

CREATING RELIGIOUS TOLERANCE THROUGH QUR'AN-BASED LEARNING MODEL FOR RELIGIOUS EDUCATION

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Received: 11, 2019. Accepted: 12, 2019. Published: 12, 2019.

ABSTRACT

Religious tolerance is one of the competencies listed in Indonesia higher education curriculum. There is a need to design learning model that can increase students' religious tolerance in higher education. This study aims to produce a learning model for religious education which is based on the Qur'an to nurture students' religious tolerance. To answer the problem of this study, a quasi-R&D model was chosen. This research is multi-years. In the first year (2019) a learning model was tested. The research findings showed that the lecture model was carried out in six stages: describing the Qur'anic view of the faith of adherents of non-Islamic religions; reminding students of the dangers of takfir; describing students' common mistakes in assessing other religions; describing the main teachings of other religions correctly; searching for common denominator between Islam and other religions; and developing inclusive attitudes and religious tolerance. After being tested, this learning model has proven to be effective in increasing students' understanding of the basic teachings of other religions, in understanding of the basic teachings of Islam, in developing more robust understanding in their Islamic Aqidah, and being more inclusive and tolerant to adherents of other religions.

Keywords: Learning Model, PAI (Pendidikan Agama Islam/Islamic Education), Qur'an, Religious Tolerance.

ABSTRAK

Toleransi beragama merupakan satu dari beberapa indikator kompetensi dalam kurikulum Pendidikan nasional. Diperlukan sebuah model pembelajaran yang bias meningkatkan toleransi beragama mahasiswa. Untuk menjawab tujuan penelitian ini, model R&D digunakan. Penelitian ini merupakan penelitian beberapa tahun pelaksanaannya. Di tahun pertama (2019) model pembelajaran diujicoba. Hasil penelitian menunjukkan bahwa model perkuliahan dilakukan dalam enam tahapan: mendeskripsikan pandangan al-Quran tentang keimanan para pemuja agama selain Islam, mengingatkan mahasiswa akan bahayanya sikap takfir, mendeskripsikan kesalahan-kesalahan umum mahasiswa dalam menilai agama lainnya, mendeskripsikan ajaran pokok agama yang lain secara benar, mencari titik temu antara Islam dan agama lainnya, dan mengembangkan perilaku inklusif dan toleransi beragama. Setelah diuji, model pembelajaran ini terbukti efektif dalam meningkatkan pemahaman mahasiswa terhadap dasar-dasar agama lain, dalam memahami ajaran Islam dan mengembangkan pemahaman yang kuat terhadap aqidah Islam dan lebih inklusif serta toleran terhadap pengikut agama lainnya.

Kata Kunci: Model Pembelajaran PAI (Pendidikan Agama Islam), Al-Quran, Toleransi Beragama

INTRODUCTION

In Indonesia, the society has witnessed the recent event on religious blasphemy. The protest action for the call to prayer expressed by Meliana in Tanjungbalai, North Sumatra, has put her to one year and six months sentence in prison. The judge's decision was protested by *ulama* or social-political activists. Chairman of the MUI Advisory Council, Din Syamsudin, considered Meliana's actions to protest the call to prayer was not blasphemy. In his view, her action was conducted to protest the voice from the mosque loudspeakers and nothing to do with blaming the call to prayer as a form of religious ritual.

Responding to the sentence of Meliana, the Chairperson of Setara Institute, Hendardi, considered that the 1 year 6-month imprisonment to Meliana was a form of heretical justice. The court was not working on the mandate of upholding justice in accordance with the spirit of the Pancasila and the 1945 Constitution of the Republic of Indonesia. It was under pressure from the Mass protest. The trial of Meliana is a form of trial by the mob that damages the integrity of the judiciary. The legal process goes outside the corridor of the rule of law and fair trial. The blasphemy law process from the beginning was triggered by *SARA* sentiment. During the judicial process, trials were always coloured by psychological pressure on judges, prosecutors, defendants, and legal advisors in the presence of members of intolerant groups. The judge's verdict to perpetrator of seven Buddhist temples burnt by the masses were only charged with light sentences. Likewise, the case of blasphemy against former Jakarta governor, Ahok, underwent pros and cons. Again Ahok's trial was always suppressed by a very massive mass movement.

In Indonesian context, the religious radicalism movement recently spread to the people so quickly. This phenomenon is heavily influenced by right media, which have sprung up in society and blows up cynical news on other religion. This condition is also worsened Islamic preachers in mosques. They often preach religion not with a peaceful face, but with curses, misdirection, and contempt for non-mainstream groups. In the same vein, the tendency of radicalism can be measured by respondents' answers to the most common Islamization agenda. They support the practice of polygamy, stoning, cutting off the hands, refuting women leader, the prohibition of bank interest, and so on. The research show that at the end of January 2006 there was an increase in the number of approvals for these Islamist agendas compared to the previous five years. Even though the respondent agrees to the law of cutting off hands or stoning they may not necessarily agree when the law is applied in reality.

The vast majority of people understand and practice Islam in an ordinary way, in the sense of "traditional" and "conventional" classification. Some of them don't even care much about religion. This is to say that they only practice religious teachings the way they were taught by their parents. On the other hand, the "splinter" group actually wants to practice and preach "authentic" Islam as practiced by the early Muslim community at the time of the Prophet and *Khulafaur Rasyidin*. Veils, *gamis* wear, beards are seen as the appropriate way that Muslim must practice. Furthermore, they argue that the state, government and law must be based on Islam. If they are not compatible with Islam, they deny Islam and are considered *taghut* (Azra, 2002).

Studies on Islamic groups "splinter" in Indonesia have never been conducted comprehensively. General description on the issue has been delivered by Islamic experts who are concerned with the development of religion. The more the persons are orthodox, the further they are from the real conditions. Even though they realize that this day is different from the time of the Prophet but they insist to have the environment similar to the prophet condition.

To solve the problem of inter-religious dispute in the community, the meeting of among Islamic leaders in Indonesia in the last decade has become more intense. At the personal level

among religious leaders, the relationship seems more intimate and tolerant. The problem is at the grass root level in terms of their exclusive theological level. The trigger of exclusiveness is entrenched in various sects and religious schools which are difficult to be brought towards mutual understanding as the capital for tolerance to grow. Bringing the notion of inclusivism into a sect or school requires extraordinary awareness. There is no religion that does not teach safety, kindness, and peace. There is even a common denomination of all religions against acts of crime, injustice, and disobedience to God. The basic message of religion is obedience and peace at the level of the common vision (Huston, 2005). The essence of all religions has the same purpose and aim, to save the spiritual life of humans and all religious adherents meet in the same road of life, which is only obtained through unity with The Supreme Spirit (Das, 1966).

Intellectuals of world religions in the New Age introduce the notion of breaking religious boundaries (Dunne, 1978; Knitter, 1985). During this time, before the publication of this theory, the issue was less desirable to be brought closer to the public. Dunne finds unique terms called passing over or crossing over and coming back. We “come out” of consciousness (not apostasy) from our own religion, then “enter” into other religions. It means to be empathic, it might also behave as if undergoing the religion, and then after we are matured by that religion, we “return” to our own religion, already with new insights (insight, enlightenment).

Studies on religious tolerance and religious thought patterns that are exclusive, inclusive, and liberal have been investigated and reported in various journals. Religious experts, governments, and politicians often refer to exclusive Islamic groups as the “splinter” of Islam. The study of internal conflicts of religious communities was examined, among others, by (Fanani & Sabardila, 2001) in the NU-Muhammadiyah Conflict Sources; and deradicalization studies in villages contributing terrorists (Lutfiyah et.al., 2016). In terms of religious education delivery, The lecture model needs to be innovative. Rahmat, (2016) suggested that the implementation of the ‘school typology’ lecture model; while (Firdaus & Rahmat, 2017) suggested the implementation of a “learning model of the study of religions”, which was then suggested in the FGD to be a “model of learning religious studies based on the Qur’an.

The latest research show that intolerance among children and adolescents are worrying. SMP/MTs students were reported tolerant and they accounted for 59%, 41% were categorized intolerance with their low level of tolerance (Rizal & Rahmat, 2019). Other study reported that the religious tolerance scores of high school students are at a moderate level and low level (Firdaus & Rahmat, 2017).

In an educational context, the study of religions (only) has been criticized by some lecturers as being too objective and neutral. There are concerns from some lecturers about the secularization of religion, even the silting of religion for students who still lack religious knowledge. In higher education level, many students at UPI who served as respondents mentioned that they label infidels to non-Muslims. Therefore, they refuse adherents of other religions to occupy strategic positions such as governors in Muslim-majority areas (Rahmat, 2018). Therefore, it is necessary to find the most appropriate lecture method to improve harmony in life and religious pluralism. This study was aimed at investigating how a draft learning model of the study of religions based on the Qur’an was developed. It also investigated the effectiveness of learning model in increasing student’s religious tolerance.

METHOD

This study was aimed at investigating the development of learning model of Qur’an-based religious studies in PAI lectures to increase students’ religious tolerance. In line with this research, the steps to be taken are in the form of developing a learning model as a product.

Therefore, the most appropriate research approach was quasi research and development (quasi R&D). (Gall et.al., 1996) propose 10 R&D strategic steps. Those steps can be made simpler into three steps (Sukmadinata, 2009). For the sake of this study, four steps of R&D were adopted namely are summarized into three steps, then changed by into four steps, namely : introduction, pilot testing, validation model, and model dissemination (Rahmat et.al., 2017). In 2019, the study was conducted as a preliminary stage and trial of the model. It employed five operational steps namely: *First*, describing the meaning of the learning model (the study of religion which is based on the Qur'an); *Second*, planning the learning model specifications; *Third*, preparing a draft of learning model; *Fourth*, conducting FGD for learning model; and *fifth*, conducting model trials in several classes. Four Islamic Religious Education classes at the UPI (Bandung) campus in the 2019-2020 Odd Semester involved in this study. The impact of the model was assessed qualitatively through classroom observations during the pilot of the model (seen from the students' views at the beginning compared to at the end of the trial) and interviews with several students in each pilot class. The result of this learning model should be traced from the indicators of students' view after they received the learning model. The guiding statements to check students' view are:

1. What is students' view regarding the faith of adherents of religions outside Islam from the perspective of the Qur'an? For example, does the Qur'an insist that adherents of Islam can be automatically categorized to someone who believe? are adherents of Jews and Christians automatically categorized disbelieve?
2. What is their view regarding "may Muslims accuse followers of other religions of being infidels"?
3. What is their view regarding, "is there a mistake of people in assessing other religions? For example, is there a mistake of people in assessing the concept of the Trinity in Christianity?"
4. What is their view regarding their knowledge on the main teachings of other religions from the perspective of credible religious leaders? For example, do students know the basic teachings of Christianity based on credible Christian references?
5. What is their view regarding common ground in other religions with the Islamic perspective of the Quran? For example, do students find the intersection of the teachings of the Christian Trinity (God the Father, God the Son, and God the Holy Spirit) with Islamic theology? Can God the Child in Christianity be equated with the Word of God and Divine Revelation to the Prophet Muhammad in Islam?
6. What is students' view regarding the learning model of the Qur'an-based religious studies to build students' inclusive attitude and religious tolerance?

The impact of the model was assessed qualitatively through classroom observation during the model trial. Student's perspective at the beginning was compared to theirs at the end after they received learning model. In addition, interviews were conducted with several students in each pilot class.

RESULTS AND DISCUSSION

Learning Model Description

The study of religions is a systematic and methodological study of existing religions as an open and neutral study. Religious studies examine the origin of its existence as a system of beliefs and beliefs in interfaith relations (Zarkasi, 2016). They include main points of the teachings of religions in an open and neutral way. They examine two major themes: first, the origin of the existence of a religion; and second, the main points of religious teachings. As for the PAI lectures at public universities, the study of religions examines the main points of teachings of other religions that are often interpreted to be mistaken to cause negative attitudes and even radical intolerance. The subject of the teachings of other religions was first

described by credible religious leaders, not by those who are anti-religious, and then sought their common ground in Islam by digging out relevant verses of the Qur'an, as far as their interlocutors can be found. The perspective of other credible religious leaders must define the terms of other religions, not to be interpreted as an Islamic perspective. For example, the term God Child, does not mean God has children. Understanding the meaning of the Trinity or the Trinity (God the Father, God the Son, and the God of the Holy Spirit) should be delivered by credible Christian religious leaders perspective. Because the meaning of God in the meaning of the Almighty, the Almighty, the Creator of the universe, the All-Compassionate and Most Merciful, and other sublime attributes of God in Christianity is also the only Father God. God, the Son and God the Holy Spirit do not have the attributes of God Almighty, Almighty, Creator of the universe, and all the perfect attributes of God. The meaning of God in Christian children may be more accurately interpreted as a spiritual child, a kind of ideological child, not in the sense of a biological child. The words of Jesus Christ are 100% the Word of God Almighty. They must define the meaning of the main points of religious teachings in other religions/interpreted as they were meant by the perspective of other credible religious leaders.

Learning Model Specifications

First, describing the view of the Qur'an about the faith of adherents of non-Islamic religions. Does God in the Qur'an assess the adherents of other religions that there are believers, righteous, honest, and other good characters? or are all followers of other religions convicted of infidels? if they are convicted all of infidels, the study of these religions will be of no use.

The Qur'an contains information about religions like: Judaism, Christianity (Christian), Magians, and *Shabi'in*. It does not mention the religions in the east part of the earth (Confucianism, Hinduism, and Buddhism) allegedly because the Prophet Muhammad did not know these religions. While Jews, Christians and Magi were in Medina and its surroundings. It might also be the term *Shabi'in* and *ahlul kitab*. to mention the religions in the east. Even the mention of the People of the Book can refer to all religions outside of Islam as revealed by Imam Abu Hanifa (Shihab, 1996), Shaykh Muhammad Abduh (Ridha, 1973), and (Ali, 1997).

Other religions-Judaism, Christianity, and People of the Book - are criticized by Allah in the Qur'an:

- a. The Jews say "Uzair is the son of Allah" and the Christian people also say "The son of Allah is the Messiah", even though it is not true (QS. At-Tawbat [9]: 30). God sentenced infidels to those who had a theological belief that God was one of the three QS. An-Nisā [4]: 171 and QS. Al-Mā'idah [5]: 73).
- b. Jews and Christians claim that they are children of God and lovers of Allah, even though this is not the case (QS. Al-Mā'idah [5]: 18). Therefore, they claim that they are experts in heaven, even though it is only an empty delusion (QS. Al-Baqarah [2]: 111).
- c. *Ahlul kitab* have the false belief that they will not be touched by hellfire except for a few days (QS. Al-Baqarah [2]: 80 & QS. Āli 'Imrān [3]: 24).
- d. Many Jewish and Christian monks attach importance to wealth and prevent people from the path of Allah (QS. At-Tawbat [9]: 34).

But God in the Quran also praises adherents of religions outside of Islam, as in the following verses:

- a. Truly believes, Jews, Christians and Shabiin, whoever among those who truly believe in Allah, the next day and do good deeds, they will receive merit from their Lord, no worries to them, and they are not sad. (QS. Al-Baqarah [2]: 62, also in the editors are different in QS. Al-Mā'idah [5]: 9

- b. They are not the same; among the People of the Book there is a group that applies straight, they read the verses of Allah in the night, while they also prostrate (pray). They believe in Allah and the end of the day; they command the forgiveness and prevent the evil and hasten to (do) various virtues; they include godly people. (QS. Āli ‘Imrān [3]: 113-114)
- c. Among the People of the Book there are those who, if you entrust him with much wealth, return it to you; and among them are those who, if you entrust him with a *Dīnār*, will not return it to you unless you always collect it. That is because they say: “There is no sin for us against the *umi*. They say lies against Allah, even though they know (QS. Āli ‘Imrān [3]: 75).

Second, reminding students of the dangers of *takfir* (labelling infidel people or other groups). The students stated the verses of the Qur’an, the hadith of the Prophet, and the view of credible Ulama about the dangers of *takfir*.

- a. Term of infidel in the Qur’an with all its derivatives as many as 439 items (about 439 verses). The expression of infidels in the Qur’an are mostly related to threats to unbelievers, prohibitions on behaving and behaving like unbelievers, prohibitions on obeying unbelievers, commands to avoid disbelief, prohibitions on making unbelievers guardians and helpers by leaving believers, and the need to be aware of the deception of unbelievers. Therefore, infidels in the Qur’an are not related to religious identity and the school of thought. The salient features of unbelievers, as devils, are arrogant, reluctant to bow down (obey) to the Messenger of Allah (Rahmat & Yahya, 2019).
- b. Rasulullah SAW said: “Whoever said to his brother,” O infidels, then this disbelief will return to one of the two. If he is right in his disbelief (then that is all right). But if it is not true then the words will return to him ‘(that is, then the accuser is the infidel).” (Bukhārī, 2013, No. 6104 & Muslim, 2013, No. 111).
- b. Al-Ghazali said: “Do not disbelieve a Muslim. Spilling blood and seizing the wealth of a Muslim is a big mistake. Mistakes in allowing the lives of 1,000 infidels are lighter than mistakes in shedding the blood of a Muslim.
- c. Mulla Ali al-Qari al-Harawi who belongs to Hanafi school of thought writes: “Saying our scholars, if there are 99 things that strengthen the disbelief of a Muslim, but there is still one reason that establishes his Islam then Mufti and Judges should do this one reason, and this in accordance with the words of the Prophet Muhammad SAW: “Avoid criminal penalties from the Muslims as much as you can, if you get a way out for a Muslim, then choose that way. A leader who is wrong in forgiving is better than a leader who is wrong in punishing, “as Imam Turmudzi and others narrated and Imam al-Hakim who validated it.”
- d. Qadhi Iyad, who follows a Maliki school of thought, writes: “It is imperative to refrain from disbelief in ta’wil experts because it truly justifies the blood of those who pray and commit *tawhid* is a mistake. The mistake in letting a thousand infidels be lighter than the mistake in killing one Muslim’s life. “
- e. Saudi Arabia’s Kibrul Ulama Council: (1) “Unbelief is the shari’a law which is the prerogative right of Allah and His Messenger alone, as halal and prohibiting, obliges and prohibits, all of which are the rights of Allah and His Messenger. It is not every act and word that is said to be a pagan culprit must be out of Islam.”; and (2) “This heinous thought (*takfir*/disbelief) has many negative impacts, such as; halal blood, wealth and honor of a Muslim, destruction of public facilities, blasting people’s homes and means of transportation. This act and, for example, has been forbidden by the shari’a and ijma ‘of the Muslims, because it tore up the honor of a preserved soul and seized property without

good reason, shook the stability of security and peace of society in their country and residence.”

Third, describing the errors of students/society in understanding the teachings of other religions. Many students are influenced by the clerics on YouTube and writings on Islamic blogs that convict religious adherents outside of Islam as infidels. For example, in Blog al-Fatihah 6-7 (2013) there is the title “Kafirkah Kristen? Apa kata Al-Quran?” He stated that Christians are infidels because: (1) believes in the Trinity, which is clearly condemned by Allah. QS. Al-Mā'idah [5]: 73 asserts “disbelievers are those who say that Allah is one of the three”, also QS. Al-Ikhlāṣ [112]: 1, “Say He is the Almighty God”; (2) believes there is a Child God, even though it is clear in QS. Al-Ikhlāṣ [112]: 3, “*lam yalid walam yulad* (God is not childless and not begotten)”; (3) regard Jesus as God, whereas in QS. Al-Mā'idah [5]: 72 it is stressed “disbelievers are those who say truly Allah is Jesus Christ the son of Mary”, Blog Muslim.or.id wrote a title “Non-Muslim ya Kafir” (Anshori, 2019). The (Konsultasisyariah, 2009) wrote the title “Kafirkah Orang Yang Tidak Mengenai Islam?” Which was immediately answered “adherents of religions outside of Islam are infidels”. And many other similar blogs.

Fourth, describing the main teachings of other religions regarding other credible religious references. For example, the concept of the Trinity in Christianity refers to the Tintayesus Blog. To be fair, not biased in interpretation, all contents are quoted:

“This case (Trinity) is very complex if there is no guidance from the Holy Spirit. You will never understand if you use your mind. With the help of the Holy Spirit, you will understand the unity relationship between God the Father, God the Son, and God the Holy Spirit. We do not find the word Trinity which is popular among believers in the Bible and is a concept of God that was agreed upon at the Nicea council meeting.

The concept of the Trinity is used to facilitate the understanding of believers in understanding God the Father, God the Son and God the Holy Spirit which, if I translate it briefly means ‘Three But One’.

Does that mean there are three gods? In this concept does not say there are three Gods. The contents of the concept of trinity are that the three are a unity that cannot be separated. A unit that cannot be mutually exclusive, a unit that cannot stand alone, a unit that cannot be separated from one another, a unit that cannot work independently, a unit that is complementary.

The Father is the one who plans everything He wants to create. The son is the one who makes all these plans come true. Holy spirit inspires/gives rise to that plan. The three are not something different as in the concept of the strongest Greek gods namely Zeus, Poseidon and Hades. All three are a unified unit that cannot be separated. As Jesus said that He and the Father are ONE (John, 1978).

That is why the Son is called the Word (God’s Word/Father’s Word/God’s Word) as mentioned in John Chapter 1. Then the Holy Spirit is also mentioned in the Bible as the Spirit of God (Genesis 1:2; 1 Samuel 11:6; etc.) or The Spirit of Jesus (Acts 16:7; Philippians 1:19). They say another horrendous thing through the Book of Isaiah (Isaiah 9: 6) which says that the Son will also be called the Eternal FATHER, MIGHTY GOD, Miraculous Counsellor and Prince of Peace.

If you ask me as part of the Jesus Ink Team, do I follow the concept of the Trinity? My answer: There is no concept of the Trinity in my thinking. The concept in my mind is ONE God earlier FATHER=SON = HOLY SPIRIT=FATHER because they are ONE and not three as has been debated so far.

If I pray in the name of Jesus Christ (SON) then I am praying to the FATHER=HOLY SPIRIT. If I say a good FATHER, then I am just saying Jesus=the Holy Spirit is good. If I

say the Holy Spirit is miraculous, then I say the same FATHER=SON (Jesus Christ) is miraculous.

The Bible also does not state that God the Father, God the Son and God the Holy Spirit are persons who are different from each other and there is also no word of the Trinity in both the old and new covenants.” (Tintayesus, 2015).

Fifth, searching the intersection of the main teachings of other religions with Islam (based on the Qur'an). God in the Qur'an convicts unbelievers to those who have a theological belief that God is one of the three (QS. An-Nisā' [4]:171 and QS. Al-Mā'idah [5]:73). The question is, does the meaning of “Trinity” in Christian teaching belong to the verse of the Qur'an? The right view needs to be explored. When referring to the fourth specification above, the meaning of the Trinity is different from the message of the verse, because the Lord is still one. If you use Islamic language, Jesus and the Holy Spirit are not God but Divine *Nur* (God's Light), because Jesus is 100% human (born, lived in the world, then died) and 100% God (his words are the Word of God the Father, in the term Islamic Divine Revelation. In QS. A-Kahf [18]:110: “Say, in fact I am only a human like you, revealed to me ‘That truly your God is God the One’. Whoever expects an encounter with his Lord then lets he works good deeds and he should associate no one in worshiping his Lord. “Based on this verse the Prophet Muhammad SAW is 100% human; while oral and actions are 100% Divine Revelation, nothing is moved by his lusts.” And nothing he utters. according to the will of his desires, his remarks were nothing but revelations revealed to him” (QS. An-Najm [53]: 3-4).

Sixth, building an inclusive attitude and religious tolerance. Emphasis to students, based on the above arguments, Muslims need to build an inclusive and tolerant attitude towards adherents of different religions. Avoiding to accuse followers of other religions as infidels. The word pagan is the expression that most hurts adherents of religions. In addition, God himself in the Qur'an insists that there are experts in the Book who believe, in addition there are also infidels. The same is the case with Muslims. By referring to the hadith, “My people will be divided into 73 groups”, meaning that there are Muslims who believe, in addition there are also those who disbelieve. But we need not look for someone's argument of disbelief because the pagan verdict is only the prerogative of Allah and His Messenger.

Implementation of Learning Models

The learning process of the study of religions based on the Qur'an needed to be assisted with a learning Format in the form of a 5-column table: sequence number, components (main points of religion studied), Christianity and Islam (if Christianity is studied), and conclusions (Assessment of Islam based the Qur'an), as in the following tabel 1.

Table 1: Study of the Qur'an-based religions - Christianity and Islam

No.	Component	Christian view	Islamic view	Islamic Assessment (Al-Quran Based)
1.	What is the concept of God?	God is: <ul style="list-style-type: none"> ▪ Almighty ▪ Almighty ▪ Creator and ruler of the universe ▪ Most loving and most merciful. ▪ Having over 99 names (properties). (Isadanislam, 2016). 	God Almighty (QS. al-Ikhlās [112]: 1) Almighty (53 verses), Creator (36 verses), Most Gracious and Merciful (QS. al-Fātiḥah [1]: 2 and the beginning of Surah), <i>Asmaul Husna</i> (4 verses) (Digital Quran, 2013)	The concept of God in Christianity is actually the same as Islam, namely: <ul style="list-style-type: none"> • Almighty • Almighty • Creator and ruler of the universe • Most loving and most merciful. • Having more than 99 names (properties).

<p>2. Is Jesus really the incarnation of God?</p>	<p>“Lord Jesus is 100% God and 100% human, including how He takes the form of a man in Him to work out salvation. Here, we do not deny that Jesus is God, so He remains 100% God, even when He was incarnated as a human being, does not mean He lost His deity, but He does not consider equality with God (the condition and position as God) as things and rights that he must defend, so he wants to humble himself and become human. Thus we are not talking about the authenticity and wholeness of the divinity of Christ. Jesus is the Second Personal God of the Triune God who incarnates according to John 1: 1-14.” (Buletinpillar, 2019).</p>	<p>“O People of the Book, do not exceed the limits of your religion, and do not say to Allah except the truth. Verily, the Messiah, Jesus the son of Mary, is a messenger of Allah and (created with) His sentence which He delivered to Mary, and (with a blast) a spirit from Him. “(QS. an-Nisā’ [4]: 171) To save humanity, for people who believe in it, God brought His Messenger, whose words and deeds are divine revelations (QS. an-Najm [53]: 3-4) God cannot be achieved by eyesight (QS. al-An’ām [6]: 103). (Digital Quran, 2013)</p>	<p>Islam does not recognize Jesus as the “incarnation” of God. But in the verbal sense of Jesus as the Word of God, Islam accepted it because the words of the Prophet Muhammad SAW were Divine Revelations (God’s Word). In QS. an-Najm [53]: 3-4 they emphasize it: “And he did not say it (the Qur’an) according to the desires of his passions.” Prof. Dr. Buya Hamka wrote, “In QS. Āli Imrān [3]: 45 there is one word, namely sentence. The meaning of the words is the words of God. But God’s words/words have a meaning to life. “(Tafsir Al-Azhar, Juz 4-5-6). This presentation explains that the “sentence” in the verse carries a meaning of life which also means a living “Word”. In harmony with the words in the Gospels, the Great Apostle John 1:14 “The Word became flesh, and dwelled among us, and we have seen His glory.” (Hamka, 1983).</p>
<p>3. What is the concept of the Trinity?</p>	<p>The Trinity or the Trinity is the doctrine of the Christian Faith which recognizes the One God, but is present in the Three Persons: God the Father and the Son and the Holy Spirit, where all three are of the same essence, the same position, the same power, and the same glory. The term Trinity (English: trinity, Latin: trinitas) implies three Persons in one unity of the essence of God. The term “person” in Greek is hupostasis,</p>	<p>“Surely those who say:” Allah is one of the three, “when in fact there is no God (who is entitled to worship) other than the One God. If they do not stop from what they say, surely those who disbelieve among them will be subjected to a painful torture. “(QS. Al-Mā’idah [5]: 73) “And we do not send any apostle, but rather to be obeyed with the permission of Allah. Verily, if they persecute themselves when they come to you, then ask for forgiveness from Allah, and the Apostles also ask forgiveness for</p>	<p>Islam does not recognize the concept of the Trinity. The concept of the Almighty in Islam cannot be sorted out. God is God, Prophet Jesus is the Messenger of God (not God), and the Holy Spirit is the Holy Spirit (not God)</p> <p>In Islam “God is childless and not begotten” (QS. al-Ikhlās [112]: 3) “The Messiah, Jesus the son of Mary, is a messenger of Allah and (created with) His sentence which He delivered to Mary, and (with a blast) a spirit from Him.” (QS. an-Nisā’ [4]: 171) (Digital Quran, 2013)</p>

translated to Latin as <i>persona</i> (English: Person). Since the beginning of the third century the doctrine of the Trinity has been stated as “One being (Greek: <i>ousia</i> , English: being) of God in three Persons and one substance (nature), Father, Son and Holy Spirit.” This doctrine was formalized through negotiations in the Roman Empire which resulted in the Nicene Creed Prayer (Wikipedia, 2019).	them, surely they will find Allah, the Recipient, the Most Merciful. “(QS. an-Nisā’ [4]: 64). (Digital Quran, 2013)
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After describing the religious components of the Christian and Islamic perspectives and providing an assessment of Christian religious beliefs based on the Qur’an, this study assessed students in the class, by sampling, to point out the following aspects:

- Understanding the main points of the teachings of Christianity from Christian sources;
- Understanding the main points of Islamic teachings more deeply and broadly;
- Possessing stronger Islamic religious beliefs;
- Respecting the beliefs of Christians who have different beliefs.

Why is the learning model of the study of religions based on the Qur’an? The original name was a model of the study of religions. According to the name of the field of religious studies, there is a comparison of religions and there is a study of religions. The PAI lecturers worried that students who had poor Islamic *aqidah* and were innocent would be interested in other religions. They suggested, first, that students had a firm belief in the truth of the Islamic religion; second, they had a correct understanding of other religious beliefs; and third, that they should be tolerant of religions and adherents of other religions. Religious tolerance was defined here within the boundaries of social interaction and not in the fields of *aqidah* and worship. With these three limitations, a learning model of “religious studies” was developed by adding an assessment column. This column contains the assessment of Islam of the teachings of other religions. The contents of the assessment must contain two elements: first, are the aspects of the teachings of other religions the same or different from Islam? If it is the same, explain what the difference is, and if it is different, explain what the differences are and what is the attitude of Islam towards the teachings of other religions? and, the assessment column must emphasize the need for us as adherents of Islam to respect the beliefs of other religions different from our beliefs. With the assessment column, PAI lecturers feel comfortable because they judge students not to be influenced by the faith of other religions. In summary, the learning model of “the study of religions” that had been implemented in the PAI/SPAI lecture was 3 (three) aspects of teaching between Christianity and Islam. The three aspects of the teaching are:

- What is the concept of God according to Christianity and Islam?
- Can God incarnate?
- What is the concept of trinity in Christianity?

PAI lecturers follow the understanding of Christianity and Islam about the three aspects of the teaching as compiled by the research team. The concept of God according to Christianity is Almighty and Almighty, has over 99 Names (Attributes), Creator and ruler of the universe, Most Loving and Most Merciful. As for the Islamic religion, the concept of God is Almighty and Almighty, has 99 Names (Attributes), Creator and ruler of the universe, Most Loving and Most Merciful. Islam's assessment of the concept of God in Christianity is: The attributes of God in a Christian perspective are the same as the Islamic perspective.

The second aspect of teaching, can God incarnate? According to Christianity, yes, whereas according to Islam, no. According to Christianity, God sees mankind bound by sin and reveals His generosity in providing a way of salvation from the bondage of sin. With the incarnation of His Word, Jesus, to be the Saviour of anyone who believes in Him, can be released from the bondage of sin; whereas according to Islam, God appears everywhere but he cannot be incarnated in any form, because eyesight cannot reach him (QS. Al-An'ām [6]: 103). To save humanity, for people who believe in it, God brought His Messenger, whose words and deeds are Divine revelations (QS. an-Najm [53]: 3-4). The assessment of Islam against Christianity, God is not possible to manifest. The Prophet Jesus, like other Prophets, including the Prophet Muhammad, was not God's incarnation but God's Messenger. But Muslims need to respect Christians who believe in the Prophet Jesus as the incarnation of God.

The third aspect of teaching, what is the concept of the trinity in Christianity? The Trinity is the doctrine of the Christian Faith which recognizes One God, but is present in the Three Persons: God the Father and the Son and the Holy Spirit, where all three are of the same essence, the same position, the same power, and the same glory. The term Trinity (English: trinity, Latin: trinity) implies three persons in one unity of the essence of God. The term "person" in Greek is a hypostasis, translated to Latin as persona (English: Person). Since the beginning of the third century we have stated the doctrine of the Trinity as "One being (Greek: *ousia*, English: being) of God in three Persons and one substance (nature), Father, Son and Holy Spirit." It formalized this doctrine through negotiations in the Roman Empire, which resulted in the Nicene Creed Prayer (Wikipedia, 2019). As according to Islam, in QS 4/An-Nisa verse 171 parked about the following trinity:

"O People of the Book, do not exceed the limits of your religion, and do not say to Allah except the truth. Indeed, the Messiah, Jesus the son of Mary, is a messenger of Allah and (created with) His sentences which He delivered to Mary, and (with a blast) spirit from Him. Then you believe in Allah and His apostles and do not say: "(God is) three", stop (from the Word). (That) is better for you. Verily, Allah is One, the Most Holy of God from having children, everything in the heavens and the earth belongs to Him. it is enough for God to be the Preserver." (Digital Qur'an, 2013)

The assessment of Islam against the trinity teachings in Christianity, Islam does not recognize the concept of the Trinity. We cannot sort the concept of the Almighty in Islam out. God is God, Prophet Jesus is the Messenger of God (not God), and the Holy Spirit is the Holy Spirit (not God). We also find the meeting point between the basic teachings of Christianity with Islam. Muslims need to respect Christians who have a belief in the Trinity.

This study found that the learning model of "the study of religions based on the Qur'an" easy to implement by the PAI lectures or PAI Seminars. After implementing this learning model, the students showed their understanding toward religious tolerance as follows:

- a. Students understood the main points of the teachings of Christianity from credible Christian sources. They for example understood the meaning of the Trinity not as the Three Gods as they understood from Christian religious leaders, that God is Almighty, in

this case God the Father. While Jesus Christ is called God not in the sense of the Creator of the universe but the Word of God. That what Jesus said was *Kalam* Divine.

- b. They understood the main points of Islamic teachings in greater depth and breadth. They understood about the concept of God, what is ruled/forbidden by the Messenger of Allah is actually a command/prohibition of God because it is a Divine Revelation.
- c. They respected the beliefs of Christians who have different beliefs from Islam, and they find their common ground. For example, in the concept of the Trinity, they considered God the Father in Christianity is actually God Almighty and Creator of the universe in Islam. They understood the Lord Jesus that Jesus' words were Divine Revelation (according to the Christian terms of the Word of God). The Lord of the Holy Spirit was the Divine Spirit who supports Jesus, including the living of the Prophets.
- d. They understood why Allah explains in the Qur'an that among the People of the Book there is a believer. They interpreted it as the People of the Book who have true faith, prostrate themselves humbly, and do good deeds. They no longer had the claim that only Muslims believe, while adherents of other religions are infidels. people can find faith and unbelievers in followers of any religion. They also have a basic belief, that the religion of Islam has more potential to bring its adherents to the true faith and more potential to go to heaven because the authentic teaching source.

CONCLUSION

This study can be used as a learning model with the aim of increasing students' religious tolerance. For the PAI lecture, this learning model was intended to increase understanding of the main teachings of other religions while at the same time increasing students' understanding of the main points of the teachings of Islam and ultimately building true religious tolerance (not pseudo-religious tolerance).

There are six specifications of the learning model for the study of religions based on the Qur'an: first, describing the view of the Qur'an about the faith of adherents of religions outside of Islam; second, reminding students of the dangers of *takfir* (labelling infidel people or other groups); third, describing the general mistakes of students in assessing the teachings of other religions; fourth, describing the main teachings of other religions by referring to other credible religious references; fifth, searching a meeting point of the teachings of other religions with Islam (based on the Qur'an); and sixth, developing inclusive attitudes and religious tolerance. This study found that the learning model proved to be effective in developing students' understanding of the teachings of other religions, the basic teachings of Islam, and their Islamic *aqidah*. In addition, it also nurtured their inclusive and tolerant attitude toward other adherents' other different religions.

ACKNOWLEDGMENT

We would like to thank Universitas Pendidikan Indonesia and the Ministry of Research, Technology, and Higher Education of Indonesia for supporting this research in 2019-2020 (Financed by: Directorate of Research and Community Service Directorate General of Research and Development Reinforcement Ministry of Research, Technology and Higher-Education. Now Ministry of Education and Culture).

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