

The Implementation of Tasamuh ala Ahlussunah School in Learning Islamic Education: A Case in Ma'arif High School Purbalingga, Indonesia

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Abstract: The value of tasamuh as one of the values in Ahlussunah wal Jama'ah is very essential in implementation of 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. Tasamuh or mutual respect towards fellow Muslims is highly recommended in Islam to strengths in maintaining unity among Muslims, besides being a social demand it is also a form of brotherhood bound by the same aqeedah rope. Even in the hadith 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 in learning of Islamic education in Ma'arif High School Karanganyar, Purbalingga. 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 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 in learning Islamic education in Ma'arif High School Karanganyar is divided into two, namely internal factors and external factors.

Keywords: Ahlussunah; Islamic Education; Tasamuh; Tolerance; Students.

1. Introduction

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

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, 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

Aswaja is everything that is aimed at the behavior or the path taken by the Rasulullah 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 *Khittab* (Religious Social Organization) as the basis of Nahdliyyin'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.⁵

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 (Said Aqil

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

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

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

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

⁵ Alaena Badrun, *NU Kristisisme dan Pergeseran Makna Aswaja*, (Yogya: PT Tiara Wacana, 2000), 25.

Sira, 2011). As well as being adaptive to the local traditions of the Indonesian people with the motto *al-muhafadhotu ala' al-qodim al-sholih wa al-akhdzu bi al-jadid al-aslah* (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.⁶ 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.

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

⁶ 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).

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. So this study will examine about the implementation of tasamuh ala ahlussunah wal jama'ah in learning Islamic education in ma'arif high school Karanganyar as well as to determine the inhibiting and supporting factors in implementing that implementation.

2. Method of Research

This research is a qualitative approach, it is called qualitative descriptive research. Namely research conducted directly on respondents. Respondents in this study were the principal of Ma'arif High School Karanganyar, Teacher of Islamic education, students, vice principal of curriculum and vice principal of students. The data collection techniques used were interviews, documentation and triangulation.

Interviews are used to find data by conducting questions and answers with sources. In this case, the sources were the principal, teacher of Islamic education, vice principal of student, vice principal of curriculum and students of Ma'arif High School Karanganyar. The data obtained are related to implementation of tasamuh ala ahlussunah wal jama'ah in learning Islamic education in Ma'arif High School Karanganyar and the supporting and inhibiting factors in implementing

that implementation. 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.

Data analysis techniques used Miles and Hubberman models, namely data reduction, data presentation, and data collection and verification. Data reduction is summarizing and focusing on the main things. Presentation data is presenting data that has been reduced. According to Creswell, for data verification, there are strategies to test and ensure internal validity, including: data triangulation, member checking, long time and repeated observation. Validity is based on ensuring whether the research results are accurate from the perspective of the researcher, participants, or readers in general.

3. Results and Discussion

3.1. The Implementation of Tasamuh ala Ahlussunah wal Jama'ah

Aswaja education 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.⁷

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).⁸

Tolerance in Arabic means *ikhtimal*, *tasamuh* which means the attitude of allowing, graceful, or someone gives the meaning of tolerance with patience or let, in the sense of self ignoring though treated less improperly. Tasamuh or tolerance means the attitude of respecting the difference and respecting people who have the same principle of life.

⁷ Helmawati, "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

⁸ Muhammad faisol, *Hujjah NU (Akidah – Amaliyah – Tradisi)*, (Surabaya: Kalista, 2010), 174.

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.⁹

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.

3.2. Aswaja Learning at Ma'arif High School Karanganyar Purbalingga

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 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.

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 duha 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 iqamah.

⁹ Muchotob hamzah, dkk, *Pengantar Studi Aswaja An-nahdliyah* (Wonosobo: UNSIQ Press, 2018), 139.

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.

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 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.

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.

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 agoal so that students have sympathy and care about fate and fellow life, and in learning so that stdents 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.

3.3. Implementation of *Tasamuh* Attitude in Islamic Education Learning

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.

a. *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.

b. Tasamuh ala Ahlussunah wal Jama'ah with Fellow Muslims

Tasamuh or olerance 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.

c. 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.

1. 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 oder, 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 conductive 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 fctors 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.

4. Conclusion

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.

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