

**IMPLEMENTATION OF TASAMUH ALA AHLUSSUNAH
WAL JAMA'AH IN LEARNING ISLAMIC EDUCATION
IN MA'ARIF HIGH SCHOOL KARANGANYAR
PURBALINGGA**



IAIN PURWOKERTO

THESIS

**Presented to Faculty of Tarbiya and Teacher Training
State Institute of Islamic Studies Purwokerto as a
Partial Fullfilment of the Requirements for the Degree of
Sarjana Pendidikan (S.Pd.) in Islamic Education**

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MOTTO

Jangan Lupa Bahagia

Jangan Lupa Bersyukur

Jangan Lupa Bersabar



DEDICATIONS

I dedicated this little work to

My beloved Father Siswanto

My beloved Mother Cholipah

My younger brother Ahmad Khadirin

My younger brother Aman Mughofir

And

Abah Taufiqurrohman and Ibu Nyai Wasilah as my teacher and guide in Islamic
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My Almamater IAIN Purwokerto

Thanks for all your big motivations.



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Purwokerto, 8th July 2020



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ABSTRACT

The value of Tasamuh as one of the values in Ahlussunah wal Jama'ah is very important in implementation in realizing the *kaffah Muslims*. Tasamuh is to be tolerant of differences of views, especially in matters that are *furuiyyah*, so that they can coexist peacefully with other parties even though the aqeedah, way of thinking and culture are different. The word Tasamuh or tolerance itself also means tolerance, grace, respect and generosity. Tasamuh or mutual respect towards fellow Muslims is highly recommended in Islam to strengths in maintaining unity among Muslims. Because besides being a social demand it is also a form of brotherhood bound by the same aqeedah rope. Even in the hadith of the Prophet it is explained that a person is not perfect in his faith if he does not have compassion and tolerance towards his Muslims brother.

The aim of this research is to determine the exercise of the implementation of Tasamuh ala Ahlussunah wal Jama'ah in the learning of Islamic education in Ma'arif High School karanganyar Purbalingga and to know the inhibiting factors and supporting factors in the implementation of Tasamuh ala Ahlussunah wal Jama'ah in learning of Islamic education in Ma'arif High School Karanganyar. The data collecting method used in this study are interview and documentation. Then, the data analysis used data reduction, presentation of data, and verification.

The results of the research on the implementation of Tasamuh ala Ahlussunah wal Jama'ah in learning Islamic education in Ma'arif High School Karanganyar include Tasamuh attitudes towards fellow students, Tasamuh towards fellow Muslims and Tasamuh towards non-Muslims. Supporting and inhibiting factors of the implementation of Tasamuh ala Ahlussunah wal Jama'ah in learning Islamic education in Ma'arif High School Karanganyar is divided into two, namely internal factors and external factors.

Key Words: Islamic Education, Tasamuh , Tolerance, Students.

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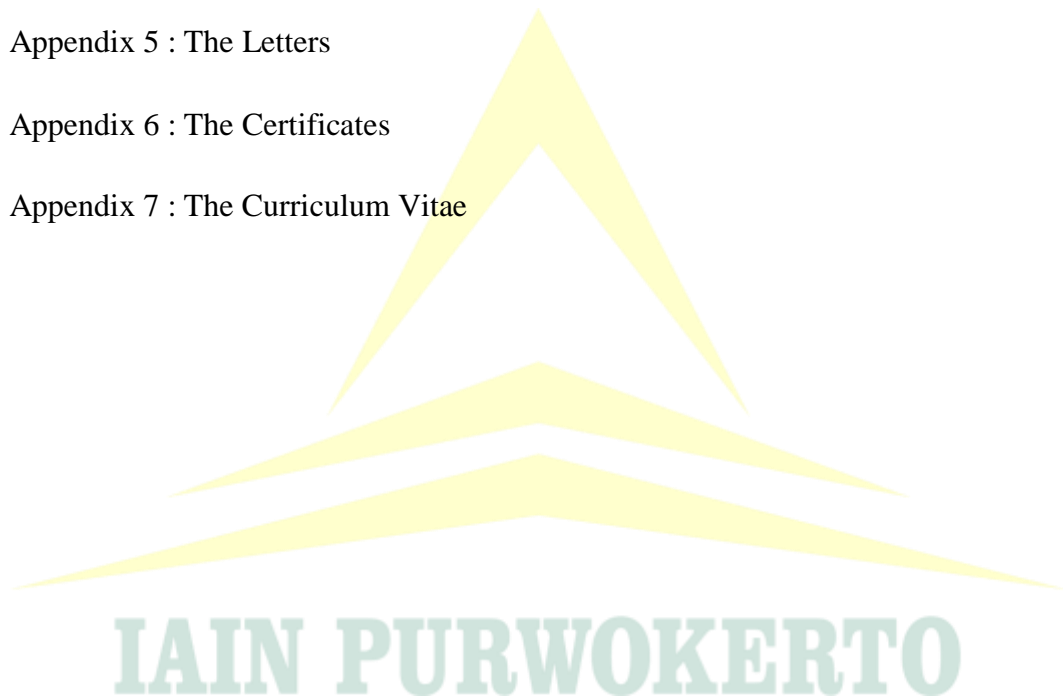
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CHAPTER I

INTRODUCTION

A. Background of The Problem

Education is a system and a way to improve the quality of human life. In the history of mankind, there is hardly a group of people who do not use education as a means of civilizing and improving its quality.¹ Education is a fundamental part that lasts throughout human life, both as individuals and as a society. Basically education must develop the intellectual, moral and skill aspects of human beings as three things which constitute a unity. This Pestalozzi concept emphasizes that moral or moral education requires adaptation to intellectual and skill aspects, not conflicting. Moral education must be based on a series of experiences that are processed from simple things to complex ones so it must be combined with intellectual education and skills to develop children as fully balanced individuals.²

The 1945 Law Article (UUD) 31 Paragraph (3) mandates that the government strive for and implement a national education system that enhances faith and devotion as well as noble character in the context of intellectual life of the nation. The purpose of national education as mentioned in article 3 of Law Number 20 Year 2003 concerning the National Education System is the development of the potential of students to become people of faith and devotion to Almighty God, noble, capable, creative, independent and become citizens who are citizens democratic and responsible.

Religion has an important role in the life of the Pancasila people because religion is the motivation of life and is a very important development and knowledge tool. Therefore, religion needs to be known,

¹ Hujair AH and Sanaky, *Paradigma Pendidikan Islam Membangun Masyarakat Madani Indonesia*, (Yogyakarta: Safira Insania Press, 2003), page 4.

² Sumiarti, *Ilmu Pendidikan*, (Purwokerto: STAIN Press, 2016), page 86.

understood and practiced by Indonesian people so that it can be the basis of personality so that it can become a complete human being.³

Religious education is a very important part of education regarding aspects of attitudes and values, including morals and religion. Therefore religious education is also the responsibility of the family, community and government.⁴

The general objective of Islamic education must also be linked to the national education goals of the country where Islamic education is carried out and must also be linked to the institutional goals of the institutions that carry out the education. That general goal cannot be achieved except after the teaching process, experience, habituation, appreciation and confidence in its truth.⁵

Aswaja is everything that is aimed at the behavior or the path taken by the Rasullulah saw. One of the schools that made Aswaja a vision in its organization was NU (Nahdlatul Ulama). NU is the largest organization in Indonesia which has a role in the field of Islamic education in Indonesia. In the 1926 Khittah (Religious Social Organization) as the basis of Nahdliyin's struggle to deliver NU to the spirit of struggle in various aspects for the realization of a just and prosperous society that became the ideals of all Indonesian people.⁶

Therefore the Islamic teachings of Ahlussunnah Wal Jamaah which is then abbreviated as ASWAJA by the Nahdliyyin (NU) are considered to be in accordance with Indonesian Islam. Because in it there are principles or values of Tawassuth (moderate), Tawazun (balanced), Tasamuh (tolerant) and I'tidal (perpendicular) Like what has been conveyed by KH. Said Aqil Siraj.⁷ As well as being adaptive to the local traditions of the Indonesian people with the motto *al-muhafadhotu ala' al-qodim al-sholih*

³ Zakiah Darajat, *Ilmu Pendidikan Islam*, (Jakarta: Bumi aksara, 2017), page 86.

⁴ Zakiah Darajat, *Ilmu Pendidikan Islam*,... page 87.

⁵ Zakiah Darajat, *Ilmu Pendidikan Islam*,...page 30.

⁶ Alaena Badrun, *NU Kristisisme dan Pergeseran Makna Aswaja*, (Yogya: PT Tiara Wacana, 2000), page 25.

⁷ Said Aqil Siraj dalam Muhammad Idrus Ramli, *Pengantar Sejarah Ahlussunnah Wal Jama'ah*, (Jakarta: Khalista, 2011), page. 8.

wa al-akhdzu bi al-jadid al-ashlah (Maintaining good old traditions and taking new traditions better).

The value of *Tasamuh* as one of the values in *ahlussunah wal jama'ah* is very important in its implementation in realizing the *kaffah* Muslims. *Tasamuh* is to be tolerant of differences of views, especially in matters that are *furuiyyah*, so that they can coexist peacefully with other parties even though the *aqeedah*, way of thinking and culture are different. The word *Tasamuh* or tolerance itself also means tolerance, grace, and generosity. *Tasamuh* or mutual respect towards fellow Muslims is highly recommended in Islam to strengthen friendship as one of the strengths in maintaining unity among Muslims. Because besides being a social demand it is also a form of brotherhood bound by the same *aqeedah* rope. Even in the hadith of the Prophet it is explained that a person is not perfect in his faith if he does not have compassion and tolerance towards his Muslim brother.

The education sphere plays a significant role in the development of human contacts at all levels, in various aspects of human activity.⁸ In the world of education this is very necessary considering the reality that is happening today is contrary to the purpose of education. Students tend to be easily influenced by relationships that deviate greatly from religious norms, they want to get more attention by appearing different. Therefore, education today must be paid more attention so that the interaction of students no longer deviates both in terms of attitudes and groups.

At present education needs to be instilled in religious norms so that students do not fall into deviant associations. In this case the first secondary school is very important role in shaping the character of students who are able to get along well without putting aside religious norms.

From the information above, Ma'arif High School Karanganyar is one of the formal educational institutions under the auspices of LP Ma'arif

⁸ Baklashova, dkk, 2015, "*The Effects of Education on Tolerance: Research of Student's Social and Ethnic Attitudes*", (<https://www.mcser.org>article>, accesses on November 04, 2019.

NU who has high enthusiasm and commitment to the spread of Islamic teachings of Ahlussunah Wal Jamaah (aswaja). Along with the progress of the era where an institution is also required to adapt to modern education this school still maintains the values of the teachings of ahlussunah wal jamaah (aswaja). In practice this school does not forget to instill the education of ahlussunah wal jamaah (aswaja) character, every morning before learning activities begin the students always read prayers and reciting al qur'an, say hello to the teacher to get used to obey and respect older people, after the learning activities are finished the students are also guided to carry out compulsory practices, namely the dzuhur prayers, to be taught prayer, the routine of the dhuha prayer in congregation.

In its educational activities from all scopes and aspects of student life in building and instilling Tasamuh or tolerance attitudes are highly prioritized and emphasized in this school. This can be seen from the behavior of each student in interacting with fellow students in daily life at school or in other activities.

The diversity of students' backgrounds in this school is considered by researchers in conducting research in this school. Even though the students in this school are all from NU circles, but from different family backgrounds, certainly in their behavior, they have differences from one another which causes many interactions to occur. Students at Ma'arif High School also differ in practicing Islamic teachings, the number of diversity organizations such as IPNU IPPNU and public student organizations such as Scouts, PMR and OSIS certainly between students there is an attitude of tolerance or Tasamuh in daily life. Two different majors in high school, namely Natural Sciences and Social Sciences in daily interactions also have a lot of influence in interacting between students in realizing an Islamic climate. Therefore, there is a growing desire in the writer to conduct research contained in a thesis with the title "Implementation of Tasamuh Ala Ahlussunah wal Jama'ah in Learning Islamic Education in Ma'arif High School Karanganyar Purbalingga."

B. Conceptual Definition

1. Implementation of Tasamuh ala Ahlussunah wal Jama'ah

Aswaja education (ahlussunnah wal jama'ah), both at the elementary and secondary levels, aims to introduce and instill the values of aswaja as a whole to students, so that later they will become Muslims who continue to develop in terms of beliefs, piety to Allah SWT, and noble character in individual and collective life, in accordance with the guidance of Islamic teachings exemplified by the congregation, starting from the companions of the Prophet, *tabi'in*, *tabi'it tabiin*, and the scholars from generation to generation.⁹

Some values of Aswaja (Ahlussunah wal Jama'ah), namely: *tawassuth* (moderate), *tawazun* (balanced), *Tasamuh* (tolerant), and *i'tidal* (fair), which serve as guidelines in acting in all aspects Muslim life is very relevant to character education.

The meaning of tolerance in Islamic term is accepting diversity as a fact of life. Avoiding this diversity mean avoiding life itself. This concept can be found in The holy Quran surah al-Hujurat verse 13 as following,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)” (Q.S. al Hujurat [49]:13).

The term of tolerance comes from English “tolerance” or in Latin “*tolerantia*”. In Arabic, it refers to *Tasamuh* or *tasahul* means; to overlook, excuse, to tolerate, to be indulgent, tolerant, forbearing, lenient, merciful. The word *Tasamuh*, has meaning *hilm* and *tasahul*,

⁹Helmawati, “Implementasi Nilai-nilai ASWAJA dalam Memperkokoh Karakter Bangsa”, *SIPATAHOENAN: South-East Asian Journal for Youth, Sports & Health Education*, Volume 4(1), April. 2018, page 61. www.journals.mindamas.com/index.php/sipatahoenan

meaning indulgence, tolerance, toleration, forbearance, leniency, leniency, clemency, mercy and kindness.¹⁰

Tasamuh is being tolerant of differences of views, especially in matters that are *furu'iyah*, so that they can coexist peacefully with other parties even though the *aqeedah*, way of thinking, and culture are different.

In the philosophical dictionary explained tolerance is the attitude of someone who is patient with philosophical and moral beliefs of others who are considered different, can be refuted or even wrong. With that attitude he also does not try to eliminate legitimate expressions from the beliefs of others. Besides that, it does not mean also indifferent to the truth and goodness, and does not have to be based on understanding whether there is a god (agnosticism), or skepticism (understanding doubt), breeds more respect for different human dignity.¹¹

In Islam, the term Tasamuh is not basically the same meaning with the word tolerance, because Tasamuh has meaning to give and to take. Tasamuh includes giving action and demand in particular limitation. Tasamuh contains hope in one side to give and take at once. The subject does Tasamuh in Islam namely *mutasamihin*, meaning "forgiver, taker, offerer, giver as host to guest". In the implementation, a person who does Tasamuh is not only doing to give that will push his rights and obligation. In other words, Tasamuh attitude in religious life has definition not to break the limit, especially related to the faith limit (*aqidah*). Although Tasamuh has the meaning mentioned above, in many context, this word is often the same with tolerance. holy Qur'an never mentions the word Tasamuh / tolerance in its letter and verses. However, holy Qur'an explain explicitly the tolerance concept

¹⁰ Adeng Muchtar Ghazali, "The Concept Of Tolerance In Islamic Education", jurnal pendidikan islam, Vol. 1, No. 1, June 2014 M/1435 H, page.84

¹¹ Abdussami Humaidy and Masnun Tahir, *Islam dan Hubungan Antar Agama (Wawasan untuk Para Da'I)*, (Yogyakarta: LKiS, 2003), page 115.

with all of its boundary. Thus, in the implementation, the verses related to tolerance concept can be a reference for our life.¹²

In the kamus besar bahasa indonesia "implementation" means implementation, application.¹³ Implementation is an application of ideas, concepts, policies or innovations in a practical action so as to have an impact, both in the form of changes in knowledge, skills and values, and attitudes. In the Oxford advance learner dictionary stated that the implementation is "put something into effect" (the application of something or that gives effect or impact).¹⁴

So the implementation of Tasamuh ala Ahlussunah wal Jama'ah is an application of ideas, concepts, policies, or innovations respecting each other and respecting differences in a practical action so as to make an impact, both in the form of changes in knowledge, skills and values, and attitudes based on the teachings and practices of aqeedah Ahlussunah wal Jama'ah.

2. Islamic education

Defining something, including religious education, is quite difficult. According to Hull, there are many aspects to be considered in constructing a meaning of religious education. At least, it depends on the philosophy of education which is used, reinterpretation of the term 'religion', the concept of human rights (including the rights of children), the influence of modernity to our lives both socially and intellectually, and the development of human maturity concept.¹⁵

According to ditbinpaisun Islamic religious education is an effort to guide and care for students so that later after completion of education can understand what is contained in Islam as a whole, live up to the meaning and purpose and purpose and ultimately can practice

¹² Adeng Muchtar Ghazali, "*The Concept Of Tolerance In Islamic Education*", page. 84.

¹³ KBBI QT Media

¹⁴ Muhammad faisol, *Hujjah NU (Akidah – Amaliyah – Tradisi)*, (Surabaya: Kalista, 2010), page 174.

¹⁵ S. Anwar, "Tolerance Education Through Islamic Religious Education in Indonesia" UPI International Conference on Sociology Education (UPI ICSE 2015). Published by Atlantis Press, page 438.

it and make the teachings of the islamic religion that He has adopted it as his view of life so that it can bring salvation to the world and the hereafter.¹⁶

3. Islamic education learning methods

The method is a set of ways, paths and techniques used by educators in the learning process so that students can achieve learning objectives or master certain competencies formulated in the learning syllabus.¹⁷ Some methods are lecture method, discussion method, question and answer method, habituation method, exemplary method, the method of rewarding and punishing, the method of field trip, method of exercise, experiment method, *muzakarah* method, sorogan method, demonstration method, field work methods, and group work methods.

4. Student

Students who later came to be called Students were all children who were under the guidance of educators in formal and non-formal educational institutions, such as in schools, boarding schools, training centers, skills schools, children's study places such as TPA, majelis taklim, and the like, that participants in the community study conducted once a week or once a month, all the people who gain knowledge that can be seen as students.¹⁸

The main task of students is learning, studying and practicing science in everyday life. If students receive Islamic religious subjects in which there are prayer materials, the knowledge they receive can be a guide to their worship life. The science of prayer is not only for memorization, but must be practiced, as the science of morality teaches the manner of behavior according to Islamic teachings, then the science of morality is not to be memorized, but to be practiced in daily life.

¹⁶ Zakiah Darajat, *Ilmu Pendidikan*, page 88.

¹⁷ Armai Arif, *Pengantar Ilmu dan Metodologi Pendidikan Islam*, (Jakarta: Ciputat Press, 2002), page 9.

¹⁸ Hasan Bashri, *Filsafat Pendidikan Islam*. (Bandung: CV. Pustaka Setia, 2014), page 88.

C. Research Question

Based on the background above, researcher described the problem of formulation in this research as follows: How is the implementation of tasamuh ala ahlussunnah wal jamaah in islamic education learning in in Ma'arif High School Karanganyar Purbalingga?

D. Purpose and Benefit of The Research

The purpose of this research is to find out the implementation of Tasamuh ala ahlussunnah wal jamaah in islamic education learning in Ma'arif High School Karanganyar Purbalingga. And the benefits of this research as follows:

1. Theoretical Benefit

The results of this study are expected to add scientific information about the implementation of Tasamuh ala ahlussunnah wal jamaah values in islamic religious education learning in Ma'arif High School Karanganyar Purbalingga. The results of this study are expected to increase the treasury of science, especially in the field of education.

2. Practical Benefit

For Ma'arif High School Karanganyar, they can provide information related to the implementation of Tasamuh ala ahlussunnah wal jamaah in islamic education learning in Ma'arif High School Karanganyar Purbalingga. For the library is useful as a very important input data for scientific findings and can be used as a reference and comparison, for writers and readers through this research is expected to add insight to develop science.

E. Literature Review

To understand more about the thesis entitled Implementation of Tasamuh ala Ahlussunnah wal Jamaah in Learning Islamic Education in Ma'arif High School Karanganyar Purbalingga, the authors conducted a study of research results relating to this problem.

The first thesis with the title "Character Education: Internalization of Religious Tolerance Values in Islamic Religious Education Learning in Junior High School of Yos Sudarso Sokaraja Banyumas Regency" written by Ade Eka Pradana. In this research there are similarities and differences. The similarity is to discuss the implementation of *tasamuh* or tolerance values in Islamic religious learning which aims to get an overview of the internalization of religious tolerance values in the learning of Islamic religious education in Junior High School of Yos Sudarso sokaraja. And the difference lies in the research location and object of study, especially where brother Ade Eka Pradana conducts research in Junior High School with the focus of the study of students with different religions, while researchers conduct research in Ma'arif High School Karanganyar with the focus of student studies in one *aqeedah* with various backgrounds and organizations students in Ma'arif High School Karanganyar.¹⁹

The second thesis with the title "Development of Multicultural-Based Religious Tolerance Culture in Learning Islamic Religious Education in the National Elementary School 3 Putera Harapan Purwokerto" written by Thesis Sofia Nur Aeni. In this research there are similarities and differences. The similarity is to discuss the implementation of *Tasamuh* values or tolerance in Islamic religious education learning which aims to obtain an overview of the internalization of religious tolerance values in the learning of Islamic religious education. And the difference lies in the research location and object of study, especially where Sofia Nur Aeni conducts research in Elementary Schools with the focus of the study of students of different religions, while researchers conduct research in Ma'arif High School Karanganyar with the focus of

¹⁹ Ade Eka Pradana, *Pendidikan Karakter: Internalisasi Nilai-Nilai Toleransi Beragama dalam Pembelajaran Pendidikan Agama Islam di SMK Yos Sudarso Sokaraja Kabupaten Banyumas*, thesis of IAIN Purwokerto, 2019.

student studies in one aqeedah with various backgrounds and student organizations in Ma'arif High School Karanganyar.²⁰

The third thesis with the title "Cultivation of Tolerance Attitudes between Students of Religious Difference in the Integrated Confucius School at SD Mulia Bakti Purwokerto" written by Yeni Kurningsih. In this research there are similarities and differences. The equation is about tolerance between students in school. And the difference lies in the research location and object of study, especially where brother Yeni Kurniasih conducts research in Elementary school with the focus of the study of students with different religions, while researchers conduct research in Ma'arif High School Karanganyar with the focus of student studies in one aqidah with various backgrounds and organizations students in Ma'arif High School Karanganyar.²¹

The approach in this study uses a qualitative descriptive approach, which is research used to describe and answer phenomena problems in a single variable or in correlation or comparison of various variables.

F. Systematic of Writing

To give a general view of the thesis to be prepared writers, need the systematic of discussion for facilitate the reader in understanding the content of te research.

The first part of this research consists of the cover page, statement of originality, endorsement, official memorandum of advisor, motto, dedication, acknowledgements, abstract, table of content and list of appendices.

The second part contains the main points of the problems that consists of five chapter, among other:

²⁰Sofia Nur Aeni, *Pengembangan Budaya Toleransi Beragama Berbasis Multicultural dalam Pembelajaran Pendidikan Agama Islam di SD Nasional 3 Bahasa Putera Harapan Purwokerto*, thesis of IAIN Purwokerto, 2018.

²¹Yeni Kurnianingsih, *Penanaman Sikap Toleransi antar Siswa Beda Agama di Sekolah Confusius Terpadu SD Mulia Bakti Purwokerto*, thesis of IAIN Purwokerto, 2018.

CHAPTER I Introduction

An introduction that includes background of the problem, conceptual definition, research questions, purpose and benefit of the research, literature review and systematic thesis writing.

CHAPTER II Theoretical Framework

A theoretical Framework, it contains a about implementation Tasamuh ala Ahlussunah wal Jama'ah in Islamic education learning that contains of three sub discussion. The first sub discusses about Tasamuh ala Ahlussunah wal Jama'ah that contains the definition of Ahlussunah wal Jama'ah, The value of Ahlussunah wal Jama'ah, Tasamuh Ahlussunah wal Jama'ah, elements of Tasamuh , purposes of Tasamuh . The second sub discusses about that contains the definition of islamic education (PAI), basic principles of Islamic education, purposes of Islamic education, scopes of Islamic education, and curriculum of PAI. And the third sub discusses about the meaning of student.

CHAPTER III Research Method

This chapter contains about method which includes type of research they are research location, research subject, and research object. And then data collection technique and data analysis technique.

CHAPTER IV Discussion

This chapter contains general description of the research subjects, data presentation and data analysis of the research results.

CHAPTER V Closing

This chapter contains a closing which includes the conclusions and suggestions. The third part of final part, which includes the bibliography and appendices.

CHAPTER II

TASAMUH ALA AHLUSSUNAH WAL JAMA'AH IN ISLAMIC EDUCATION (PAI)

A. Tasamuh ala ahlussunah wal Jama'ah

Ahlussunah wal Jama'ah (often abbreviated aswaja) is one of several streams in kalam science (Islamic theology). The *ahl as-sunnah* (often abbreviated sunni) can be distinguished into two implementations, that is the general meaning and special meaning. Sunni in general meaning is the opposite of Shiite group. In this understanding, mu'tazilah as asy'ariyah enter in sunni. While sunni in a special sense is the mazhab²² that is in the asy'ariyah line and an opponent of mu'tazilah. This second understanding is used in this thesis.²³

Ahlussunah wal Jama'ah is a combination of words *ahl as-sunnah* and *ahl al-jama'ah*. The term Ahlussunah wal Jama'ah not been known in the prophet Muhammad saw era and during the reign of al-Khulafa ar-Rasyidun (Abu Bakar as-Sidiq, Umar binn Khattab, Utsman bin Affan, And Ali bin Abi Thalib), even unknown in the reign of Ummayad Dynasty (41-133 H/ 754-775 CE). The term of Ahlussunah wal Jama'ah for the first time it was used during the reign of the Caliph Abu jafar al-Manshur (137-159 H/ 754-775 CE) and Caliph Harun ar-Rasyid (170-194 h/785-809 CE), both of them from the Abbasyd Dynasty (750-1258 CE). The term of Ahlussunah wal Jama'ah increasingly visible to the surface in the era of Caliph al-Makmun (198-218H/783-833).²⁴

1. Definition of Ahlussunah wal Jama'ah

The Ahlussunah wal Jama'ah in etymology comes from Arabic, that is *ahlu, as-sunnah* and *jama'ah*. *Ahl*, can mean by *ashaab al-mazhab*, is "the followers of the flow" or "followers of mazhab". If it

²² Mazhab is an expression of the results of the profound review carried out by the scholar to find out the divine law in the Qu'ran, hadiths, and other dalils. (RISALAH ASWAJA dari Pemikiran, doktrin, hingga model ideal gerakan keagamaan, page. 108)

²³ Muchotob hamzah, dkk, *Pengantar Studi Aswaja An-nahdliyah* (Wonosobo: UNSIQ Press, 2018), page 39.

²⁴ Muchotob hamzah, dkk, *Pengantar Studi Aswaja An-nahdliyah ...*, page 39-40.

is associated by flow or mazhab, *as-sunnah* has the meaning of *at-tariiqoh*, which is “the way”. Therefore, Ahlussunah wal Jama’ah is the way (*tariiqoh*) of the prophet shahabats and tabi’in. Therefore *al-jama’ah* are a group of people who have a goal. If this word is associated with Islamic sects, it is only valid among Ahlussunah, because in Khawarij²⁵ or Rafidhah not yet known to use the word of *al-jama’ah*. Meanwhile among Mu’tazilah²⁶ does not accept *ijma’* as a legal product.²⁷

The terminology, Ahlussunah wal Jama’ah means Sunnah, and the majority of people. While what he majority of the people referred to were the majority of the prophet sahabaat.²⁸

According to Syekh Abu al-Fadl bin Syekh ‘Abdus Syakur al-Senori his book, *al-Kawaakib al-Lammaa’h fi tahqiq al-Musammaa bi Ahli al-Sunnah wa al-Jama’ah* (this book has been ratified by the NU Mukhtar XXIII, in 2004 in Central Java Solo) mentioned the definition of Ahlussunah wal Jama’ah as a group or class of that was always to commitment to join the Sunnah of the prophet and the *Tariqah* of prophet sahabat in term of aqeedah, physical amaliyah (fiqh), and inner Character (*tasawwuf*).

The term of ahlussunah waljama’ah comes from the hadith of the prophet saw who narrated by ibn Majah. That the meaning is From Anas bin malik said, Rasulullah saw. said:”surely the bani Israel is divided to 71 groups and actually my ummat will be divided into 72

²⁵ Khawarij is a group that separated from the Ali Ibn Abi Thalib group because he did not agree on Ali’s decision to receive the *tahkim/* arbitration. See Muchotob hamzah, dkk, *Pengantar Studi Aswaja An-nahdliyah* (Wonosobo: UNSIQ Press, 2018), page 2.

²⁶ Mu’tazilah emerged during the reign of the Umayyad Dynasty, but it was only a horrendous discourse during the reign of the abbasid Dynasty in a fairly long period of time. Mu’tazilah is seen as a more profound and philosophical Islamic group than other groups. The main feature that distinguishes Mu’tazilah from other Islamic theological groups is that theological views are supported by *Aqliyah* propositions (reason; ratio) and more philosophical in nature, so they are often called Islamic rationalist. See for more Muchotob hamzah, dkk, *Pengantar Studi Aswaja An-nahdliyah* (Wonosobo: UNSIQ Press, 2018), page 31-32.

²⁷ Said Aqil siraj, *Ahlus Sunnah wal jama’ah dalam Lintas Sejarah*, (Yogyakarta: LKPSM, 1997), page. 17-18.

²⁸ Muchotob hamzah, dkk, *Pengantar Studi Aswaja An-nahdliyah ...*,page 40.

groups, all in hell except one, it is Al-jama'ah" (HR. Ibnu Majah, Ahmad, al-Lalkai, and other. Hadith with good sanad).

Therefore, briefly it can be concluded that Ahlussunnah is everyone who runs and always stipulates the teachings of the Prophet saw and his sahabat as a legal footing in both aqedah, sharia and tasawuf.²⁹

2. The value of Ahlussunnah wal Jama'ah

The Scholar of NU has the possession that aswaja's understanding must be applied in the real life of the life in the community with a series of attitudes that rest in *tawasuth* (moderate) and *i'tidal* (fair), *Tasamuh* (tolerance), *tawazun* (balanced) and, *amar ma'ruf nahi munkar*.³⁰

a. *Tawasuth* and *I'tidal*

Tawasuth means choosing a middle or moderate road. In the context of community life NU always tries to put itself in the middle or moderate position. The word of *tawasuth* comes from the word *wasathan* in the word of Alloh SWT, in the surah al-Baqarah (2): 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

“And thus we have made you a just community that you will be witnesses over the people and the messenger will be awitness over you.”

And the The attitude of *I'tidal* based on the surah Al-Ma'idah (5): 8.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا
اغْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

“O you who have believed, be persistently standing firm from Alloh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Alloh; indeed, Alloh is acquainted with what you do.”

²⁹ Muchotob hamzah, dkk, *Pengantar Studi Aswaja An-nahdliyah ...*,page 42.

³⁰ Muhammad Hasyim Asy'ari, *Risalah Aswaja dari Pemikiran, Doktrin, Hingga Model Ideal Gerakan Keagamaan*, (Yogyakarta: Ar-Ruzz Media, 2015), page 71

The middle attitude that came in principle of life that upholds the need to apply fair and straight in the midst of life together. With this basic attitude, it will always be a group of role models who behave and act straight and are always build and avoid all forms of *tatharruf* (extreme) approaches.

b. *Tasamuh* (tolerance)

The attitude of tolerance to differences in views, both in religious problems, especially *furu'iyah* things or become a matter of *khilafiyah* and, in community and cultural problems.

c. *Tawazun*

Tawazun means balanced. In addressing something NU must try to be wise, consider the cause, effect and decision of the attitude taken. Balanced here is meaningful also harmonization of the aqli and naqli. Word of Allah SWT, in Surah al-Hadid (57): 25.

وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

“And sent down with them the Scripture and the balance that the people may maintain (their affair) in justice.”

Balanced attitude in the respect. Coordinate respect to Allah SWT., respect to same human and, respect to living environment. Coordinate past interests, present and future.

d. *Amar ma'ruf nahyi munkar*

Amar ma'ruf means it calls on (inviting) to do good, and the *nahyi munkar* means prohibiting (void) actions that are contrary to religious provisions. *Amar ma'ruf nahyi munkar* is one of the tasks that all Muslims are not a piece of piece. Not only invites others to do good, but also forbid or prevent others from doing something that deviates from Sharia.

Always have sensitivity to encourage good actions, useful, and has benefit for live together, with refuse and prevent all things

which can plunged degrading life values.³¹ Surah Ali Imran (3): 104 underlooked the attitude of *amar ma'ruf nahi munkar*:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And let there be (arising) fro you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful.”³²

3. Tasamuh or Tolerance in General

Tolerance in Arabic means *ikhtimal*, *tasamuh* which means the attitude of allowing, graceful, or someone gives the meaning of tolerance with patientce or let, in the sense of self ignoring though treated less improperly.

Tolerance means the attitude of allowing or let disagreement and do not reject opinions, attitudes and lifestyle which differ from their own opinions, attitudes, and lifestyle. According to Scallon, tolerance demands that we accept others and welcome their actions even though we don't agree.³³

In general, the term tolerance is defined as granting freedom to fellow human beings or others community members to practice their belief or organize their lives and determine their respective destinies, as long as they carry out and determine their attitudes does not violate and does not conflict with the terms the principle of creating public order and peace. Umar Hasyim stated that according to Pancasila democracy on in particular, tolerance is a view that recognizes the right of self determination which matters of self determination of each.

According to W. J. S. Porwardarminta in the kamus umum bahasa indonesia explains tolerance means nature or tolerant attitude (respect, allow, habits, behavior, etc.) which are or are contradictory with its own stance, for example religion, ideology, race and etc.

³¹ Muhammad Hasyim Asy'ari, *Risalah Aswaja: Dari Pemikiran, Doktrin, Hingga Model Ideal Gerakan Keagamaan* (Yogyakarta: Ar-Ruzz Media, 2015), page 71-72.

³² Al Quran (tafsir & by word) version 1.7.3.7. by green tech.

³³ Moh. Yamin and Vivi Aulia, *Meretas Pendidikan Toleransi : Pluralitas dan Multikulturalisme Sebuah Keniscayaan Peradaban*, (Malang: Madani Media, 2011), page. 98.

Tasamuh in Islamic teachings has limitations or rules clear, such as in terms of the implementation of worship and faith. But deep social aspects, such as associating, neighbors, trading, and other social (worldly) activities are allowed. With thus, in being tolerant there are signs that must be obeyed namely recognizing the rights of everyone, respecting the beliefs of others, being generous in accepting differences, mutual understanding, awereness and honesty.³⁴

Thus it can be concluded that tasamuh means something attitudes or actions that are able to accepts differences and not discriminate against groups that differ in a society.

4. Tasamuh Ahlussunah wal Jama'ah

Tasamuh is a tolerant attitude, appreciate, *tepa slira*. This attitude is the characteristic of NU greatly influences a perspective on a problem. With the Tasamuh NU residents put diversity as a necessity to be appreciated. Although hold firm the Tasamuh principle, but it does not mean that NU considers true every opinion, teachings and fathom. Tasamuh NU stands on a fanatical soul to the teachings of aswaja, so that even though respecting the difference in opinion, Nu remains firm with his establishment.

Generally, tolerance from Latin Language "Tolerare", which means restraint, being patient, letting other people think differently, wide-hearted and tolerant towards people with different views, belief and religion. A tolerance become from English language which means to respect, to allow, to let the establishment of opinion, view, belief, habit, behavior, etc or that are contrary to their own position. Can respect to the belief of each other about truth of their religion, freedom of doing what they hold by not being critical or hostile. It means the willingness to accept the reality of differing opinions about the truth held. Not being reactive and challenging things, that need to developed

³⁴ Muhaemin, *Al Qur'an dan Hadit*, (Bandung: Grafindo Media Utama, 2008), page.71.

is side by side peacefully and respect, helping each other, opened and understanding and do to approach deliberately.³⁵

Tasamuh or tolerance means the attitude of respecting the difference and respecting people who have the same principle of life. But it doesn't mean to admit or justify these different beliefs in strengthening what is believed. Word of Alloh SWT in surah Taha (20): 44.

﴿٤٤﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

“And speak (Prophet Moses AS and Prophet Aaron AS) to him (Pharaoh) with gentle speech that perhaps he may be reminded or fear (Allah).”

This verse says about the command of Alloh SWT to Prophet Moses As and Aaron AS to say and be nice to Pharaoh. Al-hafidz Ibn Kathir (701-774 H/1302-1373 CE) while interpret this verse says, “Indeed the Prophet Moses AS and Prophet Aaron AS to Pharaoh is wearing gentle words, manners, and mercy, indeed so that their impressions are more deep and more evocative feelings and can bring positive result”.³⁶

In a practical level, as explained by KH Ahmad Shiddiq that these principles can be realized in the following ways:

First, aqeedah field: (a) balance in the use of *'aqli* postulate and *naqli* postulate; (b) purifying aqeedah from influence outside islam; (c) not easy to assess wrong or dropping a symma verdict, heridies, especially infields.

Second, sharia field: (a) cling to the Qur'an and hadith by using a method that can be accounted for scientific; (b) new sense can be used on problems that have no clear nash (*shaariih/ qatht'i*), and; (c). can Accept differences of opinion in assessing problems that have some interpretation (*zhanni*) proposition.

³⁵ Nina Aminah, *Studi Agama Islam*, (Bandung: PT Remaja Rosdakarya, 2014), page 86.

³⁶ Ibn Kathir Tafseer surah taha verse 44 in Al Quran (tafsir & by word) version 1.7.3.7. by green tech.

Third, tashawwuf (morals): (a) doesn't prevent, even advocating efforts to deepen Islamic teachings, while using ways that don't conflict with the principles of Islamic law; (b) prevent excessive attitude (*ghuluw*) in assessing something, and; (c) guided to noble morals. For example, attitude of *syaja'ah* or brave (between coward and inconsequential or reckless), attitude of *tawadu'* (between arrogance and inferiority) and attitude of generous (between miser and wasteful).

Fourth, association among group: (a) acknowledge the character of humans who like to gather and flock based on their respective elements; (b) develop tolerance to different group; (c) association among groups have to on the basic of respect and honor each other, and (d) be firm to the parties clearly hostile islam.

Fifth, have state life: (a) NKRI (Negara Kesatuan Republik Indonesia) must be maintained because it is an agreement of all the nation's components; (b) always obedient and loyal to the government with all the rules made, as long as it doesn't conflict with religious teachings; (c) don't make a rebellion or coup to the legitimate government and; (d) if occur deviation in government, then remind in a good way.

Sixth, culture: (a) the culture must be placed at a reasonable position. Rated and measured with norm and religion law; (c) can accept good new cultures and preserve old culture that is still relevant (*al-muhaafadzhatu 'ala al-qodiim as-shaliih wa al-akhdzu bi al-jadiid al-ashlaah*).

Seventh, in preaching: (a) preaching is not to punish or give a guilty verdict, but invites the public to the path that is blessed by Allah SWT; (b) preach with clear goals and targets, and; (c) da'wah with good instructions and clear information, adjusted to the conditions and situations of the target of da'wah.

5. Elements of Tasamuh

In addition, Tasamuh or tolerance has elements that must be emphasized in expressing them to other people, these elements are:

a. Give liberty or freedom

Every human are given a freedom to do, move or will by themselves and also in choice religion or faith. This freedom given to human from humans born until death and freedom that human have cannot be replaced or seized by others in any way. Because that freedom from almighty God must be maintained and protected. In each state protecting freedom of every human being in law and in existing regulations.³⁷

b. Recognize the right of everyone

A mental attitude that recognizes the right of everyone in determining the behavioral attitude and fate of each. Of course the attitude of behavior that is carried out does not violate the rights of others, because if like that, life in the community will be chaotic. Rasulullah saw, said³⁸

حدثنا موسى بن إسماعيل حدثنا أبو عوانة عن حصين عن عمرو بن ميمون عن عمر رضي الله عنه قال وأوصيه بذمة الله وذمة رسوله صلى الله عليه وسلم أن يوفى لهم بعهدهم وأن يقاتل من ورائهم ولا يكلفوا إلا طاقتهم

Meaning:

“Narrated from Musa ibn ismail, from Abu Awanah, from husain, from Amr ibn Maimun from Amr ra, he is worth the disbelief of Dhimmi: should be fulfilled an contract agreement with them not fightin them from the back, and not also burdens them outside their abilities.” (H.R Bukhari).

c. Respect the faiths of others

The foundation of the belief above is based on trust, that it is not true that the people or groups insist on imposing their own will to other people or groups. No one or group that monopolizes the truth and the foundation is accompanied by a record that the matter of confidence is the personal affairs of each person.

³⁷Maskuri Abdullah, PLuralisme agama dan kerukunan dalam keagamaan, (Jakarta: penerbit buku Kompas, 2001), page. 202

³⁸https://islamweb.net/ar/library/index.php?page=bookcontents&ID=1945&bk_no=52&id_from=5549&idto=5550 accessed at 20.03 on 19 may 2020.

Rasullulloh saw said which the meaning is “Narrated from Muhammad ibn al-Ala’, from Ibn Idris from Syu’bah, from Amr Ibn Murrah, from Abdullah Ibn Salamah, from Shafwan Ibn Assal, a jew said to his friend: go away to the hous of the Prophet Muhammad; a friend then rebuked: Don’t say the nam of the Prophet, he has a spy. Both of them (the jew and his friend) then went to Rosullulah and asked about seven values; the Prophet then said to both of them: don’t shirk to God, don’t steal, don’t adultery, kill other peoples lives, don’t walk pretentious in front of the ruler, don’t play magic, don’t eat usury, don’t accuse good women doing oblique or adultery, don’t violate the rules set in an agreement, and more specifically, you shouldn’t violate Saturday’s ritual. Two Jews immediately testified: we testify, you are the Prophet, the prophet then answered: If so, why did you not come with me? Both of them answered: We are worried about being killed by jews if we join you” (H.R an-Nasa’i)

d. Mutual understanding

It won’t happen, respect each other between fellow humans if they don’t understand each other. No mutual and mutual hate, fighting over influence is one result of the absence of mutual understanding and mutual respect between one with another.

Tolerance is built based on good and fair treatment between religious people. Each responsible for remaining mutual respect and appreciates his beliefs. Justice is the right to and obligations of each religious followers, Alloh advocates to do good, harmonious and cooperating in social interaction both in the fields of trade, development, maintening integrity of the country and other social dynamics.³⁹

But also in the worship it is tolerance. Besides the Prophet worship as must as possible, he didn’t want his followers to

³⁹Muhammad Rifqi Fachrian, “*Toleransi Antar Umat Beragama dalam Al-Qur’an (telaah Konsep Pendidikan Islam)*” (Depok: PT RajaGrafindo Persada, 2018), page 102.

worship as well as him, because he knew that they weren't a faithful, not as safe and strong as he did some ways of worship against God. For himself is indeed different from general needs and leeming life all over the time to worship and glorify God.

Anas ibn Malik told, that there were several worship experts at one day visiting the prophet's wife and houses to ask how the prophet worshiped.

After Siti Aisah told, how busy the Prophet was day and night with praying and prayer, the people shook her head and said: "whatever our activities and seriousness have been compared to the Rasullulah worship." So seeing it was a person among them said that he would do worship and worship it continued on day and night. The others also said, that he promised to continue fasting every day, and the other again said, that he wouldn't marry forever and would no longer related to women. When this news arrived to the Prophet, then he called all the people to sit down to explain this case of worship, he said: "for me all worships which I don't think is mild, not necessarily for you. It's not my wish to do it too. For God's sake, that I am a more scared and more taqwa to Alloh. But I also fast and break the fast, I pray at night and take the time to sleep, I marry and hang out with my wife. Then whoever is unhappy on my path he does not include my group."

Thus the prophet put something in his place, did not want to see people preached with worship even though himself did the worship as much as possible. So that to tolerate in worship. For strong people doing all his strength, for weak people to pay attention to his weaknesses and adjust to what he does.⁴⁰

⁴⁰ Abubakar Aceh, *"Toleransi Nabi Muhammad dan Para Sahabat"* (Solo: CV. Ramadhani, 1984), page. 57

Tolerance to the Muslims as instructed by the prophet Muhammad saw, including the following:⁴¹

a. Don't impose religion to others

In islam Muslims may not carry out coercion of other religions, for imposing a religion contrary to the words of Alloh swt, in the Surah al-Kaafirun verses 1-6.

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Meaning: “say, “O disbelievers, I don’t worship what you worship, nor are you worshippers of what I worship, nor will I be a worshipper of what you worship, nor will you be worshippers of what I worship, for you is your religion, and for me is my religion.”⁴²

The main content of surah al-kafirun is an attitude of tolerance between religious people. From surah al-Kafirun, it is stated that tolerance has a limit that should not be violated, the Qur’an is the main source, the basis and principle of Islamic education has regulated restrictions in good and true tolerance. Intolerance is caused by non-consistency of each individual, group and sect in understanding the limits and responsibilities of tolerance, especially those relating to their aqeedah.⁴³

b. Must not be hostile to people other than muslims (infidels)

The command of The Prophet to protect people other than Muslims as did the Prophet time in Medina. The minority of jews and Christians are protected either security and in worship. Muslims are encouraged to be able to live peachfuy with their communities even though different beliefs.

⁴¹Ninik Yusrotul Ula, *Konsep Pendidikan Tasamuh Dalam Mewujudkan Islam Rahmatan Lil ‘Alamin Di Pondok Pesantren Tebuireng Jombang*, Jurusan Pendidikan Agama (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2017) page. 25

⁴² Q.S al-Kaafirun 1-6.

⁴³Muhammad Rifqi Fachrian, “*Toleransi Antar Umat Beragama dalam Al-Qur’an (telaah Konsep Pendidikan Islam)*” (Depok: PT RajaGrafindo Persada, 2018), page 53

c. Live in harmony and peace with others

Live in harmony between Muslims and non-Muslims as carried out by Rasullulah saw will bring a peachful life, in addition it is also recommended to be gentle in fellow human beings both Cristians and Jews.

Preparing humans who live perfectly and happy, moreover it lives the homeland consisting of various different cultures, tribes and religions, of course it cannot go through coercion, these values will be achieved by means of good tolerance, of course also for Allah's Permission and will.⁴⁴

d. Helping fellow human beings

By living in harmony and please help with fellow humans will make life in a peace ful and calm word. The Prophet ordered to help each other regardless of the tribe and religion he needed. This is also explained in the Qur'an in Surah al-maidah verse 2 as follows:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning:

“And cooperate in righteousness and piety, but don't cooperate in sin and aggression. And fear Alloh; indeed, Alloh is severe in penalty.”⁴⁵

Based on that verse it is clear that in the Qur'an it is explained by helping to help not only on the Muslims, but it is recommended to helping to help with fellow humans who are Muslim and non-Muslims. In addition, a muslim is recommended to do goodness on this earth with fellow God beings and not allowed to commit a crime to fellow humans. There is said to not obey each other. Besides that, it is also forbidden to help with bad acts (viles and sins).

⁴⁴ Muhammad Rifqi Fachrian, “*Toleransi Antar Umat, ...*” page. 66.

⁴⁵ Al-maidah verse 2.

The understanding of Ta'awun includes helping to help, loyal friends and mutual cooperation. Ta'awun also contains the definition of reciprocity of each party to give and receive. Ta'awun is the main joint in the governance of community, because as a social being human cannot live alone without the help of other parties.⁴⁶

The implementation of this tolerance must be based on the rest of the chest towards others by paying attention to the principles of their own duty, without sacrificing these principles. It is clear that tolerance occurs and applies because there are differences in principle, and respect the differences or principles of other without sacrificing their own principles.

6. Purpose of Tasamuh

As a part of education goals, tolerance education portrays an important part in developing human's personality. For this reason, Turebayeva calculates tolerance as a quality of a person. Tolerance is an integral characteristic of three components: cognitive, behavioral, and emotional-evaluative. Based on this concept, the purpose of tolerance education is to teach tolerance in those three domains: (1) teaching student knowledge about tolerance and traits or characters of tolerant person (cognitive); (2) teaching student the ability to cooperation at interaction (behavioral); and (3) teaching student about empathy, ability to process of acquisition of knowledge and skills required assess people objectively.⁴⁷

a. Creating the security and peace on earth

Security and peace will be created if each religious adherent is able to exercise his faith in his willingness, free in making his choices without coercion and intervention from other parties. Conversely, if these limits are violated, intolerance will occur that

⁴⁶ Muchotob hamzah, dkk, *Pengantar Studi Aswaja An-nahdliyah*,...page 173.

⁴⁷S. Anwar, "Tolerance Education Through Islamic Religious Education in Indonesia" UPI International Conference on Sociology Education (UPI ICSE 2015). Published by Atlantis Press, page 438

causes division, malice, and even berate each other. Allah forbids abusing non-Moslem offerings as stated in surah al An'am verse 108, in addition to non-Moslem not insulting Allah, this verse also aims to avoid divisions between religious communities. With the prohibition, in order to berate each other, it is expected that every religious adherent to respect and respect each other's beliefs, so that later it will produce harmony and peace between religious communities. Peace and harmony between religious communities is the responsibility of all levels of society. Education in this case, Islamic education as a means and support that is in direct contact with the younger generation is responsible for spreading tolerance values that are based on mutual respect, respect and respect for differences between religious communities.⁴⁸

Allah told people to love each other and get to know each other with others in accordance with the Qur'an in surah al-Hujurat verse 13, getting to know each other between men and women, between tribes and between nations. Humans are created vary by character, their potential and behavior and created in different groups to get to know each other and cause affection between others. It is very important tolerance with mutual respect between men and women, who are young with the old, students with teachers, between tribes and between groups.

b. Making the humans as Abdullah and Khalifatullah

Islamic education aims is to restore and make humans as servant of Allah/ Abdullah who feared Allah, and also as kholifatullah is deputy of Allah on the face of the earth, as a leader and keeper.

The purpose of tolerance when viewed through the glasses of Islamic education, the goal is to make humans as Abdullah which is the responsibility of the internal interference, while the

⁴⁸ Muhammad Rifqi Fachrian, "*Toleransi Antar Umat Beragama dalam Al-Qur'an (telaah Konsep Pendidikan Islam)*" (Depok: PT RajaGrafindo Persada, 2018), page 92.

khalifatullah is as a form of maintenance responsibility between religious people.

In conclusion, main purpose of tolerance education is to help students in developing strategies that will contribute to establish a world order that can provide social justice. In the end it will recognize human honor and the prestige of all mankind, and to respect them all based on al-qur'an and hadith and sahabat.

7. The theory of various religious attitudes towards others

Religion is a rule of human life that provides teaching and good values that must be done by every adherent. Islam is indeed the religion of the great part of the Indonesian nation, regardless of meaning their adherence to that religion and regardless of its level of intensity the worshipped it from group to group and from region to region. But reality this simple alone would suffice to give the validity reason as to speak of islam in Indonesiaa and its role in the substance of national ideology, without exclusivity, and not in the spirit of arbitrariness of a large group.⁴⁹

The presence of islam in the archipelago encouraged changes in patterns of power and gave birth to Islamic political units in the form of sultanates. Islam also brought a variety of revolutionary new views for that period. Two things that are very important can be mentioned here. First, the nature of islam as a religion egalitarian radicals, which, among other things, result in the end of the inner system Hindu society of archipelago and the termination of the practice of *sati*. Second, islam with a very strong legal awareness (awareness of syari'at in its secondary meaning) has equip the population of the archipelago, particularly traders, with a legal system international reach, which is able to support the activities of traders in context the global economy which was currently under Islamic rule.⁵⁰

⁴⁹ Andito, *Atas Nama Agama*, (Bandung: Pustaka Hidayah, 1998), page 51.

⁵⁰ Catur Widiat Moko, "Pluralisme Agama Menurut Nurcholis Madjid (1939-2005) dalam Konteks Keindonesiaan", *Medina-TE*, Volume 16(1), June. 2017, page 68.

Islam and the plurality of Indonesia whoever tries to identify Indonesia, without thinking much, he will soon realize how diverse and complex they are Indonesian society. There are several hundred sub-tribes with different languages or dialects typical. There are many religions and beliefs, there are various colors, customs, and various religious organization either within islam itself or in other religions. Idea differences and diversity in the frame of unity pay serious attention to this pluralistic problem as a word that cannot be denied. Because of that, our attitude to diversity it must be positive.

The difference between religions is a concern of Nurcholis Madjid. For him religion as truth that is universal because it comes from the Most Great. Islam in meaning generic, namely growing and submitting to God, is that universal truth that exists in all true religions, the Oneness of God and religious truth have implications on the unity of the people.

1. Inclusive attitude

Inclusion is an attitude of open thinking and respecting differences, either These differences are in the form of opinions, thoughts, ethnicity, and cultural traditions to religious differences.⁵¹ It is clear that islam is an open religion. Muslims must appear confidently, wisely in dealing with diversity. Inclusive attitude highly recommended in living life amidst religious pluralism. This inclusive attitude of course, it requires a nation of pluralism and it could also be the other way around, that of pluralism demands an attitude of inclusivism. Since pluralism is a necessary reality, in what form and wherever we are, then the attitude of inclusivism becomes a thing inevitability. This is where the social interactions between beliefs and ideologies emerge, namely what is commonly called dialogue.

⁵¹ M. Ainul Yakin, *pendidikan Multokultural, Cross-cultural understanding untuk demokrasi dan keadilan*, (Yogyakarta: Pilar Media, 2005), page 34.

Expressively, Nurcholis Madjid argues that religious pluralism is inherently substantial is an inclusive understanding which means that the whole truth of the teachings of other religions exists also in our religion. Nurcholis shows that there is no absolute truth and there is recognition of the truth of other religions. This admission is by no means denounced towards the truth of self-understanding as an embraced religion. Therefore, religious pluralism only exists if there are attitudes of openness, mutual respect and tolerance. This teaching affirms the basic understanding that all religions are given freedom to live.⁵²

In initiating this religious pluralism, Nurcholis linked it with people's goals religious to be open and large. According to him, the best is religion with Allah is *al-hanafiyyah al-samhah*, which is seeking openness that brings attitude tolerant, open, not narrow, not fanatical and not shackling the soul. In ideas religious pluralism that he brought,

Nurcholis shows that islam is a teaching that seeks and holds on the truth in an open and all inclusive manner by giving place to the confessions of all religions, all holy books and all prophets. This spirit shows that religious pluralism is in Nurcholis's idea wants to fuse religious differences into openness, mutual respect, mutual tolerance, work hand in hand in fighting for justice and mutual respect human dignity together. In his thinking, Nurcholis was very prioritizes high optimism towards the successful achievement of the "meeting point" of various religions.⁵³

2. Exclusive attitude

People who have an exclusive attitude will always admit the truth religion, even only his religion is true. Views like this cannot simply be said to be wrong, because of an intrinsic drive

⁵² Catur Widiat Moko, "Pluralisme Agama Menurut Nurcholis Mdjid...", page 71.

⁵³ Catur Widiat Moko, "Pluralisme Agama Menurut Nurcholis Madjid...", page 72.

religion which underlies this view. Religious truths are believed by adherents is a must because it will awakens the spirit to build a commitment to religion. If this view is followed by a religious attitude that tends to extreme, by making others an enemy that must be eliminated then this exclusivity has entered the realm of "extreme exclusiveness". Which of course will have a very bad impact on the social order of life it will even obscure the meaning of religion itself. Because religion only used as a cover to create confusion and damage in advance earth.

It would be even more dangerous if this extreme attitude applied to aspects of Islamic teachings related to relationships social among humans, for example about amar ma'ruf nahi munkar, obligations to jihad, and so on. That kind of implementation is on recent times have often led to the connotation of Islam as a religion rude and fierce. Even though the image is not in accordance with the essence Islam is gentle and full of compassion (rahmatan lil'alamiin). With this iqtishaad attitude, then a Muslim can avoid that behavior burdensome/makes it difficult for yourself or annoys (moreover) harms others.⁵⁴

The reality on the ground shows that religious education is still there some are taught exclusively by denying the right to life of religion others, as if only his own religion were true and have the right to life, while other religions are wrong, get lost and are threatened the right to life, both among the majority and the minority. Spirit this narrow religious education, of course, is contradicting itself fundamental with the spirit of multicultural education, and will weaken national unity. Therefore, Islamic religious education is a must revitalized and actualized in a creative and multicultural perspective so as not to lose his soul and enthusiasm.

⁵⁴ Hasan, Muhammad Tolhah, *Agama Moderat: Pesantren dan Terorisme*. (Jakarta: Listarafiska Putra.2004), page 23.

3. Pluralism

pluralism is an institutional form in which acceptance of pluralism occurs in a particular society or in the world as a whole. it means more than moral tolerance or passive coexistence. Tolerance is a matter of individual feelings and behavior, while coexistence is solely an acceptance of the other party, only in terms of non-conflict occurring. Meanwhile, pluralism requires institutional and legal measures that protect and legitimize equality and develop a sense of brotherhood among all human beings as individuals or groups, either innate or acquired. pluralism means that minority groups can participate fully and equally with the majority in society, while maintaining their distinctive identities and differences.⁵⁵

Islam views pluralism as an attitude of mutual respect and tolerance towards other religions, but that does not mean that all religions are the same, which means that we do not think that in God we worship is the God you worship. However, Islam still recognizes the existence of religious pluralism, namely by recognizing the differences and identities of each religion. Here pluralism is oriented towards eliminating conflict, differences and identities of existing religions.⁵⁶

Paul Knitter has been trying to divide Christians differ in their assessment of people of other faiths in more detailed models, The models are: (1) the Replacement model, Replacement means that outside Christianity there is no salvation, hence for being saved people of other faiths must change their religion to Christianity. (2) The Fulfillment Model, Fulfillment, means that in other religions there are also signs of God's presence, preparation

⁵⁵ Mohammed Fathi Osman, *Islam, Pluralisme & Toleransi Keagamaan* (Jakarta: Democracy Project, 2012), page 2-3.

⁵⁶ Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia, 2006), page 853.

for salvation, but ultimately salvation comes only from Jesus Christ, then religious people others can only be saved through Jesus Christ. As described by K. Rahner regarding anonymous Christians. Even so the most path perfectly remains Christianity. (3) the Mutuality model, reciprocity, means that other religions are also recognized as ways of salvation and through dialogue are sought differences and togetherness between religions. There are three bridges to meet one each other: the philosophical bridge, the mystic bridge and the ethical-practical bridge. Mutualias are two-way relationships and conversations that allow both parties to talk and listen to each other, open to learning from each other.⁵⁷ While Mutuality model is a mutual attitude that is developed in the pattern of human life not only as a discourse but also as a commitment and attitude that must be implemented in human life. Dialogue with other religions is an ethical obligation. We cannot love others unless we are willing to listen to them, respect them and learn from them, that is mutuality. The mutuality model avoids the notion that all religions are essentially the same or only talk about the same problems. But there must be something in common between religions to make dialogue possible.

This model of mutuality maintains diversity and truly views diversity as a reason to engage in dialogue between followers of religions. Hence it is necessary that people should avoid the idea that all religions speak the truth about the one and the same thing, but they must realize that religions have something in common. And through dialogue we test valid prejudices and what we need is to suspend our opinions and claims of truth.⁵⁸

(4) the Acceptance model. Acceptance means that from a postmodern perspective, presence is accepted other religions, every

⁵⁷ Paul F. Knifiter, *Pengantar Teologi Agama-agama*, (Yogyakarta: Kanisius, 1989), page.130.

⁵⁸ Mega Hidayati, *Jurang di Antara Kita*, (Yogyakarta: Kanisius, 2008), page. 118-119.

human being has the right to find his own way as road of salvation. So there are all kinds of salvation and every religion can try to prove that his own religion is the most correct. In each of the four models, Knitter still shows nuances. According to The ideal knitter model has not been found.

Responding to the diversity of ethnicity, race, gender, religion, thought and theology⁵⁹

There are several theories in responding to the problems of difference and diversity. The first is a theory that emphasizes the essential equality (uniformity) for all citizens and removes the differences between them because this difference is the cause of division.

The second is the theory that emphasizes and respects freedom, differences and individual and communal pluralism (diversity recognition) and rejecting the emphasis on uniformity in the essence of putting certain values and cultures for other values and cultures. model diversity recognition gives individuals and groups freedom to live according to their main values, including non-liberal values. According to this understanding, each must receive equal recognition.

The third is a theory that emphasizes the importance of each group to establish contact, communication, dialogue, and interaction to understand each other's world views, common sense and customs, and reduce prejudice between groups. with communication, dialogue, and interaction, each group will be more familiar with their identity in comparison with others. however, at the same time, with communication and interaction, each will have sympathy and empathy for other values and groups. each will also have broader insights, reach common ground and be aware of common interests and paths.

⁵⁹ Mohammed Fathi Osman, *islam, pluralisme & toleransi keagamaan...* 173-175.

fourth is a theory that views the importance of social, economic and political justice for all groups in building the integration of a multicultural society. adherents of this ideology view that intercultural or multicultural dialogue must be carried out but multicultural dialogue alone is inadequate because of racial, ethnic and social conflicts not only because of a lack of understanding of the values, traditions or beliefs of other groups (multicultural literacy), but because of discrimination and social, economic and injustice political. Eliminating discrimination and building a just society economically and politically are the basis for the integration of multicultural societies.

B. Islamic education (PAI)

Aims education according to an overview is a good values, noble, worthy, true, and beautiful. It have two functions: to give direction to all educational activities and is something to be achieved by all educational activities.⁶⁰

The concept of islmic education consists of several compoents, it is definition, principle/basic, purposes, scope, implementation than Islamic education itself. The component is part of Islamic education, so be a concept.⁶¹

1. Definition of islmic education

Education is an activity to develop all aspects of human personality that runs for life. In other words, education does not only take place in the classroom, but it also takes place outside the classroom. Education is not only formal, but also non-formal. Substantially, education is not limited to the developments of human intellectuality, meaning not only increases intelligence, but develop all

⁶⁰ Binti Maunah, "*Ilmu Pendidikan*" (Yogyakarta: Teras, 2009), page.31.

⁶¹ Muhammad Rifqi Fachrian, "*Toleransi Antar Umat Beragama dalam Al-Qur'an (telaah Konsep Pendidikan Islam, ...*page 31

aspects of human personality. Education is the main means of developing every humanity.⁶²

According M. Yusuf al-Qardhawi, that “Islamic education is a whole, his mind and his heart, spiritual and physical, morals and skills. Therefore, Islamic education prepares humans to live well in peace and war. And preparing to face the community with all his kindness and crime, sweet and bitter.”⁶³

According ditbinpaisun, that Islamic education is a guidance and care for students to later after completing from education can understand what is contained in the overall islam, enhancing the meaning and purpose and in the end can practice it and make the teachings of the Islamic religion that he has adopted as a view of his life so that it can bring the safety of the world and the hereafter.⁶⁴

Islamic education is education based on the Islamic teaching.

So the mean of Islamic education is education with through Islamic religious teachings, this is in the form of guidance and care of students to later after completing education he can understand, life and practice the teachings of Islamic religion that have beenfully believed, and make the teachings of islam as a view of their life for the safety and welfare of life in the world and in the hereafter.

2. Basic principles of Islamic education

Islamic education is principled to the qur'an as the main source, then supported by the second source, Sunnah or hadith, and also in the development of the imes supported by *ijtihad*.

The qur'an and Sunnah as the basic of fundamentals, then *ijtihad* which according to the term *fiqh* is a truly or hard work of human thought to make decisions based on reason for the law of something problem.

⁶²Hasan Basri, “*Filsafat Pendidikan Islam*” (Bandung: CV. Pustaka Setia, 2014), pae.53-

⁶³ Muhammad Rifqi Fachrian, “*Toleransi Antar Umat*, . . .page 31.

⁶⁴ Zakiyah Darajat, “*Ilmu Pendidikan Islam*”, (Jakarta: Bumi Aksara, 2017), page 88.

Ijtihad became the answer to the development of the times and also one of the foundations of Islamic education. Of course the mujtahid is also outsd based on the qur'an and Sunnah and act wisely and is careful in expressing contextual problems.

a. al-Quran the main source of Islamic education

Rasulullah brought the teachings of islam based on the qur'an, inside not only regarding the relationship between Allah and his servant, but also the relationship between fellow humans themselves as social beings, in this case, especially in terms of tolerance between muslims and between other religions.

The Qur'an is the highest guideline that becomes a clue and the basis of our life in the world. In the Qur'an it can find all life problems, including education and science.⁶⁵

Al-qur'an is the word of Allah who has been reveled to the *prophet* Muhammad, to be conveyed to humanity. The qur'an is a complete and guideline for human life, which includes all aspects of human life that is universal. Qur'an is a complete source of education in the form of social education, aqeedah, morals, worship, and muamalah.⁶⁶

b. Sunnah/ Hadith as second source and supporting

The qur'an is a basic course of teaching. While the second source is as-Sunnah after the qur'an. A muslim can't only use the qur'an. He must also believe in the as-sunnah as the source of teachings and legal sources. The qur'anic content is still global, needs operational details.

The qur'an is the kalamullah who was revealed by Ruhul Amin to the Prophet Muhammad saw in Arabic and his true understanding, to became hujjah for the Rasul that he was the Messenger of Alloh became a seriality for the person who followed

⁶⁵ Yaya suryana, Rusdiana, "*Pendidikan Multikultural*", (Bandung: CV. Pustaka Setia, 2015), page. 72.

⁶⁶ Muhammad Rifqi Fachrian, "*Toleransi Antar Umat Beragama dalam Al-Qur'an (telaah Konsep Pendidikan Islam, ...*page 3

his instructions, become a worship for people who read it. It was written on the Mushaf sheet, starting from surah al-Fatihah and ended with the surah an-Naas who as conveyed to us agreed, both through writing or reading from one generation to generation maintained from replacement and change.⁶⁷

Sunnah is the words, actions or recognition of the prophet. What is meant by the recognition is the incident or the actions of others who are known to the prophet and he just allowed the incident or the action was running. Sunnah is the second source of teaching after the qur'an. Like the qur'an, Sunnah also contains instructions (guidelines) for the benefit of human life in all aspects or muslims who are devoted. For that rasulullah became teacher and major educator.⁶⁸

Meanwhile in the as-sunnah which is the second legal source after the qur'an itself not only includes the Sunnah of the prophet's sahabat. Why is this, this is because we often encounter a fatwa or explanation or provisions relating to the syara's events originating from sahabat into a legal source or being a guideline in a religious ritual. Tarawih prayers in congregation for example, is one of the portraits of existing religious rituals which if we explore, both the names of tarawih prayers and in congregation, never happened in the era of the prophet saw.⁶⁹

Prophet Muhammad saw. as a major example in Islamic education into a mirror for all humanity, all words, action, defense and approval from him are the source of teaching after the qur'an.

c. *ijtihad* as the third source answers the times

ijtihad means using all the ability to think of setting syara's law by releasing the law from the book and Sunnah. People who do *ijtihad* are called mujtahid, namely fiqh experts who spend all their

⁶⁷ Syafi'I karim, "Fiqh Ushul Fiqih", (Bandung: Pustaka Setia, 2006), page 57.

⁶⁸ Zakiyah Darajat, "Ilmu Pendidikan Islam, ... page 88

⁶⁹ Muchotob hamzah, dkk, *Pengantar Studi Aswaja An-Nahdliyah*..., page 52.

ability to obtain strong for a religious law with the *istinbath* road from the Qur'an and Sunnah. This *ijtihad* is done to explain a case and predict its law if there is no information from Qur'an and Sunnah.

Ijtihad according to the term *fiqh* is a truly or hard work of human thought to make decisions based on consideration of the law of something problem. *Ijtihad* of education is a truly or hard work of thought to assign various views, concepts and education operations in the connection of the achievement of Islamic education goals.⁷⁰

Ijtihad became the answer to the development of the times and also one of the foundations of Islamic education. Of course the *mujtahid* in *ijtihad* based on the Qur'an and Sunnah and acts wisely and is careful in revealing contextual issues.

3. Purpose of Islamic education

If we look back at the understanding of Islamic education, it will be clearly seen as expected to realize after people experiences overall Islamic education, it is a person's personality which makes it person who means spiritual and physical intact humans, can live and develop fairly and normally because of their sons to Allah SWT. this means that Islamic education is expected to produce humans who are useful for themselves and their society and love to practice and develop Islamic teachings in dealing with Allah and each other, can take advantage of increasing than this universe for the sake of living in the world now and the hereafter.⁷¹

In everyday life, indicators of achieving Islamic education goals are getting along with fellow humans well and correctly and practice *amar ma'ruf nahi munkar* to fellow humans. Students who have been fostered and stuck by Islamic education patterns are

⁷⁰ Muhammad Rifqi Fachrian, "Toleransi Antar Umat Beragama dalam Al-Qur'an (telaah Konsep Pendidikan Islam, ...page 41.

⁷¹ Zakiyah Darajat, "Ilmu Pendidikan Islam, ...page 30.

successful students in life because he has strong abilities and willingness to live a life armed with Islamic sciences that of Allah and His messenger.

Islamic education aims to develop strong student characters to face various trials in life and painstake, patience, and intelligent in solving problems faced.

The purpose of Islamic education that has been described above, can be disabled as follows:

- a. the realization of academic people who believe and fear Allah SWT.
 - b. the realization of kamil's people who are noble
 - c. the realization of a muslim personality
 - d. the realization of intelligent people in reciting and reviewing knowledge
 - e. the realization of people is useful for the lives of other
 - f. the realization of healthy and spiritual healthy people
 - g. the realization of muslim characters that spread their knowledge to fellow humans.⁷²
4. The Scope of Islamic education (PAI):⁷³
- a. Al-Qur'an and Hadith
 - b. faith/ *Tauhid*
 - c. Akhlak
 - d. Fiqh
 - e. The history of Islamic civilization
5. The Curriculum of PAI

Definition of curriculum contained in Undang-Undang Sistem Pendidikan Nasional is a set of plans and arrangements regarding the objectives, content and learning materials then the way that used to

⁷² Hasan Basri, "*Filsafat Pendidikan Islam*,... paeg.190.

⁷³ Suci Nurvikh, *Pedagogic Competence of Islamic Education Teachers In SMA Negeri 5 Purwokerto Banyumas District*, Jurusan Pendidikan Agama (Institut Agama Islam Negeri Purwokerto, 2017), page. 19.

guide the implementation of learning activities to achieve specific educational goals.⁷⁴

Islamic education and character given from elementary through highschool / MA/ SMK/ MAK as a subject, and that values are integrated in poces of learning in the school. Development of Islamic education curriculum and character strengthened through conditioning activities such as the interaction of students in school, family, society and the community, that are integrated in the learning process in the classroom.

C. Student

Pedagogical beings are creatures of Allah who are born to bring potential can be educated and can educate. The creature is a human. He is the one who has the potential to be educated and educate so that it is able to become a khalifah on earth, supporters and cultural developers.⁷⁵

Student is all children who are under the guidance of educators in formal and non-formal education institutions, as in schools, training sites, skills school, children's recitation places such as TPA, majelis taklim and similar assemblies, that participants in the community are carried out once a week or once a month, all those who learn to be seen as students.⁷⁶

Specialized students are people who learn in certain educational institutions that receive guidance, direction, advice, learning, and various things related to the education process.

For teachers, students are their own children. Therefore, educators are responsible for seeing the progress and advancement of students science, especially the pleasure. Teachers are obliged to maintain a good name of educational institutions by teaching moral education to their students, teachers fostering heir students with knowledge material that is in accordance with the purpose of the intended educational institution.

⁷⁴Republik Indonesia, *Undang-Undang Sistem Pendidikan Nasional* (Yogyakarta: Pustaka Pelajar), page. 107.

⁷⁵ Zakiyah Darajat, *"Ilmu Pendidikan Islam, ...*page 16.

⁷⁶ Hasan Basri, *"Filsafat Pendidikan Islam, ...*page. 88.

In learning psychology, as stated by Syaiful Bahri among students who understand their duties in learning are students who are fully concentrated in paying attention to the lesson. Students who listen to teachers who teach, pay attention and direct their gazes specifically to teachers who are teaching in front of the class. Learning activities are very helpful in increasing understanding of students, but it is necessary to note that concentration in learning must be accompanied by the focus of the natural mind to those who are seen and heard. Despite the eyes at the teacher who was teaching, if his mind hovered somewhere, there would be no learning. Because the mind that floated somewhere and lack of concentration in learning was unable to absorb the explanation submitted by teachers.⁷⁷

The success of learning for students is determined by three fundamental things, that is:

1. Attitudes of students who love knowledge and educators;
2. Attitudes of students who are always concentrated in learning ;
3. The growth of mental attitudes adults and are able to apply science in life.

IAIN PURWOKERTO

⁷⁷ Hasan Basri, *"Filsafat Pendidikan Islam, ..."* page. 89.

CHAPTER III RESEARCH METHOD

A. Type of the research

The type of research that the author uses is field research data collection which is directly in the research location, and this research is classified as descriptive research, it is research directed to giving symptoms, facts or events systematically and accurately, regarding population properties.⁷⁸

This research is a qualitative approach, it is called qualitative descriptive research. The qualitative research method is a research method that has apostositivism philosophy, used to examine the condition of natural objects, (as opposed it is experiment) where researchers are the key instrument, data collection techniques are carried out triangulated (combined), data analysis is inductive/ qualitative, and the results of qualitative research emphasize the meaning of generalization.⁷⁹

B. Location of the Research

Researcher choice the research location at the Ma'arif High School Karanganyar because, this school was under the Lembaga Pendidikan Ma'arif NU, where one of the subjects is ke NU an, where one of the values of aswaja was a Tasamuh or tolerant. Which must be planting the value of Tasamuh or tolerance is highly emphasized and implemented in this school. So research want to examine the implementation of Tasamuh or tolerance in this school.

C. Subject of the research

The research subject is the main source that is intended to expect its information on rights related to the problems researched, that is people or what is the research center or research target.

⁷⁸ Nurul Zuhriah, *Metodologi Penelitian Sosial dan Pendidikan Teori-Aplikasi*, (Jakarta: Bumi Aksara, 2009), page. 47.

⁷⁹ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D*, (Bandung: Alfabeta, 2015), page. 15.

Subjects in this study are:

1. Imamuddin, S.Ag., M.Hi., as the principal as a source of information obtaining data student activities carried out everyday.
2. Islamic Education Teacher and ke-NU-an Teachers as a source of data in general and comprehensive about the conditions and implementations of student's attitudes of Tasamuh in daily learning.
3. Students
Students as a source of data on the implementation of the Tasamuh ala Ahlussunah wal Jama'ah in their views, fellow students, and teachers in hanging out in the school environment.
4. Head of curriculum and Head of section of Student become subjects of the research because help the researcher to know about the situation and curriculum in Ma'arif High School Karanganyar especially Islamic Education and ke NU an.

D. Object of the Research

The object of this research is the implementation of Tasamuh ala Ahlussunah wal Jama'ah in learning islamic education in Ma'arif High School Karanganyar Purbalingga.

E. Technique of Collecting Data

In the collecting the data, researcher will use two methods: interviews and documentation.

1. Interviews

Interview is question and answeroral between two or more people directly. Interview or interview is a method or way used to get answers from respondents with a path of unilateral question and answer.⁸⁰

Researcher use unstructure interviews, unstructure interview is free interviews where researcher don't use interview guidelines that have been systematically arranged and complete for data collection.

⁸⁰ Rohmad, *Pengembangan Instrumen Evaluasi dan Penelitian*, (Yogyakarta: Kalimedia, 2017), page. 165

Interview guidelines used only in the form of outlines the problems will be asked.⁸¹

Here the researcher conducted interviews to the principal, the Islamic Education teacher, ke NU an teacher, head curriculum, students, and other teacher in Ma'arif High School Karanganyar Purbalingga.

2. Documentation

Documentation study (documentacy study) is a data collection technique by collecting and analyzing documents, both written documents, images and electronics.⁸² The document is a record of events that have already passed. Documents can be in the form of writing, for example, daily notes, life histories, stories, biographies, regulations, policies, documents in the form of drawings, such as photographs, life drawings, sketches, and others.⁸³

In this study, documentation is used to obtain written data about the state of the school, the condition of teachers and students, facilities and infrastructure, as well as various data in Ma'arif High School Karanganyar which can be used to support and complete the required data.

3. Triangulation

In data collection techniques, triangulation is defined as data collection techniques that are combining various data collection techniques and existing data sources. When a researcher collects data by triangulation, the researcher actually collects data which at the same time tests the credibility of the data, that is checking the credibility of the data with various data collection techniques and data sources.⁸⁴

⁸¹ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D*,...page. 197

⁸² Umi Zulfa, *Modul Teknik Kilat Penyusunan Proposal Skripsi*, (Cilacap: Ihya Media, 2014) page. 167.

⁸³ Sugiyono, *Metode Penelitian*,... page. 329.

⁸⁴ Sugiyono, *Metode Penelitian*,... page. 330

F. Technique of Analizing Data

Data analysis is critical in the qualitative research process. Analysis is used to understand the relationships and concepts in the data so that hypotheses can be developed and evaluated. Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation by organizing into categories, breaking down into units, synthesizing, organizing into patterns, choosing which ones are important and which will be study, and make conclusions so that they are easily understood by themselves and others.⁸⁵

Qualitative data analysis method, writing uses qualitative descriptive analysis techniques, by using descriptive analysis techniques, is by describing and clarifying data and then follow the interpretation of the results of the thought so that later the author will combine one with other data then explains in the form of sentences.

1. Data reduction

Reduce data means summarize, choose things that are the principal focus on things that are important, look for themes and patterns and discard unnecessary. Thus reduce data will provide a clearer picture, and facilitate researcher to collect the next data, and look for it if needed.⁸⁶

This stage is done by collecting data and summarizes it focusing on things related summarizes on things related to research and removing non-patterned data from the results of interviews and documentation in Ma'arif High School Karanganyar.

2. Data display

After reducing the data collected, the next step is to present data. Data presentation can be done in the form of a brief description, chrt, relationship between categories and so on. In this case Miles and Huberman stated that the most frequently used to present data in

⁸⁵ Umi Zulfa, *Modul Teknik Kilat Penyusunan Proposal Skripsi*,...page. 170.

⁸⁶ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D*,...page. 338.

qualitative research is with narrative text. By presenting data it will make it easier to understand what happens, planning further work based on what has been understood.⁸⁷

The technique is used to collect information that is composed of implementation of *tasamuh ala ahlussunah wal jama'ah* in learning Islamic education in Ma'arif High School Karanganyar Purbalingga.

3. Conclusion/ data verification

After collecting and analyzing data, the next step is to provide an interpretation which is then arranged in a conclusion. The initial conclusions put forward are still temporary, and will change if there is no strong evidence to support the next stage of data collection. Thus the conclusions in qualitative research may be able to answer the problem formulation that was formulated from the beginning, but maybe not, because as has been stated that the problems and problem formulations in qualitative research are still temporary and will develop after the research is in the field. The conclusion from the qualitative research that is expected is new findings that have never before existed. The findings can be in the form of a description or description of an object that was previously still dim or dark so that after examination it becomes clear, it can be a causal or interactive relationship, hypothesis or theory.⁸⁸

This technique, used by researcher to conclusion the data and get information about implementation of *tasamuh ala ahlussunah wal jama'ah* in learning Islamic education in Ma'arif High School Karanganyar Purbalingga.

⁸⁷ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D*,...page. 341.

⁸⁸ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D*,...page. 345.

CHAPTER IV

DISCUSSION

A. The Overview of Ma'arif High School Karanganyar

1. Profile of Ma'arif High School Karanganyar⁸⁹

The participation of the community in conducting education has been going on for a long time, even existed before independent Indonesia. In the age of the resurrection and national struggle, private education schools have become the center of the Indonesian movement. The opening of a private school at that time was based on the noble ideals that characterized, both religious, cultural and the ideals of political socially the national movements to lead to the nation and independent state.

In point in terms of obligations, educating is the responsibility of parents. By establishing a school will greatly help the role of parents in educating their children. Likewise for the school with the existence of parents who entrust their son to a school (Ma'arif High School), the school has felt that it gets a mandate that is carried out, of course the mandate must be carried out seriously.

Ma'arif High School Karanganyar stands for the noble ideals of educational fighters in Karanganyar sub-district. The NU figures in the era were persistent to establish an educational institution which began with the education of the NU Religious Teachers (PGA) at the Jami bosque Karanganyar. Then for the services of the fighters at that time like KH. Ach. Tubaji and KH. Jamaludin tried to get a plot of land owned by Al Mukarom KH. Hisyam Abdul Karim, finally stood a madrasa named MTs AIN (Madrasah Tsanawiyah) in 1969. For persistence, agility and death against NU, the land occupied by a public school was maintained. To overcome this Tough Fighters KH. Ach Tubaji as the head of the madrasa in question seeks to find land so that the NU land can be saved and still belong to NU until hereafter.

⁸⁹ Documentation of Ma'arif High School Karanganyar on May 5th, 2020.

Furthermore, the state institution changed its name to MTsN (State Madrasah Tsanawiyah). Since 1982 this country's institutions moved from Nu Karanganyar's land to the land that he was trying. Thus this land is practically back to NU. Apparently NU's educational fighters still strive to make this land remain a place where formal education institutions. So the support of NU Karanganyar elders was established on this land a school called Madrasah Aliyah Hasyim Asy'ari (MAHA) in 1983-1989 with the manager of KH. Yusuf Maulana, BA. On January 15, 1989 LP. Ma'arif Purbalingga submitted a letter of request for permission (approval of private schools) with number: 03 / LP MRF / I / 1989 to rename the Ma'arif High School Karanganyar. On April 22, 1989 The Department of Education and Culture of the Central Java Province approved the request with a letter of approval for the establishment / organizing private school number: 742/103 / I / 1989. Finally, Madrasah Aliyah Hasyim Asy'ari (Maha) changed the name of Ma'arif High School Karanganyar until now. But in the mid way education of the educational education regulation of the Republic of Indonesia about the change in the name of SMA to become SMU and in 2004 there was a change from SMU to become SMA until now. And accredited B with a value of 84 based on the Decree of the National School / Madrasah Accreditation Agency (BAN-SM) Nomor 147 / BAP-SM / X / 2015 on October 20, 2015.

At his will, this institution must continue to advance according to the current progress. Systematics management is increasingly improved direction and the goal is increasingly clear, which among which is to create up to date NU cadres, facilities and infrastructure are increasingly balanced such as expanding land / buildings and others.

2. Geographical Location of Ma'arif High School Karanganyar⁹⁰

The Geographical Location of Maarif High School Karanganyar is located in the central government of the Karanganyar

⁹⁰ Documentation of Ma'arif High School Karanganyar on May 5th, 2020.

sub-district, precisely in RT. 01 RW. 01 Karanganyar Village, Karanganyar Sub-district, Purbalingga, Central Java Province, Indonesia.

The Boundaries of Maarif High School Karanganyar:

- a. North: Karanganyar market
- b. South: Presidential areas
- c. East: River
- d. West: Store house

Land area of 4,851 m² with extensive details of the wake up to 3,100 m² covering 10 classrooms, 1 school room, 1 teacher room, 1 administrative room, 1 science laboratory, 1 ordinary computer laboratory, 1 mosque space, practice room and others.

Seen from location, Ma'arif High school karanganyar very strategic, because in the central government of sub-district, and easy to find the address.

3. Vision and Mission Ma'arif High School Karanganyar⁹¹

- a. Vision of Ma'arif High School Karanganyar

"Taqwa, smart, skilled, achievers and aswaja's personality"

with the following indicators:

- 1) Taqwa
 - a) Prioritizing Tawadlu '(selfless) always expects Ridlo Allah SWT.
 - b) Abstinance to the prohibition of Allah SWT, obediently in all His orders.
 - c) Always respect other people and do not have their condescensional nature.
 - d) Become a thinker, peater and actively default.
 - e) Praying is the first step to getting a job.
 - f) Be surrender to Allah SWT for all efforts he carried out.
 - g) Patient in facing trials, firmly accepting his destiny.

⁹¹ Documentation of Ma'arif High School Karanganyar on May 5th, 2020.

- h) Solemn when worship, istiqomah in carrying out his activities.
- i) Smart is grateful for the blessings of Allah SWT, and can take lessons for an event.

2) Smart

- a) Logical in thinking, wise in the face of problems that arise.
- b) Quickly acts, good at using opportunity.
- c) Straightforward in speaking, full of meaning.
- d) Responsive to various signs.
- e) Agile, thorough in work.
- f) Be careful in deciding the problem, and avoiding conflict will occur.
- g) Success for all affairs based on cooperation.
- h) Have a creative and fast attitude in taking the initiative.

3) Skilled

- a) Have an attitude of the ability needed by the community.
- b) Able to practice Aswaja's Islamic Shari'a.
- c) Able to communicate with the community.
- d) Can be devoted to the nation and country.
- e) Ready to carry out the mandate of religion, country and nation.

4) achievers

- a) Superior in the field of Pekerti.
- b) Success in achieving goals.
- c) In harmony with the ideals of conscience.
- d) Obedient to the academic system.
- e) Able to compete with the academic environment.
- f) Have high consistency.
- g) Satisfying when carrying out religious, nation and state mandate.

- 5) aswaja's personality
 - a) Respect the Leaders and Services of the Heroes / Scholar of Nahdlatul Ulama
 - b) Have a consequent soul in practicing Aswaja's teachings.
 - c) Prioritizing the sunah-sunah of Rosulullah saw by not overriding things that must be.
 - d) Appreciate the difference in worship to Allah SWT with Muslim sesame.
 - e) Having high tolerance properties, while not involving Syara's law.
 - f) Able to preserve and disperse Aswaja's teachings according to AD ART.
 - g) Able to establish relationships with other organizations (Islam) that consequently uphold the teachings with the Landing Qur'an, Hadith, Ijma 'and Qiyas.
 - h) Be discipline, honest, responsibility, self-confidence and independence.

b. Mision of Ma'arif High School Karanganyar

- 1) Towards life that is always blessed by Alloh SWT.
- 2) Creates people perceptive responsive to the needs of the ummah.
- 3) Welcome the future with qualified crida exercise.
- 4) Creating successful humans in the field of academics and entrepreneurship.
- 5) Behave according to the teachings of the Qur'an and the Sunnah of the Prophet.

4. Teacher and Employee Structure of Ma'arif High School Karanganyar

The structure of teachers and employees of Ma'arif High School Karanganyar as follows:

Table 1⁹²
The structure of teachers and employees of Ma'arif High School Karanganyar

No	Position	Teacher's Name	NUPTK
1	Principal	Imamuddin, S.Ag. M.HI.	7847753654200022
2	Vice Principal		
	a. Section of Curriculum	Darwati, S.Pd.	5244758659300003
	b. Section of Student	Tin Fitri Azizah, S.Pd.	4044760661300013
	c. Section of Public relationship	Saechudin, S.S	4560765666130182
	d. Section of Facilities and infrastructure	Dra. Hartati	4055742644300003
3	Home Room Teacher		
	a. X MIPA 1	Mutimatul Khikmah, S.Si. Gr	
	b. X MIPA 2	Nur Aoliya, S.Pd.	5458771672130013
	c. X IPS 1	Amin Suyuthi, S.Pd.	4942769670130102
	d. X IPS 2	Taufikurrochman, S.Ag. S.Pd.	8762746648200002
	e. X IPS 3	Siti Maroah, S.Pd.	4550760661130162
	f. XI MIPA 1	Muhtarom, S.Kom.	2135761661200003
	g. XI MIPA 2	Lutfiana Laela, S.Pd.I	7536769670130053
	h. XI IPS 1	Suka Kuswara Hadi, SH.	6938754655130172
	i. XI IPS 2	Endah Pran Apriyanti, S.Pd.	9745760661300092
	j. XII IPA 1	Wiwit Irnawati, S.Pd.	
	k. XII IPA 2	Esti Setyo Winarni, A.Md.	6453743645300002
	l. XII IPS 1	Dra. Marlistiheni	6834740640300002
	m. XII IPS 2	Rini Riziana Dewi, S.Pd	3547757658300012
4	Extracurricular Builder		
	a. Scout	Suka Kuswara Hadi, SH.	6938754655130172

⁹² Documentation of Ma'arif High School Karanganyar on May 8th, 2020.

		Wiwit Irnawati, S.Pd.	
	b. Red Cross youth Volunteer (PMR)	Usman Maulana	
	c. Theater	Ranggi Permana	
	d. Sewing	Siti Maroah, S.Pd.	4550760661130162
	e. English Club	Saechudin, S.S	4560765666130182
	f. Music Art	Taufikurrochman, S.Ag. S.Pd.	8762746648200002
	g. Volly	Mugi Pratomo, S.Pd.	2360762664200003
	h. Soccer	Restu Ikhtian Prayogo, S.Pd.	
	i. Arabic Club	Muhammad Wahab, S.Pd.	
	j. Khadroh	Suratno Abdul Kohar	
		Jawawi, S.Pd.	
	k. Religi	Jawawi, S.Pd.	
		Lutfiana Laela, S.Pd.I	7536769670130053
		Muhammad Wahab, S.Pd.	
		Rofik Hidayah	
	l. TIK	Muhtarom, S.Kom.	2135761661200003
	m. KIR / LKTI	Muttaqien Mafaza, M.PD.	2043758660200003
5	Administration Staff		
	Administration staff 1	Rofik Hidayah	
	Administration staff 2	Usman Maulana	
	Treasurer	Rina Tri Setiasih, SE.	
	Library staff	Nur Kholid	
	Guard/Watchman	Nasihin	
	Cleaning staff	Afdani	
	Security	Anggit Aji Pangestu	
6	Conseling Guidance	Siti Maroah, S.Pd.	4550760661130162
7	Head of the laboratory	Muttaqien Mafaza, M.PD.	2043758660200003

8	IT Consultant	Muhtarom, S.Kom.	2135761661200003
9	Head of Library	Amin Suyuthi, S.Pd.	4942769670130102
10	BOS Manager	Rini Riziana Dewi, S.Pd	3547757658300012
		Darwati, S.Pd.	5244758659300003
11	Curriculum Staff	M. Ali Sofi, S.Pd.	



5. Students Condition

The number of Ma'arif High School Karanganyar students overall 363 students. For more details, it can be seen in the following table:

Table 2⁹³
Data of Ma'arif High School Karanganyar students

NO	CLASS	QUANTITY			TOTAL
		L	P	TOTAL	
1	X MIPA 1	3	17	20	138
2	X MIPA 2	4	18	22	
3	X IPS 1	20	12	32	
4	X IPS 2	20	14	34	
5	X IPS 3	14	16	30	
6	XI MIPA 1	6	18	24	108
7	XI MIPA 2	7	14	21	
8	XI IPS 1	10	20	30	
9	XI IPS 2	15	18	33	
10	XII MIPA 1	10	15	25	117
11	XII MIPA 2	8	18	26	
12	XII IPS 1	14	20	34	
13	XII IPS 2	15	17	32	
	TOTAL	146	217	363	363

6. Facilities and Infrastructure

Facilities and infrastructure is an educational facility that greatly supports the on going teaching and learning process. As for the infrastructural facilities of Ma'arif High School Karanganyar it can be said to be quite complete, because the results of the research can be seen as follows:

⁹³ Documentation of Ma'arif High School Karanganyar on May 8th, 2020.

Table 3⁹⁴
Facilities and Infrastructure of Ma'arif High School Karanganyar

No	Room	Total
1	Principal room	1
2	Principal vice room	1
3	Teachers room	1
4	Administration room	1
5	OSIS room	1
6	Class room	13
7	School health unit (UKS)	1
8	Library	1
9	Mosque	1
10	Computer laboratory	1
11	IPA laboratory	1
12	Toilet/ Teacher	1
13	Toilet/ Student	4
14	Counseling guidance room	1

B. Presentation of Data Research

1. Aswaja Learning at Ma'arif High School Karanganyar

Aswaja education is one of the curriculum that applied at Ma'arif High School Karanganyar Purbalingga. Ahlussunah wal Jama'ah itself is a faith in the case of aqeedah, follow one of the two scholar, Imam Abu hasan al-Asyari and Imam Abu Manshur al-Maturidi. In the case of *ubudiyah* (fiqh) follow one of four imam: Abu Hanifah, Malik ibn Anas, Muhammad as-syafi'i, and Ahmad ibn Hanbal. And in case of *tasawwuf* follow one of two imam: Qasim al-Junaidi al-Baghdadi, and Abu Hamid Muhammad al-Ghazali.⁹⁵

Aswaja personality is one of five visions in Ma'arif High School Karanganyar. As a vision surely school is working hard in implementing various learning and activities that will be able to realize that vision. Various ways do the school in order for students to have a person of aswaja among them is duha and duhur prayer with congregable, reading of tahlil, prayer together (*istighosah*), starting learning with a prayer together namely asma'ul khusna, lesson of the

⁹⁴ Documentation of Ma'arif High School Karanganyar on May 8th, 2020.

⁹⁵ Interview with Mr. Imamuddin, S.Ag. M.HI. on March 23th, 2020.

Qur'an specifically and intensive for those who can not, special Friday activities, aswaja education in scout activities, ceremony of the great Islamic day (PHBI), the existence of IPNU and IPPNU organization that became the basis of the organization the NU cadres printer who is aswaja's soul.⁹⁶

Dhuha prayer is one of the program in order to implement a taqwa vision in Ma'arif High School Karanganyar. Dhuha prayer is held every day by students, whose schedules have been made by the head of the curriculum. The prayer is carried out in congregation. Dhuha prayer is done by all students, with scheduling two or three classes a day making every student will carry out dhuha prayers with congregation once a week. In addition to dhuha prayer, there is also the duhur prayer carried out in congregation according to the specified schedule. In the implementation of the dzuhur prayer can be followed by all students not specifically for classes that have scheduled, only classes that get a schedule must be adzan and iqomah.⁹⁷

In addition to dhuha and duhur prayers, tahlil readings are also routine programs from schools, where they do every month. Tahlil's reading itself is carried out by each class, where each class has been appointed as a leader in tahlil reading. As is known that in the ma'arif High School Karanganyar not all of his students are from the NU organization, about 5% of them are not NU, so in the reading of tahlil here it is very visible to the attitude of the Tasamuh in worship among fellow Muslims. Even though they were not from NU but they had respect for NU's practice.⁹⁸

In practice Aswaja ma'arif High School Karanganyar project various ways in applying the aswaja personality. In Ma'arif High School Karanganyar regularly every semester must hold a joint prayer or *istighosah*, the aim is that students are facilitated in working on the

⁹⁶ Interview with Mr. Imamuddin, S.Ag. M.HI. on March 23th, 2020.

⁹⁷ Interview with Mr. Jawawi, S.Pd. on April 27th, 2020.

⁹⁸ Interview with Mr. Jawawi, S.Pd. on April 27th, 2020.

questions, especially for the XII grade that will face the national examination. *Istighosah* also became a venue for friendship and mutual prayer praying between fellow students from grade X to XII. With this *istighosah* it is expected that students have a *Tasamuh* or mutual respect between students.⁹⁹

Every day before learning all students to both pray with the prayer of *asma'ul khusna*, the aim is that students given convenience in receiving lessons and can implement it. Especially on Friday, the reading of the *asma'ul khusna* was replaced by reading the qur'an together, the goal was that students have proficiency in reading the qur'an and also a motivation for those who could not read the qur'an to immediately. In order for this purpose to achieve school efforts to provide advanced guidance to read the qur'an every day for two hour lessons to students who have not been able to read so that they can. As for one of the materials is the pronunciation of hijaiyah (*makhorijul huruf*) appropriately, because the most important principal in advanced reading the qur'an is located in how the pronunciation of hijaiyah is right and correctly.¹⁰⁰

To realize school vision and mission, the existence of Friday's special activities became a mandatory agenda. Special Friday activities were carried out by dividing the number of weeks for a month to four special Fridays with different agendas. The four agendas were clean Friday, taqwa Friday, *shodaqoh* Friday, and healthy Friday. Each Friday has its purpose, clean Friday intended so that students care about the environment and keep nature so they are not damaged. In the implementation of the clean Friday students are required to cooperate with their friends, the activities carried out are to cleanse all corners of the school and plant care. Taqwa Friday has a goal so that students become increasingly strong people of faith and devotion to Allah swt. as for *shodaqoh* Friday has a goal so that

⁹⁹ Interview with Mrs. Lutfiana Laela, S.Pd. I. on April 5th, 2020.

¹⁰⁰ Interview with Mrs. Lutfiana Laela, S.Pd. I. on April 5th, 2020.

students have sympathy and care about fate and fellow life, and in learning so that students have the spirit of dismissal in religion. In *shodaqoh* there are benefits that can be given and enjoyed by others. Healthy Friday is a way for schools to keep their students healthy, as we all know health is the base of everything for humans.¹⁰¹

2. Student's Attitudes and Opinions about Tasamuh ala Ahlussunah wal Jama'ah

Tasamuh is a commendable attitude with mutual respect, and appreciate mutual for other. And the term of *aswaja* (Ahlussunah wal Jama'ah) is an understanding that adheres to the teachings of Islam purely and uprightly based on the al-qur'an and al-hadith that are practiced by the prophet Muhammad saw and his shahabat. Lastri says *"Kita sebagai seorang muslim harus selalu toleransi saling memahami saling menghargai satu sama lain, jangan langsung menghakimi hanya karena suatu perbedaan."* As an example in the difference in ablution especially when rubbing head. According to Hanafiyah scholar and Syafi'iyah scholar the law of rubbed the head when ablution was only a quarter of the head. However, according to Malikiyah scholar and Hanabilah scholar the law of rubbed the head in ablution, which is required to total throughout the head, it's clear that the difference is seen here. In this case someone can certainly choose one way of rubbing the head that is in accordance with the situation, where there is something that practices rubbing some head and the other wipes the entire head. So in essence the Muslim attitude in the face of the difference in worshipping Allah SWT with fellow Muslims is to put forward the attitude of *tasamuh* / tolerance, by mutual understanding and respecting the differences that exist, without vibration, interrupting, and insulting the difference.¹⁰²

The attitude with fellow Muslims as described above, while in terms of attitude with different religious people. According to Her,

¹⁰¹ Interview with Mr. Imamuddin, S.Ag. M.HI. on March 23th, 2020.

¹⁰² Interview with Lastri on June 27th, 2020.

although different religions, a Muslim must always tolerate mutual understanding of one another, do not immediately blame just because of a difference. Although different religions or beliefs of a Muslim must be able to get along with non-muslims, both of which help each other provided it does not intersect with the creed.

As *tasamuh ala ahlussunah wal jama'ah* according to Bana, *Tasamuh* attitude is an attitude to respect other people both in differences in speech and even religion. While the *aswaja* is an abbreviation of the expert *ahlu sunnah wal jama'ah* which means those who follow the Sunnah of the prophet and his *sahabat*. Thus the attitude of *Tasamuh ala ahlussunah al jama'ah* is an attitude of respect and appreciate for fellow human beings, both different views or opinions, practices even different religions in accordance with the teachings of the prophet and him *shahabat*. By practicing *Tasamuh* it means that it has also carried out some of the Sunnah of the Prophet saw.¹⁰³

Tasamuh or tolerance is not only between tolerance in religious people but also between muslims must have a *Tasamuh* attitude to be applied in order to make harmony in the community. Bana said, "*Kita sebagai seorang muslim harus menerapkan sifat Tasamuh karena kita tidak hidup sendiri, kita sebagai makhluk sosial pastinya saling membutuhkan satu sama lain.*" *Tasamuh* is not only limited to the different views of religion but fellow muslims must also be based on the attitude of the *tasamuh* or tolerance, because even though fellow Muslims there are times in terms of worship differences. For example, the reading in the *qunut* prayer in the Shubuh prayer where there are those who practice by reading *qunut* prayers in the shubuh prayer and others do not read *qunut* prayer. The difference in the implementation of worship is that it must be understood and respected by a Muslim. Although one religion but it could be different

¹⁰³ Interview with Bana on June 27th, 2020.

from madzhab and not everyone has the same scholars to be expected, this makes differences in worshipping fellow muslims.¹⁰⁴

The same thing was delivered by our friend Rina where she explained that Tasamuh is an attitude of mutual respect or appreciates the difference between human fellow humans within the boundaries outlined by Islamic teachings. Tasamuh can also be interpreted equally applicable, gentle, and mutual forgiveness. Tasamuh is often called tolerance. While aswaja or Ahlussunah wal Jama'ah is a group or sect that adheres to and practices the teachings of pure Islamic religion in accordance with those taught by the Prophet Muhammad and his sahabat.

Tasamuh attitude between Muslims must be strengthened because islam consists of various kinds of faham or the flow and from each group or the low has the teachings or ways of each in the case of worship to Allah SWT. Her attitude to face these differences is to foster and apply a high tolerance attitude to remain excellent *ukhuwah* or brotherhood of fellow Muslims. Example A lives in a group of people under the auspices of the Nahdlatul Ulama (NU), while the B live in a group of people under the auspices of Muhammadiyah. Between the A and B must respect each other, not tense and still alive harmonious in carrying out worship to Allah SWT in accordance with their respective teachings.¹⁰⁵

In other religion her attitude towards different religious people is by tolerant between fellow, respect, and does not discriminate because every human being has their respective trust in terms of worship. Examples do not impose the will of others to embrace religion, respect each other between religious people.

Fahmi one of students of Ma'arif High School Karanganyar, he said, "*Sikap Tasamuh adalah sikap yang menghormati adanya perbedaan baik dalam bidang agama, pangkat, ataupun dalam*

¹⁰⁴ Interview with Bana on June 27th, 2020.

¹⁰⁵ Interview with Rina on Jun 27th, 2020.

masyarakat.” He explained that *aswaja* was an Islamic understanding that followed the exemplary of the prophet saw. So *tasamuh ala ahlussunah wal jama’ah* is an attitude of mutual respect for differences both in the field of religion, rank or social activities based on the example of the prophet Muhammad saw. in the application of *tasamuh* or tolerance must be based on the example of the prophet, for example when the prophet made a peace agreement with the population of the city of Medina. Where each may work on the faith and his respective religion without disturbing other people’s worship and keeping each other because they are in the same place. This peace agreement is called the Medina Charter.¹⁰⁶

Tasamuh or tolerance between same Muslims his opinion about the difference in worshipping God by fellow Muslims is to mentally because of the opinions of various people must vary by worshipping it. For example, the difference in prayer between NU and Muhammadiyah Muslims in *al-fatihah* reciting in *shalat*. And his attitude to non-Muslims is to tolerate because he has his own belief and even in Indonesia also adheres to the Godhead (*ketuhanan yang maha Esa*). For example, does not impose non-Muslims to worship the way of Muslims.

3. Implementation of Tasamuh Attitude in Islamic Education Learning

Curriculum structure is a pattern and arrangement of subjects that must be taken by students in learning activities. The curriculum content of each subject is poured in the form of competency (standard competency and basic competency) developed based on graduate competency standards (SKL) the basic framework of the government regulation (*Peraturan Pemerintah*) curriculum number 19 of 2005 concerning national education standards article 6 paragraph (1) states that the curriculum for general, vocational and special types of

¹⁰⁶ Interview with Fahmi on June 27th, 2020.

education at the level of primary and secondary education consists of subjects components, local content components and personal development components:

a. Subject components, this component consists of five subject groups, namely:

- 1) Group subjects of religious and moral are intended to form students who believe and fear the the Almighty God and noble character include ethics, character or moral as a manifestation of religious education.
- 2) Citizenship and personality subject groups are intended to increase the awareness and insight of students on their status, rights and obligations in social, national and state life and to improve their quality as human beings.
- 3) A group of science and technology subjects intended to recognize, respond to and appreciate science and technology, and instill the habit of thinking and behaving scientifically that is critical, creative and independent.
- 4) Aesthetic subject groups are intended to increase sensitivity, the ability to express and the ability to appreciate beauty and harmony.
- 5) Physical, exercise and health subjects are intended to increase physical potential and instill sportsmanship and awereness of healthy living.

b. Local load component (*muatan local*). Local content is intended to develop competencies that are tailored to the characteristics of the school and regional potential, including regional excellence, the material cannot be grouped into existing subjects. Local load components consist of:

- 1) Javanese
- 2) Ibadah
- 3) Arabic

- c. Component of self development. Personal development is intended to provide opportunities for students to develop and express themselves according to the needs, talents and interests of each student in accordance with the conditions of the school. The self-development component consists of activities: scout, PMR, IPNU IPPNU, sports, OSIS and so on.

In the school environment the needed for moral education has been achieved very limited accommodation by integrating moral education into Islamic Education. As the realization, Islamic education material taught in schools. The school includes a sub discussion about the values of character, and try to internalize these values with delivery exemplary stories and habituation.

Implementation is an activity to realize the plan to be a real action in order to achieve goals effectively and efficiently. To develop the aswaja curriculum with the implementation of the value of Tasamuh in Islamic education, the school includes moral values through learning. This is as stated by the head of curriculum of ma'arif High School Karanganyar, as follows:

As one of the vision of Ma'arif High School Karanganyar that is personality of aswaja, in implementating the values of Tasamuh , it can be likened to the things we do everyday. For example in teaching and learning activities in class, students in giving questions to the teacher or in group assignments using language that is polite and respect each other.¹⁰⁷

Mrs. Lutfi as Islamic education teacher also explain, that Implementation of Tasamuh ala Ahlussunah wal Jama'ah can be seen when in learning where when doing group assignments in certainly requires different ideas in one group. Students respect and appreciate each other. When asked for opinions by the teacher, of course students are waiting for their name to be mentioned to give their opinion or give

¹⁰⁷ Interview with Mrs. Darwati, S.Pd. on April 23th, 2020.

answers to what the teacher asks. When there are friends who argue that other students also give awards, while the award does not have to be in the form of expensive or special items, standing ovations are included in the award.¹⁰⁸

Mr. Jawawi as the teacher of ke NU an also explain, that The implementation of the Tasamuh is as contained in the qur'an in surah al-kafirun verse 6, لَكُمْ دِينُكُمْ وَلِيَ دِينِ that the meaning is for you is your religion, and for me is my religion, in that verse explains that a Muslim must respect to people who are not of one religion and not force others to follow our religion. Tasamuh itself is not only related to differences in religion or beliefs, but also in differences in views and practice of worship. For example in practice of prayer, the difference in terms of reciting surah al-fatihah where there many way to recite it. Those who use hardened in basmallah, those who read basmallah being slowed and others by not reading normally. This is according to the word of Alloh in the surah al-baqarah verse 139, وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ that the meaning is for us are our deeds, and for you are your deeds. Where the teacher must provide an understanding that in worshipping fellow Muslims also hope these differences and differences are just differences in nature of *fruiyyah* so it does not need to be debated and disputed.¹⁰⁹

And mrs. Tin as a head of student explain The attitude of the student is seen when students run a program from the school, for example in the implementation of the Islamic holiday celebration (PHBI) program they help each other and exchange opinions.¹¹⁰

Then Bana as students also explain Tasamuh is attitude to respect and appreciate the beliefs of others both in differences in actions, speech, and even religion. Teachers at school also provide examples such as dress neatly, be friendly, good speaking, disciple,

¹⁰⁸ Interview with Mrs. Lutfiana Laela, S.Pd. I. on April 5th, 2020.

¹⁰⁹ Interview with Mr. Jawawi, S.Pd. on April 27th, 2020.

¹¹⁰ Interview with Mrs. Tin Fitri Azizah, S.Pd. on May 4th, 2020.

participating in Dhua prayers and dzuhur prayers in congregation and other activities.¹¹¹

4. Supporting and Inhibiting Factors in Implementation Tasamuh ala Ahlussunah wal Jama'ah in Islamic Education Learning in Ma'arif High School Karanganyar.

In implementing the attitude of Tasamuh ala Ahlussunah wal Jama'ah it is certainly supported by several factors so that the implementation will run well, in addition to supporting factors there are also inhibiting factors that cause less maximum in the implementation.

a. Supporting factors in Implementation Tasamuh Ala Ahlussunah wal Jama'ah in Islamic Education Learning in Ma'arif High School Karanganyar.

According to Mrs. Lutfi, supporting factors in Implementation Tasamuh Ala Ahlussunah wal Jama'ah in Islamic Education Learning in Ma'arif High School Karanganyar very diverse, can from internal factors can also be from external factors, Mrs. Tin explain,

Supporting the implementation of Tasamuh ala Ahlussunah wal Jama'ah is very much, for xample, much students who are aware of the meaning of respect and appreciate to others. The teachers also explained and gave a good example of Tasamuh ala Ahlussunah wal Jama'ah attitude to student, when in learning teachers use book as the main reference source in providing understanding the student, because the value of Tasamuh is taught in aswaja. It becomes an important value in it. Because if in subject of ke NU an, it is certainly taught, especially in Ma'arif school.¹¹²

Whereas according to the Mrs. Tin the factor that supports Tasamuh ala Ahlussunah wal Jama'ah in islamic education learning, it is many of activities supported as long as students are in

¹¹¹ Interview with Rina on June 27th, 2020.

¹¹² Interview with Mrs. Lutfiana Laela, S.Pd. I. on April 5th, 2020.

school, including the commemoration of Islamic holidays, National day, and school birthday. For example, in the implementation of Isra' Mi'raj where IPNU IPPNU as religious organization become a pioneer in its implementation and student from other organizations such as scout and OSIS participate and successes of the event. The same thing was also done by IPNU IPPNU when there was a commemoration of the national day for example Kartini Day which should be the main task of the OSIS, IPNU IPPNU helped in preparation and implementation. Where the diversity of students occupancy organizations such as OSIS, scout, IPNU IPPNU of course in carrying out their respective duties there is a sense of help between students, so the sense of responsibility and tolerance is greatly emphasized here, must respect and appreciate to each other in an effort to advance.¹¹³

- b. Inhibiting Factors in Implementation Tasamuh Ala Ahlussunah wal Jam'ah in Islamic Education Learning in Ma'arif High School Karanganyar.

The inhibiting factor experienced by school in implementing Tasamuh Ala Ahlussunah wal Jam'ah in Islamic Education Learning very various. The obstacles that come from within the students themselves or it is called internal factors and some are from outside or are called external factors. Among them according to vice principal of students are:

The inhibiting from students themselves there are those who have clearly known about the rules in school but they instead violate it. For example, students should come on time and take part in the prayer of Dhuha in congregation, but there are still students who are trademarked late so they don't take part in the dhuha prayer in congregation. So that in the implementation of the

¹¹³ Interview with Mrs. Tin Fitri Azizah, S.Pd. on May 4th, 2020.

Tasamuh value it is less successful because they do not appreciate the time and rules.¹¹⁴

Mrs. Lutfi as Islamic education teacher said, "*kalau factor penghambatnya itu lebih kepada kesadaran masing-masing tentang aswaja, bisa dibidang budaya aswaja itu terkikis atau hilang*". According to him awareness of the attitude of the Tasamuh can applied in everyday life if each individual is aware of the importance of this matter. Especially the attitude of Tasamuh each person must have it and practice it because by mutual respect and appreciating any differences that exist will make mutual understanding and peace in society.

in the learning of Islamic education in the class even though almost all students say politely and respect their advanced friends or presentations but still there are students who are less polite and less appreciate others. If students have come home from school and returning to their house, teachers cannot continue to control one by one from them, so they can still be affected by the beast temptation from outside.¹¹⁵

Mr. Jawawi as ke NU an also explain, Students have practiced the teaching of aswaja, especially Tasamuh , for example respecting the teacher, respecting fellow students and mutual cooperation in the organization. But there are also students who are less able to practice the teaching of aswaja, especially Tasamuh in everyday life, for example, say harshly to his friend, does not respect and pay attention to the teacher when explaining lessons and does not respect and appreciate his friend while advancing presentation. It certainly affects his friends. Not yet to mention students who when in school can obey the rules but at home it is not necessarily like in school they will be affected by the

¹¹⁴ Interview with Mrs. Tin Fitri Azizah, S.Pd. on May 4th, 2020.

¹¹⁵ Interview with Mrs. Lutfiana Laela, S.Pd. I. on April 5th, 2020.

environment around their residence where not all positive shaped influences can also be negative.¹¹⁶

C. Data Analysis

In this research the result is presented in written kind that obtained from data collecting such as interview, and documentation held on 12 March 2020 until 30 June 2020. It was give result about the implementation of Tasamuh ala ahlussunah wal jamaah in islamic education learning in Ma'arif High School Karanganyar Purbalingga. written below:

1. Tasamuh ala Ahlussunah wal Jama'ah with Fellow Students

In learning of Islamic education the attitude of the Tasamuh among students can be seen when they are giving or responding to a problem at school, of which is students waiting for their turn when asked by the teacher regularly, students able to reward other people's opinions, students realize the mistake and accept it in a chest when they are wrong both in behavior and greeting, students speak good words when they argue, students do not have grudges and reply to mistakes with age when they argue when their opinions are different as others. This attitudes show that students have been able to implement the Tasamuh ala Ahlussunah wal Jama'ah with pretty good.

In the learning of Islamic education in the class not infrequently students have various opinions about something. As muslims who follow the Sunnah of the prophet should we have an attitude of mutual respect and not impose our opinion to others. In learning, teacher teaches students about how to speak well, respect to other, and not hurt others with harsh words. Then students practice what teacher teaches.

Students also explain how they provide responses to others, speak polite, not impose their opinions to other, and how when they were wrong and want to accept his mistakes without feeling hatred to

¹¹⁶ Interview with Mr. Jawawi, S.Pd. on May 4th, 2020.

others. It shows that the implementation of the value of the Tasamuh is implemented in this school.

2. **Tasamuh ala Ahlussunah wal Jama'ah with Fellow Muslims**

Tasamuh or tolerance between fellow Muslims is very necessary because in its implementation not all Muslims do the worship in the exact same way. At school students are taught about differences in worship between fellow Muslims. The teacher explains it by providing understanding to them that differences in worship between fellow Muslims are only limited to *furuiyyah* worship alone, not on the main worship.

For example the teacher teach about the differences in prayer of *iftitah* there are various kinds of *iftitah* prayers taught. Another examples is in the reading prayer of *qunut* in the shubuh prayer, where there are those who do *qunut* and soe do not do the prayer. The teacher explains it with details that each differences in worship where the nature of *furuiyyah* is reasonable and we must respect it and not force other people to come with us. Because the difference between the embroidery causes differences, but all the differences must have a basis and argument, because sometimes the prophet gives a different example in the implementation of worship, so someone cannot practice everything the teaching of prophet, but must choose one of them to practice the example described above. The difference will bring diversity and variations that will provide unity with each other.

We can see the mplementation of Tasamuh ala Ahlussunah wal Jama'ah can seen in the opinions and attitudes of students about the difference in worship between fellow Muslims in the community. Some of the provide an explanation of how to read al fatihah in prayer. Some read it by hardened way there are also those who read it by spreading. The other also gave an example of how to rub the head when ablution, there is an opinion that says quite a partially in rubbing his head , there are also a quarter, and other saying the whole head must be wiped with water. They also explain that each of them has

their own opinions and we must appreciate and respect that. The opinion of the students shows the success of the learning of tasamuh ala ahlussunah wal jama'ah in schools practiced by students in their respective neighborhoods.

3. Tasamuh ala Ahlussunah wal Jama'ah with Different People Religion

The teacher provides learning about respecting other religions, one of them by explaining the contents of surah al-kafirun verse 6, which means for you is your religion, and for me is my religion. That there is no coercion in religion. So student are explained how to respect different religious people, that is, by do not force our beliefs to hem, still establish good relations with them and, please help with them while not alluding to the aqeedah problem.

Students also give an example when asked about how they are with different religious people, they answer their attitude towards different religious people is by tolerant between fellow human, respect, and doesn't discriminate because every human being has their respective trust in terms of worship. So their attitude with different religious people is not forcing the will of others to embrace Islam religion and, mutual respect between religious people with their respective worship.

4. Supporting and Inhibiting Factors in Implementation Tasamuh Ala Ahlussunah Wal Jam'ah in Islamic Education Learning in Ma'arif High School Karanganyar.

In the implementation of the tasamuh ala ahlussunah wal jama'ah in the Islamic education learning on students at Ma'arif High School Karanganyar, it is inseparable from the efforts that are done that supports the implementation of Tasamuh aswaja in Islamic education learning. Efforts can come from various aspects, both teachers, students, facilities, and from the surrounding environment.

Each process of implementing tasamuh ala ahlussunah wal jama'ah in Islamic education learning, both in learning activities and

outside activities of learning is not separated from the efforts to support the success of the implementation of the *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning at Ma'arif High School Karanganyar. The efforts carried out are as follows:

a. Internal factor

Internal factor is the factor come from within the individual themselves. In this case, supporting the implementation of *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning in Ma'arif High School Karanganyar is self awareness. Although there are some who have not realized or not sincere to do orders and obey the order, but there are also students who with their consciousness and without coercion can or apply the attitude of the *tasamuh* .

b. External factor

The external factors or efforts made to support the implementation of *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning in Ma'arif High School Karanganyar, that are:

- 1) The school's vision and mission and school rules that are references in the implementation of *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning.
- 2) From the data found that the strength of the teacher and all school employees strongly support the implementation of *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning
- 3) Programed activities and culture of schools whose school is under the auspices of the Lembaga Pendidikan Ma'arif, the teacher and students are islam, which are never empty of religious activities making it easy in the implementation of *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning.
- 4) The principle of togetherness, cooperation and kinship which is constantly maintained as well as the closeness between teachers

and students makes it comfortable in the implementation of *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning.

- 5) Facilities and infrastructure or good school facilities are quite good.
- 6) School environment is conducive so it is convenient and easy in the implementation of *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning.

Then there are several obstacles faced by school in the implementation of *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning. The obstacles experienced by the school is diverse. There are factors from within and outside itself, including:

a. Internal factor

The inhibiting factor experienced from within the students experienced by themselves at Ma'arif High School Karanganyar, there are:

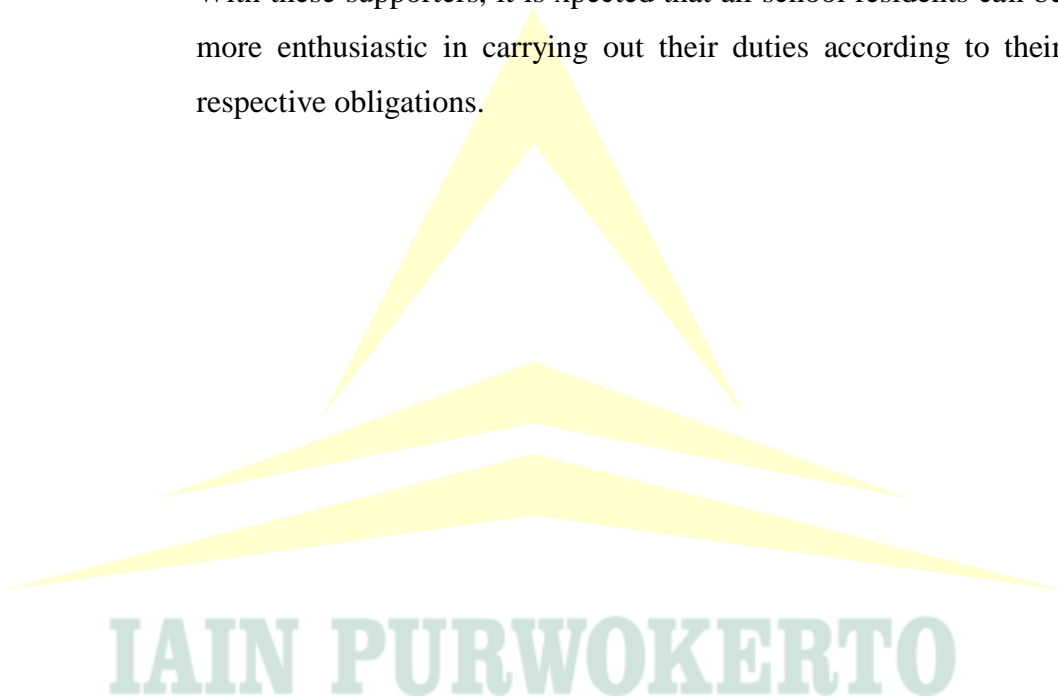
- 1) The situation of the student itself, students are still alone and lack of obeying the rules that have been made. The solution is to keep reminding and guiding.
- 2) The diversity of student characters and some students who are difficult to regulate and the limitations of the teacher in overseeing student behavior, making it difficult to implement *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning.

b. External factor

- 1) The environment associates outside of school, cultural differences at home and at school. If student have been taught good learning in the school, not necessarily when student do it. Sometimes there are still parents in homes that have not supported character education and educational goals at school. So culture in school has not been a synergistic with the culture done at home.

- 2) Limited school control after the students go home. In this case, school cannot monitor student's activities outside of school intensely, to bridge between the school and parents, connectors are needed so that all can know, and can establish good communication and coordination between the school, students, and parents.

The efforts above, of course, can help and simplify teachers and students and all school residents in the implementation of *tasamuh ala ahlussunah wal jama'ah* in Islamic education learning. With these supporters, it is expected that all school residents can be more enthusiastic in carrying out their duties according to their respective obligations.



CHAPTER V

CLOSING

A. Conclusion

Based on collected data that researcher obtained from research field by interview and documentation, the final result of this research written below:

Tasamuh is an attitude of mutual respect or appreciate the difference between fellow humans within the boundaries outlined by Islamic teachings in accordance with the qur'an and Sunnah of the prophet. Tasamuh can also be interpreted equally applicable, gentle, and mutual forgiveness. Tasamuh is often called tolerance.

The attitude of tasamuh ala ahlussunah wal jama'ah is to produce humans who always have commendable attitudes, mutual appreciate, mutual respect, and do not impose the will of others. And actively build civilization and harmony of life, especially in advancing the civilization and dignity of Ahlussunah wal Jama'ah.

The forms of implementing the Tasamuh ala Ahlussunah wal Jama'ah in Islamic education learning in Ma'arif High School Karanganyar include: tasamuh ala ahlussunah wal jama'ah with fellow student, tasamuh ala ahlussunah wal Jama'ah with fellow muslims, tasamuh ala ahlussunah wal jama'ah with other religion. Whose implementation must always be guided and given a good example by teachers and employees at Ma'arif High School Karanganyar.

The factors that are inhibitors and supporting factors of the implementation the tasamuh ala ahlussunah wal jama'ah in Islamic education learning in Ma'arif High School Karanganyar include internal factors and external factors. Internal factors that influence are the situation of students themselves, as well as the diversity of student characters so it is difficult to set up. The external factors that affects is a hanging environment, school culture differences with culture at home, lack of control of teachers and parents, and the influence of social media.

B. Suggestion

Based on the results of the study and from the above conclusions there are several suggestions that can be submitted at the end of the study, including the following:

1. For the students
 - a. Must run activities that are well and correctly, obediently, respectful, and keep manners.
 - b. Keep keeping tasamuh ala ahlussunah wal jama'ah in the school environment and the community.
 - c. Always keeping the brotherhood between others, both Muslims and with other religious people.
2. For the teacher
 - a. Always trying to give understanding and guidance to students about the meaning the Tasamuh ala Ahlussunah wal Jama'ah.
 - b. Always gave an example of positive behavior regarding the tasamuh ala ahlussunah wal jama'ah.
3. For the school
 - a. The school should always provide good examples relating to the attitude of the tasamuh ala ahlussunah wal jama'ah.
 - b. The school should provide a relative facilities to understanding students about differences both to fellow Muslims and to non Muslims.

C. Closing

Thank to Alloh Alhamdulillah, the author praises the presence of Alloh SWT for all the abundance of His grace and guidance so that the author can complete this thesis without many significant obstacles. All the time, energy and mind have to pour out the sake of completion of this thesis, but the author also feels that this simple writing is indeed very far from perfection. Therefore the author always expects criticism and suggestions from various parties so that this can be a better work behind the impurity of this paper, the author also hopes to be useful for the

development of scientific especially scientific in education. The author says a lot to thank all parties directly or indirectly who have provided moral and spiritual assistance so that this thesis can be completely completed, hopefully the good deeds that have been carried out are accepted by Allah SWT.



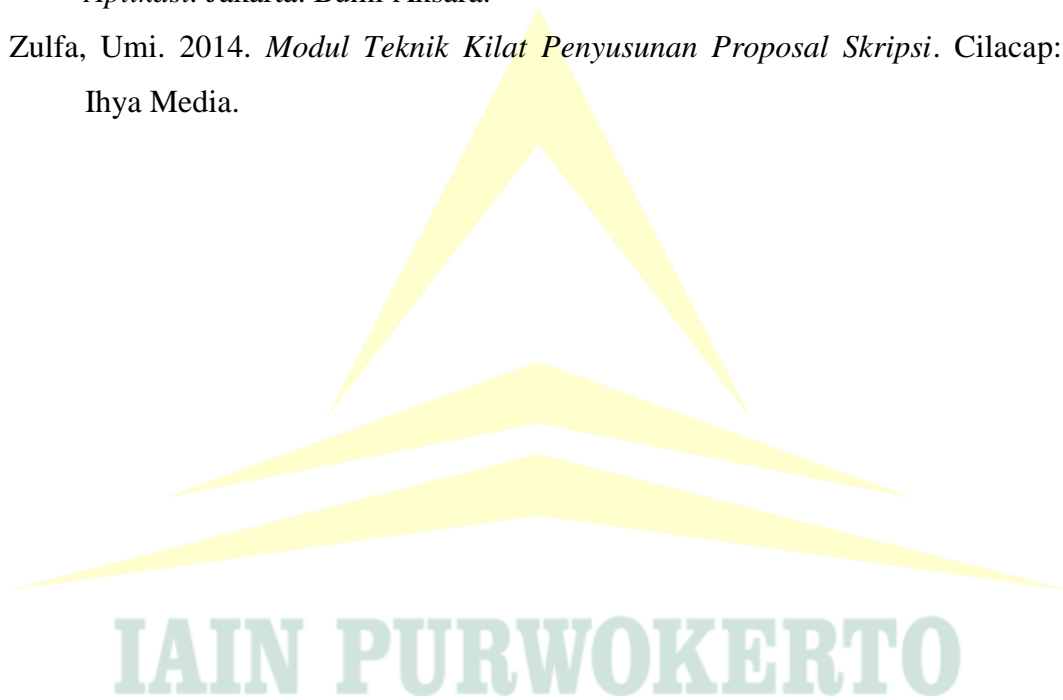
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APPENDICES

1. INTERVIEW RESULT

Principal Interview Guidelines

Peneliti : Kamaludin

Responden : Imamuddin, S.Ag. M. HI.

Hari/Tanggal : 23 Maret 2020

Tempat : SMA Ma'arif Karanganyar

1. Apa kurikulum yang digunakan di SMA Ma'arif NU Karanganyar?

Jawab: Kurikulum 2013

2. Apakah pendidikan aswaja masuk ke dalam kurikulum di sekolah?

Jawab: Iya aswaja masuk dalam kurikulum.

3. Apa saja bentuk pendidikan Aswaja di SMA Ma'arif Karanganyar?

Jawab: ada banyak jenis pendidikan aswaja yang kami terapkan di sekolah ini. Diantaranya ialah sholat dhuha yang dilakukan secara berjama'ah, sholat dzuhur berama'ah, adanya jum'at khusus yang dilaksanakan setiap nulan dengan agenda yang berbeda, yang meliputi jum'at bersih, jum'at shodaqoh, jum'at aqidah dan jum'at sehat, adanya bimbingan membaca al-qur'an bagi para siswa yang belum bisa baca al-qur'an, istighosah, peringatan hari besar islam (PHBI), dll.

4. Dalam implementasi Nilai *Aswaja Tasamuh*, Bagaimana cara implementasi Nilai *Tasamuh* di SMA Ma'arif Karanganyar sendiri?

Jawab : yaitu dengan memberikan pengertian tentang Tasamuh kepada para siswa dan guru mencontohkannya.

5. Bagaimana integrasi Tasamuh aswaja dengan pembelajaran PAI di SMA Ma'arif Karanganyar?

Jawab: sangat baik dimana implementasi dari Tasamuh atau toleransi ditekankan dan diimplementasikan dengan baik., baik dalam pembelajarana taupun diluar pembelajaran.

6. Metode apa yang digunakan dalam implementasi nilai Tasamuh dalam pembelajaran PAI di SMA Ma'arif Karanganyar?

Jawab: yaitu dengan pembiasaan baik dalam pembelajaran dikelas maupun di luar kelas, dan juga dengan percontohan dari bapak ibu guru.



Vice Principal of Curriculum Interview Guidelines

Peneliti : Kamaludin

Responden : Darwati, Spd.

Hari/Tanggal : 23 April 2020

Tempat : SMA Ma'arif Karanganyar

1. Apakah Bapak/Ibu berpaham Aswaja NU?

Jawab: Alhamdulillah saya berpaham asaja NU

2. Apa kurikulum yang digunakan di SMA Ma'arif NU Karanganyar?

Jawab: Kurikulum 2013

3. Apakah pendidikan aswaja masuk ke dalam kurikulum di sekolah?

Jawab: Aswaja masuk dalam kurikulum bahkan menjadi salah satu dari visi sekolah kami yaitu berkepribadian aswaja.

4. Apa saja bentuk pendidikan Aswaja di SMA Ma'arif Karanganyar?

Jawab: ada banyak jenis pendidikan aswaja yang kami terapkan di sekolah ini. Diantaranya ialah sholat dhuha yang dilakukan secara berjama'ah, sholat dzuhur berama'ah, adanya jum'at khusus yang dilaksanakan setiap nulan dengan agenda yang berbeda, yang meliputi jum'at bersih, jum'at shodaqoh, jum'at aqidah dan jum'at sehat, adanya bimbingan membaca al-qur'an bagi para siswa yang belum bisa baca al-qur'an, istighosah, peringatan hari besar islam (PHBI), dll.

5. Dalam implementasi Nilai *Aswaja Tasamuh* , Bagaimna cara implementasi Nilai *Tasamuh* di SMA Ma'arif Karanganyar sendiri?

Jawab : yaitu dengan memberikan pengertian tentang Tasamuh kepada para siswa dan guru mencontohkannya.

6. Bagaimana integrasi Tasamuh aswaja dengan pembelajaran PAI di SMA Ma'arif Karanganyar?

Jawab: sangat baik dimana implementasi dari Tasamuh atau toleransi ditekankan dan diimplementasikan dengan baik., baik dalam pembelajarana taupun diluar pembelajaran.

7. Metode apa yang digunakan dalam implementasi nilai Tasamuh dalam pembelajaran PAI di SMA Ma'arif Karanganyar?

Jawab: yaitu dengan pembiasaan baik dalam pembelajaran dikelas maupun di luar kelas, dan juga dengan percontohan dari bapak ibu guru.



Islamic Education Teacher Interview Guidelines

Peneliti : Kamaludin

Responden : Lutfiana Laela, S.Pd. I

Hari/Tanggal : 5 April 2020

Tempat :SMA Ma'arif Karanganyar

1. Apakah Bapak/Ibu berpaham Aswaja NU?

Jawab: ya saya berpaham aswaja NU

2. Dalam implementasi Nilai Tasamuh aswaja dalam pembelajaran PAI kurikulum apa yang digunakan?

Jawab: kurikulum yang digunakan SMA Ma'arif Karanganyar adalah kurikulum 2013. Aswaja masuk ke dalam kurikulum SMA Ma'arif karanganya. Mata pelajarannya dinamakan ke NU an. Jadi ke Nu an itu maple tersendiri, kalau untuk mata pelajaran PAI sendiri kurikulum 2013, dan rumpun PAI itu kan Al Qur'an Hadits, Fiqih, Aqidah Akhlak dan SKI. Jadi untuk mapel ke NU annya menyesuaikan.

3. Media apa yang digunakan dalam implementasi nilai Tasamuh aswaja?

Jawab: menggunakan media buku pembelajaran, karena Tasamuh itu masuk ke dalam materi tentang toleransi. Jelas sekali ayat al qur'annya surat al kafirun.

4. Metode apa yang digunakan dalam implementasi nilai Tasamuh dalam pembelajaran PAI di SMA Ma'rif Karanganyar?

Jawab: metodenya bisa dilihat dari kebiasaan saat mempresentasikan tugas. Toleransi itu bisa juga dimaknai menghargai saat mereka berbeda pendapat. Nilai Tasamuh pun bisa terlihat.

5. Dalam hal apa saja implementasi nilai Tasamuh dalam pembelajaran PAI di SMA Ma'rif Karanganyar?

Jawab: pada saat mengerjakan tugas kelompok sudah tentu memerlukan gagasan berbeda dalam satu kelompok, juga saat mempresentasikan tugasnya yang bisa ditemui berbeda pendapat juga dengan kelompok lain.

6. Apakah siswa menunggu giliran ketika diminta pendapat oleh guru dengan teratur?

Jawab: Tentu, mereka menunggu giliran namanya disebut untuk memberikan pendapatnya atau memberikan jawaban dari apa yang guru tanyakan

7. Apakah siswa mampu memberikan penghargaan terhadap pendapat orang lain?

Jawab: Iya mereka mampu, karena penghargaan itu tidak harus berbentuk barang yang mahal. tepuk tangan yang meriah pun termasuk dalam penghargaan.

8. Apakah siswa menyadari kesalahan dan menerimanya dengan lapang dada ketika mereka salah baik dalam perilaku dan ucapan?

Jawab: Iya mereka sadar akan itu.

9. Apakah siswa bertutur kata yang baik ketika berpendapat?

Jawab: Sebagian besar bertutur kata yang baik dan hampir seluruhnya

10. Apakah siswa tidak memiliki dendam dan membalas kesalahan dengan kebencian saat berpendapat ketika pendapatnya tidak sama dengan yang lainnya?

Jawab: Tidak ada yang seperti itu, karena mereka paham dengan kemampuan masing-masing.

11. Bagaimana cara guru memberikan pemahaman tentang Tasamuh ? kaitannya dengan perbedaan dalam beribadah kepada Allah SWT dengan sesama Muslim.

Jawab: Kalau untuk mapel PAI sendiri, Kita mengambil materi yang sederhana dari Surat Al Kafirun, kalau untuk PAI biasanya mereka akan ditekankan untuk melafalkan surat tersebut dulu di awal pembelajaran. sebelum masuk materi. setelah itu melafalkan bersama, selain membahas hukum bacaan dan tajwid kita juga membahas isi kandungannya. karena kalau membahas isi kandungan, sudah tentu ayatnya akan dijelaskan satu per satu. begitu pula dengan asbabun nuzul surat tsb. setelah itu mereka diberi tugas utk memberikan pendapatnya tentang implementasi sikap dan perilaku dlm kehidupan sehari-hari.

12. Bagaimana cara guru memberikan pemahaman tentang Tasamuh ? kaitannya dengan perbedaan agama.

Jawab: pertanyaan ini jawabannya hampir sama dgn sebelumnya. Tasamuh dalam perbedaan agama. ya dijelaskan dulu surat yang menjadi dasar serta asbabun nuzulnya. karena kalau sudah paham surat Al Kafirun sudah tentu jelas sekali ditekankan bahwa Nabi Muhammad secara tegas menolak ajakan orang yang berbeda keyakinan dengannya dalam tukar menukar tauhid. kita boleh dalam kehidupan sehari hari itu bersosialisasi atau kerjasama dalam bisnis kemasyarakatan dan lain sebagainya. tapi kalau utk tauhid atau agama. sudah terangkum dalam ayat terakhir surat Al Kafiruun. lakum diinukum waliyadain.

13. Adakah faktor pendukung dalam implementasi Tasamuh aswaja siswa?

Jawab: Faktor pendukung sudah tentu ada, karna nilai Tasamuh diajarkan dalam Aswaja. bahkan menjadi nilai yang penting didalamnya. karena kalau dalam mapelnya Ke NU an sudah tentu diajarkan.apalagi Sekolah Ma'arif.

14. Apa saja faktor penghambat dalam implementasi Tasamuh aswaja siswa?

Jawab: Kalau faktor penghambat itu lebih kepada kesadaran masing masing tentang Aswaja. Bisa dibilang budaya aswaja itu terkikis atau hilang. contohnya wong NU itu biasa sholawat yah. saat sedari kecil orang tuanya paham NU secara tidak langsung kalau sedang bersama anaknya ya diajarkan sholawatan. tapi kan terkadang ada yg nyanyinya lagu lain. itu kan termasuk budaya NU.

15. Sejauh mana implementasi Tasamuh aswaja dalam pembelajaran PAI?

Jawab: Kalau sejauh mana ya mungkin tidak terukur. tetapi kita menekankan kepada pondasinya. apabila keimanan kuat sudah tentu nilai Tasamuh itu hadir dalam diri orang tersebut. semakin tinggi nilainya mereka tidak akan memperdebatkan sesuatu yang berbeda. malah menjadi keharmonisan dalam perbedaan.

16. Bagaimana evaluasi yang dilakukan dalam implementasi nilai Tasamuh aswaja?

Jawab: Kalau evaluasi lebih kepada setelah kita tahu ilmunya. bisa menerapkan dalam kehidupan sehari hari. implementasi yah. karna kalau PAI itu sekarang ada judul mapel bekangnya yaitu PAI dan Budi Pekerti

atau Pendidikan agama Islam dan Budi Pekerti. karena kalau hanya kognitif saja misalkan nilai tentang berbuat baik kpd orang tua, garap lks atau tugas nilai PAI nya 100 atau 90 di Sekolah. tapi kalau sehari harinya dia tdk spt itu ya nilainya 0.ya memang Guru PAI nya tdk bisa menilai saat di rumah.tetapi ada yg lebih baik penilaiannya.yaitu Allah dan juga malaikatnya.



Vice Principal of Students Interview Guidelines

Peneliti : Kamaludin

Responden : Tin Fitri Azizah, S. Pd.

Hari/Tanggal : 4 Mei 2020

Tempat : SMA Ma'arif Karanganyar

1. Bagaimana kondisi sikap siswa terkait Tasamuh / toleransi di SMA Ma'arif Karanganyar?

a. Ketika pembelajaran

Jawab: mereka saling menghormati dan memberikan apresiasi kepada yang lain, terutama pada saat berpendapat.

b. Ketika PHBI

Jawab: para siswa saling tolong menolong dan toleransi ketika dalam perbedaan terutama pada saat PHBI.

c. Antar organisasi (OSIS, PMR, IPNU&IPPNU, dan Pramuka atau yang lain)

Jawab: toleransi di sekolah ini sangat tinggi dan sangat diterapkan, mereka saling membantu satu sama lain. Terutama ketika ada hajat di sekolah sebagai contoh isro' mi'roj baik dari OSIS, pramuka, PMR dan IPNU IPPNU mereka saling bahu membahu dalam menjalankan tugas dan mensukseskan acara.

2. Apa saja faktor pendukung dalam implementasi Tasamuh aswaja siswa?

Jawab: banyak siswa yang sudah sadar akan pentingnya Tasamuh , lingkungan sekolah yang mendukung dalam pengimplementasian Tasamuh .

3. Apa saja faktor penghambat dalam implementasi Tasamuh aswaja siswa?

Jawab: masih ada siswa yang belum memahami pentingnya Tasamuh sehingga memengaruhi yang lain, perbedaan budaya di rumah dan di sekolah.

Ke NU An Teacher Interview Guidelines

Peneliti : Kamaludin

Responden : Jawawi, Spd.

Hari/Tanggal : 22 Juli 2020

Tempat : SMA Ma'arif Karanganyar

1. Apakah pendidikan aswaja masuk ke dalam kurikulum di sekolah?

Jawab: Iya aswaja masuk dalam kurikulum dan masuk dalam pelajaran ke NU an.

2. Apa saja bentuk pendidikan Aswaja di SMA Ma'arif Karanganyar?

Jawab: ada banyak jenis pendidikan aswaja yang kami terapkan di sekolah ini. Diantaranya ialah sholat dhuha yang dilakukan secara berjama'ah, sholat dzuhur berama'ah, adanya jum'at khusus yang dilaksanakan setiap nulan dengan agenda yang berbeda, yang meliputi jum'at bersih, jum'at shodaqoh, jum'at aqidah dan jum'at sehat, adanya bimbingan membaca al-qur'an bagi para siswa yang belum bisa baca al-qur'an, istighosah, peringatan hari besar islam (PHBI), dll.

3. Dalam implementasi Nilai *Aswaja Tasamuh* , Bagaimna cara implementasi Nilai *Tasamuh* di SMA Ma'arif Karanganyar sendiri?

Jawab : yaitu dengan memberikan pengertian tentang *Tasamuh* kepada para siswa dan guru mencontohkannya.

4. Bagaimana integrasi *Tasamuh* aswaja dengan pembelajaran PAI di SMA Ma'arif Karanganyar?

Jawab: sangat baik dimana implementasi dari *Tasamuh* atau toleransi ditekankan dan diimplementasikan dengan baik., baik dalam pembelajarana taupun diluar pembelajaran.

5. Metode apa yang digunakan dalam implementasi nilai *Tasamuh* dalam pembelajaran PAI di SMA Ma'arif Karanganyar?

Jawab: yaitu dengan pembiasaan baik dalam pembelajaran dikelas maupun di luar kelas, dan juga dengan percontohan dari bapak ibu guru.

6. Media apa yang digunakan dalam implementasi nilai *Tasamuh* aswaja?

Jawab: dalam pembelajaran kami menggunakan metode ceramah dan juga dengan bantuan media elektronik seperti LCD proyektor.

7. Bagaimana evaluasi yang dilakukan dalam implementasi nilai Tasamuh aswaja?

Jawab: yaitu dengan menmbang dan memilah mana saja yang kurang dalam pelaksanaan implementasi Tasamuh aswaja.

8. Adakah faktor pendukung dalam implementasi Tasamuh aswaja siswa?

Jawab: hampir semua siswa adalah dari kalangan NU jadi dalam implementasi Tasamuh mudah untuk dilakukan.

9. Apa saja faktor penghambat dalam implementasi Tasamuh aswaja siswa?

Jawab: kurangnya control guru terhadap siswa ketika mereka tidak berada di sekolah.



Students Interview Guidelines

Peneliti : Kamaludin

Responden : Fahmi

Hari/Tanggal : 27 Juni 2020

Tempat : Kaliori

1. Apa yang kamu ketahui mengenai Aswaja?

Jawab : Aswaja adalah paham islam yang mengikuti keteladanan Rasulullah SAW.

2. Apa yang kamu ketahui mengenai sikap Tasamuh ?

Jawab : Sikap Tasamuh adalah sikap yang menghormati adanya perbedaan baik dalam bidang agama, pangkat, ataupun dalam masyarakat.

3. Apa saja yang disampaikan oleh Bapak/Ibu guru berkaitan Dengan Tasamuh / toleransi?

Jawab : Yang disampaikan oleh bapak/ibu guru tentang toleransi adalah dengan menghormati adanya perbedaan dalam berbagai hal.

4. Bagaimana sikap kamu dengan perbedaan dalam beribadah kepada Alloh SWT dengan sesama Muslim dan contohnya?

Jawab : Pendapat saya mengenai perbedaan beribadah kepada Allah oleh sesama muslim adalah dengan mentoleransinya karena pendapat berbagai orang pasti berbeda-beda tentang cara beribadahnya. Contohnya:perbedaan sholat antara muslim NU dan Muhammadiyah dalam membaca al-fatihah.

5. Bagaimana sikap kamu dengan orang yang berbeda agama dan contohnya?

Jawab: Sikap saya kepada non muslim adalah dengan mentoleransi karena dia memiliki kepercayaannya sendiri dan bahkan di Indonesia juga menganut paham ketuhanan yang maha Esa. Contoh: tidak memaksakan umat non muslim untuk beribadah dengan cara orang muslim.

6. Apakah kamu menunggu giliran ketika diminta pendapat oleh guru dengan teratur?

Jawab : Tentu saja karena saat menunggu giliran diharuskan berantri agar tidak terjadi perselisihan.

7. Apakah kamu memberikan penghargaan terhadap pendapat orang lain?

Jawab : Tentu saja karena walaupun pendapat orang lain berbeda dengan kita,kita harus tetap menerimanya karena belum tentu pendapat kita betul sepenuhnya.

8. Jika kamu salah, apakah kamu menyadari kesalahan dan menerimanya dengan lapang dada ?

Jawab : Jika saya memang salah maka saya akan menerimanya karena saya memang salah tapi apabila saya tidak salah maka saya akan membantah perkataannya.

9. Bagaimana kamu dalam bertutur kata ketika berpendapat?

Jawab : Ketika berpendapat saya akan berusaha untuk menyatakan dengan se jelasnya dan dengan sopan serta menggunakan bahasa baku.

10. Ketika pendapatmu tidak sama dengan yang lainnya Apakah kamu tidak memiliki dendam dan membalas temanmu?

Jawab : Ketika saya berbeda pendapat dengan yang lain saya berusaha untuk tetap menerima pendapatnya karena perbedaan pendapat saat saling mengusulkan tentu tidak semuanya sama.

11. Kamu ikut organisasi apa?

Jawab : IPNU IPPNU Sma ma'arif nu karanganyar.

12. Dalam berorganisasi di sekolah bagaimana sikap kamu dengan organisasi lain dalam menyelesaikan suatu pekerjaan, misalnya PHBI dll!

Jawab : Dalam berorganisasi disekolah apabila ada kegiatan yang melibatkan seluruh organisasi disekolah tentu harus saling bantu membantu agar lebih menghemat tenaga dan hasilnya juga lebih baik.

Peneliti : **Kamaludin**
Responden : **Rina Fitrianingrum**
Hari/Tanggal : **27 Juni 2020**
Tempat : **Mergasana**

1. Apa yang kamu ketahui mengenai Aswaja?

Jawab : Aswaja (Ahlussunah Wal Jama'ah) adalah kaum atau golongan yang menganut serta mengamalkan ajaran agama Islam murni sesuai dengan yang diajarkan oleh Rasulullah saw dan para sahabatnya.

2. Apa yang kamu ketahui mengenai sikap Tasamuh ?

Jawab : Tasamuh adalah sikap saling menghormati atau menghargai perbedaan antara sesama manusia dalam batas-batas yang digariskan oleh ajaran Islam. Tasamuh dapat juga diartikan sama-sama berlaku baik, lemah lembut, dan saling pemaaf. Tasamuh sering juga disebut dengan toleransi.

3. Apa saja yang disampaikan oleh Bapak/Ibu guru berkaitan Dengan Tasamuh / toleransi?

Jawab : Yang disampaikan adalah pemahaman mengenai sikap Tasamuh /toleransi dan bagaimana cara kita menerapkannya dalam kehidupan sehari-hari.

4. Bagaimana sikap kamu dengan perbedaan dalam beribadah kepada Alloh SWT dengan sesama Muslim dan contohnya?

Jawab : Agama Islam terdiri dari berbagai macam faham atau aliran dan dari setiap faham atau aliran tersebut mempunyai ajaran atau cara masing-masing dalam hal beribadah kepada Allah SWT. Sikap saya menghadapi perbedaan tersebut adalah menumbuhkan dan menerapkan sikap toleransi yang tinggi agar tetap terjalin ukhuwah atau persaudaraan sesama umat Islam. Contoh si A hidup didalam kelompok orang yang berada dibawah naungan Nahdlatul Ulama, sedangkan si B hidup dalam kelompok orang yang berada dibawah naungan Muhammadiyah. Antara si A dan si B harus saling menghormati, tidak saling ejek dan tetap hidup harmonis dalam melaksanakan ibadah kepada Allah SWT sesuai dengan ajarannya masing-masing.

5. Bagaimana sikap kamu dengan orang yang berbeda agama dan contohnya?

Jawab: Sikap saya terhadap orang yang berbeda agama adalah dengan cara bertoleransi antar sesama, menghargai, dan tidak membeda-bedakan karena setiap manusia memiliki kepercayaan masing-masing dalam hal beribadah. Contoh tidak memaksakan kehendak orang lain untuk memeluk agama, saling menghargai antar umat beragama.

6. Apakah kamu menunggu giliran ketika diminta pendapat oleh guru dengan teratur?

Jawab : Iya, karena semua diberi kesempatan untuk mengungkapkan pendapatnya.

7. Apakah kamu memberikan penghargaan terhadap pendapat orang lain?

Jawab : Iya, yaitu dengan mendengarkan, tidak meremehkan atau menyepelekan pendapat orang lain dan menerimanya.

8. Jika kamu salah, apakah kamu menyadari kesalahan dan menerimanya dengan lapang dada ?

Jawab : Jika saya salah, saya akan menyadari kesalahan dan menerimanya dengan lapang dada karena diri saya ini masih jauh dari sempurna. Kesalahan tersebut dapat dijadikan pembelajaran untuk kedepannya diri saya berubah menjadi lebih baik dari sebelumnya.

9. Bagaimana kamu dalam bertutur kata ketika berpendapat?

Jawab : Dalam bertutur kata ketika berpendapat saya akan menyampaikan dengan kata-kata yang sopan dan santun. Tidak dengan kata-kata yang kasar yang disertai dengan makian atau sindiran sehingga akan menyakiti orang lain.

10. Ketika pendapatmu tidak sama dengan yang lainnya Apakah kamu tidak memiliki dendam dan membalas temanmu?

Jawab : Tidak, sebab setiap orang memiliki pendapat dan pemikiran yang berbeda-beda. Sikap kita sebaiknya adalah mendengarkan dan menerima pendapat dari pihak lain.

11. Kamu ikut organisasi apa?

Jawab : OSIS (Organisasi Siswa Intra Sekolah)

12. Dalam berorganisasi di sekolah bagaimana sikap kamu dengan organisasi lain dalam menyelesaikan suatu pekerjaan, misalnya PHBI dll!

Jawab : Sikap saya adalah tetap bekerja sama dengan organisasi lain, tetap melakukan komunikasi agar pekerjaan tersebut dapat berjalan sesuai rencana.



Peneliti : **Kamaludin**
Responden : **Lastri Ratna Sari**
Hari/Tanggal : **27 Juni 2020**
Tempat : **Karangasem**

1. Apa yang kamu ketahui mengenai Aswaja?

Jawab : Aswaja atau singkatan dari Ahlussunnah Wal Jama'ah berasal dari Bahasa Arab yaitu : **Ahlun** = Kebangkitan, **As-Sunnah** = segala sesuatu baik perkataan, perbuatan, tingkah laku ataupun jalan pikiran Nabi Muhammad SAW., dan para sahabat-Nya, **Al Jama'ah** = perkumpulan orang-orang.

Aswaja bisa diartikan sebagai kebangkitan para ulama atau perkumpulan orang-orang pintar. Namun secara istilah **Aswaja (Ahlussunnah Wal Jama'ah)** adalah sebuah paham yang menganut ajaran Islam secara murni dan tegak berdasarkan Al-Qur'an dan Al-Hadits yang shahih yang diamalkan oleh Rosulullah SAW. serta para sahabatnya.

Note : Itu sepemahaman saya si kak, seingat saya penjelasan dari pak 'Ainun Annas.

2. Apa yang kamu ketahui mengenai sikap Tasamuh ?

Jawaban : **Tasamuh** adalah sikap terpuji, dan saling menghargai, saling menghormati terhadap sesama. Pada intinya Tasamuh adalah toleransi kak.

3. Apa saja yang disampaikan oleh Bapak/Ibu guru berkaitan Dengan Tasamuh / toleransi?

Jawab : Guru saya memberikan penjelasan tentang Tasamuh dalam menghargai perbedaan pendapat beribadah kepada Allah SWT. Tasamuh dalam kehidupan sehari-hari, dan juga Tasamuh terhadap orang yang berbeda agama serta contoh-contohnya. Semua itu dijelaskan secara gamblang oleh guru saya.

4. Bagaimana sikap kamu dengan perbedaan dalam beribadah kepada Alloh SWT dengan sesama Muslim dan contohnya?

Jawab : Contohnya perbedaan dalam hal Wudhu terutama pada saat mengusap kepala. Menurut Imam Hanafi dan Syafi'i hukum mengusap

kepala ketika wudhu yaitu hanya seperempat dari bagian kepala. Menurut Imam Maliki dan Hambali hukum mengusap kepala dalam wudhu yaitu wajib diratakan ke seluruh kepala.

Saya pribadi dan kebanyakan warga Indonesia memakai hukum/pendapat dari Imam Syafi'i yaitu mengusap kepala wudhu hanya sebagian dari kepala/ seperempat dari kepala, dengan hanya mengusap ubun-ubun wudhu kita sudah sah. Tetapi ada beberapa yang memakai hukum dari Imam Hambali yaitu mengusap keseluruhan dari kepala. Pada saat berwudhu mungkin di masjid, musola atau yang lain kita melihat perbedaan tersebut, kita jangan langsung menghakimi orang yang wudhunya berbeda dengan kita misalnya mengatakan wudhunya tidak benar lah, tidak sah lah, tidak sesuai dengan ajaran Islam lah, dan lain sebagainya, jangan seperti itu. Kita sebagai seorang muslim harus selalu toleransi saling memahami saling menghargai satu sama lain, jangan langsung menghakimi hanya karena suatu perbedaan.

Jadi pada intinya sikap saya dalam menghadapi perbedaan beribadah kepada Allah SWT. adalah mengedepankan sikap Tasamuh /toleransi, dengan saling memahami dan menghargai perbedaan yang ada, tanpa menjelekkan, menyela, bahkan menghina perbedaan tersebut.

5. Bagaimana sikap kamu dengan orang yang berbeda agama dan contohnya?

Jawab: Masih sama dengan yang diatas, yaitu dengan selalu mengedepankan sikap toleransi antar umat beragama.

Sebagai Contoh saya beragama Islam, saya mempunyai teman beragama Kristen. Ketika saya sedang bermain dirumahnya pada hari minggu. Sudah menjadi kebiasaan teman saya ketika hari minggu pergi ke Gereja untuk beribadah. Pada saat dia hendak beribadah, dia mengajak saya untuk ikut ke Gereja. Maka sikap saya terhadap teman saya tetap menghargai dan mau diajak ke Gereja, dengan berkata kepada teman saya agar saya menunggu diluar saja tanpa harus memasuki gereja tersebut, tapi dengan kata-kata yang lembut, dan tidak menyingung perasaan temannya.

Sebenarnya kita boleh menerima ajakan teman untuk pergi ke gereja karena ada sebab. Dengan Catatan kita ikut kesana hanya untuk memenuhi

ajakan teman agar teman kita tidak kecewa, dan tidak diniatkan untuk melakukan ibadah ataupun menyembah apapun yang ada disana, yang wajib kita sembah hanyalah Allah SWT. tidak ada yang lain. Kita pergi ke gereja mungkin hanya untuk jalan-jalan, atau untuk melihat-lihat ow gereja seperti ini. Itupun sudah cukup.

6. Apakah kamu menunggu giliran ketika diminta pendapat oleh guru dengan teratur?

Jawab : Ya. Saya sangat menantikan saat-saat itu. Karena dimintai pendapat oleh seorang guru menurut saya adalah suatu kebanggaan:). Jika seorang guru meminta pendapat kepada kita, maka menurut mereka kita adalah salah satu siswa kepercayaan, karena tidak semua siswa dimintai pendapat oleh guru, hanya beberapa siswa saja yang dipercaya untuk dimintai pendapat karena guru yakin siswa tersebut bisa menjawab dan bisa memberikan pendapatnya dengan baik.

7. Apakah kamu memberikan penghargaan terhadap pendapat orang lain?

Jawab : Jujur saya tidak pernah memberikan penghargaan kepada orang lain terhadap pendapatnya. Jika pendapatnya menurut saya baik, maka saya akan diam dan mengikuti pendapat tersebut. Tetapi jika pendapatnya menurut saya kurang baik maka saya akan menolak pendapat tersebut dengan kata-kata yang sopan, dan menjelaskan apa alasan saya menolak pendapat tersebut serta memberikan pendapat yang saya anggap lebih baik.

Mungkin sekiranya kek gitu si kak, ngga pernah memberikan penghargaan apapun.

8. Jika kamu salah, apakah kamu menyadari kesalahan dan menerimanya dengan lapang dada ?

Jawab : Ya. Jika memang saya salah, maka saya harus mengakuinya bahwa saya salah. Saya tidak boleh egois dengan tidak mengakui kesalahan tersebut. Jika saya salah ya salah, ngga perlu di tutup-tutpi kesalahannya. Saya juga harus meminta maaf kepada pihak yang bersangkutan. Karena yang namanya kesalahan juga kan datangnya dari diri kita sendiri, jika bukan kita yang mengakuinya bukan kita yang

meminta maaf atas kesalahan tersebut maka siapa lagi? Masa iya kita berbuat salah orang lain yang meminta maaf kan ngga patut. Yaa ngga papa si misalkan ada yang mau meminta maaf atas nama orang yang salah, tapi kan lebih patutnya kita yang mengakui dan meminta maaf sendiri:').

Kalau menerima kesalahan dengan lapang dada itu si harus ka, karena kesalahan itu juga kita yang buat jadi kita juga yang harus bertanggung jawab. Sepahit apapun kenyataannya, nyatanya kita yang salah kita harus mengakui dan menerima dengan lapang dada.

9. Bagaimana kamu dalam bertutur kata ketika berpendapat?

Jawab : Bertutur kata dengan kata-kata yang sopan. Yang pasti si kata-kata yang mudah dimengerti aja, ngga usah ribet-ribet.

10. Ketika pendapatmu tidak sama dengan yang lainnya Apakah kamu tidak memiliki dendam dan membalas temanmu?

Jawab : Tidak sama sekali. Yaa mungkin sudah menjadi prinsip saya juga, tidak ada kata dendam dalam hidup. Saya rumuskan Sabar = Untung dan Marah = Rugi. Pada intinya dendam/marah bisa merugikan diri sendiri dan orang lain, sedangkan sabar bisa menguntungkan diri sendiri dan orang lain. Tergantung pada diri masing-masing si, kalo saya sendiri si lebih memilih untuk sabar, ngga usah laa dendam-dendam, toh ngga ada gunyanya, unfaedah. Selagi masih ada yang menguntungkan kenapa harus memilih yang rugi? Logikanya kan gitu ka.

11. Kamu ikut organisasi apa?

Jawab : Organisasi apa nih?:v Organisasi yang ada di sekolah atau yang diluar sekolah ka?

Kalo Organisasi di sekolah saya ikut IPNU-IPPNU, Pramuka, dan OSIS. Kalo organisasi luar sekolah saya ikut PAC IPNU-IPPNU Kertanegara, IPNU-IPPNU Ranting Karangasem 2, dan Forum Anak Kecamatan.

12. Dalam berorganisasi di sekolah bagaimana sikap kamu dengan organisasi lain dalam menyelesaikan suatu pekerjaan, misalnya PHBI dll!

Jawab : Yaa tergantung pekerjaannya si, kalo misalkan pekerjaan itu memungkinkan untuk dikerjakan secara bersama-sama maka saya mengerjakannya secara bersama-sama baik antara organisasi OSIS,

Pramuka, maupun IPNU-IPPNU. Tetapi kalo misalkan masalah seperti PHB (Penilaian Harian Bersama) itu kan sifatnya individu, dan nilainya juga murni hasil kerja keras kita sendiri, jadi saya harus mengerjakannya secara individu, tanpa meminta jawaban dari orang lain, ya walaupun itu saya tau sama-sama anak organisasi tapi saya tidak boleh meminta tolong untuk menyelesaikan tugas tersebut. Sebaliknya jika ada sesama anggota organisasi yang meminta bantuan dalam mengerjakan PHB, maka saya tolak dan saya tidak mau memberikan jawaban kepada teman saya. Karena ini adalah PHB, kita harus berusaha dengan kemampuan sendiri, jangan mengandalkan orang lain.



Peneliti :Kamaludin
Responden : Muhamad Roja Sa'bana
Hari/Tanggal : 27 Juni 2020
Tempat : Karangnayar

1. Apa yang kamu ketahui mengenai Aswaja?

Jawab : Aswaja menurut saya adalah sebuah singkatan dari ahli Sunnah wal jamaah yang berarti orang-orang yang mengikuti Sunnah Nabi dan para sahabatnya.

2. Apa yang kamu ketahui mengenai sikap Tasamuh ?

Jawab : Sikap Tasamuh adalah sikap untuk menghormati orang lain baik dalam perbedaan perbuatan, ucapan bahkan agama.

3. Apa saja yang disampaikan oleh Bapak/Ibu guru berkaitan Dengan Tasamuh / toleransi?

Jawab : Banyak sekali penyampaian guru-guru mengenai sikap tasaamuh namun beliau-beliau sering mempraktikkan sifat tasammuh agar lebih mudah dipahami.

4. Bagaimana sikap kamu dengan perbedaan dalam beribadah kepada Alloh SWT dengan sesama Muslim dan contohnya?

Jawab : Semua orang memiliki keyakinan masing-masing. Walaupun kita satu agama namun bisa saja kita beda madzab dan juga tidak semua orang memiliki ulama yang sama untuk diteladani.

5. Bagaimana sikap kamu dengan orang yang berbeda agama dan contohnya?

Jawab: Kita sebagai seorang muslim harus menerapkan sifat Tasamuh karena kita tidak berhak mengahikimi seseorang karena keyakinannya.

6. Apakah kamu menunggu giliran ketika diminta pendapat oleh guru dengan teratur?

Jawab : Ketika diperintahkan untuk berpendapat secara teratur saya akan menunggu.

7. Apakah kamu memberikan penghargaan terhadap pendapat orang lain?

Jawab : Terkadang saya memberikan penghargaan kepada orang lain ketika mereka memiliki/ memberikan solusi yang lebih efisien dan baik daripada pemikiran saya.

8. Jika kamu salah, apakah kamu menyadari kesalahan dan menerimanya dengan lapang dada ?

Jawab : Iya saya sebagai manusia biasa sering salah dalam memilih sehingga saya berani mengambil resikonya.

9. Bagaimana kamu dalam bertutur kata ketika berpendapat?

Jawab : Saya berpendapat dalam bertutur kata tergantung dengan siapa lawan bicara saya dan dalam kegiatan apa saya sedang memberikan pendapat. Saya tidak bisa mengukur bagaimana tutur kata yang saya berikan ketika berpendapat.

10. Ketika pendapatmu tidak sama dengan yang lainnya Apakah kamu tidak memiliki dendam dan membalas temanmu?

Jawab : Pertanyaan konyol ka. Jelas saja tidak kita ikut organisasi bukan untuk unjuk gigi tapi untuk memajukan sekolah

11. Kamu ikut organisasi apa?

Jawab : IPNU (ikatan pelajar Nahdlatul ulama) dan Pramuka

12. Dalam berorganisasi di sekolah bagaimana sikap kamu dengan organisasi lain dalam menyelesaikan suatu pekerjaan, misalnya PHBI dll!

Jawab : Kita sering berkordinasi dengan organisasi lain ketika akan mengadakan sebuah kegiatan ini agar tidak terjadi penggabungan 2 kegiatan organisasi yang berbeda didalam waktu yang sama.

IAIN PURWOKERTO

2. DOCUMENT OF PHOTOS



Taking documentation of Ma'arif High School Karanganyar



Front page of the Ma'arif High School Karanganyar



Interview with Mr. Jawawi, S.Pd.



Class room of Ma'arif High School Karanganyar



Mosque of Ma'arif High School Karanganyar



Interview with Mrs. Tin Fitri Azizah, S.Pd.



Interview with Mrs. Darwati, S.Pd.



Scout activities of Students of Ma'arif High School Karanganyar



Istighosah activities of Students of Ma'arif High School Karanganyar



Tadarus and Tahlil of Students of Ma'arif High School Karanganyar

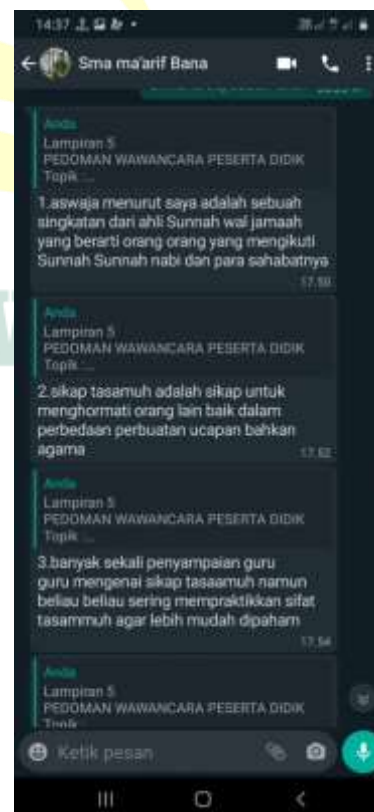
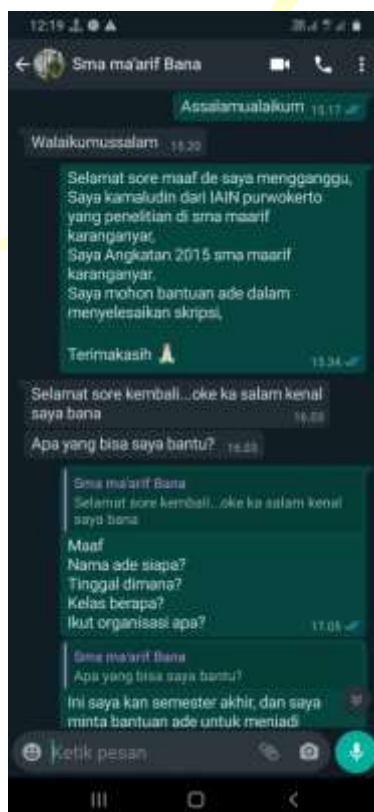
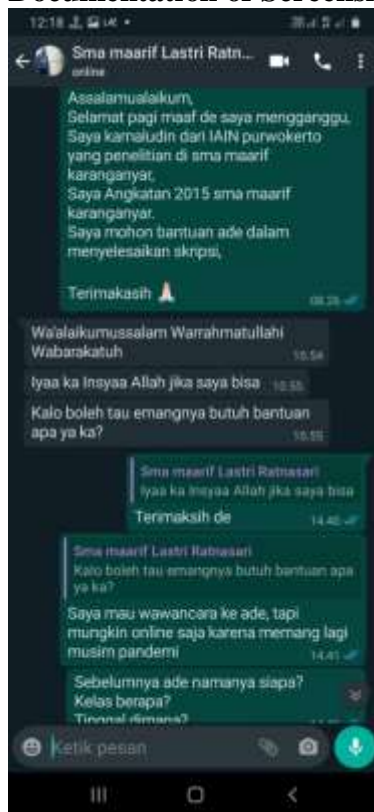


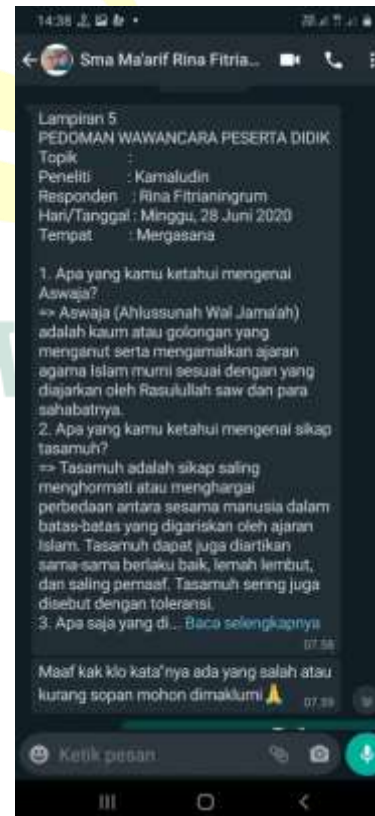
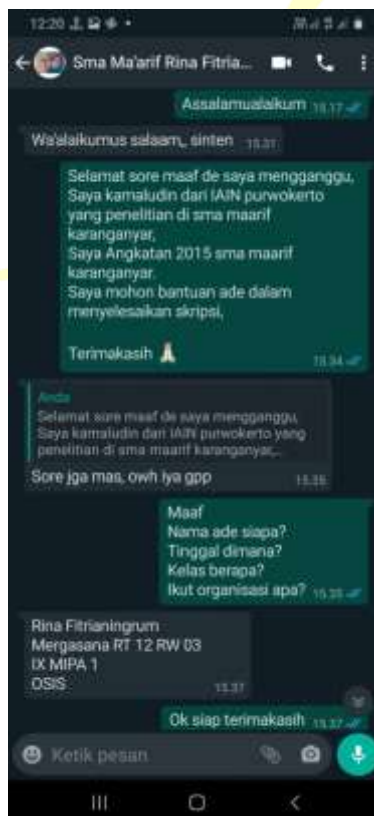
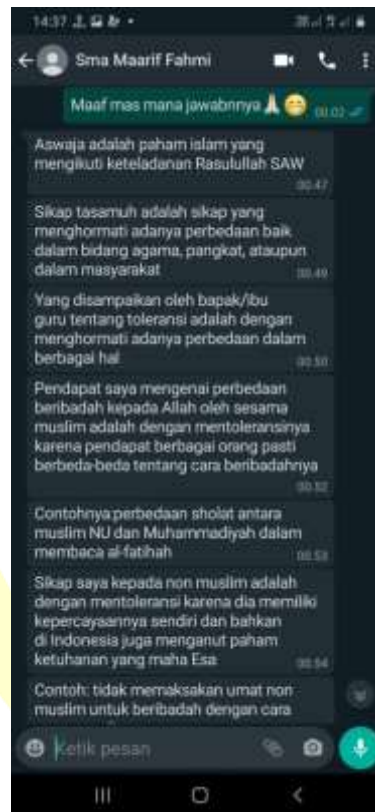
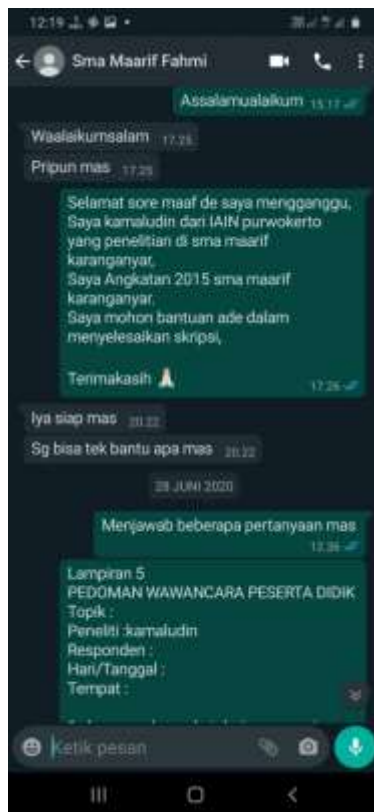
Dhuha Prayer by congregation of Students of Ma'arif High School Karanganyar

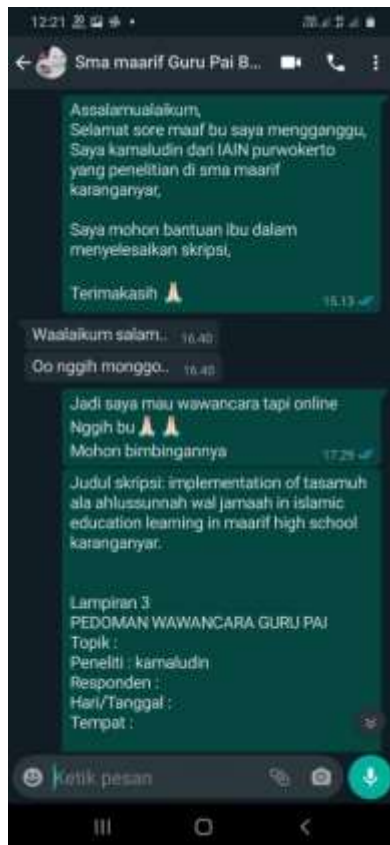


Musyafahah (apologize to each other) of Teachers and Students of Ma'arif High School Karanganyar

3. Documentation of Screenshot







IAIN PURWOKERTO

CURRICULUM VITAE

Full Name : Kamaludin
Student Number : 1617402018
Date of Birth : November 24th, 1997
Place of Birth : Purbalingga
Religion : Islam
Address : Kaliori Rt 10/02, Karanganyar Distric,
Purbalingga Regency
Hobby : Play online game, watching TV
Job : Student

Formal Education History

SD : SD N 1 Kaliori
SMP/MTS : Mts N Karanganyar
SMA/MA : SMA Ma'arif Karanganyar
S1 : IAIN Purwokerto (dalam proses)

Organization Experience : KOMUNITAS RUMAH BAHASA PAI 2017
HMJ PAI 2018
PMII Rayon Tarbiyah 2018
EASA IAIN Purwokerto 2017
Pramuka IAIN Purwokerto 2018
KSR PMI Unit IAIN Purwokerto 2018

Motto : Jangan lupa bahagia
Phone Number : 08882804717

Purwokerto, 8th July 2020



(Kamaludin)