning of Islamic teachings that are certain (qath'i), while not many people know about the teachings that are zanni in nature. In addition, even in interpreting a proposition, they tend to interpret it textually where this will have an impact on misunderstandings in the application/practice of the proposition in the context of their current life, and such an understanding does not characterize a moderate understanding of Islamic teachings, in fact it is very may give rise to radical and intolerant understandings.

### Student's tolerance in diversity

Tolerance in religion implies mutual respect and tolerance for followers of other religions, not forcing them to follow their religion and not even interfering in anything in the affairs of their respective religions. Referring to the opinion of Mursyid (2016, p. 39), religious tolerance is an attitude or human behavior that does not deviate from religious rules, where a person respects, respects, and provides wide space for followers of religions to embrace their respective religions. each without any element of coercion from adherents of other religions.

Related to this attitude of tolerance towards adherents of other religions, students have a tolerant attitude and are able to respect adherents of other religions. This is shown by the majority (78.5%) of respondents stating that they disagreed with the statement that, "Every individual member of a community has the right to receive protection, including classmates on campus. When a non-Muslim friend is despised and ostracized by Muslim friends in the same department because of a different religion and way of worship, then you don't feel the need to defend him in the sense of "letting him go" because that is their personal matter" (Table 5).

Table 5. Respondents' Responses to Statements  
Let A Non-Muslim Who is Despised by His Muslim Friend

No.	Response	Ferquencies	Percent
1.	Strongly agree	4	7.8
2.	Agree	7	13.7
3.	Disagree	21	41.2
4.	Strongly disagree	19	37.3
Sum		51	100.0

This attitude reflects that in general students really appreciate the differences in the religions of other people and appreciate them to practice their worship according to their beliefs without showing hostile or hateful behavior. This kind of tolerance is in line with the meaning implied in QS (49):13 that existing religious differences are a natural and sunnatullah, the thing that must always be guarded and maintained is the common good. Difference is not to give birth and spread hatred and enmity.

In fact, in terms of student acceptance of non-Muslims to participate in Islamic religious discussion activities, it shows a fairly high attitude of openness. This can be seen from the majority of respondents (86.3%) did not agree to refuse the presence of non-Muslims in Islamic

religious discussion activities, but of course as long as the presence of non-Muslims does not disturb or "damage" the discussion activities (Table 6).

Table 6. Respondents' Responses to The Statement that Reject The Presence of Non-Muslims in Islamic Religious Discussion Activities

No.	Response	Ferquencies	Percent
1.	Agree	7	13.7
2.	Disagree	24	47.1
3.	Strongly disagree	20	39.2
Sum		51	100.0

Based on the research findings described earlier, it can be concluded that basically students' tolerance towards differences in religions adopted by the community is relatively high as long as this is within the corridor of muamalah. This attitude of tolerance is a form of respect for followers of religions other than Islam which is in line with the meaning implied in QS [22]: 40 where this verse is interpreted by Ibn 'Asyhur in *Al-Tahrir wa al-Tanwir*:

... that, if there were no human defense of the places of worship of the Muslims, then the polytheists would have transgressed their limits so that they would also carry out aggression against their neighboring territories whose inhabitants may adhere to religions other than Islam. Religions other than Islam are also contrary to the beliefs of the polytheists, so monasteries, churches and synagogues and mosques will also be torn down. The efforts of the polytheists merely want to abolish the teachings of monotheism and teachings that are contrary to the ideology of polytheism (Mursyid, 2016).

The verse clearly emphasizes that religious tolerance will manifest in social life when there is mutual respect, especially towards each other's religious beliefs. Even though the attitude of tolerance towards adherents of other religions is quite high, it seems that these students are not yet fully tolerant of differences among fellow Muslims. This is reflected in the majority (60.8%) of respondents who agreed to the statement that, "When you see and hear a Muslim praying to Allah, Glory to Him, and reciting verses from the Koran while he is burning a censer (incense) in front of him, it shows that he belongs to the polytheists and must be shunned".

Table 7. Respondents' Responses to The Statement that Muslims who Pray while Burning A Censer are Polytheists

No.	Response	Ferquencies	Percent
1.	Strongly agree	7	13.7
2.	Agree	24	47.1
3.	Disagree	11	21.6
4.	Strongly disagree	9	17.6
Sum		51	100.0

This shows that among UPI Muslim students, knowledge and understanding of the system or mechanism for instilling Islamic teachings in society, especially in Indonesia, is still relatively lacking. If examined from the history of the development of Islam in the archipelago, the spread of Islamic teachings carried out by Walisongo (Abdurrohman, 2018, p. 31) prioritizes hospitality to local cultural traditions which are mixed into the basic characteristics of Islamic boarding school culture. That by tolerating local traditions and modifying them into Islamic teachings and still relying on Islamic principles, finally the religion of Islam which had just entered the archipelago at that time was accepted and embraced by society.



Remnants of this local tradition are sometimes still visible in the lives of our people, such as when they perform rituals of praying and begging for the pleasure of Allah SWT, but accompanied by burning incense. As long as this is done in a way that does not conflict with *i'tiqadiyah* in Islamic teachings and does not disturb the beliefs of other Muslims, then it is not something that should be hated, because it is their belief.

Based on this description, it can be concluded that in general the attitude of tolerance towards diversity and differences among the Muslim colleges is quite high, especially the attitude of tolerance in inter-religious harmony. However, it is still found that there is a lack of tolerance towards differences with fellow Muslims who are different in carrying out their beliefs which is predicted as a result of their lack of knowledge about it.

### **The moderating influence of Islamic teachings on tolerance in diversity**

As stated in the previous section, the hypothesis put forward in this study is that there is a significant effect of moderation on Islamic teachings on the colleges attitude of tolerance in diversity. To test this hypothesis, the process is carried out through the application of Pearson product moment correlation analysis.

Based on the calculation of the Pearson product moment correlation coefficient, the correlation coefficient ( $r$ ) is 0.39 and is greater than the critical value (Sig.). Thus it is known that the variable understanding of Islamic moderation has a significant influence on the attitude of tolerance for diversity variable at the probability level ( $P$ ) = 1% or 0.01.

Table 8. Correlation Analysis Results

		<b>Tolerance in diversity</b>
Pemahaman Moderasi Islam	Pearson Correlation	.390**
	Sig. (2-tailed)	.005
	N	51

\*\*Correlation is significant at the 0.01 level (2-tailed).

As for the magnitude of the influence of the variable understanding of Islamic moderation, it has a significant influence on the variable of tolerance for diversity, it is known from the price of the coefficient of determination of 15.2%. Thus, it can be concluded that there is a significant influence from understanding the moderation of Islamic teachings on tolerance for diversity in students with a contribution of 15.2%.

### **Conclusion**

Muslim students in general know and understand that Islamic teachings are true. However, this understanding tends to be based on an understanding of the meaning of Islamic teachings that are certain (*qath'i*), while not many people know about the teachings that are *zanni* in nature. In addition, in interpreting a proposition, they tend to interpret it textually. In general, the attitude of tolerance towards diversity and differences in students is quite high, especially the attitude of tolerance in inter-religious harmony. However, it is still found that there is a lack of tolerance towards differences with fellow Muslims who are different in carrying out their beliefs which is predicted as a result of their lack of knowledge about it. The results of the Pearson product moment correlation analysis prove that there is a significant influence from understanding the moderation of Islamic teachings on tolerance for diversity in students with a contribution of 15.2%. Based on the conclusions of this study, it can be recommended that as an effort to further increase the tolerance attitude of Muslim students, especially at UPI towards the diversity (pluralism) of society, there needs to be an emphasis on understanding more basic moderate

Islamic teachings, especially through the implementation of Religious Education lecture strategies Islam in the campus environment, and its implementation in various religious activities through ormawa and the community.

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