

The Application of Qur'anic Values of Tolerance and Harmony in the Social Life of Muslim Communities

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ABSTRACT

The lack of religious education and tolerance in Sumber Logan village intensifies social tensions arising from differing interpretations of Qur'anic values. This study aims to identify and analyze the application of tolerance and harmony values in the Qur'an, as well as provide recommendations for improving social harmony in the community. This research uses a phenomenological qualitative approach with interviews, observations, and documentation. Data were analyzed through condensation, presentation, and verification. Data validity is ensured through credibility, dependability, and confirmability. The research findings indicate: (1) The values of tolerance and harmony in the Qur'an are reflected in Surah An-Nahl 125 and Ali 'Imran 64. (2) Parents, religious leaders, village officials, and teachers play a role in instilling values of tolerance and harmony through character education, religious understanding, and promoting respect for differences, avoiding violence, and honoring freedom of belief. (3) Recommendations include promoting tolerance through digital da'wah, interactive learning, discussion forums, role model initiatives, peace-building programs, fostering respect for diversity, anti-violence counseling, and engaging in religious activities. In conclusion, the local community integrates religious values into daily life to deepen faith and devotion to Allah SWT.

Keywords

Tolerance, Harmony, Ccommunity, Qur'an

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A. INTRODUCTION

The Qur'an is the revelation of Allah that was revealed in three stages, consisting of 114 surahs, with various names and functions as a guide, corrector, and guardian of previous scriptures (Daulay et al., 2023). The Qur'an regulates the relationship between humans and God, fellow humans, and the universe, teaching sincere and consistent understanding to live according



to the guidance of Allah and His Messenger (Septina et al., 2023). Additionally, the Qur'an explains that Allah created us with differences to learn from one another and gain new perspectives, especially from people who are different from ourselves (Fathurrohman, 2017). The Qur'an should serve as a guide for Muslims in protecting the environment while identifying and avoiding deviations in efforts to glorify Allah SWT (Anton et al., 2024). The values of the Qur'an help resolve the problems of the ummah, understand nature, and be grateful for Allah's blessings, while the ulul albab, scholars, and religious leaders are responsible for spreading and practicing these values (Masduki, 2016).

Research findings reveal a significant value of 0.001, indicating that the intensity of reading the Qur'an has a significant effect on religious behavior, as the Sig value is less than 0.05 (Ardiani, n.d.). The Qur'an remains the primary guide in shaping character in the digital era, with moral values, ethics, and self-control that are relevant in facing the challenges of an advancing time (Ummah, 2023). An intervention on 8 respondents who could read the Qur'an showed that this therapy had a significant effect on improving self-esteem, with a P Value of $0.000 < 0.005$ (Devita et al., 2021). The research results show a Product Moment coefficient r_{xy} of 0.647, which is greater than the r_{tabel} at 5% (0.271) and 1% (0.332), so the alternative hypothesis (H_a) is accepted, indicating a positive effect of the intensity of reading the Qur'an on a person's religious attitude (Mutiarawati & Sulthani, 2023).

Therefore, the values of the Qur'an must continue to be implemented in life because they remain relevant for every era and place, encompassing guidance for life and the issues of Muslims, especially in the modern era (Rusydi, 2017). The Qur'an, as a mandatory guide, contains character values that are relevant to Islamic education, such as piety, responsibility, compassion, justice, peace, and social care (Illahi, 2019). This is because the Qur'an provides guidance on the relationship between humans and God, among individuals, and with the world, teaching a sincere, consistent, and steadfast way of life to avoid going astray (Septina, 2023). Therefore, the cultivation of Qur'anic values in society can be approached both individually and collectively by conveying values of morality, ethics, and togetherness (Abdullah & Marzuq, 2023).

Differences in understanding related to the values of the Qur'an are a major issue in Sumber Logan, Karangpenang Oloh Village, Karangpenang District, Sampang Regency, Madura. These misunderstandings exacerbate social tensions, particularly in the cultural and religious aspects of the community. The lack of intensive religious education and socialization on tolerance values has resulted in decreased public awareness of differences. Additionally, local traditions that contradict Islamic teachings also hinder the implementation of Qur'anic values. Differences in religious practices among Muslims further worsen social relations, while limited access to religious education exacerbates the challenges of achieving social harmony.

Previous research explained the implementation of a tolerant attitude in the social-religious life of the pluralistic community in Dukuh Godang, Karang Sari Village, Cluwak District, aimed at ensuring non-Muslims do not oppose Islam, by respecting and loving each other, so they would be drawn to the teachings of Islam as a mercy to all (Halimah & Warsiyah, 2022). It was also mentioned that the implementation of moderation and interfaith tolerance in Pontianak includes respect for religious symbols, freedom of worship, fairness in transactions, and being courteous and helpful to others (Safithri et al., 2023). The latest research explains that tolerance is the attitude of respecting differences in opinion, views, and beliefs, while

Surah Al-Kafirun and Surah Yunus teach acceptance of religious differences without disregarding principles and maintaining mutual respect (Mustafa, 2015).

Overall, the main differences between these studies lie in the scope of analysis (macro vs micro), research context (theoretical vs practical), and focus of application (interfaith tolerance in general vs social attitudes in specific communities). The new research aims to identify the values of tolerance and harmony found in the Qur'an. Moreover, this study seeks to analyze how these values are applied in the social life of Muslim communities, both in individual relationships and in broader social interactions. This research also aims to provide practical recommendations to enhance tolerance and harmony among Muslims by addressing existing challenges and encouraging the more effective implementation of Qur'anic teachings in daily life. The impact of this research can strengthen the understanding of the Muslim community regarding the importance of tolerance and harmony, while also providing practical guidance for improving harmonious social relations amidst diversity.

B. RESEARCH METHODS

This study explores the application of Qur'anic values of tolerance and harmony within the social life of the Muslim community in Sumber Logan Hamlet, Karangpenang Oloh Village, Karangpenang District, Sampang Regency, Madura. The research applied a qualitative approach with a phenomenological type, focusing on an in-depth understanding of how the community naturally applies the values of tolerance and harmony in their daily social interactions.

Data collection was conducted using several methods: Interviews, interviews were held with 1 village head, 1 supervisor of the Tahfizhul Qur'an Alwahidiyah Islamic boarding school, 2 heads of the Neighborhood Associations (RT) in Sumber Logan Hamlet, and 6 community members from various social backgrounds. These interviews aimed to gather information on the analysis of tolerance and harmony values in the Qur'an and their implementation, as well as recommendations for improving them in the Muslim community. Documentation, this method involved collecting various photos and videos depicting the values and application of tolerance and harmony in the community. Observation, direct observation of the application of tolerance and harmony values within the community was also conducted.

The data analysis followed three steps: data condensation, where research findings were grouped according to the research questions. This included identifying the Qur'anic values of tolerance and harmony, examining their application, and providing recommendations to enhance these values within the Muslim community. The data presentation stage involved presenting the findings in written form, employing clear and concise language to convey the values of tolerance and harmony, their implementation within the community, and recommendations for further improvement. In the conclusion or verification stage, the researcher synthesized the findings from the data condensation and presentation, emphasizing the strategies for applying these values and providing recommendations for their enhancement within the community.

The study employed several techniques to ensure the validity and credibility of the findings. Triangulation of methods was applied by combining various data collection methods, such as interviews, observations, and documentation, to strengthen the results. Triangulation of sources, involved engaging different informants to gather a wider and more accurate range of



perspectives. Dependability was ensured through an audit of the research findings by a supervising lecturer to verify data consistency. Finally, confirmability was maintained by verifying the findings on-site and with other relevant sources to eliminate personal bias and ensure data accuracy.

C. RESULTS AND DISCUSSION

1. Values of Tolerance and Harmony in the Qur'an

The values of tolerance and harmony contained in the Qur'an were analyzed from two different surahs, as explained in the following table:

Table 1. Values of Tolerance and Harmony in the Qur'an

Surah	Verse Text	Values of Tolerance and Harmony
Surat An-Nahl Ayat 125	Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided	Inviting to goodness, offering good teaching, arguing in a good manner, and being a good personal example.
Surat Ali 'Imran Ayat 64	Say (Muhammad), 'O People of the Scripture! Come to a word that is equitable between us and you, that we will not worship except Allah and not associate anything with Him, and that we will not take one another as lords instead of Allah.' But if they turn away, then say, 'Witness that we are Muslims (those who submit to Allah).	Invitation to peace (tolerance), equality in belief, avoiding coercion and violence, respecting freedom of belief, submitting to Allah SWT.

2. The Implementation of Tolerance and Harmony Values in the Muslim Community of Dusun Sumber Logan, Karangpenang, Sampang, Madura

Below is an explanation of the application of tolerance and harmony values in the daily life of the community in Dusun Sumber Logan, Karangpenang, Sampang, Madura as follows:

Table 2. Implementation of Tolerance and Harmony Values

Tolerance and Harmony Values	Implementation Strategy
Encouraging goodness	Parents need to provide advice on character education, conflict resolution communication, and improving religious understanding to educate children well.
Good teaching	Increase access to musholla (small mosque), improve the facilities of pesantren (Islamic boarding schools) and MI (Islamic elementary schools), and enhance coaching quality at pesantren to cultivate a morally upright generation.
Arguing in a good way	The village head advises residents to express their opinions appropriately during meetings, and teaches them to respect others through behavior in Quranic study places and Madrasah Ibtidaiyah.
Being a good personal example	Religious leaders, village officials, teachers, and

		parents set a good example by performing prayers at the mosque, speaking gently to the community, and showing proper behavior.
Encouraging reconciliation (tolerance)		Religious leaders, village officials, teachers, and parents teach the community and children to appreciate physical and character differences, and avoid meddling in others' affairs.
Equality in beliefs		Religious leaders, village officials, teachers, and parents encourage the community to remain obedient to the teachings of Allah SWT despite differences in the madhhab (school of thought) they follow.
Avoiding coercion and violence		Religious leaders, village officials, teachers, and parents teach residents and children to avoid emotional actions and violence, such as "carok" (a negative local tradition of violent conflict).
Respecting freedom of belief		Religious leaders, village officials, teachers, and parents encourage the community to respect differences in the madhhab (school of thought) people follow.
Submitting to Allah SWT		Residents, especially parents, require their children to study the Quran at home or at the musholla, send them to local or outside pesantren, perform congregational prayers, and enroll children in madrasah.

Based on Table 2, the research results can be explained as follows: First, the Muslim community in Dusun Sumber Logan, Karangpenang, Sampang, Madura teaches goodness in several ways. Parents in this area instill Islamic character values such as honesty, responsibility, politeness, and respect in their children by setting a real example in their daily behavior, such as maintaining cleanliness, valuing time, and caring for others. Furthermore, the Muslim community in Dusun Sumber Logan teaches their children to solve problems wisely by having open communication with their parents about the issues they face. For religious education, which includes worship, manners, and ethics, parents set a good example by performing religious duties, such as praying and studying the Quran at home. According to research findings, the majority of the community believes that religion gives direction in life (41.85%), peace (25.32%), confidence (15.67%), avoids bad behavior (11.16%), and increases tolerance (0.43%) (Haryanto, 2016).

Second, to improve education in Dusun Sumber Logan, Karangpenang, Sampang, Madura, some concrete steps have been taken. First, improving access to musholla (small mosque) by building or renovating musholla facilities, such as creating comfortable wudhu (ablution) areas, and holding regular Quranic study programs. Second, improving pesantren (Islamic boarding school) and MI (Islamic elementary school) facilities through building renovations, providing adequate resources, and improving the quality of human resources by training teachers and religious instructors (ustadz). Third, enhancing the quality of guidance at pesantren by improving the qualifications of the teachers, ensuring they have experience in pesantren education, and implementing character-building programs within the pesantren environment. Various innovations and challenges in improving the quality of Islamic education can be addressed through a holistic approach that integrates traditional values,

technology, and contemporary needs to create a relevant and competitive system (Rahmawati et al., 2023).

Third, to teach the Muslim community in Dusun Sumber Logan about the ethics of expressing opinions or making speeches, the village head advises residents to speak appropriately during meetings, emphasizing the importance of ethical speech using polite and non-provocative language. In Quranic study places (musholla) and MI, children are taught to respect others by being polite, avoiding disruptions, and respecting differing opinions. This aims to foster mutual respect and create a harmonious atmosphere within the community. The role of ethics, religion, and local culture should complement each other, with ethics developing the ability to do good, while religion and culture reinforce the will to act, guided by six ethical principles to achieve moral education goals (Endro, 2017).

Fourth, being a good personal example is an effective way to educate and influence the Muslim community in Dusun Sumber Logan. Religious leaders, such as ustadz or kyai, set an example of discipline in performing acts of worship, such as praying together at the mosque, which inspires the community to follow suit. Village officials also set an example by speaking kindly and respecting the residents, fostering a harmonious atmosphere and avoiding conflicts. Teachers, by showing discipline and speaking politely, shape positive character in students, teaching empathy and respect. Parents lead by example through speaking gently and maintaining politeness. The Quran serves as a normative foundation and method of modeling in Islamic education, with examples from the Prophet, apostles, and companions guiding practitioners (Sufiyana, 2021).

Fifth, promoting reconciliation or tolerance is crucial to building harmonious relationships within the Muslim community in Dusun Sumber Logan. Religious leaders, such as ustadz or kyai, teach the importance of mutual respect and not interfering in others' affairs through sermons at the mosque. Village officials, through meetings with the community, encourage residents to appreciate differences and focus on shared interests for the welfare of the village. Teachers at Madrasah Ibtidaiyah (MI) teach tolerance from an early age by instilling values of politeness, mutual respect, and avoiding degrading others. Parents also teach children not to meddle in others' affairs. Instilling tolerance from family, school, and society can foster happiness, pride, and readiness to embrace change, making individuals prepared to live harmoniously within Indonesian Muslim society (Farida, 2019).

Sixth, equality in beliefs is essential to maintaining peace and harmony within the Muslim community in Dusun Sumber Logan, especially amidst differences in madhhab (Islamic school of thought). Religious leaders, such as ustadz and kyai, teach the community to respect differences in madhhab and focus on unity in faith in Allah and His Messenger. Village officials remind the residents to maintain ukhuwah Islamiyah (Islamic brotherhood) and not to be divided by differences in madhhab, emphasizing the fundamental teachings of Islam. Teachers, in their lessons at madrasah, instill tolerance in students, teaching them that differences in fiqh (Islamic jurisprudence) should not lead to mutual criticism. Parents set an example of peaceful coexistence, teaching children to respect differences while remaining obedient to Allah SWT. Peace is achieved through universal principles of truth and religious tolerance, including religious freedom, mutual respect for places of worship, peaceful conflict resolution, and protection for minorities (Mashuri, 2016).

Seventh, avoiding coercion and violence is a key issue in the Muslim community in

Dusun Sumber Logan. Religious leaders, village officials, teachers, and parents play a significant role in teaching the community to control emotions and avoid violence, such as "carok," a negative cultural practice in Madura. Religious leaders, through sermons, emphasize the importance of peace, patience, and self-control, reminding the community that violence contradicts Islamic teachings. Village officials encourage resolving conflicts through dialogue and deliberation during community meetings. Teachers in schools teach values of tolerance and peaceful conflict resolution. Parents teach children to speak gently and avoid violence. Preventing violence in society can be achieved through socialization to raise awareness of the dangers of violence, and by establishing Integrated Service Centers to handle complaints and monitor victims (Siregar & Listyaningsih, 2022).

Eighth, respecting freedom of belief in the Muslim community in Dusun Sumber Logan involves religious leaders, village officials, teachers, and parents playing an essential role in promoting tolerance values. Religious leaders, like ustadz or kyai, emphasize the importance of maintaining ukhuwah Islamiyah despite differences in madhhab through their sermons. Village officials, during meetings with residents, encourage them to focus on shared beliefs rather than the differences in madhhab, promoting social harmony. Teachers in schools instill in students that differences in fiqh should not be a reason to disrespect each other or avoid collaboration. Parents teach children that differences in madhhab are part of the diversity that should be respected for building harmonious relationships within the family and society. Accepting differences in others, even if not agreed upon, is the essence of religious tolerance, as the teachings of the Prophet and apostles represent the same truth respecting differences and preventing the growth of extreme intolerance (Kurniasih et al., 2023).

Ninth, surrendering to Allah SWT in the Muslim community in Dusun Sumber Logan is practiced by parents, who establish early habits of teaching their children to study the Quran at home or at the musholla/"langgher" (small prayer room). This instills a deep understanding of the Quran and Islamic values, promoting piety. Additionally, parents send their children to pesantren to further their study of Islamic teachings and cultivate good manners. They also encourage congregational prayers at the mosque, teaching children the importance of worship together and submission to Allah. Lastly, parents send children to Madrasah Ibtidaiyah to teach the basics of fiqh, aqidah (faith), akhlak (ethics), and proper ways of worship. Taqwa (piety), according to Buya Hamka, is not just about protecting oneself from Allah's punishment but also about the spirit of worship, good deeds, and spreading love and care for others in both the relationship with Allah (habluminallah) and with fellow humans (habluminnas) (Rohman et al., 2024).

3. Recommendations for Enhancing Tolerance and Harmony in the Muslim Community in Dusun Sumber Logan, Karangpenang, Sampang, Madura

Here are several recommendations for improving the application of tolerance and harmony values among the Muslim community in Sumber Logan, Karangpenang, Sampang, Madura: The values of tolerance and harmony, particularly regarding invitations to goodness, can be enhanced by utilizing technology for preaching (dakwah) through social media and creative training for the youth, which can broaden the outreach of positive messages. Dakwah on social media has a positive impact on the religious behavior of

students, improving faith, obedience, Islamic knowledge, and motivating and reminding people to worship. It also increases the discipline of worship, consistency, intensity of dakwah, and reduces deviations in socializing. However, it also has negative effects, such as a lack of selection of information about God, limited knowledge, and an exclusive attitude in socializing (Zalfa et al., 2022; Safitri & Ahmad, 2021).

The values of good teaching in Sumber Logan, Karangpenang, Sampang, Madura can be achieved through the development of interactive teaching methods, as well as fostering Madrasah Ibtidaiyah teachers by the foundation chairperson to continue being good and obedient to Allah SWT. The leadership strategy of the school principal, which supports the development of teachers through examples, religious ethics standards, and attention to diversity, significantly affects school progress. This creates an environment that encourages ethical behavior from teachers, enhances the learning atmosphere, and improves students' academic performance, making ethical leadership a key factor in improving the quality of education (Sabariah et al., 2024).

The value of engaging in respectful argumentation in Dusun Sumber Logan, Karangpenang, Sampang, Madura can be fostered by organizing open discussion forums, establishing an ethical speaking code, and emphasizing the importance of active listening for effective argumentation. In a harmonious discussion process, with arguments focused on truth and a comfortable atmosphere, this forum successfully identifies problems and solutions through responses, clarifications, suggestions, and hopes. It also inspires community spirit by restructuring leadership, managing social media accounts, and encouraging continued participation from relevant stakeholders (Qudratullah & Rosniar, 2021; Kamila et al., 2024).

The value of being a good personal example for the community in Dusun Sumber Logan, Karangpenang, Sampang, Madura can be realized by forming exemplary groups that involve religious leaders, village officials, teachers, and parents to integrate religious values into daily activities. Social norms applied within the community must involve various elements of society, including MUI (Indonesian Ulama Council), by prioritizing deliberation (musyawarah) and consensus, as well as three forms of community participation: thought, energy, and material, which improve economic welfare. The relationship between community organizations and the government should be based on partnerships, supporting community empowerment and development (Maula et al., 2022; Fina, 2018).

The value of promoting peace (tolerance) can be facilitated by holding regular discussion forums involving religious leaders and teachers in village meetings in Dusun Sumber Logan, Karangpenang, Sampang, Madura, and fostering a positive attitude at school to instill empathy, politeness, and mutual respect. Online discussions can enhance interaction skills, solidarity, time management, self-confidence, and adherence to rules, in line with the principles of deliberation in the Qur'an and Pancasila, where decisions are made collectively without individual interests. This reflects the essence of democracy in decision-making that involves active participation from all parties to reach a mutual agreement for the common good (Amikratunnisyah et al., 2022; Kamil et al., 2023).

The value of belief equality within the community in Dusun Sumber Logan, Karangpenang, Sampang, Madura is strengthened by holding religious talks and counseling sessions from religious leaders to encourage the community to respect differences in

religious schools (madzhab), and by involving students in religious activities to promote understanding of diversity. Religious counselors, trained by the Ministry of Religious Affairs, play an educational, consultative, and advocacy role, continuously carrying out their duties from counseling to advocating for religious issues to improve religious harmony. The more intensive religious counseling is provided, the more positive the respondents' religious lifestyles become, with significant contributions from other factors (Junaidi, 2021; Lissawa & Solihin, 2024).

The value of avoiding coercion and violence in the community of Dusun Sumber Logan, Karangpenang, Sampang, Madura is promoted through counseling on the impacts of violence to help the community resolve conflicts wisely and peacefully. Although there is still a lack of awareness about the impact of violence, the counseling sessions are well-received with high enthusiasm, as evidenced by the community's satisfaction with the implementation and the increased knowledge of participants about the impacts and strategies for preventing violence, with positive assessments indicating the success of these counseling activities (Pangestu & Kurniawan, 2024; Nurmaliza et al., 2023).

The value of respecting freedom of belief in the community of Dusun Sumber Logan, Karangpenang, Sampang, Madura is carried out by religious leaders holding talks on unity in diversity, and teachers teaching tolerance from an early age. Dakwah activities aimed at providing enlightenment to the community require a comprehensive understanding of interfaith tolerance, emphasizing patience and an open heart, reflected in all its implementations. Tolerance is essential considering the social, ethnic, cultural, and religious diversity in society, and dakwah must include attitudes of mutual respect for differences in views and beliefs, with approaches that do not hurt others' feelings (Rif'at, 2014; Hizbullah & Aprianty, 2022).

The value of surrendering to Allah SWT in the community of Dusun Sumber Logan, Karangpenang, Sampang, Madura is realized by improving the quality of pesantren and madrasah, opening study groups at the musholla (prayer hall), and holding religious activities together to cultivate positive habits among children. Religious activities include practices related to religion, such as congregational prayers, religious studies, and celebrating Islamic holidays, which serve as a life guide and strengthen the relationship with Allah SWT. At the same time, the value refers to the ability to assess behavior in a broader and deeper context. Religious education is important for the community as it impacts religiosity, spiritual insight, work ethic, motivation, and the quality of human resources (Alfiah, 2018; Sari & Hartinah, 2023).

D. CONCLUSION

The community of Dusun Sumber Logan, Karangpenang, Sampang, Madura has successfully implemented religious values in their daily lives to strengthen their faith and devotion to Allah SWT. The values of tolerance and harmony in the Qur'an are reflected in two important verses. Surah An-Nahl, Verse 125 teaches to invite others to goodness with good teaching, debate with courtesy, and be a good role model. Surah Ali 'Imran, Verse 64 emphasizes the importance of making peace, finding common ground in beliefs, avoiding coercion and violence, and respecting freedom of belief. Parents, religious leaders, village officials, and teachers play a vital role in instilling values of tolerance and harmony through



character education, conflict resolution communication, and religious understanding. They teach the importance of respecting differences, arguing in a good manner, avoiding violence, and honoring freedom of belief. Through education at home, schools, and within the community, they guide the younger generation to become individuals with noble character, maintain unity, and foster interfaith harmony with love and discipline. Recommendations to enhance tolerance and harmony within the Muslim community include: utilizing social media for dakwah (preaching), developing interactive teaching methods, organizing open discussion forums, forming exemplary groups, promoting peace, respecting differences, anti-violence counseling, and increasing religious activities in schools and the community.

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