

IMPLEMENTATION OF TOLERANCE AND DEMOCRACY VALUES IN ISLAMIC RELIGIOUS EDUCATION

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Abstract

In recent years, violence based on religious issues has quickly spread to various levels of society. The peacefulness of people's lives is greatly disturbed by the extraordinary vulnerability caused by these religious conditions. If the religious ego is touched in the slightest, the reaction will be very big and excessive. Currently, this reaction almost always takes the form of violence, which creates anxiety and is related to relations between religious communities in society. The aim of this research is to find, describe, and analyze the values of tolerance and democracy in Islamic religious education. This research uses a qualitative approach, using a type of library research where data collection uses documentation methods from several relevant sources. The results of this research show that (1) the implementation of tolerance values in Islamic religious education requires a fair and non-discriminatory learning process by upholding human rights, religious values, cultural values, and national diversity so that students become worthy human beings. appreciate differences, be proud of oneself, and be aware of a diverse and multicultural environment. (2) Implementation of democratic values in Islamic religious education, namely by transforming and developing Islamic religious education learning, which leads to the internalization of democratic values including the values of justice, freedom, responsibility, equality, deliberation, and diversity, so that students become good individuals. in the family, community, country, and environment.

Keywords: Implementation, Tolerance Values, Democratic Values, and Islamic Religious Education.

مستخلص البحث

في السنوات الأخيرة، انتشر العنف القائم على أساس ديني بسرعة على مختلف مستويات المجتمع. لقد تعكّر صفو حياة الناس بشكل كبير بسبب الضعف غير العادي الناجم عن هذه الأوضاع الدينية. إذا تم المساس بالذات الدينية في أدنى حد، فإن رد الفعل سيكون كبيراً جداً ومفرطاً. في الوقت الراهن، يأخذ رد الفعل هذا دائماً تقريباً شكل العنف، مما يخلق قلقاً ويرتبط بالعلاقات بين الطوائف الدينية في المجتمع. الهدف من هذا البحث هو إيجاد ووصف وتحليل قيم التسامح والديمقراطية في التربية الدينية الإسلامية. واستخدم هذا البحث منهجاً كيفياً، باستخدام نوع من البحوث المكتوبة حيث استخدم في جمع البيانات أساليب التوثيق من عدة مصادر ذات صلة. وتظهر نتائج هذا البحث أن (1) تطبيق قيم التسامح في التربية الدينية الإسلامية يتطلب عملية تعليمية عادلة وغير تمييزية من خلال إعلاء حقوق الإنسان والقيم الدينية والقيم الثقافية والتنوع الوطني



حتى يصبح الطالب إنسانا جديرا بتقدير الاختلافات والاعتزاز بالنفس والوعي ببيئة متنوعة ومتعددة الثقافات. (٢) تطبيق قيم الديمقراطية في التربية الدينية الإسلامية، أي من خلال تحويل وتطوير تعلم التربية الدينية الإسلامية مما يؤدي إلى استيعاب قيم الديمقراطية بما فيها قيم العدالة والحرية والمسؤولية والمساواة والتداول والتنوع ليصبح الطلاب أفرادا صالحين في الأسرة والمجتمع والوطن والبيئة.
الكلمات المفتاحية: التطبيق وقيم التسامح وقيم الديمقراطية والتربية الدينية الإسلامية.

INTRODUCTION

The condition of a plural and multicultural society can sometimes trigger socio-religious conflicts in society. Various social conflicts that occur in Indonesia, especially those based on religious issues, can be triggered by the condition of Indonesian society itself, which is very diverse. The diversity of cultures, ethnicities, religions, and so on is very likely to give rise to frictions that can trigger socio-religious conflicts. In recent years, violence based on religious issues has quickly spread to various levels of society. The peacefulness of people's lives is greatly disturbed by the extraordinary vulnerability caused by these religious conditions. If the religious ego is touched in the slightest, the reaction will be very big and excessive. Currently, this reaction almost always takes the form of violence, which creates anxiety and is related to relations between religious communities in society. Religion is often used as the most sensitive point of contact in a pluralistic society.¹ Therefore, human efforts are very necessary to create harmonious relations between humans; one way is to develop a tolerant and democratic attitude in society.

Intra-religious and inter-religious tensions always adorn this nation's journey. There have been many conflicts in the last decade. The death toll in the conflict is countless. Houses of worship were destroyed; some were burned to the ground, some were torn down, and others were damaged by the fury of the masses, who were burned by the flames of anger with religious sentiments.² One important part of the consequences of the global order of life, which is marked by ethnic, cultural, and religious pluralism, is building and regenerating a spirit of tolerance in society.

Because, in essence, we are all "brothers" and "friends". In fact, Islam, through the Qur'an and its Hadith, also teaches tolerant attitudes. In relation to this tolerance, in the Al-Qur'an Surah Yunus verse 99:

¹ Abdul Ghafur, Siti Mutholingah, Misbahul Munir (2021), *Membangun Sikap Toleran dan Demokratis Melalui Pendidikan Agama Islam*. Ta'limun: Jurnal Pendidikan Islam. Vol 10. No. 02, <https://e-journal.staima-alhikam.ac.id/talimuna/article/view/798>. <http://dx.doi.org/10.32478/talimuna.v10i2.798>. access 23 October 2023.

² Sri Mawarti (2017), *Nilai-Nilai Toleransi dalam Pembelajaran Agama Islam*. Toleransi: Jurnal Media Ilmiah Komunikasi Umat Beragama. Vol.9 No. 1. https://ejournal.uin-suska.ac.id/index.php/_toleransi/article/view/4324. DOI: <http://dx.doi.org/10.24014/trs.v9i1.4324> access 23 October 2023.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

Meaning: *And if your Lord had willed, all people on the face of the earth would have believed. So, do you want to force people so that they all become believers?* (QS. Yunus: 99).³

According to Quraish Shihab (2005), the verse above suggests that humans are given the freedom to believe or not. The people of the Prophet Yunus, who were previously reluctant to believe, with the love of Allah SWT, who had warned them, until the people of Jonah, who had previously been disobedient, then, of their own free will, realized and believed. These are the basic principles of the Qur'an relating to tolerance. Because Islam considers that the condition for creating harmony is the recognition of components that are naturally different.⁴

As stated in the preamble to the 1945 Constitution, Article 29, Paragraph 2, the state guarantees the freedom of every citizen to embrace their own religion and to worship according to their religion and beliefs.⁵ Therefore, we as citizens should uphold an attitude of mutual tolerance between religious communities and mutual respect for the rights and obligations that exist between us for the sake of the integrity of the state. Religious freedom is essentially the basis for creating harmony between religious communities. Without religious freedom, there cannot be harmony between religious communities. Freedom of religion is the right of every human being. The right to worship God is given by God, and no one can take it away.

Democracy in Islamic teachings has been implemented in principle by the Prophet Muhammad, known as "deliberation". The term democracy is not found in the Qur'an or hadith because the word democracy comes from the West or Europe, which entered Islamic civilization.⁶ Based on this conception of deliberation, Islam introduced the idea of democracy, namely the idea that all political processes must be based on participation, freedom, and equality. Muslims have agreed that one of the principles of Islamic teachings regarding social and state life is the principle of deliberation. Even though in Islam there is no term for democracy, this does not mean that Islam is authoritarian in society or as a state. Direct democracy is not found in Islam, whether in the Qur'an or hadith, but the values contained in democracy are found and are clearly stated in sources of Islamic law. One of the foundations for democracy in Islam is found in Surah Ash-Surah, verse 38:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

³ Reference: <https://tafsirweb.com/3373-surat-yunus-ayat-99.html>. access 23 October 2023.

⁴ Sri Mawarti (2017), *Nilai-Nilai Toleransi dalam Pembelajaran Agama Islam...*

⁵ Reference: <https://dpr.go.id/jdih/uu1954>. access 24 October 2023.

⁶ Slamet, S. (2020). *Multicultural Values: an Analysis of the Indonesian Literacy Disregard*. JED (Jurnal Etika Demokrasi), 5 (1), 23–31. <https://doi.org/10.26618/jed.v5i1.2838>. access 23 October 2023.

Meaning: *And (for) those who accept (obey) the call of their Lord and perform prayer, while their affairs are (decided) by deliberation between them, and they spent part of the sustenance that We gave them.* (QS. Ash-Surah: 38)⁷

This verse explains the order to consult when making a decision on a problem. This order came directly from Allah SWT, long before the word democracy appeared. The deliberation order is closely related to democracy, where deliberation is one of the values contained in it. This shows that Islam also uses democratic principles for certain problems.⁸ However, in terms of worship and orders, not everything can be discussed because it is related to the laws and decrees of Allah SWT. In Islam, democratic principles animate the democratic principles of Islamic education. This explains that the democracy of Islamic education is the implementation of the principles of Islamic democracy. The principles implemented are developed in the realm of education, namely an educational pattern that respects differences of opinion, freedom to actualize oneself, intellectual freedom, the opportunity to compete in realizing oneself, education that builds morals, and education that brings oneself closer to the Creator.⁹

Islam upholds rights, freedom of opinion, tolerance, and justice in education for its people because, in essence, Islam gives individuals the freedom to develop the natural values that exist within them in harmony with current developments. Islam also conveys guidance to educators, at the same time asking them to be tolerant and not restrict children's individual freedom in developing the potential they have been born with. Judging from the explanation above, in reality, the world of education is still unable to perfect these conditions. Several educational problems are related to the failure to implement the values of tolerance and democracy. Rich students get more facilities, while the poor only get minimal education and different treatment between students who adhere to certain religions.¹⁰ Another problem is that educational institutions are still unable to become a place for developing critical, creative, and innovative human resources in the face of increasingly severe developments in globalization.

The values of tolerance and democracy must be developed to shape the soul into moderate, tolerant and democratic figures. These values are very important to develop to build harmony in national and state life in this country. And one of the efforts that can be made to foster and develop the values of tolerance and democracy is through Islamic religious education.

⁷ Reference: <https://tafsirweb.com/9128-surat-asy-syura-ayat-38.html>. access 23 October 2023.

⁸ Fadli, M.R, Sudrajat, A (2020) *Keislaman dan Kebangsaan: Telaah Pemikiran KH. Hasyim Asy'ari*. Khazanah: Jurnal Studi Islam dan Humaniora, 18 (1), 109. <https://doi.org/10.18592/khazanah.v18i1.3433>. access 24 October 2023.

⁹ Apriani, N.W., & Aryani, N.K. (2022) *Moderasi Beragama*. In Kalangwan Jurnal Pendidikan Agama, Bahasa dan Sastra (Vol. 12, Issue 1). <https://doi.org/10.25078/kalangwan.v12i1.737>. access 24 October 2023.

¹⁰ Fadli, M.R, Sudrajat, A (2020) *Keislaman dan Kebangsaan: Telaah Pemikiran KH. Hasyim Asy'ari*.

Based on the background that has been stated, the main problems studied in this research are as follows: 1) What are the values of tolerance in Islamic religious education?, 2) What are the democratic values in Islamic religious education? Looking at the background and research questions, the aim of this research is to describe, discover, and analyze: 1) To describe, analyze, and discover the values of tolerance in Islamic religious education. 2) Describe analyzing and finding democratic values in Islamic religious education.

METHOD

This research adopts a qualitative approach using a library research method, where data collection is based on documentation from various credible sources. The study aims to explore, describe, and analyze the values of tolerance and democracy in Islamic religious education by reviewing literature, academic studies, books, and official reports relevant to the topic. This method facilitates a deeper understanding of the theoretical basis and practical application of tolerance and democracy in Islamic education.

The collected data were analyzed thematically by identifying and interpreting key themes such as justice, freedom, responsibility, equality, deliberation, and cultural diversity. Sources were selected based on their reliability and relevance to the study's objectives. Triangulation was employed by cross-referencing multiple sources to ensure accuracy and validity. The findings provide insights into how tolerance and democracy are integrated into Islamic religious education and their influence on students' ethical and social development.

RESULTS AND DISCUSSION

A. Implementation and Value

1. Implementation

Implementation in the Big Indonesian Dictionary is implementation or application. As for implementation, according to experts, namely, according to Usman (2002), he expressed his opinion regarding implementation or implementation as follows: "implementation is based on activities, actions, or the existence of mechanisms in a system. Implementation is not just an activity, but an activity that is planned to achieve activity goals".¹¹ In the definition of implementation stated above, it can be said that implementation is not just an activity but an activity that is planned and carried out seriously based on certain norm references to achieve the activity's objectives. Therefore, implementation does not stand alone but is

¹¹ Usman, N. (2002). *Konteks implementasi berbasis kurikulum*. (Jakarta: PT. Raja Grafindo Persada).

influenced by subsequent objects. His opinion regarding implementation is as follows: “Implementation is an expansion of activities that mutually adjust the process of interaction between goals and actions to achieve them and requires a network of implementers and an effective bureaucracy”.¹² In the definition of implementation put forward, it can be said that implementation is the process of carrying out a new idea, process, or set of activities with the hope that other people can accept and make adjustments within the bureaucracy in order to create a goal that can be achieved with a trustworthy network of implementers. According to Harsono (2002), quoted by Ali Muftakhu Rosad, implementation is a process for implementing policies into policy actions from politics to administration. Developing policies in order to perfect a program.¹³

In the definition of implementation stated above, it can be said that implementation is an action carried out by authorized and interested parties, both government and private, that aims to realize the ideals and objectives that have been set.

2. Value

According to Judy Lawly (2001), quoted by Sri Mawarti, values are guidelines for deep beliefs regarding something important. Values directly influence behavior and are deeply embedded in society’s culture and family background. Schwrtz defines value, viz. “*values as goal and motivations which serve as guiding principles in people’s lives*”.

So it can be concluded that values are a reference and a belief in making a choice.¹⁴ Because values are a reference in acting, everyone must pay more attention to being careful and think rationally before taking action. Someone who acts without a strong basis of reference can be considered to not have or understand moral values. Thus, educational values are values that must be instilled and developed in a person, so that educational values are not only a special program taught through a number of subjects but also cover the entire educational process. In this case, instilling values in students is not only a teacher of values and moral education and not only when teaching them, but whenever and wherever values must be an integral part of life.

¹² Setiawan, G. (2004). *Implementasi dalam Birokrasi Pembangunan*. (Bandung: Remaja Rosdakarya Offset).

¹³ Rosad, A. M. (2019). *Implementasi Pendidikan Karakter melalui Kegiatan Pembelajaran di Lingkungan Sekolah*. Tarbawi: Jurnal Keilmuan Manajemen Pendidikan, 5(02), 173–190. <https://doi.org/10.32678/tarbawi>. v5i02.2074. access 24 October 2023.

¹⁴ Sri Mawarti (2017), *Nilai-Nilai Toleransi dalam Pembelajaran Agama Islam*. Toleransi: Jurnal Media Ilmiah Komunikasi Umat Beragama. Vol.9 No. 1. <https://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/4324>. DOI: <http://dx.doi.org/10.24014/trs.v9i1.4324> access 23 October 2023.

3. Tolerance

The term tolerance is a modern term, both in terms of name and content.¹⁵ This term was first born in the West, under its unique political, social, and cultural situations and conditions. Tolerance comes from Latin, namely *tolerantia*, which means looseness, gentleness, lightness, and patience. From this, it can be understood that tolerance is an attitude of giving full rights to other people to express their opinions, even if their opinions are wrong and different.¹⁶ Etymologically, this term is also very well known in Europe, especially during the French Revolution. This is closely related to the slogans of freedom, equality, and fraternity, which were at the heart of the revolution in France. These three terms are etymologically close to the term tolerance. In general, the term refers to an open, open-hearted, voluntary, and gentle attitude. Kevin Osborn said that tolerance is one of the most important foundations of democracy.¹⁷ Because democracy can only work when someone is able to hold back their opinion and then accept the opinions of others.

Meanwhile, the Dictionary of English Language (1976) states that tolerance means “*the capacity for or practice of allowing or respecting the nature, beliefs, or behavior of others*”. In the Big Indonesian Dictionary (2005), tolerance means being respectful, condoning, or allowing a position (opinion, view, or belief) that is different or contrary to one’s own position.¹⁸

In terms of terminology, according to Umar Hasyim, tolerance is the granting of freedom to fellow human beings or to fellow citizens to carry out their beliefs, regulate their lives, and determine their own fate, as long as, in carrying out and determining their attitudes, it does not violate and does not conflict with the conditions for the creation of order and peace in society.¹⁹ However, according to W.J.S. Poerwadarminto, tolerance is an attitude or character of tolerance in the form of respecting and allowing an opinion, view, belief, or anything else that is different from one’s own position.²⁰

From the definition above, it can be concluded that tolerance is an attitude or behavior of a person to allow freedom to other people and give truth to these differences as recognition of human rights.

¹⁵ Anis Malik Thoah, *Tren Pluralisme Agama*. (Jakarta. Prespektif. Tahun 2005) p. 212.

¹⁶ Zuhairi Misrawi, *Al-Qur’an Kitab Toleransi*. (Jakarta. Pustaka Oasis 2007), p. 161

¹⁷ Kevin Osborn, *Tolerance*, (Rosen Publishing Group, New York: 1993), p. 11.

¹⁸ Sri Mawarti (2017), *Nilai-Nilai Toleransi dalam Pembelajaran Agama Islam ...*

¹⁹ Umar Hasyim, *Toleransi dan Kemerdekaan Bergama dalam Islam sebagai Dasar menuju Dialog dan Kerukunan Antar Umat Beragama*. (Surabaya: Bina Ilmu, 2009), p. 22.

²⁰ W. J. S. Poerwadarminto, *Kamus Umum Bahasa Indonesia* (Jakarta: Balai Pustaka, 2006), p. 184.

a. Tolerance in Islam

From an Islamic perspective, there are several principles of tolerance that can be traced in the Qur'an, namely the recognition of plurality and competition in virtue, interaction in religion, as well as justice and equality in treatment. Maintaining good relations and cooperation between religious communities, which consists of maintaining good relations and cooperation between fellow religious communities, One of the verses that is used as the basis for being tolerant is:

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

Meaning: *O people, indeed, we created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is all-knowing.* (QS. Al Hujarat: 13)²¹

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۗ فَآخُذْكُمْ بِبَيْنِهِمْ بِمَا أَنْزَلَ
اللَّهُ ۗ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۗ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَنْهَاجًا ۗ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ
أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ

Meaning: *and We have sent down to you the Qur'an, bringing the truth, confirming what was before it, namely the books (which were revealed previously) and the touchstone for the other books. So decide their cases according to what Allah has revealed, and do not follow their desires by abandoning the truth that has come to you. For every nation among you, we give rules and a clear path. If Allah had willed, He would have made you one person (only), but Allah will test you regarding what He has given you, so compete with each other to do good deeds. Only to Allah will you all return, and then He will tell you what you have disputed over.* (QS Al-Maidah: 48)²²

This verse clearly advocates a constructive and peaceful coexistence interaction, or even this verse urges us to immediately create an integrated global society. Furthermore, in the Qur'an, it is stated that plurality is one of the objective realities of the human community, a kind of law of Allah or the sunnah of Allah, and that only Allah knows and can explain, in the last day, why humans are different from each other.²³

²¹ Reference: <https://tafsirweb.com/9783-surat-al-hujurat-ayat-13.html>, access 24 October 2023.

²² Reference: <https://tafsirweb.com/1932-surat-al-maidah-ayat-48.html>, access 24 October 2023.

²³ Sri Mawarti (2017), *Nilai-Nilai Toleransi dalam Pembelajaran Agama Islam ...*

In this regard, the two verses mentioned above contain at least three main principles relating to living in diversity and difference, namely: *First*, the principle of plural is usual. Namely, beliefs and practices of living together that emphasize diversity as something that is normal and does not need to be debated, let alone contested. *Second*, the principle of equality is usual. This verse is normative for humans' new awareness of the reality of a plural world. This awareness is not only because humans have been able to see the very diverse number of ethnicities and nations in this world. However, this awareness has developed according to the episteme of its time. *Third* is the principle of modesty in diversity. Being mature in responding to diversity requires modesty, namely a moderate attitude that guarantees wisdom in thinking (open mind) and acting; far from fanaticism, which often legitimizes the use of instruments of violence and justifies dirty hands (hands stained with the blood and tears of innocent people) to achieve any goal; dialogue about various religious and cultural views without accompanying coercive measures.²⁴

One of the dimensions of the goals of Islam is individual differences. Although there are similarities, in reality, it shows that humans as individuals naturally have differences. Apart from that, there are also differences in the levels of abilities possessed by each individual. So, by nature, humans have unique individual differences.²⁵ In this regard, the aim of Islamic religious education is directed at efforts to guide and develop the potential of students optimally without ignoring the factors of individual differences and adapting development to the level of abilities possessed by each individual.

b. The Principle of Religious Tolerance

The principle of religious tolerance, as Allah SWT. has shown his servants to always be tolerant of religious matters by adhering to their respective religions, is confirmed in Q.S. Al-Kafirun: 1-6 as follows:

قُلْ يَا أَيُّهَا الْكَافِرُونَ، لَا أَعْبُدُ مَا تَعْبُدُونَ، وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ، وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ، وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ، لَكُمْ دِينُكُمْ وَلِيَ دِينِ.

Meaning: 1. Say: O you who disbelieve, I will not worship what you worship. And you are not worshipers of the God I worship. And I have never been a worshiper of what you worship, and you have never (also) been a worshiper of the God I worship. (QS. Al-Kafirun: 1-6)²⁶

²⁴ Baidhawi, Zakiyuddin. *Ambivalensi Agama, Konflik, dan Nirkekerasan*. (Yogyakarta. Lesfi. 2002). 98.

²⁵ Masykuri Abdullah, *Pluralisme Agama dan Kerukunan dalam Keragaman* (Jakarta: Penerbit Kompas, 2001)13.

²⁶ Reference: <https://tafsirweb.com/37398-surat-al-kafirun-lengkap.html>. access 25 October 2023.

In the Al-Qur'an, it has also been explained that there is no compulsion in religion, which is contained in Q.S. Al-Baqarah: 256. This verse confirms that there is no compulsion to adhere to religious beliefs; Allah wants everyone to feel peace. His religion is called Islam, which means peace. Peace cannot be achieved if the soul is not peaceful. Coercion causes the soul to not be at peace; therefore, there is no compulsion to adhere to Islamic religious beliefs.²⁷

These principles are: (1) freedom of religion. The most essential human rights in life are the right to freedom or liberty, both freedom to think and freedom to will, and the freedom to choose belief or religion. Freedom is a fundamental right for humans, so this is what differentiates humans from other creatures. Religious or spiritual freedom is defined as an expression that shows the right of every individual to choose a religious belief.²⁸ Religious freedom is often misunderstood in actions, so some people have more than one religion. What is meant by freedom of religion here is freedom to choose a belief or religion that they think is the most correct and brings salvation without anyone forcing them or anything blocking them.²⁹

Then (2) Respect and Existence of Other Religions: The ethics that must be implemented from an attitude of tolerance after granting freedom of religion is to respect the existence of other religions in the sense of respecting the diversity and differences in the teachings found in every existing religion and belief, whether recognized by the state or not. Facing this reality, every religious adherent is required to always be able to appreciate and position themselves in the context of plurality based on a spirit of mutual respect and respect for the existence of other religions. In the form of not criticizing, forcing, or acting arbitrarily with followers of other religions.³⁰ And (3) Agree in Disagreement is a principle that has always been initiated by Mukti Ali. Then Said Agil Al Munawar put forward several guidelines or principles that need special attention and need to be disseminated regarding agreement on these differences below:

- 1) Honest and mutually respectful testimony: all parties are encouraged to bring frank testimony about their beliefs before God and each other so that their respective beliefs are not suppressed or erased by other parties.

²⁷ M. Quraish Shihab. *Tafsir Al-Misbah*, (Jakarta, Lentera Hati, 2005) 551-552.

²⁸ Zuhairi Misrawi, *Al-Qur'an Kitab Toleransi ...*, 159.

²⁹ Abd. Al Mu'tal as Saidi, *Kebebasan Berfikir dalam Islam* (Yogyakarta: Adi Wacana, 2009), 4.

³⁰ Abdul Ghafur, Siti Mutholingah, Misbahul Munir (2021), *Membangun Sikap Toleran dan Demokratis Melalui Pendidikan Agama Islam ...*

- 2) The principle of religious freedom. Includes the principles of individual freedom and social freedom. Individual freedom is quite clear; everyone has the freedom to follow the religion they like, even the freedom to change religions. But individual freedom without social freedom is meaningless at all. If someone truly gets religious freedom, he must be able to interpret it as social freedom, he stressed, so that religion can live without social pressure.
- 3) The principle of acceptance, namely, being willing to accept other people as they are. In other words, not according to your own projections. If we project adherents of other religions according to our wishes, then interaction between religious groups will not be possible. So, for example, a Christian must be willing to accept a Muslim as he is and accept Hindus as they are.
- 4) Think positively and believe; everyone should think positively when interacting with followers of other religions. People who think negatively will have difficulty getting along with other people.³¹

4. Democracy

Etymologically, “democracy” comes from Greek, which consists of two words: “demos,” which means the people or inhabitants of a place, and “cratein,” or “cratos,” which means power or sovereignty. So “demos-cratein” or “demoscratos” (democracy) is the power or sovereignty of the people; the highest power is in the decisions of the people; the people rule; the government of the people; and rule by the people.³²

Joseph A. Schmeter defines democracy as an institutional plan for reaching political decisions in which individuals gain the power to decide the way of competitive struggle over the votes of the people. Meanwhile, according to Sidney Hook, democracy is a form of government in which important government decisions are directly or indirectly based on majority agreement, which is given freely to the adult population.³³

In a broader sense, Philipp C. Schmitter defines democracy as a system of government in which the government is held accountable for its actions in the public domain by citizens, who act indirectly through competition and cooperation with their elected representatives.³⁴

³¹ Said Aqil Almunawar, *Fikih Hubungan Antar Agama ...*, 49-51.

³² Abdul Rozaq. Ubaidillah, dkk., *Pendidikan Kewargaan Demokrasi, HAM, dan Masyarakat Madani*, (Jakarta: IAIN Jakarta Press, 2000), 162.

³³ Abdul Rozaq. Ubaidillah, dkk., *Pendidikan Kewargaan (civic education) Demokrasi, Hak Asasi Manusia, dan Masyarakat Madani*, (Jakarta: ICCE UIN Syarif Hidayatullah Jakarta, 2007), 131.

³⁴ Abdul Rozaq. Ubaidillah, dkk., *Pendidikan Kewargaan (civic education) Demokrasi, Hak Asasi Manusia, dan Masyarakat Madani... 67.*

From the various general principles depicted in the various views of scientists regarding the limits (definitions) of democracy, according to the experts above, it can be returned to the three main values contained in the existential principles that underlie the growth of democracy, namely: freedom, equality, and the sovereignty of the majority vote.³⁵ A new democracy can be said to be created if responsible freedom can be realized and recognition of the human rights of every individual has been upheld.

a. Democracy in Islam

From an Islamic perspective, democracy cannot be described except after combining three main elements into one unity, namely: equality, responsibility, and the upholding of law based on surah and on the basis of clear and indiscriminate legal regulations. Therefore, it is not an exaggeration if the Egyptian scholar Abbas Mahmud al-Aqqad, when writing in his book *Democracy in Islam*, quoted by M. Quraish Shihab, stated that the idea of democracy was formed for the first time in world history by Islamic teachings. Why not, even though this religion calls for the three main elements above? Allah says regarding equality between all humans: “O humans, indeed, We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing”. (QS. al-Hujurat: 13)³⁶

A Muslim who calls for the necessity of democracy and upholds it, in essence, upholds the principles of Islamic religious teachings in healthy social life, including surah, amar makruf, and nahi munkar, in the sense of advocating what is good in the view of religion and society and rejecting what is bad, such as injustice, violations of human rights,³⁷ even the rights of creatures, and so on.³⁷

Referring to democracy in the Qur’an, it is usually equated with the word surah’. This word is taken from the root word, which originally meant “to remove honey from the beehive”. This meaning then expands to include everything that can be taken from another party, including opinions. The holy Qur’an praises people who carry out deliberation in their affairs (Q.S. ash-Syura verse 38) and orders them to do so in domestic life (Q.S. ath-Thalaq verse 6) as well as in national and state life (Q.S. Ali Imran

³⁵ Hendra Nurtjahjo, *Filsafat Demokrasi*, (Jakarta: PT Bumi Aksara, 2008),75.

³⁶ M. Quraish Shihab, *Membumikan Al-Qur’an Jilid 2*, (Jakarta: Lentera Hati, 2010), 399-402.

³⁷ Abdul Ghafur, Siti Mutholingah, Misbahul Munir (2021), *Membangun Sikap Toleran dan Demokratis Melalui Pendidikan Agama Islam*. Ta’limun: Jurnal Pendidikan Islam. Vol 10. No. 02., <http://dx.doi.org/10.32478/talimuna.v10i2.798>. access 23 October 2023.

verse 159). Among the religious instructions regarding the qualities that must be fulfilled by people who are tasked with deliberation are common sense, knowledge, open-mindedness, experience, attention, sincerity, and piety. If some of those who possess these characteristics, even though they are not the majority, have views that are different from those of the majority, then these views should be considered and discussed several times from various aspects. If no agreement has been found after so many aspects have been studied, then at that time the majority and minority views are both good; it's just that the majority view is because more people think it is good, and it can be strongly suspected that there is more goodness.³⁸

5. Islamic Religious Education

Ki Hajar Dewantara stated that education is an effort to promote the growth of character (mental strength, character), mind (intellectual), and body of children. Meanwhile, the word “Islam” in “Islamic education” indicates a certain color of education, namely education with an Islamic color, Islamic education, namely education based on Islam.³⁹

In terms of Islamic religious education, there are two key terms, namely Islamic education and Islamic religious education. Islamic education is a process of transformation and internalization of Islamic values and science in the context of developing the nature and basic abilities of students in order to achieve balance and awareness in various aspects of life that are sustainable and whose development is adapted to the situation and era.⁴⁰

A more detailed and clear definition of Islamic religious education, stated in the Islamic religious education curriculum, is as a conscious and planned effort to prepare students to know, understand, appreciate, and believe in, be devout, and have noble morals in practicing the teachings of the Islamic religion from its main source, the holy book Al-Quran, ‘an and Hadith, through guidance, teaching, practice, and use of experience.⁴¹

Islamic religious education is standardized as a subject that should be called “Islamic Religion,” because what is taught is the Islamic religion, not Islamic religious education. The name of the activities or efforts in educating the Islamic religion is referred to as Islamic religious education.⁴² Islamic religious education places greater emphasis on improving

³⁸ M. Quraish Shihab, *Membumikan Al-Qur'an Jilid 2*, (Jakarta: Lentera Hati, 2010), 302-404.

³⁹ Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, (Bandung: PT Remaja Rosdakarya, 2005), 24.

⁴⁰ Remiswal dan Rezki Amelia, *Format Pengembangan Strategi PAIKEM dalam Pembelajaran Agama Islam*, (Yogyakarta: Graha Ilmu, 2013), 5.

⁴¹ Heri Gunawan, *Kurikulum dan Pembelajaran Pendidikan Agama Islam*, (Bandung: Alfabeta, 2013), p. 208.

⁴² Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah dan Perguruan Tinggi*, (Jakarta: PT Raja Grafindo Persada, 2010), p. 6.

behavior, both for oneself and others. So the learning process is not only theoretical but also practical, where Islamic teachings do not separate faith from good deeds. The aim of Islamic religious education is to grow and increase faith through providing and cultivating students' knowledge, appreciation, and experiences of the Islamic religion so that they become Muslim humans who continue to develop in terms of their faith and devotion to Allah SWT. As well as having noble morals in personal, social, and national life and being able to continue at a higher level of education.⁴³

The aim of Islamic education is also part of the aim of Islam itself, which can also be used as the goal of life for Muslims. The aim of life for Muslims is to serve Allah by hoping for His pleasure. This goal is guided by the word of Allah in Surah al-Bayyinah verse 5, namely that the purpose of the creation of humans by Allah is to serve Him, so it can be said that whatever humans do is in order to perform service.⁴⁴ Therefore, all aspects that cover human life aim to improve the quality of devotion to Allah.

6. Values of Tolerance and Democracy in Islamic Religious Education

a. Values of Tolerance in Islamic Religious Education

Basically, an attitude of tolerance can be developed through the educational process. The indicators for developing an attitude of religious tolerance according to SIDIKNAS Law No. 20 of 2003 mean that education is carried out democratically and fairly and is non-discriminatory by upholding human rights, religious values, cultural values, and national pluralism, and every student in every educational unit has the right to receive religious education in accordance with the religion they adhere to and are taught by educators. those of the same religion.⁴⁵

Among the indicators of religious tolerance in Islamic religious learning are:

- 1) In the process of teaching and learning activities, teachers try to avoid negative views or allusions to other religions, and all hate messages must be removed.
- 2) Teachers are respectful when discussing other religious beliefs.
- 3) Encourage students to interact well between people of different religions.
- 4) Students from various religions are invited to work together in social and cultural activities.

⁴³ Heri Gunawan, *Kurikulum dan Pembelajaran Pendidikan Agama Islam ...*, p. 206.

⁴⁴ Remiswal dan Rezki Amelia, *Format Pengembangan Strategi PAIKEM dalam Pembelajaran Agama Islam*, p. 7.

⁴⁵ Heri Gunawan, *Kurikulum dan Pembelajaran Pendidikan Agama Islam ...*, p. 145.

- 5) Teachers set an example for students not to harass children from minority groups, but instead must develop a tolerant and responsible attitude.
- 6) Students are openly introduced to the fact that our nation is a pluralistic nation. They must be taught skills and knowledge that can enable them to positively master cultural and religious pluralism.
- 7) Students are not encouraged to have narrow, fanatical thinking but must be encouraged to be open-minded and tolerant.
- 8) Students are helped to always feel confident and confident in their own faith, not in a closed way and insulting others, but in an inclusive way and by seeing the positive value of other religious beliefs.
- 9) Students are educated to be sensitive and considerate towards people who are suffering, depressed, unable to defend themselves, or being blackmailed and exploited by others, without considering whether the victims are from the same or different beliefs.
- 10) Religious education includes instructions for commitment to the rejection of violence, even in teaching noble goals, so the principles of non-violence must always be carried out in a civilized manner.⁴⁶

The essence of the aim of Islamic education is to form good morals, one of which is humans who have a tolerant attitude toward socializing. To realize the goals and functions of education that can foster attitudes of religious tolerance in students, education in schools must emphasize instilling the values of tolerance in Islamic learning. In this way, students will be able to actively prepare as citizens of an ethnically, culturally, and religiously diverse country to become human beings who respect differences, are proud of themselves, and have a diverse environment. The method chosen for learning must not conflict with learning. The method must support where educational interaction activities proceed to achieve the goal. The main goal of learning is to develop individual children's abilities so they can solve the problems they face.⁴⁷

A good learning process should use methods alternately or work together with each other according to the situation and conditions. The teacher's task is to choose between varieties. In relation to the religious learning process, the important things that must be

⁴⁶ Heri Gunawan, *Kurikulum dan Pembelajaran Pendidikan Agama Islam ...*, p. 154.

⁴⁷ Abdul Ghafur, Siti Mutholingah, Misbahul Munir (2021), *Membangun Sikap Toleran dan Demokratis Melalui Pendidikan Agama Islam*. Ta'limun: Jurnal Pendidikan Islam. Vol 10. No. 02., <http://dx.doi.org/10.32478/talimuna.v10i2.798>. access 23 October 2023.

understood are the characteristics of pluralism, namely learning from differences, building an attitude of mutual trust, and understanding and respecting each other.

b. Democratic Values in Islamic Religious Education

Democratic values in Islamic religious education are values that are absolutely necessary to develop more democratic Islamic religious education learning in accordance with the Al-Qur'an and Hadith. Democratic values in Islamic education include the values of justice, freedom, responsibility, equality, deliberation, and pluralism, which is one of the goals and content of the implementation of Islamic education. The democratic values that will be transformed in students will in turn guide them in organizing their behavior, both as individuals, family members, community members, citizens, and God's creatures. For this reason, in practice in various educational institutions, the learning atmosphere must be a democratic environment where democratic values are first introduced, taught, exemplified, and practiced by students. In the context of democratic educational learning, it requires interaction between students and educators in the form of egalitarianism and equity (equality or equality in togetherness). With this equality, freedom of initiative, different aspirations and opinions, as well as justice in education, will be well accommodated.⁴⁸

In a democratic education format, educators must also act as role models for their students. An educator must have positive qualities such as being responsible, disciplined, authoritative, wise, innovative, creative, highly dedicated, never giving up, broad-minded, nurturing students, open-minded, simple, honest, fair, straightforward, disciplined, empirical, and so on. Democratic educators also have a humble and sincere attitude. A humble attitude will cause sympathy from students, while an arrogant attitude will cause teachers to receive less sympathy. By rewarding a humble and sincere attitude, a teacher will be able to respect his students as beings who have potential, in addition to causing educators to be able to behave and act democratically and humanistically in dealing with their students.⁴⁹

A democratic teacher profile cannot be realized by itself but requires a learning process. The classroom is a strategic forum for teachers and students to learn together to uphold

⁴⁸ Ismail SM, *Strategi Pembelajaran Pendidikan Agama Islam Berbasis PAIKEM*, (Semarang: Rasail, 2009), 17.

⁴⁹ Abdul Ghafur, Siti Mutholingah, Misbahul Munir (2021), *Membangun Sikap Toleran dan Demokratis Melalui Pendidikan Agama Islam*. Ta'limun: Jurnal Pendidikan Islam. Vol 10. No. 02., <http://dx.doi.org/10.32478/talimuna.v10i2.798>. access 23 October 2023.

the pillars of democracy. The father of Indonesian education, Ki Hajar Dewantara, inherited the spirit of “*ing madya mangun karsa*”, which essentially pivots on the empowerment process. At school, teachers always inspire a spirit of exploration, creativity, and initiative among students so that, in the future, they will not become people who only obey commands. In this way, the classroom will become a magnet for democracy that is able to mobilize students’ passion to internalize democratic values and real nobility in everyday life.

A teacher is required to use more democratic learning methods than indoctrinative methods. Democratic learning can be interpreted as a learning system that, as far as possible, uses democratic principles in achieving its learning goals. In democratic implementation, attention must be paid to innovation in the following elements:⁵⁰

- 1) The school curriculum must contain subjects that create a democratic atmosphere so as to enable the development of democratic values in individual students.
- 2) Schools are given the opportunity to choose their own learning materials that are considered good. The learning materials are packaged in such a way that they suit the conditions and life situations of students. Students must be seen as subjects (actors) of education who have advantages and disadvantages, not as objects that are treated entirely by teachers.
- 3) The education process in schools must respect students’ freedom to express themselves.
- 4) The classroom is arranged in such a way that the position of the desk chairs is not yours. The library provides adequate books to support the realization of democratic values.
- 5) Teachers must be able to create a learning environment that can meet the biological, psychological, and social needs of students.
- 6) Teachers must act democratically; teachers must have the courage to accept differences, respect students’ opinions, not pretend to know and pretend to be powerful, but must be able to create a democratic learning atmosphere.
- 7) The role of the teacher is no longer the only source of learning because there are many learning sources around students.
- 8) Teachers are only facilitators, motivators, dynamists, and counselors.

⁵⁰ Haryanto Al Fandi, *Desain Pembelajaran Demokratis dan Humanis*, (Yogyakarta: Ar-Ruzz Media, 2017), 250.

9) Schools need to develop intracurricular activities through civic content and co-curricular activities through religious activities, noble morals, citizenship, language, arts, and culture, and so on.⁵¹

In this kind of learning model, the teacher's job is to explain where they should look for information, how to process information, and where they should sort and select information and discuss it in class until they have reached conclusions that have been discussed in their respective groups. In this process, the teacher must provide guidance and direction.

CONCLUSION

In the end, tolerance is an attitude or behavior of a person to allow freedom to other people and give truth to these differences as recognition of human rights. Democracy is an institutional plan to reach political decisions where individuals gain the power to decide on the method of competitive struggle for the people's vote based on the theory and data described above, so the conclusions that can be drawn are:

1. Implementation of the values of tolerance in Islamic religious education by holding a learning process that is fair and non-discriminatory and upholding human rights, religious values, cultural values, and national diversity so that students become human beings who respect differences and are proud of themselves. themselves, being aware of a pluralistic/multicultural environment.
2. Implementation of democratic values in Islamic religious education, namely by transforming and developing Islamic religious education learning, which leads to the internalization of democratic values including the values of justice, freedom, responsibility, equality, deliberation, and diversity, so that students become good individuals in their family, community, country, and environment.

The values of tolerance and democracy must be developed to shape the souls of students into moderate, tolerant, and democratic figures. These values are very important to develop to build harmony in national and state life in this country. And one of the efforts that can be made to foster and develop the values of tolerance and democracy is through Islamic religious education.

⁵¹ Haryanto Al Fandi, *Desain Pembelajaran Demokratis dan Humanis...* 260.

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