

Education Model of Tasamuh Attitude in Pesantren (Analysis of The Concept and Implementation of Tasamuh Attitude at Pesantren Institute in Bogor Regency)

Syamsul Rizal^a, Didin Hafidhuddin^b, Endin Mujahidin^c, Ending Bahruddin^d

^aStudent Doctoral Program, Management of Islamic Education, Universitas Ibn Khaldun, Indonesia.

^{b,c,d}Lecture, Community Education, Universitas Ibn Khaldun, Indonesia.

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Abstract: The purpose of this research is to create an educational model with tasamuh attitude in a boarding school in Bogor district, with the method of research used is qualitative, while the data collection techniques used are surveys, interviews, documentation, literature studies and data analysis techniques used in this study is to convert quantitative data into qualitative data so that it can be narrated into a conclusion. The result of this research is how to build a model that can be applied throughout the boarding schools in Bogor district, so as to become an educational model with tasamuh attitude in a pesantren.

Keywords: Education Model, Attitude, Tasamuh, Pesantren

1. Introduction

Difference is a natural phenomenon that occurs between humans, it is in line with the fitrah of the creation of man itself. He is the All-mighty, the All-wise. The diversity of differences also gave rise to different conclusions. Differences of understanding should also not breed hostility that undermines the order of communication and interaction of fellow human beings.

Islam knows diversity and difference, one of the evidence of such differences is the birth of the development of fiqh science commonly known as Ikhtilaf. And when the Prophet (peace and blessings of Allaah be upon him) said, "Do not pray ashar except in the children of Khuraizoh." One part of this story was narrated by al-Bukhari and muslims, where some friends understood that the meaning of the Prophet's command was that they would actually pray ashar in the village of Bani Khuraizoh, while others understood it as an order to hasten the journey in order to arrive in the village (Ikhsan: 2014). In the execution, the companions became two groups. The first group of companions prayed according to what the Prophet Muhammad suggested, namely in the village of Bani Khuraizoh, even though the time of ashar prayer had run out. and the second group continued to pray at the time, even though they had not reached the village of Bani Khuraizoh. In this case the Prophet Muhammad SAW, did not blame any of the two groups.

The attitude of the Prophet Muhammad, which prevents the thought of blaming each other between factions. Nowadays, many groups produce various negative phenomena in the midst of the people. And one of the causes is fanaticism, attitude (at-Ta'asub al-a'ma). Therefore, the attitude of tasamuh is a character that is desperately needed by a plural nation.

Indonesia quantitatively has the largest Muslim population in the world, and even exceeds the Muslim population in the Arab World. Currently recorded, Indonesia has a population of more than 230 million people. And of these, 87.21% are (Phil: 2012). In addition, Indonesia is a plural country that has five major religions, which the State has formally recognized. Therefore, it is realized or not that the People of Indonesia have committed a tolerance attitude, a tasamuh attitude in order to maintain national integrity. Without that attitude, a nation with a plurality of ethnicities, religions and beliefs would find it difficult to establish itself. As a plural nation, Indonesia recognizes the importance of tolerance. No wonder, if since the beginning of its establishment the Indonesian nation has known the motto "Bhinneka Tunggal Ika".

According to Mummendey and Wenzel tolerance and intolerance are not only characteristic of social relations between citizens but also characteristics of society or the regime as a whole. Tolerance is associated with democracy and democratic norms such as minority rights and social (Mummendey: 1999).

From another perspective, tolerance is understood as mutual respect and respect between groups or between individuals in society or in other spheres. The term tolerance covers many areas. One of them is religion. Religious Tolerance is a mutual respect and respect for adherents of other religions. Among them are:

1. Do not impose others to adhere to the religion that is embraced;
2. Do not denounce/insult other religions for any reason; and
3. Do not prohibit or disturb other religious people to worship according to their. Harmony in religion has become an International agenda that has always been campaigned on. Ulumuddin revealed: "Religious tolerance

means mutual respect and breast-tingling towards other religions, not forcing them to follow their religion and not interfering with their own religious affairs" (Ulumuddin: 2007). Failure to carry out the agenda is a lack of understanding in religion that can lead to divisions between groups, races and religions. The Qur'an mentions in surah al-Muttahanah 60: 8.

Islam gives freedom to its ummah to live its own teachings. Attitudes and tolerance in Indonesia have actually grown well. Evidently, it has been 74 years since this nation stood firmly without making a difference. In addition, international recognition is also widely pinned to the tolerant Nation of Indonesia. One of them was Saudi Arabia's King Salman bin Abdulaziz al-Saud, who appreciated tolerance in Indonesia, during his meeting with the President of the Republic of Indonesia and cross-religious leaders in Jakarta, March 3, 2017. According to him, tolerance becomes a strong capital for joint progress. King Salman expressed his admiration for the various religions and beliefs in Indonesia that can live peacefully and French President Francois Hollande reveals the same during his meeting with President Joko Widodo at the Merdeka Palace, Jakarta, on Wednesday, March 29, U.S. Vice President Mike Pence during an honorary visit to Indonesia on Thursday, April 20, 2017. He admires the democratic values.

In launching the Report on Religious Freedom and Belief (KBB), Wahid Foundation Director Yenny Zannuba Wahid stated Indonesia's tolerance life based on good practice data related to KBB in 2016 then increased. Throughout 2016 there were 259 good practice actions recorded. This is an increase from 117 events in 2015. He thinks "Some examples of good practice for example occurred in Tual City, Maluku. There Muslims and Christians were involved in the renovation of the Tual City Grand Mosque. Such scenes are common, including when building churches and other religious infrastructures,"

Although in general the practice of tolerance in Indonesia can be called good, but cases of intolerance often arise. It even leads to international opinion that Indonesia has a serious problem with intolerance.

Concerns about intolerance are also occurring in the world of education. Amid the commemoration of Education Day in Indonesia which falls on May 2, Henny Supolo revealed: "The impact of the Jakarta Election using religion as a winning tool has been a bad example for children in accepting differences and not good for the nation's future love," henny

Observer of Stiftung Wissenschaft und Politik (SWP), Germany, Felix Heiduk called tolerance in Indonesia slowly fading. Heiduk's statement came after a verdict handed down by the North Jakarta District Court against the Governor of DKI Jakarta, Basuki Tjahaja Purnama.

Peristiwa-event of intolerance, especially in the field of security always seizes great attention in the international world. Especially if done by the Muslim community that is considered as one of the groups that become an important subelement because it has great potential in creating a certain form of order. More or less Indonesai is the largest Muslim population in the world. These issues will get wilder if not immediately stoppable with fair and prudent treatment, in addition, there needs to be attitudes that form the strengthening of character.

Islam is very familiar and attentive to character educators, an education often known as adab. President of the Republic of Indonesia Joko Widodo in his speech at the closing of mukernas Bimtek DPRD July 22, 2017 in ancil said "strongly agree that character education, religious education in pesantren should be strengthened in anticipation of change as it is today" he added that "we must build the character of the child, fill it with islamic character in order to maintain a rapidly changing global.

Character education is very important, but character must be accompanied by adab. For example, a tolerant character or a tasamuh attitude. In general tolerance is a good thing. But a Muslim is forbidden to be tolerant of real disciples and disingena. Muslims must respect differences but do not cover the activities of amar ma'ruf nahi munkar (Adian Husaini: 2011).

The existence of pesantren becomes an invaluable treasure. According to Marzuki Wahid in the Metamorphosis of Pesantren, he wrote that pesantren with all its traditions is able to survive in a world that regards tradition as a (Marzuki Wahdi: 2008). In other words, the existence of pesantren becomes an institution that can maintain the values of the nation's traditions.

Indonesia and pesantren become one unit in safeguarding the values of the nation. As Anthony Johns said in his article "From Coastal Settlements to (the establishment of) Islamic Shools and city" confirms that pesantren became the motor of Islamic development in Sumatra, Malacca, and malay Malay Indonesian civilization and the awakening of sultanates in the Archipelago since 1200 (Zamaksyari Dhofier: 2011).

Pesantren educational institutions have proven successful in instilling good and civilized character. Its existence has also spread throughout Indonesia. Bogor regency is one of the areas where there are hundreds of pesantren institutions. From pondok pesantren data book in West Java in 2019 issued by the Regional Office of

the Ministry of Religious Affairs of Jabar Province there are 1060 boarding schools from traditional and modern groups (khalafiyah), that number makes Bogor among the top five with the highest number of The number of boarding schools in the area is an attraction to research its role in the problematika of today's society. Pesantren institutions have a distinctive way of shaping one's attitude to be ready to interact in the community. It also does not directly make Bogor a tolerant area.

In 2015, Bogor became the most intolerant area, with the first ranking according to setara institute in setara institute background placed Bogor as an intolerant area due to the event when Bima Arya as Mayor issued a circular about banning Assyria celebrations to Shiites.

Pesantren institution is also a highlight of the community in Bogor. In 2017, Tribunnew wrote a case of boarding schools that teach intolerance and radicalism in Sukajaya Village, Tamansari District, Bogor In the same year the head of the National Counter-Terrorism Agency (BNPT) Saut Usman Nasution has also released data on 19 boarding schools indicated to teach the doctrine of radicalism that has the potential to teach intolerance, the results of which were obtained from the profiling process of his These cases have come out of the principle of pesantren educational institution which is a religious institution (Dawah Islamiyah), which maintains the ongoing justice, peace and harmony in people's lives.

Boarding school education is expected to be a bastion of unity in teaching religious science should filter every incoming teaching. Life in pesantren is almost the same as real life in the public, in which many differences, both ethnic, cultural and language. In islamic scientific treasures, it is more common to teach a difference of different opinions of imams (madzhab). But it is almost certain that there will be no uproar due to dissent. All can be taken according to the understood that followed without having to blame the other followers understand.

According to Alimron, in fact intolerance arises because of the understanding and understanding of religious teachings that are less intact and true (kaffah), as well as the way of disconligion of its people. In addition to the above religious sentiments, intolerance in religious life can also arise due to the influence of other factors, such as politics, economy, and other socio-cultural. For example, various riots and conflicts involving interfaith people in Indonesia.

Religious factors actually only stick to the problem, in other words, religious sentiment has been used as a tool or trigger to evoke people's emotions so that it is mobilized to commit destructive and violent acts. Various accusations of radicalism and intolerance are addressed at pesantren educational institutions as a result of dissatisfaction in absorbing imperfect religious information.

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This research is one that is designed to find an educational model of tasamuh attitude that exists in pesantren environment, especially Bogor district. Research on tasamuh has been conducted, only limited to finding factors that affect tolerance at the general public level. While efforts to grow and preserve tasamuh attitude, especially for students in pesantren environment have not done. Whereas the beginning of the growth of tolerance among the community can be seen at the beginning of children's learning in adulthood, and pesantren education is still the best alternative education today, which can dampen the flow of globalization, especially in Bogor Regency.

The research will be written under the title "Model of Education of Tasamuh Attitude in Pesantren (Analysis of The Concept and Implementation of Tasamuh Attitudes in Pesantren Institutions in Bogor Regency)". This option is to know how the process of education attitude tasamuh through boarding school institutions that can then be done in the community life.

2. Research Methods Approach, Method and Type of Research

This research uses a quantitative approach. The quantitative method is called the positivistik method because it is based on the philosophy of positivism. The philosophy of positivism considers that reality/symptoms/phenomena can be classified, relatif tetap, concrete, observed, measurable and causal relationship symptoms. In quantitative research methods, researchers and research objects must keep a distance so that the data obtained is objective and independent. In quantitative research, the relationship of variables to the objects studied is causal, so in the process there are dependent variables and independent variables. From these variables are further examined the extent to which the influence of independent variables on dependent variables.

As a quantitative researcher, researchers must have clear independence, to produce objective and credible data. This research begins with a hypothesis.. Therefore analysts are data deductive.

The deductive approach begins a study with a hypothesis.. The hypothesis is a temporary guess of the formulaic answer to the problem formulated as an early foothold in conducting research. In order to prove a hypothesis, researchers will use statistical analysis that in its implementation requires certain requirements, such as sample count, homogeneity and linearity.

Analysis Unit and Key informant (Sampling Technique)

Quantitative research uses the term population, population is a generalized region that is self-established: objects/subjects that have certain qualities and characteristics.Sampling techniques are sampling techniques. Sampling techniques can basically be grouped into two, *namely sampling probality* and *nonprobability sampling*. Probality sampling is a sampling technique that provides equal opportunities for elements (members) of the population to be selected to be sample members. Conversely in nonprobability members of the population do not have the same opportunity to be selected into a sample.

This research uses Simple *Random Sampling technique*.. *Simple Random Sampling* is a sampling technique of a population done randomly regardless of the strata in that population.

The majority of boarding schools in Bogor regency have fewer than 200 people. According to Zamakhsyari Dhofier, boarding schools in Bogor regency are small. This small boarding school has fewer than 1,000 people, its influence is limited to the district level. Pesantren is having between 1,000 and 2,000 people, the influence is already cross-district. The big boarding school has more than 2,000 students, the influence is already cross-district and provincial.

After the author verified the data, there were 24 boarding schools with more than 200 students. Therefore the author took the entire pesantren to be sampled. The consideration is that the boarding school has great potential to improve the quality of education in Bogor Regency. This assessment is based on the number of students available. Compared to other boarding schools in Bogor Regency, sample boarding schools have more students. The boarding schools sampled are as follows:

Table 3.1. Research Sample

No.	Name of Boarding School	Address	Number of Students	Sample
1	Al-Muhklisin	Ciseeng	2300	50
2	Darul Muttaqien	Parung	1780	50
3	Darunna'im YAPIA	Parung	1400	50
4	Darussalam	Ciomas	2500	50
5	Darunnajah	Cipining	4300	50
6	Sahid	.12 miles away	1202	50
7	Darul Ulum 2	Lido	3989	50
8	Al-Kahfi	.12 miles away	2450	50
9	19Reviews , 10Followers	.12 miles away	4072	50
10	Tarbiyatul Huda	19 Reviews , 13 13	1900	50
11	Al-Itqon	.12 miles away	1175	50
12	Daru Tafsir	Ciampea	2780	50
13	Hidayah el-Ikhwan	19 Reviews , 13	2500	50
14	Ar-Ridho	.12 miles away	3900	50
16	Attaqwa	Mount Putri	3450	50
17	19 Reviews , 13 Followers	Parung	6678	50
18	Ummul Quro al-Islamy	West Bogor	4219	50
19	Al-um Salafiyah	Ciawi	2450	50
20	Muallimin Muhammadiyah	Leuwiliang	1123	50
21	Mafazah	Leuwiliang	1321	50

No.	Name of Boarding School	Address	Number of Students	Sample
22	19Reviews , 10Followers	Leuwiliang	1125	50
23	MDI Ibn Aqil	Ciomas	2100	50
24	19 Reviews , 13	Ciampea	2327	50

Research measures

In this study the authors used the survey method. A study based on data in the field. Researchers asked some respondents about the beliefs, opinions, characteristics of an object and the behavior of people who have gone through or are now.

The stages performed during the research process are as follows:

1. Researchers determine the problem to be the object of the study. In this case is the Model of Education of *Tasamuh Attitude in Pesantren* (Analysis of Concepts and Implementation of *Tasamuh* attitude in Pesantren Institutions in Bogor Regency). After determining the problem, the researchers formulated a problem related to the research object.

2. Then the author devises a theory related to the problem. This theory is useful for clarifying problems and finding temporary answers to problems.

3. Determination of samples from the population that is clear namely boarding schools in Bogor Regency. The sample was a representation of the population that became the object of the study, namely 24 boarding schools with a minimum of 200 people.

4. Researchers determine which instrument to use to collect data. Instruments used in the form of non-tests. The author used questionnaire techniques and documentation to students in 24 boarding schools who were sampled to find out the model of Concept and *Implementation of Tasaamuh* Attitude in pesantren.

5. After getting the data, then the researcher performs the analysis. Analysis is directed to answer the formulation of the problem.

6. The data of the next analysis results is made and given a discussion of the presentation of the data using the table.

7. Finally, the researchers draw conclusions. The conclusion contains a short answer to each formulation of the problem based on the data that has been collected. Researchers also provide advice in the form of conclusions of the results of the study.

Data Collection Techniques

In this study, there are several techniques used in data collection, namely:

1. Questionnaire

Questionnaires are data collection techniques that are done by giving a respondent a question or written statement to answer, then returning it to the researcher. Questionnaires are an efficient data collection technique when researchers know exactly which variables to measure.

2. Indepth interview

In-depth interviews in general are the process of obtaining information for research purposes by means of face-to-face q&A between the interviewer and the interviewee, with or without the use of interview guidelines, where interviewers and informants engage in a relatively long social life. Thus, the peculiarity of in-depth interviews is his involvement in the life of the informant.

The interview steps are as follows:

- a. Determine who the interview will be conducted to
- b. Prepare issues that will be the subject of discussion
- c. Starting or opening an interview flow
- d. Carry out an interview flow
- e. Confirming a summary of the results of the interview and ending it
- f. Write down the results of the interview in field notes

g. Identify follow-up interviews that have been obtained.

3. Result and Discussion

1. The Concept of Tasaamuh Education

Tolerance in Arabic is tasaamuh (تسامح), whose root word is tasaamaha - yatasaamahu يتسامح, in the Al Munjid dictionary the word has the meaning of تساهل فيه which means "to facilitate each other in a matter or case". Meanwhile, in the Al-Muhiith dictionary there is the word تسامحوا which means تساهلوا which means almost the same, namely "making each other easier".

In language (lughotan), the word tasamuh is making each other easier in something, meaning that when we make it easy for others to do something, it can be said to be a form of tolerance. Meanwhile, the opposite of the word tolerance is "fanatical". The meaning of fanatical in Webster's New American Dictionary, namely; one who is exaggeratedly zealous for a belief or cause, a fanatic is someone who exaggerates a belief or cause, exaggerated, underreasoning zeal (excessive, spirit of bullshit). In the large Indonesian dictionary, fanaticism is defined as a belief that is too deep which is influenced by doctrine or teachings (politics, religion, etc.) or can be referred to as "orthodoxy".

In the Big Indonesian Dictionary, Tolerance means tolerant attitude, which means that you are tolerant (respect, allow, allow) views (opinions, views, beliefs, habits, behavior, etc.) that are different or contrary to one's own position In Oxford Learner's Pocket Dictionary, Tolerate is allow somebody to do something that you disagree with or dislike or accept somebody unpleasant without protesting. Being tolerant is allowing someone to do something we don't agree with or like, or tolerance is accepting (acknowledging) someone. Tolerance historically meant that persons must be willing to put up with others' beliefs and conduct that they found objectionable. Today, however, tolerance increasingly means not only approving those views and behaviors with which one may disagree and find objectionable, but also celebrating and endorsing them — at least those having a decidedly liberal tilt. Tolerance must incorporate respect and dignity for everyone. Individuals can be tolerant without the requirements to adopt others' thinking or convictions.

Historically, tolerance has meant that everyone has to agree with the views, beliefs and behavior of others that are found. However, today, the notion of tolerance has the development of not only agreeing to someone's opinion and behavior that is not in accordance with our will, but tolerance means celebrating and supporting them - at least those who have a liberal nature.

Tolerance must uphold mutual respect and dignity. An individual can be tolerated without having to be given the conditions to adopt the thoughts and beliefs of others.

Vogt (1997) argues: Tolerance is 'putting up with something you do not like'. Tolerance is not a 'self-evident' phenomenon: it is often fought for, and reached only after controversy, conflict or even war.

Tolerance is letting go of something you don't like. Tolerance is not an obvious phenomenon that does not need proof. Tolerance is only often fought for and obtained after controversy arises even after war.

Islam recognizes diversity and difference, one proof of this difference is the birth of the development of fiqh science which is commonly known as Ikhtilaf. Disagreements in Islam have occurred when the Prophet Muhammad SAW said:

لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةَ

Let no one pray 'Asr except in the village of Bani Quraizhah

A piece of this story was narrated by Al-Bukhari and Muslim, where some of the companions understood that the intention of the Prophet Muhammad SAW's order, was that they actually performed Asr prayers in the village of Bani Quraizhah, while some others understood it as an order to hasten their journey so they could soon arrived at the village. In practice, friends become two groups. The first group of friends prayed according to what the Prophet Muhammad SAW recommended, namely in the village of Bani Quraizhah, even though the Asr prayer time had run out. while the second group continued to pray on time even though they had not yet arrived at the Bani Quraizhah village. In this case the Prophet Muhammad, did not blame either of the two groups.

In the shofwatu Al-tafaasir interpretation by Sheikh Ali As-Shobuni, interpreted this verse as follows:

لَا يَنْهَيْكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ) أَي لَا يَنْهَيْكُمْ عَنِ الْبِرِّ بِهَؤُلَاءِ الَّذِينَ لَمْ يَحَارِبُواكُمْ لِأَجْلِ دِينِكُمْ وَلَمْ يَخْرِجُواكُمْ مِنْ أَوْطَانِكُمْ كَالنِّسَاءِ وَالصِّبْيَانِ (وَتُقَسِّطُوا إِلَيْهِمْ) أَي تَعَدُّوْا مَعَهُمْ (إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ) أَي يَحِبُّ الْعَادِلِينَ فِي جَمِيعِ أُمُورِهِمْ وَأَحْكَامِهِمْ قَالَ ابْنُ عَبَّاسٍ: نَزَلَتْ فِي خِزَاعَةِ ذَلِكَ أَنَّهُمْ صَالِحُوا رَسُولَ اللَّهِ ﷺ عَلَى الْإِفَاتِلُوهِ وَلَا يَعِينُو عَلَيْهِ أَحَدًا. فَرَخَّصَ اللَّهُ فِي بَرِّهِمْ وَإِحْسَانِ إِلَيْهِمْ وَرَوَى عَنْ

أسماء بنت أبي بكر أنها قالت : قدمت أمي وهي مشرقة في عهد قريش حين عاهدوا رسول الله ص.م تعني في صلح الحديبية فأتيت رسول الله ص.م. فقلت يا رسول الله إن أمي قدمت وهي راغبة أفأصلها نعم صلي أمك فأنزل الله هذه الآية

Being kind and fair is a must for every Muslim. Not only to fellow Muslims, but the Koran commands to continue to do good and fair to non-Muslims. Apart from that, a Muslim must guarantee the rights of a non-Muslim.

The tasamuh attitude is a form that already exists in humans. Humans are all born in a fitroh state, it is the passion which destroys this holiness. Thus, humans are given instructions through religion, so as not to cross the tracks that have been laid down for humans. Religion encourages human salvation in this world and the hereafter. Islam is a religion that really teaches compassion for fellow humans, even those who love everything on earth deserve the love of all creatures in the sky. This guarantee shows that Islam is a religion that promotes convenience for all beings. The word convenience can be interpreted as Tasamuh or tolerance.

Rasulullah SAW. Said:

أَحَبُّ الدِّينِ إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ

"The religion that is most loved by Allah is the teaching that is upright and tolerant" (Narrated by Ibn Abi Syaybah and Bukhori)

This hadith is one of the hadiths of the Prophet Muhammad SAW which explicitly explains the position of tolerance in Islam. It is stated that tolerance is the foundation and essence of Islam. All mankind, especially Muslims want them to become a group that is loved by God. So, God correctly gave the answer so that tolerance could become a major part of diversity.

In the interpretation of Shofwatu Al-Tafaasir Imam As-Shobuni interpreted this verse as follows:

(لا إكراه في الدين قد تبين الرشد من الغي) أي لا إجبار ولا إكراه لأحد على الدخول في دين الإسلام فقد بان ووضح الحق من الباطل والهدى من الضلال (فمن يكفر بالطغوت ويؤمن بالله فقد استمسك بالعروة الوثقى) أي من كفر بما يعبد من غير الله كالشيطان والأوثان وأمن بالله فقد تمسك من الدين بأقوى سبب (لا أنقصاً لها) لانقطاع لها ولا زوال (وَأَلَّامَ لَهَا) لانقطاع لها ولا زوال (وَأَلَّامَ سَهِيًّا

In this verse, Allah Almighty explains that aqidah and faith are the privileges of each individual. Intervention and coercion do not apply in matters of faith, a Muslim has no right to force a non-Muslim to enter and embrace Islam. With reason and mind, accompanied by scientific proof of Islamic religious truths, it should be sufficient to strengthen their belief that Islam is the true one.

The urgency of faith in Islam does not mean that you have to force others to have the same belief. Here the proof that Islam is a religion that promotes the benefit of others, has a very high tolerance value.

The reason for the revelation of this verse as quoted by Ibn Kathir, which comes from the history of Ibn 'Abbas, began with a man Bani Ansar and Bani Salim Ibn' Auf, known as Husain, who had two sons who were Christian, while he himself was religious. Islam. Husain stated to the Prophet Muhammad SAW, "do I have to force both of them (to convert to Islam)? Then come the verse of QS. Jonah [10]: 99-100

In the Shofawatu Al-tafaasir interpretation by Sheikh Ali Ah-Shobuni, he interprets this verse as follows:

ولو شاء ربك لأمن من في الأرض كلهم جميعا (أي لو أراد الله لأمن الناس جميعا ولكن لم يشأ ذلك لكونه مخالفا للحكمة فإنه تعالى يريد من عباده إيمان الإختيار لا إيمان الإكراه والإضطرار (أفأنت تكره ألناس حتى يكونوا مؤمنين) أي أفأنت يا محمد تكره ألناس على الإيمان وتضطرمهم إلى الدخول في دينك ليس ذلك إليك والآية تسلية له ص.م. وترويج لقلبه مما كان يحرص عليه من إيمانهم قال ابن كان النبي ص.م حريصا على إيمان جميع ألناس فأخبره تعالى أنه لا يؤمن إلا من سبقت له السعادة في الذكر الأول ولا يضل إلا من سبقت له الشقاوة في الذكر الأول

In this verse, the author of the commentary book Sofwatu Al-Tafaasir explains that if Allah wanted all creatures to believe in him, that would not be impossible for Him. However, the diversity of a necessity as well as in terms of aqidah and faith, in everything that Allah created there must be wisdom for mankind. In this interpretation, it was said that the Prophet also hoped that all of his preaching would have no obstacles and that all humans wanted to justify the teachings he carried. However, Allah swt. Derive this verse as proof that faith is a matter of guidance and provisions from Allah SWT.

The concept of Tasamuh in Pesantren

Based on the results of questionnaire processing or questionnaires distributed in 24 Islamic boarding schools in Bogor Regency, the pesantren which adhere to both modern and salafi systems, show the same overall results. That the pesantren in Bogor district has a very high value of tasamuh education and is far from radicalism. The accusation of pesantren as a hotbed of extremism can be countered by the results of this study.

Because this research was conducted in two different pesantren systems / models, it will be explained globally based on the type of pesantren used as the research sample.

The first one we will discuss is the pesantren which adheres to the salafi system, based on the results of the research conducted, in general the education model for tasamuh attitudes in salafi pesantren is divided into two parts, 1). Formal tasamuh attitude education, and 2). Non-formal tasamuh education.

Education of formal tasamuh attitudes in pesantren that adhere to the salafi system, one of which is contained in the content of the learning curriculum. In-depth study of the yellow book, especially in books that discuss morals and mua'amalah, forms a tolerant character, has a high sense of social responsibility and is sensitive to the surrounding environment. Alumni of the pesantren as knowledge torch bearers are also expected to bring a peace lantern that is soothing to anyone who receives it. As the successor to the prophetic relay, bringing Islam to be disseminated with full civility and ethics so that the image of Islam as a conservative religion can be refuted.

The concept of noran rasa and self-recitation, simplicity is able to form a patient personality and is not sensitive to criticism, let alone differences. Realizing that difference is a necessity outlined by Allah SWT. So for humans should accept these differences with full faith.

The yellow book that is studied and studied in the Salafi Islamic boarding school in Bogor district mostly uses the pegon interpretation method, the classical method of meaning that is the result of authentic formulations of Indonesian ulama. The types of books studied in the salafi pesantren are the classic works of moderate ulama (muallifuun) in their respective times. The kyai usually choose the book to be studied and must have received a diploma or sanad from the teacher who has proven scientific and exemplary attitude. In explaining it, the ustadz or kyai also took a typical Indonesian local socio-cultural approach.

Although the majority of the yellow books reviewed by their authors were scholars outside Indonesia. However, the kyai always try to explain the substance of the book according to the reality and condition of Indonesian society, the social, cultural and geographical approaches of the Indonesian people, so that religion can be understood easily. This gave birth to a generation of religious flag bearers who were broad-minded, modern-minded and had a strong tasamuh attitude. Even though the dakwah strategy and the ijtihad method are different, the salafi pesantren in Bogor district has the same concept of statehood. There is no doubt that there is no doubt that nationalism in the pesantren environment, tolerance in religion, as a nation and as a state is an important asset for the integrity of the Unitary State of the Republic of Indonesia.

Besides that, the majority of the authors of the yellow book studied always start their discussions with high ethics and manners, tawadlu 'attitude and caution are always the top priority in their works. The scientific theory conveyed in these books is usually accompanied by an expression of the author's humility so that anyone who studies the book does not stop studying other scientific treasures. For example in some fiqh books when explaining differences of opinion, usually the author uses the word "opinion of jumhur ulama" or "our opinion" which all show that whatever the results of the ulama's ijtihad may still contain errors and vice versa, the occurrence of errors whatever the opinions of others may contain truth. This teaches the students to always be egalitarian and flexible in dealing with social problems.

Santri, as someone who is obedient to the kyai and believes in the concept of baraka, will not be easily indoctrinated with splinter ideas that are not in accordance with the correct guidance of sharia. This makes the sarong not someone who likes to impose his will and easily throw accusations of being infidel on others who disagree with him.

The study of the yellow book that can foster the tasamuh attitude of the students, is not only the yellow book which discusses moral discipline or tashawuf. The discipline of fiqh (jurisprudence, Islamic law) also alludes to tasamuh attitudes in social life in communicating with fellow humans. For example in discussing how we are neighbors with a non-Muslim, protect their rights and so on. Cell

Awareness of differences of opinion is part of tasamuh attitudes in religion. People who are accustomed to differences and are introduced to differences will avoid being intolerant. On the other hand, fanaticism arises from a lack of information and a lack of knowledge. Fanaticism creates intolerant attitudes which usually crystallize into disharmony in society, not infrequently even because differences of opinion lead to prolonged anarchist action.

The results of bahsul Masaa'il will produce several new conclusions and theories that will become provisions for them when they live in society. Santri as community leaders when they return from the pesantren, must be able to bring and create a peaceful and peaceful society. Have a high social and religious awareness, be tolerant of others and non-Muslims.

Apart from formal education, there is also non-formal education adopted by the salafi pesantren in instilling tolerance towards others. One of them is exemplary education. Kyai as a figure center in the pesantren community is very influential on their students. Zamakhsyari Dhofier in his book *Tradition Pesantren* likens pesantren to a small kingdom where the king is the kyai himself. Kyai with an egalitarian and open attitude, provides a good role model (uswah) for all his students. There is no need to doubt the obedience of students to the kyai, this is a good opportunity to instill the doctrine of tolerance that is conveyed directly by the kyai.

Kyai is the most essential element in the pesantren environment, even some salafi pesantren in Bogor Regency are still founders. This makes the kyai a figure who will be used as a role model and benchmark for all elements of the pesantren in acting and behaving. The inculcation of character and tolerance in this exemplary model is quite effective and efficient, because the doctrine of adab and morals of the pesantren is very strong.

Apart from being exemplary, the tasamuh attitude education model developed by the Salafi Islamic boarding school in Bogor Regency is a model of assignment or habituation. Kyai instructions are instructions that must always be obeyed. With the belief that the kyai or teacher's commandment is prayer, this has become the most important factor in the dynamics of pesantren life. Adab above knowledge that is the expression that is often echoed by kyai to all of their students. Because obedience to the kyai is more noble than the knowledge they get from him.

This habituation and assignment model can usually be found when the kyai cannot attend to teach formally or cannot attend the invitation of the surrounding community, then the kyai will usually find a substitute or in pesantren terms it is called badl which means a replacement. The appointed santri are senior santri who are considered qualified and have sufficient competence. This indirectly teaches how to become a bearer of Shari'a values which must be accompanied by a high tasaamuh and tawaasuth attitude. Becoming a preacher must not be extreme and unsettle society. On the contrary, the face of Islam, which is rahmatan lil'alamiin, must be reflected in his daily attitude.

With an assignment like this, students are taught to become accustomed to being part of a pluralistic society. Having diversity which certainly requires a cool attitude and always provides solutions to the problems of the people. This diversity becomes a challenge in itself for the santri when they return to society. If this is not accompanied by mature emotional intelligence, it will cause problems and conflicts in society.

Apart from the pesantren that adhere to the salafi system, there are also those that adhere to the modern system that we studied. Salafi and modern pesantren have basically the same goal and mission. Become an agent that gives birth to the relay of religious struggles in saving mankind in this world and the hereafter. Modern pesantren have slight differences in the internal management and systems of the pesantren. The combination of the pesantren curriculum and the general education curriculum is one of the differences between the two, or often known as (integrated curriculum).

Modern Islamic boarding schools also almost have similarities with each other, the organizational system adopted, institutional management and development and strategic management. In Bogor Regency itself, it is an area that has quite a lot of modern Islamic boarding schools, especially in the West Bogor area.

The results of our research conducted in several modern Islamic boarding schools in Bogor Regency can be concluded that the educational model of tasamuh attitudes in modern Islamic boarding schools is divided into 2, 1). Formal education, which is included in the pesantren learning curriculum, and 2). Non-formal education of tasamuh attitudes, which are found in the daily activities of students.

The first is the formal education of tasamuh attitudes in modern Islamic boarding schools that are contained in the curriculum is the study of the yellow book. In fact, this is very similar to the education model in the salafi pesantren. However, the methods and methods of delivery are different, without reducing the essence contained in these books. The study of the yellow book in modern pesantren is more orderly and regular, usually a special syllabus is made for the study of the yellow book. So that learning is more effective and efficient according to the formal education level of the santri at the pesantren.

In addition to the study of the yellow book, formal education which includes the education model for tasamuh attitudes is the addition of material from contemporary books from the main reference books, so it is not an essay but a research result from contemporary ulama literature studies so that it becomes a book with a simpler size thin. In modern Islamic boarding schools, some of these model books are reviewed, for example, some pesantren add the book *al-adyaan lesson*, which explains the differences in groups or sects in Islam, so that students know history and are more open to differences.

This material is very essential in multiculturalism education, because students are given insights into various fundamental differences between religions or Islamic religious beliefs itself. Like the emergence of new sects in

the discipline of Islamic theology. This material is very important and has the potential in building the character of the santri to be benevolent in understanding the reality of the diversity of differences they will face when living in society.

One of the planting of tasamuh attitude in formal education is in the civic education material which has a close relationship with scouting extracurricular activities. In scouting, training is often held to instill the attitude of defending the country in diversity, meaning that students are given an understanding of the importance of national unity through tolerance and moderation in facing all differences.

Apart from material on citizenship, there is also material about Ahl Sunnah wal Jama'ah or better known as aswaja. Although it is not taken from the study of the yellow book directly, it only uses the aswaja's book. So that students are expected to get an extreme and radical understanding of Islam, because we know that the religious understanding known as Ahlu Sunnah wal Jama'ah has the characteristics of promoting tolerance, moderation and justice.

Second, the tasamuh attitude education that is applied in modern pesantren is in non-formal activities. The non-formal model can be found in several parts in modern pesantren, including the exemplary model. In line with the pesantren which adheres to the salafi system, the role model of kyai becomes one of education outside the pesantren curriculum. The tasamuh attitude, flexibility and dynamic thinking of a kyai will be adopted indirectly by his students. The kyai who always provides information with his knowledge and provides calmness with his attitude, makes the kyai the most influential person for his students. Apart from being reflected in a good attitude, the kyai also reminded his students of the importance of peace, unity and unity of the ummah.

Apart from being exemplary, the education of tasamuh attitudes in modern pesantren is also in habituation or discipline, this is one of the differences with pesantren that adhere to the salafi system. The santri organization formed by modern pesantren aims to enforce discipline for other santri. The discipline in modern pesantren is very distinctive and has its own characteristics. The final grade students are given the authority and opportunity to become part of the driving force of the organization. Usually every modern pesantren has its own and different names, this organization is equivalent to an intra-school organization in general or what is often called the OSIS.

Although the teaching system in Modern Islamic Boarding Schools generally uses Arabic and English as the language of instruction, it does not diminish the spirit of nationalism based on tolerance because these materials are part of the core material using Indonesian as the medium.

In the non-formal field outside the classroom, Islamic boarding schools, with all the dynamics of life in them, intensively for 24 hours become a valuable opportunity to insert various kinds of education. One of them is the education of compassion. The general pattern practiced by all Modern Islamic boarding schools is the tasamuh and multicultural education system wrapped in the rules and discipline of the boarding school. One of them is in the placement of rooms (dormitories).

In Modern Islamic Boarding School, there is no permanent room placement in a particular hostel. However, all students must make room changes systematically and periodically in accordance with the policies of the pesantren management. This is done in order to foster their social spirit towards difference and diversity so that they grow their suhulah (tasamuh) attitude. this attempt was made to melt their regional spirit into a more universal spirit. In addition, it aims to teach students a wider picture of community life, on a more national scale. However, the application of a pattern like this does not mean denying regionalism.

This effort was made to melt their regional spirit into a more universal spirit. In addition, it aims to teach students a wider picture of community life, on a more national scale. However, applying a pattern like this does not mean negating regionalism.

Another tasamuh attitude education implemented in Modern Islamic boarding schools is the application of a binding discipline that prohibits students from speaking regional languages. It is even included in the category of serious violation if there are students who speak the local language. Apart from the main language, Arabic and English, when entering the boarding school environment, students are only allowed to use Indonesian, and even then they must have a permit in accordance with existing procedures. The application of discipline in multiculturalism education through this language is very strict. For those who violate, will be given varied sanctions and of course educational value.

The tolerance education implemented in Modern Islamic Boarding Schools is very thick and strict. The diversity of thoughts and various ijhtihad are taught to students without coercion, or teach them to impose ideas. Tolerance towards differences of opinion is a priority for all pesantren residents, in this case students.

In multiculturalistic attitude education, Modern Islamic Boarding Schools provide regular insight through annual activities, which show the visualization of various cultures and cultures of the students. Every new school

year, when welcoming the arrival of new students, an Art and Sports Week activity or more commonly known as PORSENI is held.

One of the series of porcelain activity agendas is the display of various arts and cultures from each region carried out by the students. Various cultures and arts from each region were shown in the opening and closing ceremonies. Includes dance, music, fine arts originating from various regions throughout the provinces in Indonesia. This indirectly provides insight to all students about diversity and as an initial enlightenment in cultural diversity that must be preserved and preserved.

Apart from habituation or discipline, tasamuh attitude education is also included in service. Modern Islamic boarding schools usually have service programs for selected graduates. This service can be done within the pesantren itself or can be carried out in other pesantren. In service, there is the value of preaching and syi'ar religion as well as Islamic boarding schools as their alma mater. So that students who are elected to serve are required to be tolerant, open-minded and carry the good name of their religion and pesantren.

From some of these tasamuh attitude education models, pesantren alumni are able to balance the times with extensive knowledge and perfect attitudes.

4. Conclusion

From the results of research at several Islamic boarding schools in Bogor Regency, we can conclude the following:

1. The pesantren studied were divided into two types of pesantren

- a. Salafi Islamic boarding schools
- b. Modern Islamic Boarding School

2. The Salafi Islamic Boarding School has a tasamuh attitude education model divided into 2 parts:

- a. Formal
- b. Non-formal in nature

3. Formal education of tasamuh attitudes in salafi Islamic boarding schools is contained in:

- a. The content of the yellow book learning curriculum
- b. The activity of scientific discussion (bahsul al-Masaail)

4. Non-formal education of tasamuh attitudes in Salafi Islamic boarding schools is contained in:

- a. The role model (uswah hasanah) of Kyai
- b. The assignment or service of students in the community and pesantren

5. Modern Islamic boarding schools have a tasamuh attitude education model divided into 2 parts:

- a. Formal
- b. Non-formal in nature.

6. Formal education of tasamuh attitudes in modern Islamic boarding schools is contained in:

- a. The content of the yellow book learning curriculum
- b. The content of the general learning curriculum

7. Non-formal, tasamuh education in modern pesantren is contained in:

- a. The role model (uswah hasanah) of Kyai
- b. Habit and Discipline
- c. The assignment or service of students in the community and pesantren

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