

LEARNING MODEL OF RELIGIONS BASED ON THE QURAN TO IMPROVE RELIGIOUS MODERATION OF UPI STUDENTS

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Abstrak: Penelitian ini bertujuan untuk menguji keefektifan model pembelajaran berbasis Al-Qur'an pada mata pelajaran agama untuk meningkatkan moderasi beragama siswa. Metode penelitian yang digunakan adalah *research and development (R&D)*. Hasil penelitian ini menunjukkan bahwa setelah mengikuti pembelajaran ini, sebagian besar siswa tidak mengaitkan Iman dan Kafir dengan identitas agama. Mereka mengatakan bahwa Iman dan keraguan berhubungan dengan akhlak yang baik dan buruk. Non-Muslim yang rendah hati, berakhlak mulia dan peduli menghilangkan beban manusia diangkat sebagai orang beriman oleh Allah. Sedangkan umat Islam yang angkuh, berakhlak buruk, dan egois dinilai kafir oleh Allah. Mereka juga akan mengizinkan pemeluk agama lain untuk melakukan kegiatan keagamaan dan mendirikan rumah ibadah di sekitar mereka. Dalam politik praktis, mereka rela memilih calon pemimpin terbaik meski agama mereka non-Muslim.

Kata kunci: Model pembelajaran, Al-Qur'an, Moderasi agama, Moderasi

Abstract: This study aims to examine the effectiveness of the Qur'an-based learning model on religious subjects to increase students' religious moderation. The research method used is *research and development (R&D)*. The results of this study show that after following this lesson, most of the students did not associate Faith and Kafir with religious identity. They say that Faith and doubt are related to good and bad morals. Non-Muslims who are humble, have noble character and care about removing human burdens are appointed as believers by Allah. Meanwhile, Muslims who are arrogant, have bad morals, and are selfish are considered infidels by Allah. They will also allow followers of other religions to carry out religious activities and build houses of worship around them. In practical politics, they are willing to choose the best candidate for leader even though their religion is non-Muslim.

Keywords: Learning model, Al-Qur'an, Religious moderation, Moderation

INTRODUCTION

The problem of religious harmony is disturbed by the strengthening of Islamic radical groups. Various acts of refusal to commemorate holy days, the establishment of houses of worship, the criminalization of the candidate for governor Ahok (Web-liputan6, 2017), and protests by Meliana's call to prayer (Syamsuddin, 2018; Web-detiknews, 2018) echoed. Whereas the State Constitution guarantees freedom of religion for every citizen. National leaders and religious leaders often reflect the need for citizens to practice religion according to their respective beliefs and respect religions and adherents of different faiths. In the past, this form of rejection was only through writing and limited lectures. But lately, the intolerant people have been carrying out acts of violence and mass mobilization. Using Sylvia Beyer's term, it seems that they are conservatives who have negative stereotypes about racial and religious minorities. Their targets are groups that have traditionally been the target of discrimination (Beyer, 2020).

The movement of religious radicalism has recently penetrated the community very quickly. This phenomenon is heavily influenced by the right-wing media that have sprung up in society. Such media often blow news that is cynical about teachings outside their group. "Our preachers in the mosques also exacerbate this condition," complained Syafi'i. "These people often preach religion not with the face of peace but with cursing, misleading, and

insulting non-mainstream groups. As a result, the people are influenced and provoked." The symptoms of religious radicalism that are developing in society continued Syafi'i, are marked by several things: First, the tendency to interpret texts literally by ignoring the context; second, there is an orientation towards the enforcement of shari'ah, or sharia minded; and third, the tendency of anti-pluralism (Syafi'i, 2006). Mujani confirms this view.

The results of his research prove the trend of religious radicalism in recent times. For example, the level of public approval of the practice of polygamy, the law of stoning, the law of cutting hands, female presidents, the prohibition of bank interest, and so on. The results of the research he conducted nationally at the end of last January showed an increase in the number of approvals for these Islamist agendas compared to the previous five years. For example, in the stoning law, in 2001, the approval rate of the Indonesian people was only 29%. But in 2005 the approval rose to 55%.

Meanwhile, there are about 41% agree with the law of cutting hands. On other Islamist agendas, more or less the exact figures were obtained. "But this data is still global," said Mujani. "This means that people who agree with the law of cutting hands or stoning do not necessarily agree when it is applied in reality. Especially if it happened to them directly." Mujani's concern is not the high numbers. However, according to him, these figures are related to the increasingly real acts of violence and terrorism in this country. The LSI

director assumes that supporters of the Islamist agenda agree with acts of violence and terrorism in the name of religion, although not openly. According to him, at least 1 (one) out of 10 Indonesians agree with these acts of violence and terrorism. This means that 1% of the 240 million Indonesians approve of the action (Mujani, 2006). This means that approximately 24 million Indonesians are protecting the terrorists. An intolerant society will undoubtedly be much more. This is also supported by the fact that the Muslim community still looks down on different religions and schools of thought (Thalib, 2014). The research results at UPI show that more than half of the student respondents have an exclusive and potentially radical style of religious thinking. With a broader population, students in West Java also have a whole and potentially extreme style of religious thought (M. Rahmat, 2012).

Likewise, the tolerance of high school students and university students is in line with society. High school students' tolerance is at the "medium" level and even tends to be "low" (Endis Firdaus & Rahmat, 2015). Likewise, the patience of UPI students is at the "medium" level and even tends to be "low" (Endis Firdaus & Rahmat, 2017). How to increase their tolerance, based on a limited trial in high school, the approach to the study of religions can relatively increase tolerance scores (E. Firdaus & Rahmat, 2016a; E. Firdaus & Rahmat, 2016b). Likewise, at UPI, it can relatively increase the tolerance score (Endis Firdaus & Rahmat, 2017). But PAI teachers and lecturers do not accept

this approach. Therefore, in this study, this model was added based on the Qur'an, so that the study of these religions was in line with the Qur'an.

METHOD

The study used a research and development (R&D) design. The first stages are a preliminary study and the preparation of a draft model; both model trials; and the third is model validation. In the first year (first phase, 2019), lectures are conducted in person (offline). The second and third years (2020 and 2021) will be done online via zoom, video, and WhatsApp. The design of the learning model at the three stages is relatively the same.

Lecture Model Specifications

The Qur'an-based study model for religious studies has distinctive characteristics that are different from other Islamic Religious Education learning models. The most prominent specifications are as follows:

1. Establish the learning objectives of Islamic Religious Education (with the learning model of "the study of Al-Quran-based religions") to understand the main points of teachings of other religions correctly, then look for common ground with the main points of Islamic teachings sourced from Al-Quran. The Qur'an is intended to increase respect and tolerance for adherents of other different religions (in this case, Christianity and Hinduism) while at

- the same time having a stronger Islamic aqidah and nobler character.
2. It describes the central teachings of other religions (in this case, Christianity and Hinduism), which are often criticized negatively by Muslims, even to the verdict of infidels against adherents of other religions as a whole. The central teachings in question are the concept of the Trinity in Christianity and the Trinity in Hinduism. Biased by students' understanding, Christianity has three Gods: God the Father (in Heaven), God the Son (Jesus Christ), and God the Holy Spirit. Likewise, Hindus worship three Gods: Brahma (Creator of the universe), Vishnu (Sustainer of the universe), and Shiva (Destroyer of the universe). The concept of the Trinity and the Trinity needs to be understood from the perspective of their competent religious leaders, not according to their understanding. Technically, it can be done by reading their writings (especially on credible Christian and Hindu Religion Blogs) or interviewing reasonable Christian and Hindu religious leaders.
 3. It describes the central teachings of other religions from the perspective of Muslims in general, incredibly wrong and intolerant ones. Then it was proven that their understanding was wrong by referring to the meaning of the religious points from the perspective of other credible religious leaders. For example, the concept of the Trinity and the Trinity is often interpreted by some Muslims as the Three Gods. Even though the Christian God is Almighty, it means the same as Islam. The meaning of the Trinity should not be an approximate perspective but must refer directly to credible Christian religious leaders. Likewise, Trimurti is often interpreted as three Gods, even though the Hindu God is also One, namely the Creator of the universe (God Brahma), while Lord Vishnu and Shiva are like angels in Islam, Christianity, and Judaism.
 4. The description of the verses of the Qur'an that describe the character of *Ahl al-Kitāb* (people who are religious outside Islam). It is necessary to define objectively and honestly that Allah in the Qur'an explains the different personalities of *Ahl al-Kitāb*: some believe, and some disbelieve, some read Allah's verses and prostrate at night, and some do not. Some like to do *amar ma'ruf and nahyi munkar* and some are not; some are honest, and some are not. This kind of character is not only the monopoly of *Ahl al-Kitāb*, but even Muslims have this character. In addition, this is precisely what the majority, are those who are "common," do not believe and do not disbelieve. Most of humanity – regardless of religion – are ordinary people.
 5. For this reason, the understanding of the meaning of believing and the meaning of infidel must be understood correctly, lest ordinary people be accused of being infidels. The takfiri (people who easily accuse other people/groups of being unbelievers) always think "black and white," never see the gray ones. Thus in assessing Faith, they only classify humans into two groups: believers

and unbelievers. The believers are them, while outside of them, all disbelievers. This is a religious mindset that is wrong and dangerous. Whereas the Prophet SAW emphasized ignorant people (who do not understand the true religion). The correct meaning of *jahiliyah* is that Indonesia is a “layman.”

6. Described the criticism of the Qur'an on the central teachings of other religions. So which group is this criticism of the Qur'an aimed at? Because not all adherents of other faiths are criticized. This means that there are other religious groups that are not criticized by Allah in the Qur'an. This criticism needs to be described clearly and clearly so that students do not make over-generalizations. Returning to the example of the concept of the Trinity in Christianity, it turns out that there are Christian sects who have the belief that God is one of the Three, while Christians, in general, have the confidence that God is one and only. The Christian Jesus is called God, not as the One and Only God but the Word of God. This means that the words of Jesus are the Word of God. Christians also believe that Jesus is 100% human (physically), but His Spirit is 100%, God. Allegedly the criticism of the Qur'an was directed at one of these Christian sects. This is what must be proven in learning.

RESEARCH FINDINGS

The general theme of the lecture with the Qur'an-based learning model of the study of religions is, are Faith and disbelief related to religious identity? Does every Muslim automatically believe, while every non-Muslim (Christian, Catholic, Hindu, Buddhist, and Confucian) automatically disbeliever? Is it permissible for Muslims to accuse adherents of religions outside Islam of being “Kafir”?

The reference for learning is the Qur'an using a digital thematic approach to the Quran, Christianity from credible Christian sources, and Hinduism from credible Hindu religious sources.

Lectures were conducted six times. The first meeting discussed the meaning of Faith in the Qur'an. The second meeting discussed the meaning of kafir in the Qur'an. The third meeting discussed the meaning and Faith of *Ahl al-Kitāb* in the Al-Quran. The fourth meeting discussed the concept of the Trinity in Christianity and Catholicism and its relationship with QS 4/An-Nisa verse 171 and QS 5/Al-Maidah verse 73. Meeting V addressed the idea of the Trinity in Hinduism and its relationship with QS 4/An-Nisa verse 171 and QS 5/Al-Maidah verse 73.

The topic I: The Meaning of Ahl al-Kitāb in the Quran

Who are the *Ahl al-Kitāb* according to the Quran? There are 35 terms *Ahl al-Kitāb* in the Al-Quran. The question is, does Allah SWT in the Qur'an affirm that *Ahl al-Kitāb* is an infidel?

Table 1: Characteristics of *Ahl al-Kitāb* in the Al-Quran

No.	QS... ayat...	Translation	Message
1	2:105	It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.	<i>Ahl al-Kitāb</i> , who disbelieve, does not want any good to be sent down to believers.
2	3: 70-71	Ye People of the Book! Why reject ye the Signs of Allah, of which ye are (Yourselves) witnesses? Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?	<i>Ahl al-Kitāb</i> is sentenced to disbelievers if they deny the verses of Allah, confuse right and wrong, and hide the Truth.
3	3:75	Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against Allah, and (well) they know it.	Among the <i>Ahl al-Kitāb</i> some are trustworthy, and some are treacherous
4	3:113	Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.	Among the <i>Ahl al-Kitāb</i> some are straight. They recite the verses of Allah during most of the night, and they prostrate themselves.
5	3:199	And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.	Among the <i>Ahl al-Kitāb</i> some belief in Allah. They are humble to Allah, and they do not exchange Allah's signs for a low price. Allah rewards them.
6	5:15	O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) light and a perspicuous Book.	<i>Ahl al-Kitāb</i> (the disbelievers) tend to hide and leave the contents of the Kitāb (because they do not understand or are not used as references). If they want to understand the contents of the Book as a whole, then they must believe in the Apostle (because he is the one who can explain the entire contents of the Book)
7	5:	If only the People of the Book had believed and been	<i>Ahl al-Kitāb</i> are judged to be

	65-66	righteous, We should indeed have blotted out their iniquities and admitted them to gardens of bliss. If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: but many of them follow a course that is evil.	faithful and pious if they carry out the Holy Scriptures seriously (Jews take the Torah seriously, Christians take the Bible seriously, and Muslims carry out the Qur'an seriously)
8	5:68	Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.	<i>God judges Ahl al-Kitab</i> to be the true religion if they uphold the teachings of the Torah, the Bible, and the Qur'an (Jews practice the Torah in earnest, Christians carry out the Gospel in earnest, and Muslims carry out the Al-Qur'an). -Quran in earnest)

By studying the verses of the Qur'an about the meaning, Faith, and character of the *Ahl al-Kitab* with the help of learning tables/formats (as in the table above), the students, with the guidance of the lecturers, can conclude as follows:

- a. *Ahl al-Kitab* refers to religious people by following the previous Apostles, for example, adherents of Judaism and Christianity. Therefore they are spiritual by relying on the Holy Book revealed to their Messenger (Surah 5/al-Maidah verse 15).
- b. Among the *Ahl al-Kitab* there are good characters, namely humble (not arrogant) and trustworthy (honest).

But among them, there are evil characters, namely denying Allah's verses, likes to confuse right and wrong, hide the Truth, and are treacherous (Surah 3/Ali Imran verses 71, 75, 199, QS 4/al-Nisa verse 123).

- c. Among the *Ahl al-Kitab* some belief in Allah, act uprightly, be humble (not arrogant), read Allah's verses at night, and prostrate (submit to Allah) (Surah 3/Ali Imran verses 113 and 199). But most of the *Ahl al-Kitab* are infidels (QS 2/al-Baqarah verses 105 and 109, QS 3/Ali Imran verses 70-71, and QS 5/al-Maidah verse 15) (Munawar Rahmat & Yahya, 2021)

Topic II: Is it valid that the God of Christians is only almighty?

Christianity and Catholicism have the concept of the Trinity. Do they have three equal Gods, or is God still One? What exactly is the Trinity?

Let's quote the Ink Jesus blog in its entirety without editing the text, especially the content, as follows:

"This matter (Trinity) is indeed very complex without the guidance of the Holy Spirit. You will never understand if you use your mind.

With the help of the Holy Spirit, you will be enabled to realize the union relationship between God the Father, God the Son, and God the Holy Spirit. The word Trinity, popular among believers, is never found in the Bible and is a concept of God agreed upon at the Council of Nicaea.

The concept of the Trinity is used to facilitate the understanding of believers in understanding God the Father, God the Son, and God the Holy Spirit, which, if I translate it briefly, means “Three But One.”

Does that mean there are three gods? This concept does not say there are three Gods. The content of the idea of the Trinity is that the three are inseparable units. A unit that cannot cancel each other out, a team that cannot stand alone, a unit that cannot be separated from each other, a unit that cannot work independently, a complementary unit.

The Father is the one who plans all that He wants to create. Son is the one who makes/make all these plans come true/happen. The Holy Spirit is the one who inspires/causes the plan to appear. The three are not different from the concept of the most muscular Greek gods, namely Zeus, Poseidon, and Hades. The three are a unified whole and cannot be separated as Jesus said that He and the Father are ONE (John 17:22).

That is why the Son is called the Word (God’s Word/Father’s Word/God’s Word), as mentioned

in John chapter 1. Then the Holy Spirit is also mentioned in the Bible as the Spirit of God (Genesis 1:2; 1 Samuel 11:6; etc.) or Spirit of Jesus (Acts 16:7; Philippians 1:19). Another shocking thing is said through the Book of Isaiah (Isaiah 9:6), which states that the Son will also be called the Eternal Father, Mighty God, Wonderful Counselor, and Prince of Peace.

If you ask me as part of the Web-Tinta-Yesus, do I follow the concept of the Trinity? My answer: There is no concept of the Trinity in my mind. The idea in my mind is ONE God, as I said earlier, Father = Son = Holy Spirit = Father because they are One and not three as has been argued so far. If I pray in the name of Jesus Christ (the Son), then I am praying to the Father = the Holy Spirit. If I say the Father is good, then I am saying Jesus = the Holy Spirit is good. If I say the Holy Spirit is miraculous, I am saying the Father = Son (Jesus Christ) is miraculous. The Bible also does not state that God the Father, God the Son and God the Holy Spirit are different from each other and there is no word Trinity either in the old or new covenants” (Blog-Ink-Jesus, 2015).

So, QS 4/An-Nisa verse 171 states “the prohibition of saying God is three” and “Jesus is the son of Allah,” also and QS 5/Al-Maidah verse 73 which states “unbelievers are those who say Allah is one of the three. “It is not appropriate to apply the concept of the Trinity in Christianity/Catholicism. God the

Father, God the Son, and God the Holy Spirit are not equal. God is Almighty, namely God the Father. The meaning of Jesus' Son of God is not a biological child but a kind of ideological child. The Holy Spirit is not God but a holy man.

Topic III: Is it true that the God of Hindus is only almighty?

Hinduism has the concept of Trimurti. Do they have three equal Gods, or is God still One? What exactly is the Trimurti?

The concept of Trimurti in Hinduism is explained in the Ilovehindu Blog. Let's quote this blog in its entirety without editing the text, especially the content, as follows:

“Hinduism is the oldest religion in the world. Hinduism also adheres to the belief in “One God,” which is known as Pantheism in Western philosophy. Pan means everything. Theis means God. So Pantheism means that One God is all. One becomes many. Hinduism always teaches its people to learn and understand the philosophy of each of its teachings. In other words, if we want to understand the teachings of Sanatana Dharma (Hinduism), we are required to study each Vedic teaching carefully. It cannot be swallowed raw, which is afraid of causing misunderstandings. In Hinduism, the concept of Tri Murti is the three bestowals “title” Brahman (God Almighty) because it has three main points/properties, namely:

- Lord Brahma, this title is heeded when God is the Supreme Creator;
- Lord Vishnu, this title is heeded when God is the preserver of the whole world;
- Lord Shiva, this title is heeded when God also merges from the contents of this world.

From the explanation of the three titles above, there are many different understandings in the rampant politics of bringing down each other between religions in society. So, those who don't understand will think that Hinduism has Three Gods/Three Gods. Once again, we emphasize that the terms of the three gods are simply titles bestowed by the sages.

It can be analogous to Mr. X being a President. When he leads the country, he is given the name President by the people; called by the husband when he is considered a life partner by his wife; when at home, the Father called by his Son; when he has grandchildren, he is called Grandpa by his grandson); and when those he leads feel proud, satisfied with his leadership and love, he is given the title Father of Development, Father of Reform, etc. Even though the name and person are only One, namely Mr. X, once again, this is an analogy that humans cannot define God with certainty (Blog-Ilovehindu, 2014).

So, QS 4/An-Nisa verse 171 states “the prohibition of saying God is three,”

and QS 5/Al-Maidah verse 73 says “it is a disbeliever who says Allah is one of the three” are not adequately applied to the concept of Trimurti in Hindu religion. Lord Brahma, Lord Vishnu, and Lord Shiva are not equal. God is the one and only God, Brahma. While Lord Vishnu is a kind of Angel Mikail in Islam, Lord Shiva is Angel Izrail and Angel Israfil in Islam.

Topic IV: Is it permissible to convert followers of other religions?

The meaning of Faith in the Qur’an is intended for people who believe in Allah and love Him very much—also imitating His angels who are devout in religion, readiness to carry out Allah’s commands and prohibitions in His Book, obeying His Messenger, not discriminating between one Apostle and another. Their attitude towards the Messenger was *sami’na wa attho’na* (we heard the Prophet’s orders, and we obeyed them); also prepare the right provisions for the afterlife. The meaning of infidel is to reject God, in the sense of dismissing His existence (atheists) and rejecting His commands and prohibitions. The main factor of disbelievers is because they are arrogant. They even feel they are better than Allah’s messengers. As a result, they refused to obey the Apostle and did not even hesitate to kill the Prophet/Rasul, including killing his teachings.

The question is, are the criteria for believers and non-believers attached to adherents of certain religions? Are Faith and disbelief related to religious identity: Islam automatically believes, and non-Muslims automatically disbelieve? Certainly not. Allah SWT in the Qur’an

confirms that among *Ahl al-Kitab* (followers of religions outside of Islam) there are also believers. His Word:

And indeed, among the *Ahl al-Kitab*, some belief in Allah and what has been revealed to you and what has been revealed to them while they are humble to Allah and do not exchange Allah’s signs for a small price. They are rewarded with their Lord. Verily Allah is rapid in reckoning (QS 3/Ali Imran: 199).

Verily, the believers, the Jews, the Christians, and the Sabians, whoever of them truly believes in Allah, the Last Day, and does good deeds, they will receive their reward from their Lord, not there is a concern for them, and they do not grieve (QS 2/Al-Baqarah: 62).

Verily, the believers, the Jews, the Sabians, and the Christians, whoever (among them) is genuinely pious, then there is no fear for them nor will they grieve (QS 5/Al-Maidah: 69).

That is, people of any religion can believe and can also disbelieve. Adherents of other faiths may have Faith. However, followers of Islam are more likely to think if they get the proper Islamic education and practice true Islam. The next question is, is it permissible to accuse non-Muslims of being infidels? Of course not because disbelief is not related to religious identity. Kafir is a bad character. Thus disbelievers can come from adherents of religions outside of Islam and from followers of Islam if there are signs of disbelief in them, namely: rejecting the existence of God (atheists), rejecting God’s commands and prohibitions, being arrogant, feeling that they are better than the Messenger of Allah, more indulged in his desires,

and fascinated with the world. This view is in line with several ideas of Muslim scholars and scholars such as Rasyid Riḍā (1990), Mutahhari (2007), Harun Nasution (2006), and Nurcholis Madjid (Ulfa, 2013). Mutahhari emphasized that non-Muslims like Descartes had the right to heaven, while Harun Nasution said Mother Theresa, a Christian, could go to heaven.

Defenders of the opinion of adherents of non-Muslim religions explain that the *Ahl al-Kitāb* whom the Qur'an calls believers are only *Ahl al-Kitāb*. The latter has converted to Islam, such as in the case of King Najasyi and the monks around Medina. But the question can be asked, is it still called *Ahl al-Kitāb* when a Christian converts to Islam? Aren't some of the Prophet's companions also Jews and Christians? They were never called *Ahl al-Kitāb* because they had converted to Islam (Baits, 2016). Thus the title *Ahl al-Kitāb* is only addressed to people who are still Jews, Christians, and adherents of religions outside of Islam; it cannot be addressed to those who have converted to Islam.

So, Faith and disbelief are not related to religious identity. It is possible for Christians, Hindus, Buddhists, etc. in the sight of Allah as believers if there are signs of Faith in them. Likewise, in the presence of Allah, there may be Muslims who are convicted of being infidels because, in themselves, they develop an infidel character instead of a believer character. The Prophet's words about the division of my ummah (Muslims) into 73 groups, and all of them going to

hell, only one group will enter heaven, among others, is mentioned in the hadith narrated by Abu Dawud No. 3980-3981 (Abudawud, 2013), history of Tirmidhi No. 2565 (Tirmidhi, 2013), and the history of Ibn Majah No. 3982-3983 (Ibnumajah, 2013). This hadith shows that many Muslims are also unbelievers. However, we should not condemn someone as an infidel because this verdict is only the prerogative of Allah and His Messenger.

As for someone who does not have the character of Faith and does not have the feeling of an infidel, the Prophet SAW called it ignorance. The meaning of *jahiliyah* is stupid, that is, lay in religion; it means not knowing the true faith. After showing their disbelief, Abu Lahab and those who were like him were not preached by the Messenger of Allah because they were unbelievers. Allah (SWT) asserts that it is futile to preach to disbelievers because they cannot possibly believe. In QS 2/Al-Baqarah verse 6-7: "Indeed, those who disbelieve, it is the same for them, whether you warn them or not, they will not believe" (Qur'an, 2013). But the ignorant people were preached by the Messenger of Allah because they were not unbelievers.

After we implemented the Quran-based study model for the study of religions, there was an increase in religious moderation among students. Before lectures, most students assumed that Christians and Hindus had three gods. They assess the concept of God in Christianity and Hinduism from an Islamic perspective, namely Almighty and Almighty. The students wondered

how these two religions have three Gods (both Almighty and Almighty)? Meanwhile, after students take PAI lectures with this learning model, students have changed a lot. They assess the term God in Christianity and Hinduism as different from Islam. In Islam, the concept of God is one and only. As for Christianity. The idea of God in Islam (the One and Only One) is called God the Father. Meanwhile, God the Son and the Holy Spirit are not God in the Islamic concept but are similar to the idea of a holy man (Prophet and Wali). Likewise, in Hinduism, the Almighty and Almighty God is only Lord Brahma, while Lord Vishnu and Shiva are similar to the concept of angels in Islam.

DISCUSSION

Several things need to be discussed from the findings of this study. First, it is not true that non-Muslims are infidels. It is stated in the Qur'an that among the *Ahl al-Kitāb* there are believers (Surah 3/Ali Imran verse 199; QS 5/Al-Maidah verse 65-66). This finding is in line with Kyai Muhammad Anwar Muttaqin (Teacher Mursyid Syathariah), who stated that non-Muslims are determined to believe in Allah. An example is the time of the Prophet Muhammad was Pastor Muqauqis, the governor of Egypt at that time. He referred to non-Muslims as ordinary people, not infidels (Muttaqin, 2018; M. Rahmat, 2018). This is also in line with Sheikh Murtadha Mutahhari, which states that there are non-Muslims who believe and do good deeds. Mutahhari distinguishes between infidels and non-Muslims. Infidels are people

who reject God and reject the Prophet Muhammad, while non-Muslims do not follow Islam but do not deny the existence of God and Prophet Muhammad. They did not refuse but did not know about the Prophet Muhammad. Many non-Muslims behave Islamically. Shaykh Mutahhari refers to them as Fitri Muslims (Mutahhari, 2009). This is also in line with Nurcholis Madjid (Madjid, 1992), who stated that good non-Muslims have the right to heaven (Ulfa, 2013). Muṭāhhari gave the example of Descartes (Mutahhari, 2009) and Harun Nasution called Mother Theresia (Nasution, 2006) as the best people, therefore entitled to heaven. Second, among the *Ahl al-Kitāb* there are trustworthy (honest), so believers can entrust the trust to him. On this basis, an honest *Ahl al-Kitāb* can be appointed as a leader (such as a regent, mayor, or governor). When the incumbent governor of DKI Jakarta Basuki Cahya Purnama (a descendant of Chinese who is a Christian) quoted a verse from the Qur'an that offended fanatical Muslims, many Muslim scholars and scholars defended him, including Buya Syafi'i Ma'arif, Nasaruddin Umar, and Hamka Haq (Ma'arif, 2016; Umar, 2016; Suara.com, 2017). Third, the number of *Ahl al-Kitāb* who disbelieve is not because they are *Ahl al-Kitāb*, but because they have evil characters, namely: denying God's verses, mixing up right and wrong, hiding the Truth, hiding God's poetry, let the contents of the Kitab (not be used as a reference), envious of the revelation of something good to the believers, and want the believers to return to disbelief. This finding is not in line with most of the

scholars of interpretation, such as Ibn Kathir (Alu-Shaykh, 2009), Ath-Tabari (2007), and Al-Qur'ubi (2007). But in line with Muslim scholars and scholars such as Muṭahhari, Harun Nasution, and Nurcholis Madjid (Mutahhari, 2009; Nasution, 2006; Ulfa, 2013).

The al-Quran-based learning model of religious studies, based on model validation, has been proven to be effective in increasing student religious moderation. The results of this study strengthen the findings of limited model trials in the first year and more comprehensive model trials in the second year (M. Rahmat et al., 2019; Endis Firdaus & Rahmat, 2018).

Moderate, inclusive, and open teaching models have indeed succeeded in increasing student religious moderation. In 2021, the development of a typology model for the Sunni-Shi'a school will also be carried out. As a result, this learning model has proven to increase student acceptance of Shia Islam (Munawar Rahmat & Yahya, 2021). Previously, in 2017, the development of typology learning models for the Sufi and Islamic-Islamic schools of thought was carried out. As a result, this model has proven to increase student acceptance of Sufism and *tarekat* (Yahya & Rahmat, 2020). In 2018, the NU-Muhammadiyah school of typology learning model was developed. As a result, this model has proven to increase student acceptance of NU and Muhammadiyah (M. Rahmat & Fahrudin, 2018). Even in high school, multicultural-based learning models have succeeded in reducing religious conflicts

among multicultural high school students (Endis Firdaus & Rahmat, 2015; E. Firdaus & Rahmat, 2016b).

CONCLUSION

Based on a more comprehensive trial of the model, the study found that students in classes that implemented the Quran-based learning model for religious studies had significantly higher moderation and religious tolerance scores than students in classes that did not implement this learning model. As for qualitatively, students who implement this learning model have the following religious views. First, one's Faith is not related to religious identity. It is possible that Muslims in the sight of Allah do not believe. On the other hand, Christians, Hindus, etc., may be judged in the presence of Allah as a believer. But Muslims have more faith potential because they have more original religious references. Second, QS 4/An-Nisa verse 171 and QS 5/Al-Maidah verse 73 are different from the concept of the Trinity in Christianity or Trimurti in Hinduism. This concept does not indicate that God – in the sense of the Creator of the universe – is one of the three. The Creator of the universe is Almighty, whom they call God the Father. As for Jesus Christ and the Holy Spirit, they are not the Creator. Likewise, the concept of Trimurti in Hinduism. God is the one and only God, Brahma. Meanwhile, Lord Vishnu and Lord Shiva are holy creatures of God.

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