



The Concept of Tolerance and Its Implementation in Overcoming Social Conflict through an Educational Approach Based on Al-Qur'an

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Abstract

The Quran is a reference book for various laws to regulate, organize and realize a peaceful, serene, and harmonious human life. Meanwhile, in reality, there are often social conflicts that lead to wars and bloodshed. This research aims to understand how the Qur'an views the meaning of tolerance education based on the study of verses and its implementation in overcoming social conflict. The research paradigm is descriptive-qualitative, classified as a type of library research based on the text of the Qur'anic *ayah* related to tolerance education. The critical analysis uses a thematic method, namely collecting the same verses, grouping them in one topic, arranging them based on the chronology of the revelation of the Qur'an, and analyzing and concluding them with the procedure of interpreting the Qur'an about tolerance education. The results prove the importance of understanding the values of tolerance education in building equality, harmony, and equal rights among fellow human beings. The Qur'an offers the concept of tolerance education in the form of the value of freedom, justice, respect, and guarantee of individual and social rights that are free, independent, and moderate.

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1. Introduction

Human existence on this earth has become Sunatullah (natural law) requires the alive of other parties to assimilate, interact and adapt according to the cultural character of a complex community environment to create an atmosphere of comfort, peace, harmony, and tolerance to respect a variety of opinions [20] and accept voluntarily or involuntarily differences and competition [4] which requires each individual or community group to understand and encourage the establishment of cooperative relationships between others to create a comfortable, safe and peaceful living atmosphere [35] amid a pluralist society. The existence of diversity in physical form, behavior, culture, and character substantially holds a thousand unique and interesting meanings as a decree of Allah SWT so that humanity gives each other and tries to get to know naturally as a manifestation of tolerance through education based on al-Qur'an which can minimize conflict.

Education tolerance based on al-Qur'an has a strategic role in reducing social conflict because it is elastic, flexible, responsive, and accommodating to various transformations of thought, local wisdom, culture, and community lifestyle. At the implementation level, the Qur'anic education also functions as a soul-calming tool, an adhesive that keeps society integrated, puritanized, sustainable and stable. Conversely, the Qur'anic principle through education can destroy and demolish an established social order when tolerance education base Qur'an as a tool to stir up issues that trigger riots or upheavals [40]. Therefore, understanding the values of tolerance through education according to the Qur'an is very important to reduce social conflict in social life [18], which in today's democracy is a fundament individual right [5] because it is very improbable that harmony among heterogeneity of differences can be realized without a tolerant attitude [24].

This fact is the background of a person to have proportional freedom to innovate, be creative in developing his potential and beliefs by the teachings of the chosen religion, and respect the implementation of the studies he adheres to [14]. Thus, the Qur'anic education factor is very responsible for the emergence of prejudice that arises [22], especially in the social, cultural, political, and belief fields, which are substantively full of changes and developments in the era of globalization influenced by culture and lifestyle where awareness of tolerance seems to disappear, except for only a tiny part of those who behave and even then because of biological factors or sociological emotional relationships [17].

In essence, the presence of tolerance education behavior is very urgent in social interactions between people to create unity and integrity [44], such as working together both about public interests and individual interests in addressing the reality of the diversity of positive and productive community activities so that there can be harmonious two-way communication through dynamic interactions based on social and spiritual norms that can be implemented according to the guidance of education base the Qur'an while still instilling positive values of modernity culture such as local wisdom, values, behavior, wisdom, morality, and personality [16].

Explicitly, the Qur'anic education requires its people to uphold the spirit of cooperation, patriotic and tolerant behavior between others as the principal capital to build an effective communication system in conducting

various productive and prospective transactions and eliminating boredom and weariness living the routine of life in rigidity (jumped) which has an impact on static behavior and frustration [43]. Meanwhile, from the etymological perspective, tolerance means patience or resistance to something [36]. That is a strategy of treating people with compassion regardless of their stance. The great framework of the meaning of tolerance education is an activity person does according to his interests, not getting obstacles and hurdles from other parties [27] or eliminating discrimination in society [9] and denying the notion that only he is higher and cleaner [47] than others..

Phenomenologically the concept of tolerance education is a creative effort in a heterogeneous society to create harmony [37] so that humans can avoid friction and ideological or physical clashes due to differences in understanding, culture, or beliefs in line with the content of the teachings of the Qur'an which requires its people to be honest, polite, courteous, and tolerant which is the essence of doing good behavior [19] as a blessing. Thus, the meaning of tolerance education from the perspective of the Qur'an is very reasonable, simple, and straightforward, and covers various aspects of human life personally, in groups, and national communities, both Muslim and non-Muslim [26] as a manifestation of the universal values of the Qur'an. However the facts show that there are destructive attitudes and actions, radicalism and intolerance triggered by ethnic, political, and economic interests [23] between groups with different views or differences in beliefs that trigger horizontal conflicts that ignite wars and bloodshed the factor encourages the author to research to understand and examine more carefully the meaning of tolerance in overcoming social conflict through an education perspective base the Qur'an can use as a reference standard for building harmony in a pluralistic community.

2. Methodology

The research aim is to examine how al-Qur'an speaks carefully about the meaning of tolerance education and its implementation in a pluralist society. The research paradigm is descriptive-qualitative, classified as a type of library research based on the object under study, namely the text of the Qur'an related to tolerance education. Critical analysis using the thematic interpretation method, namely collecting, grouping the same verses on one topic, discussing according to the purpose of the "Ayah" from one or more letters [33], then compiling them based on the chronology of the cause of the descent of the verse [6] then looking for views on the theme in question by analyzing and understanding it [41] and supported by other sources according to the theme of the discussion so that it becomes complete data [28] to conclude according to interpretation procedures using thematic or Maudhu'i methods [10]

3. Result and Discussion

Tolerance education is a conscious effort aimed at creating harmony through stages such as increasing faith and devotion, maintaining rigid and stable social stability community, building morality, and maintaining brotherhood between community groups that are intertwined based on love according to the teachings of the Qur'an.

The existence of tolerance education can function as a tool to maintain solid social stability and control the

occurrence of friction of interests ideologically or physically. In its implementation, there are two typologies of tolerance education, namely passive acceptance of differences as a fact and direct self-involvement (active), taking part in a social activity amid the diversity of opinion [13] as a form of internalization of the value of the Qur'an (religion). Through tolerance education, each element of society can maintain a conducive, safe, comfortable, and peaceful atmosphere when doing activities, without any prohibitions and obstacles from anyone [27] as the principal pillar of the realization of living in harmony, mutual respect, and appreciation. That is the essence of tolerance education in society and nation, which certainly does not confuse the meaning of worship with social activities [21] in an opposite position based on scientific studies, both anthropological and religious (al-Qur'an) reviews.

Explicitly, the Qur'an does not mention the word tolerance education but a concept of tolerance education, according to the implicit narrative, is widely explained with all its limitations, which can use as a reference in life [19], and has similarities in meaning such as recognition of various customs, forms of expression and intact ways of behaving [46]. Therefore, the embodiment and preservation of social harmony as a manifestation of tolerance education require scientific insight, experience, skills, clarity of thought, and diversity of harmonious behavior in the basic principles of tolerant education behavior..

3.1. Principles of Tolerance Education

The principle of tolerance education is to respect people for the choice of life path that they consider good, worship according to their beliefs, and socialize with infidels [35] based on freedom of human rights which gets positive legal protection and "Shari'ah" (Islamic religious law) guarantees. Al-Qur'an, as the book of "Shari'ah" when determining the principles of tolerance result in education, is one of the principal human rights. It can be represented in the attitude of activity and belief independently without coercion and restrictions on individual rights [32], carrying out social exertion and belief rituals in a peaceful atmosphere. The Qur'an, in the context of association, views the community group that harasses the other party is considered a moral act, including in this category is an insult to transcendental and puritanical religious symbols because the act has the potential to harass Allah, the Holy One as in Surah al-An'am verse 108 below:

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

It is forbidden to revile the gods of others because this means that one has lowered one's God in an even lower way. Every Ummah will feel that their work is better, and they will return to God and know the results of their work.

The information in Surah al-An'am above illustrates the necessity of building a positive attitude in each individual or community group that has a different view of life as Allah says as follows:

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلِّمْ عَلَيْكُمْ لَا تَبْتَغِ الْجَاهِلِينَ.

They avoid speaking in vain, for the deed will return to the doer therefore, to prosper yourselves, do not associate with those ignorant (surah al-Qasas/28: 55).

Other verses with different wording but have the same and similar meaning, such as in Surah al-Kafirun/109: 6 and Yunus/: 41 لَكُمْ دِينُكُمْ وَلِيَ دِينِ Quoting the interpretation of Imam Ibn Kathir which explains about all the deeds of the polytheists are rejected (Baraa'), and Allah encourages Muslims to avoid all forms of activity or similar beliefs to be free from the factor of associating partners with Allah which is rejected expressly in the frame of Tawhīd (the oneness of God) and purity of faith [3] as Allah says Surah Yunus/10 41 which reads:

وَأَنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ.

If they deny you, say that my deeds are for me, and your deeds are yours. You do not need to pay attention to what I do not disassociate myself from what you do.

The meaning contained in Surah Yunus explains that al-Qur'an (Islam) highly appreciates the difference between capacities and competencies, who has in various fields. For this reason, forbid to force others to follow one's way of thinking, even if it is true. Let the acceptance or rejection of the invitation be natural because the end is Allah who will reward the person for his deeds [42]. So, as a consequence, harmony between human beings will be born from it, which is essential and natural. Each individual will pay attention to their respective good deeds as a provision human for navigating their life journey, according to the donation and boundaries determined and agreed upon together in the context and scope of tolerance education.

3.2. Tolerant Education Attitude and Behavior

Tolerant education behavior in the form of harmony desired by al-Qur'an is an openness and recognition of differences as a fact of God's decree that must be accepted in the life [34]. Al-Qur'an invites humans to recognize the reality of diversity to be addressed wisely and wisely according to the words of Allah SWT surat al-Hujurah / 49: 13 reads:

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

Allah created people to be male and female. Then they were made into various nations and tribes they got to know each other. Only the righteous are the noblest in the sight of Allah. Indeed, Allah is the All-Knowing, the Exhaustive.

Straightforwardly and transparently, the narrative of the verse above states that there are differences in abilities, competencies, capacities, skills, and professions among humans as a Sunnatullah, which used to as the main reason for carving obedience to the Creator, interacting, communicating, and socializing based on a mutual need to build harmony between community groups as a manifestation of the meaning of tolerance education. Although in its realization, sometimes this attitude contradicts the reality of the life of a multicultural society that is all heterogeneous in various fields of power, art, or even beliefs that are very sensitive to upheaval, as a result of the entrustment of the power of sharing interests that move it [13].

These facts that seem to the theory community entities with established economic levels will automatically control weak social groups. As a result, those considered frail will be excluded and marginalized from the

competition. However, there are also these marginalist partisans who strive to balance the power of the ruling group by internalizing the al-Qur'an concepts so that they will be motivated by spiritual quality, even though in the scale of reality, the economic quantity review is still weak [30]. This reality occasionally appears to react in a diversity of activities driven by fundamentalist sectarian groups to fight the considerable power of the high-level economic system by carrying conservative or traditional economic issues towards a fundamentalist modernist system of economics.

The strategy applied is to utilize groups of weak economic communities, entrepreneurs, and the world of academics, especially economics majors. In its implementation, they also use the information media and telecommunications approach that stimulates various trends of militant groups to control and restrain sophisticated telecommunications networks and their ideology and work hard to pass their identity political desires to compete with elite power. Their existence often appears in diverse forms of potential capacity, and belief sometimes becomes a means of obstacles and challenges in realizing social cohesion [38] in a populist, modernist, and religious society, which empirically can be proven through reasoning verses of tolerance..

4. Analysis of Tolerance Education Verses

Many variants of the Qur'anic verses implicitly explain the term tolerance education (harmony) with very obvious and explicit boundaries [26] as the editorial sentence written in Surah al-Baqarah verse 139 below:

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَتَحْنُ لَهُ مُخْلِصُونَ

Say, "Would you dispute with us about Allah, while He is our Lord and your Lord? We are accountable for our deeds and you for yours. And we are devoted to Him 'alone'.

The essence of this verse is to refute the claim of the People of the Book who attribute their lineage to Prophet Ibrahim (peace be upon him) and claim to be guaranteed entry into Paradise (al-Baqarah/2: 111 and 135) the Prophet (SAW) refuted this assumption directly that the Jews and Christians emerged after Prophet Moses and Prophet Jesus sent so it is absurd to say that the Prophet Abraham As is a group of Jews or Christians. Then the Prophet quoted a verse whose core meaning was, charity (good) for us, and for your charity (bad). In this context, the meaning is that the Qur'an respect other people in choosing and determining their attitude of recognition as a form of Ihsān (goodness) alone and the benefit of society, both in its various aspects [7]. The Ihsān factor underlies the emergence of a tolerant education attitude, which is part of the act of Ihsan or love for those who do good [49]. Therefore, the essence of the chief purpose of applying the meaning of tolerance education is the creation of compassion, gentleness, and love for others while paying attention to or heeding the various policies that have been determined by the Qur'an, such as freedom of expression, innovation, inspiration, creativity as well as belief as the following description.

4.1. Freedom of Belief (al-Baqarah, 256)

Interpreted freedom meaning can be a behavior that has no limits of expression in choosing and determining the path of life according to the goals and targets to achieve, as in the case of freedom of belief, Allah says.

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

In religion (Islam), there is no need for compulsion (the difference) between the right path and the wrong is clear whoever believes in Allah and denies the Thaghut, then indeed he has held on to a rope that will not break, and Allah is All-Hearing and All-Knowing.

The concept of freedom perspective of the Qur'an can be reflected in al-Baqarah verse 256, which provides an authentic understanding of the historical fact that Muslims throughout their history have never imposed their will in their da'wah [32] but, on the contrary, provide freedom of choice and determine options without any threats and pressure [1], even the Prophet Muhammad at one time allowed a Christian delegation from Najran to carry out their worship traditions at the Prophet's Mosque sometimes the Qur'an also appears to characterize the behavior of the Apostle who always avoids divisions and feuds and likes to communicate between people openly, in polite, friendly, and compassionate ways, so that cultural and social life will be realized according to the reasoning capacity and beliefs of each individual [25] to implement the values of tolerance education among human beings this is a concrete example as evidence that the Qur'an does not prevent other people from doing their worship wherever and whenever, if necessary facilitated and aid so that they can worship in Muslim places [8] as a form of recognition of its existence.

The freedom that Allah gives people to accept or reject the guidance of faith is a gift of Allah, not a fabrication of the human brain. If Allah Ta'ala wanted His immense power, it could do, but Allah did not use his right and capacity. It is, based on the nature of human beings.

Those who create equipped with the potential of reason and mind intend to be able to test so they can take part in their fate as the best choice [39].

In carrying out the existence of a compulsion, anything can make a person's soul uncomfortable and serene. Allah Himself gives options to his people with his firm *لَا إِكْرَاهَ فِي الدِّينِ* to make the best choice as a provision for life in this world and the hereafter [12].

Explicitly, the performance of the Qur'an always reveals the importance of harmony that is intertwined and built through the fragmentation of the mission implied in the daily behavior of the Prophet [45], which can use as a role model for heterogeneous societies such as the Indonesian nation which has a rich culture and diverse beliefs framed in the slogan *Bhinneka Tunggal Ika* [31] which actually has the potential for conflict that is quite risky [2] and certainly requires effective adhesive and damper in the form of values of faith or belief in the teachings of the Qur'an in the heart.

The faith desire for Allah Ta'ala grows from the heart based on willingness and sincerity without coercion. Even the prophets and apostles are limited to inviting and warning, nothing more. Allah Ta'ala assesses performance not based on how many people Taslim (convert to Islam) but rather on how much the attitude and response of the people accept the message [32]. That is the essence of the meaning of freedom that the Qur'an applies very fairly and wisely..

4.2. Justice (Al-Mumtahan/60: 8-9)

Fair behavior is a parameter of one's goodness and righteousness in carrying out his mission of carrying out the very thing entrusted on his shoulders. Equitable behavior must be carried out truthfully to anyone without favoritism. This principle is one of the criteria of tolerance education set by the Qur'an, even against enemies, as Allah says below:

لَا يَنْهَيْكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. إِنَّمَا يَنْهَيْكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ.

Doing good and being fair to everyone is not prohibited, whether they love you or hate you, and do not drive you away because of your religion. Allah loves the one who is just. But, if they fight, operate off, and help you to do evil, then Allah forbids (befriending) them. And it is only the wrongdoers who make friends with them.

Al-Qur'an applies the values of justice to all people. Anyone is not selective as a breath of tolerant education life in society and nation. The principle of Quranic teachings strictly prohibits cheating and harming others because of the background factors of differences in social status, class, culture, and position the act of limiting, depriving, or eliminating the fundamental rights of others is in the category of criminal acts (injustice), which is very contrary to human nature, religion, customs, and national culture. Shaykh As-Sa'di explained Allah recommends doing good, being in touch, sharing kindness, and accomplishing justice among fellow creatures of God, whether there is a biological or ideological relationship, because, in this context, there is no harm and no loss [11] it is allowed and recommended by the Qur'an explicitly and clearly.

A unique and absorbing illustration is the event of the second caliph, Umar bin Khattab Ra. when he conquered Jerusalem, Palestine, which had a Christian population. Umar's policy was to give full guarantees to Christians to freely use the cross and get the protection of the rights of life like Muslims, not the slightest difference. This phenomenon shows a wise attitude and decision, treating those not in the same line in an elegant, fair, and humane way, clear evidence that tolerance in the sense of justice Muslims practiced, not just lipstick.

4.3. Respect (Surah al-Hajj/22: 40)

There are many varieties, models, forms, traits, attitudes, and human character described in several verses in several surahs of the Qur'an, including the best way (method) to teach people how to respect other beliefs or differences in social status Allah SWT says in surah al-Hajj/22: 40 which mean:

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتْ صَوَامِعُ وَبَيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

If Allah had not repelled (the violence) of some people for others, monasteries, churches, synagogues, and mosques would have been demolished in which Allah mentioned the name. Indeed, Allah will surely help those who help Him. (Those who were expelled from their homes without cause because they said, Our Lord is Allah. Indeed, Allah is the Strongest and the Mightiest.

The narrative of the verse implies that the concept of tolerance will be realized in various aspects of social life when the elements of respect and recognition of the fields of life of each or social are applied correctly. This reason is authentic proof of why the Qur'an prohibits its people from insulting communities that have their views and symbols of sacredness. In this case, it does not mean that it automatically underlines as a justification for these ideas or teachings but only respect. A historical illustration is interesting to observe about Emperor Hiraqlius and al-Muqauqis, who recognized the prophetic and apostolic position of the Prophet SAW. However, his recognition did not make them Muslim [48]. Therefore, the issue of belief is the responsibility and business of each individual. Even so, worldly matters are still built and intertwined comfortably as a form of appreciation for the existence of diversity and advantages possessed by each individual, group, community, or nation as a manifestation of the meaning of tolerance education.

4.4. Convenience in Business (Luqman/31: 15)

The principle of Muā'malah (treatment) certainly requires each individual to pay attention to the ethics that apply according to the norms agreed upon in the community entity, such as; polite, friendly, not rude, authoritarian, or dogmatic. This principle can certainly apply to all levels of society, including close family, relatives, neighbors, and the general public always do good that makes their lives comfortable, including parents who are both still in a state of disbelief as the following word of Allah:

وَأَنْ جَاهِدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ.

Do not obey those who force you to associate (Allah) with something you do not know, (but) continue to associate with manner to them. Follow the path of those who return to Me, and only to Me will you return, that you will get information of what you have done. Muhammad Quraish Shihab explains the material of doing Syirk (polytheism) with an analogy if there are parents who actually must be obeyed and obey their orders if they seriously insist on associating partners with Allah, especially after understanding the dangers of the consequences of that action, then rejecting the sequence, of both parents is a necessity [42]. The main principle of filial piety to both parents is a necessity that must be done with a sense of comfort throughout the teachings of the Qur'an as an expression of gratitude and appreciation for the services and hard work of both conceiving for nine months and caring for them with struggle and sacrifice. Even so, Allah provides signs as a limitation of filial piety to both, as long as they do not encourage polytheism that causes Allah's wrath [37]. The substance of comfort becomes the priority scale of the Qur'an's attention according to its nature, which is mercy, to be felt by all levels of society and rejects intimidation strongly, oppression, and coercion against other groups that do not agree or concur. Unless they legitimately want to fight you, it is a tolerable exception to prevent until they come to their senses. But with the disbelievers who have made a peace treaty. Of course, it can be forbidden to harm or expel them from their homes, let alone kill them. If there is a violation (still killing), then as a consequence is to pay a fine, free a slave or Qishah, even the threat of not smelling Arcadia, let alone entering it that it is a tolerance education meaning that revitalizes the forms of comfort that every individual or community group can feel in various Muā'malah activities.

5. Conclusion

Tolerance education can be defined as a grace that upholds an attitude of recognition of the diversity of social status, knowledge, property ownership, position, culture, language, race, skin color, and SARA (ethnicity, religion, race, and intergroup); behave and act reasonably in the name of the law towards anyone; respect other communities that are not in line and accept the existence of other parties with different beliefs.

Social conflict is the arbitrary action of a group of irresponsible people by creating terror, chaos, conflict, and hostility among members of society by using the slogan of benefit and humanity to achieve their ideological goals.

Education tolerance base al-Qur'an is the right solution to overcome and reduce the tension of disputes among human beings because the nature of al-Qur'an is by human conscience.

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