Reconstruction of Tolerance Based on Islam

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ABSTRACT

Islam in Indonesia is not only about having a religion. Tolerance itself is the value that has been instilled in Islam. Thus, it is significant for people who embrace this religion to prioritize applying life following the teachings of tolerance. The implication is that Islam will become a guideline or way of life even in a country full of diversity like Indonesia. Building tolerance in the context of civilization development is necessary for the context moderation of Islam itself. Islam will be considered unable to follow the pattern of life in the times and will be regarded as irrelevant to be applied in life as a social being if it does not promote the aspect of tolerance. Against this problem, using tolerance based on Islam has a vital role in developing civilization. From an Islamic perspective, the urgency of implementing tolerance based on Islam itself in Indonesia must have the right and correct strategy, considering the significant potential for division in life in a multicultural society.

INTRODUCTION

Indonesia as a country that has the motto Bhineka Tunggal Ika means that although they are different, they are still one (Jönsson, 2010). The motto reflects that Indonesia is a plural country with diverse races, cultures, languages, and beliefs. Besides the existing diversity, Indonesia is united by the concept of tolerance. Indonesia is a country with the 4th largest population in the world, with a population of 528 million people, 87% of the population adheres to Islamic teachings (Haseeb et al., 2019).

Islam, as the religion that is the majority adopted in Indonesia, has a culture of tolerance that is thick enough to be implemented in everyday life. An understanding that focuses on the development of individuals to understand and appreciate every difference makes Islam a religion that upholds a culture of tolerance (Fajri et al., 2022; Tan, 2012).

Islam upholds the value of tolerance, even though humans are created with differences. In the Qur'an Albaqarah verse 256 explains: "There is no compulsion in (adhering to) religion (Islam), in fact it is clear (difference) between the right path and the right path. perverted." Meanwhile, the reality on the ground is contrary to the value of tolerance which is the principle of the State of Indonesia. It is marked by the rampant cases of intolerance that have recently occurred (Ulfa et al., 2022). One of them is the case of the burning of the mosque in Bireun that occurred on October 17, 2018 and various other cases of intolerance that are now happening in Indonesia.

Lack of tolerance can be said to be the main cause of many criminal acts and immoral acts. So as a preventive measure, understanding a series of thoughts rather than the concept of tolerance is important for every community to have. In Islam, especially for the people of Aceh, tolerance can be traced to the conception that has been described in the Qur'an and Al Hadith. Based on the description, the writer considers it important to raise this theme in this paper (Abidin, 2017; Arrauf Nasution et al., 2020).

METHODS

The research design used in this study is analytic with a cross sectional approach that is looking at "The relationship between the level of religiosity with the ability to cope with stress in students at STIKes Darussalam Lhokseumawe". This study aims to find out whether there is a significant relationship between the two variables. According to Arikunto (2010) correlation research aims to find out whether there is a relationship and if there is, how close the relationship is and whether the relationship is meaningful.

While the population in this study were all male and female PSIK students at STIKes Darussalam Lhokseumawe. Based on the initial data collection at STIKes Darussalam Lhokseumawe, it was found that the number of even semester students at level I, level II and level III in 2015 was 255 people. And, the sampling technique that the researcher uses in this study is the quota sampling method, namely the sample selection method by taking samples from the targeted group in accordance with the quota set (Wahyuni, 2009). and a predetermined amount (Saryono, 2011).

RESULT AND DISCUSSION

Its tendency to a society that is safe, peaceful and peaceful, tolerance is the key word to be applied in everyday life (Siswanto, 2020). This refers to the existence of a society that is closely related to pluralism in every line of life (Nanto, 2019). If we realize that there are so many differences that intersect human life, but if this can be understood properly, these differences will become the seeds for getting closer to each other.

The term tolerance comes from the English tolerance or tolerance in Latin. In Arabic this term refers to the word tasamuh or tasahul. The word tasamuh means hilm and tasahul means indulgence, tolerance, tolerance, forbearance, leniency, lenitt, clemency, mercy and kindness. Tasamuh in Islam is not merely tolerance because tasamuh can be interpreted as giving and taking, not only expecting one party to give and the other being negative. The description gives color that tolerance has a fairly broad position and scope. So that this understanding is not only in the teachings of Islam, but also in other religions, even with different terms (Rangkuti & Abidin, 2022; Ricci, 2010).

Further mention can be found in the General Indonesian Dictionary (1976) regarding the meaning of the word tolerance which is broad-mindedness (in the sense of liking anyone, letting people have other opinions or opinions, not wanting to interfere with the freedom of thinking and having other beliefs). In the context of Islam, of course, faith is a wall that is big and strong enough

for an understanding of tolerance to be included. This means that although Islam upholds social life based on tolerance, this is not the case with faith (Danial et al., 2022).

Building Tolerance Based On Islam In Society

The values of tolerance have an important role in the life of the Indonesian people, because implementing the values of tolerance can prevent the Indonesian people from division. So that the attitude of tolerance is mutual respect, mutual respect, and ignoring differences in accordance with the third principle, namely the unity of Indonesia so that we can avoid conflicts, hostilities, wars and divisions that can trigger conflicts within the country, this condition can threaten the integrity of the unity of the Indonesian state.

Tolerance can make people smarter in positive thinking. This kind of attitude is the most favored by the people and it is not surprising that someone who has a strong attitude of tolerance will become a fair leader. The attitude of tolerance can also increase a sense of security in social life so that people can develop their natural and human resources more calmly, this condition can facilitate development in various aspects of life which can later be enjoyed by all Indonesian citizens.

Tolerance may develop so rapidly in everyday life that it can cover all aspects. However, there are two kinds of tolerance mindsets. First, tolerance between fellow Muslims in the form of attitudes and behavior of helping, respecting each other, loving each other, advising each other and not being suspicious. Second, tolerance for non-Muslim humans, such as respecting their rights as human beings and members of society in a country (Nafa et al., 2022).

Islamic entities in understanding one-sided tolerance provide very positive freedom, where everyone is allowed to act and be kind to anyone and anywhere. This understanding remains valid for anyone as long as No. things lead to the destruction of faith, as a belief that must be instilled in oneself. In addition to general agreement on human diversity, the Qur'an also accepts a specific view of the plurality of religious beliefs and laws (El-Fadl, 2003).

According to experts, tolerance consists of two conditions, namely the existence of understanding and appreciation. In other words, it cannot be an excuse for applying tolerance to the exclusion of aqidah because they want to establish good understanding or under the pretext of wanting to respect others.

The culture of tolerance is an attitude of wanting to learn and accept the truth from anywhere. In Islam, tolerance is not just a state of being, but also a state of mind, not just acknowledging but empowering differences as a strength. Besides that, Islam also provides protection to those who experience the threat of oppression. Therefore, acceptance in the context of thinking above can be the basis for developing Islamic-oriented tolerance (Salabi et al., 2022; Umar & Siregar, 2022).

Strategy for Implementing Tolerance in Society

Apart from planting it morally, the culture of tolerance also needs a strategy in its implementation. Seeing the state of Indonesia which is full of differences, of course this is not an easy thing to implement. It could even be that some people view this tolerance as too much to understand, even though it can also be seen the impact of this understanding on the development of the State of Indonesia as a multi-cultural country (Hadi Kusuma & Susilo, 2020; Milfont et al., 2015).

Growing an anti-violence attitude in the structure of thinking and mentality, it is important to continue to be promoted in the introduction of this concept of tolerance in society, because the Indonesian people are religious people and are known to have an eastern culture, with efforts to foster a culture of anti-violence is a positive thing to prevent conflict (Japar et al., 2020). So that the culture of peace will be more permeated by the community by accepting each other's differences.

Haedar Nasir as a figure of Islamic tolerance provides a discourse to instill tolerance values that can be carried out by the community and education developers in this country as an effort to produce a tolerant, colorful society. pluralist and appreciative of differences, where there are several alternatives that can be done, namely as follows (Nashir, 2019; Syam et al., 2018):

(a) Instilling a mindset of mutual respect in the wider community and being open to accepting and respecting the presence of others who come from different backgrounds. Thus, it is hoped that the community will be easier to get along and interact with other people, who are of different religions, races and ethnicities.

(b) Instilling a tolerant attitude to all spheres of society to be able to appreciate the differences that exist in the community, by means of the government socializing to the public through print or electronic media about the importance of having an attitude of tolerance.

(c) The community must be able to carry out an honest, transparent attitude, and discard historical subjectivity and personal interests. So that the impression received can be useful in this plural or plural life.

The alternatives mentioned above are so concrete that they can be actualized in society in Indonesia. So that its application to a culture of tolerance which is a pillar of unity can be said to be a form of implementation based on Islam. Morality and belief as creatures must always be balanced, because if this is ignored, natural resources will be depleted with advances in knowledge and technology that are mastered. The social realm of humanity is actually very important to pay attention to, because it will affect the values of servanthood as Muslims to the creator of Allah swt. The re-application of the culture of tolerance through socialization and education is expected to show how Islam actually has the value of compassion and respect for fellow human beings despite differences.

CONCLUSION

Islam does view tolerance quite broadly, in the sense that it includes tolerance with fellow Muslims, namely in the form of attitudes and behavior of helping, respecting each other, loving each other, advising each other, and not being suspicious. And tolerance with non-Muslims, such as respecting their rights as human beings and members of society in one country, but Islam also has its exceptions in terms of aqidah so that by applying this alone, one can expand the scope of his life for a very broad self-development as well. Building Islamic tolerance in society, especially a pluralistic society like ours, is important to maintain unity and prevent divisions. Rebuilding a culture of tolerance as a basis in society so that it is based on Islam requires an accurate understanding and the right strategy. Some ideas are expected to be able to concretize existing research. That is by making mass media in the form of print media and electronic media as the starting point for understanding tolerance in general, then specifically through socialization and education to the public directly who put themselves forward as pioneers in the culture of tolerance and then continue with other Islamic organizations that promote tolerance. nurtured as much as possible to uphold a culture of tolerance.

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