



ISMUBA Curriculum: the Effort to Prevent Intolerance within Muhammadiyah High School Students

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ABSTRAK

ISMUBA merupakan akronim dari al-Islam, Kemuhammadiyah, dan Bahasa Arab, merupakan gabungan mata pelajaran wajib yang menjadi kekhasan sekaligus keunggulan sekolah-madrasah Muhammadiyah dibandingkan sekolah-madrasah lainnya. Kurikulum ISMUBA mengikuti jenjang pendidikan dari sekolah dasar hingga menengah atas. Terkait maraknya fenomena sosial yang berkaitan penyimpangan dalam penerapan ajaran agama Islam di tengah masyarakat Indonesia, satu di antaranya yang menjadi polemik yaitu intoleransi, keberadaan ISMUBA menjadi signifikan untuk ditinjau. Hal ini dikarenakan Muhammadiyah memiliki lebih dari seribu sekolah-madrasah setingkat SMA yang tersebar di seluruh penjuru Indonesia, sehingga patut ditelusuri bagaimana kurikulum ISMUBA berpengaruh pada pembelajaran tentang toleransi bagi usia remaja. Metode riset yang dipakai dalam penelitian ini adalah metode kualitatif dengan pendekatan literature review. Literature review di dalam penelitian ini menggunakan integrative reviews Baumeister & Leary. Hasil penelitian ini menunjukkan bahwa kurikulum ISMUBA telah memuat materi terkait toleransi dan ajakan untuk menghargai perbedaan yang telah diciptakan Allah Swt., tetapi dalil-dalil yang mendukung isu ini masih perlu ditambahkan. Contohnya pada dalil utama yang digunakan pada pembelajaran toleransi, merujuk pada ayat 10 dan 12 Surat al-Hujurat, tetapi tidak mengikutsertakan ayat 11. Hal ini membuat penjelasan tentang aspek-aspek yang harus dihindari siswa untuk menjadi toleran kurang komprehensif.

ABSTRACT

ISMUBA is an acronym of al-Islam, Muhammadiyah, and Arabic teaching, is a combination of compulsory subjects that are the peculiarities and advantages of Muhammadiyah schools-madrasahs compared to other schools-madrasahs. The ISMUBA curriculum follows the level of education from elementary to high school. Related to the rise of social phenomena that linked to deviations in the application of Islamic religious teachings in Indonesian society, one of which became a polemic, namely intolerance, the existence of ISMUBA became significant to review. This is because Muhammadiyah has more than a thousand high school-level schools-madrasah spread throughout Indonesia, so it is worth exploring how the ISMUBA curriculum affects learning about tolerance for adolescents. The research method used in this research is a qualitative method with a literature review approach. Literature review in this study using integrative reviews Baumeister & Leary. The results of this study show that the ISMUBA curriculum has contained material related to tolerance and invitations to appreciate the differences that Allah Swt. has created, but the arguments that support this issue still need to be added. For example, the main proposition used in the learning of tolerance, refers to verses 10 and 12 of Surat al-Hujurat, but does not include verse 11. This makes the explanation of the aspects that students should avoid in order to be tolerant less comprehensive.

KATA KUNCI

ISMUBA; Intoleransi; Pendidikan Agama Islam; Siswa Sekolah Menengah Atas

KEYWORDS

ISMUBA; Intolerance; Islamic Education; High School Students

A. Introduction

Indonesia has a high level of diversity. This is not intentional, but created by itself naturally, in another name that the Indonesian nation has been destined to have a variety of religions, cultures, and ethnicities that have the potential to cause friction and conflict if not treated properly. The potential for various problems to arise in society due to this diversity is because diversity brings many differences. Referring to the book "Pancasila and Citizenship Education" published by the Ministry of Education and Culture, there are at least four types of conflicts triggered by diversity in Indonesia, namely inter-tribal, interfaith, interracial, and inter-group conflicts.¹ Through the website of the Ministry of Education and Culture of the Republic of Indonesia, Indonesia's diversity includes a variety of things that can be grouped as follows; (1) religious diversity, (2) regional and environmental diversity, (3), racial diversity (4) ethnic and cultural diversity, (5) gender diversity and (6) class diversity. These diversity groups are in other diversity, as explained by the President of the Republic of Indonesia in his speech that Indonesian country has 34 provinces spread across 516 regencies/cities and is located on 17,000 islands. Indonesia also has 1,100 local dialects (Languages) from 700 tribes.²

As a result of intersecting with the diversity mentioned above, what often happens in Indonesian society and becomes a phenomenon that is difficult to eliminate is intolerance attitudes and actions. Intolerance attitudes and actions are common among young people, some of whom have the status of students. Therefore, it is very common for this to be closely associated with learning in schools, especially religious learning. It is certain that every recognized religion in Indonesia does not approve of intolerance, because each religion carries a message of peace and mutual love between human beings. But, as if ignored by its adherents, the more time goes on intolerance becomes more natural and commonplace. Not only related to the eradication of groups that are considered heretical or deviant, the latest case of intolerance that has become a hot topic of discussion in the community has led to the issuance of a three-ministerial decree, namely the mandatory rule for wearing veils in schools. This happened in the provinces of West Sumatra and Central Java, where schools made regulations that forced non-Muslim students to wear veils while in school, to ban school activities for teachers of different religions.³ Citing the results of research by the Setara Institute in 2016, there were 208 cases of intolerance that occurred with victims from minority religious groups, because they were considered heretical or deviant religions. The majority of cases occurred in three provinces, namely Jakarta, West Java, and East Java. During 2020, Setara Institute recorded incidents of religious freedom

¹ Ministry of Education and Culture, *Pancasila Education and Citizenship* (Jakarta: Ministry of Education and Culture, 2018).

² Danasmoro Brahmantyo and Anandes Languana, "President: Teachers Must Convey the Importance of Maintaining Diversity," *Ministry of Education and Culture*, last modified 2016, <https://www.kemdikbud.go.id/main/blog/2016/11/presiden-guru-harus-sampaikan-pentingnya-menjaga-keberagaman-indonesia>.

³ Hendrati Hapsari, *Two Cases of Intolerance Occurred In Two Schools In 2020*, January 15, 2021.

violations starting to spread to other areas, ranging from Aceh to Mojokerto, even reaching 200 cases.⁴

The President of the Republic of Indonesia in his speech gave direction on the magnitude of teachers' role in schools in terms of understanding students about diversity, as well as instilling Indonesian national values, is an important thing that must be continuously conveyed.⁵ Especially for high school students who are often involved in social problems. Upper-middle students who are between the ages of adolescence growing up are still in the process of refining reasoning. Although they physically seem mature, but they still need to be directed to be able to think and behave positively. A distinctive trait that is very visible in the moral development of adolescents is that according to the level of cognitive development that begins to reach the level of thinking formally, that is, it begins to be able to think intangibly and can solve various problems of a hypothetical nature. The way adolescents think about a problem is no longer only related to place, situation, and time, but often to the moral origins on which their lives depend.⁶

For high school students in Muhammadiyah schools, all Islamic learning that they must learn are summarized in ISMUBA. ISMUBA curriculum includes the study of Aqidah Akhlak to Fiqh, from Divinity to Islamic law. Because ISMUBA summarizes all Islamic religious learning for high school, it is naturally responsible for solving the important problem described above, namely intolerance. This is because ISMUBA is the main source of knowledge for students in studying Islam in school. Therefore, ISMUBA must be able to usher students' understanding of Islam as a religion *of salam*, a peaceful religion that is anti-violence.⁷

To see how learning about tolerance contained in the ISMUBA curriculum as well as criticizing it, this research uses a qualitative method with a literature review approach. Literature review is an analysis in the form of criticism of ongoing research on a certain topic or questioning a particular science, which in this study uses integrative reviews Baumeister & Leary. *Integrative reviews* are a distinctive form of research and produce something new. A knowledge of the topic under review. Integrative reviews are reviewing, criticizing, and systematizing representative documents on a topic that are carried out in an integrated manner in such a way that new frameworks and perspectives on the topic are generated.⁸ *Literature review* also contains summaries, author's thoughts, and reviews of a number of literature sources related to the topics discussed, in this case the literature sources that become references are the high school level ISMUBA curriculum document, the two main sources of Islamic teachings, and documents on records of intolerance that occur in Indonesian society. The stages that will be used in this study are as follows: (a) formulating problems, (b) searching for

⁴ Setara Institute, "There is a Decline in Intolerance in the Regions, the Central Government Must Be Present," last modified 2020, <https://setara-institute.org/terjadi-penjalaran-intoleransi-di-daerah-pemerintah-pusat-harus-hadir/>.

⁵ Brahmantyo and Langguana, "Presiden: Guru Harus Sampaikan Pentingnya Menjaga Keberagaman."

⁶ Singgih D. Gunarsa, *Psikologi Untuk Muda Mudi* (Jakarta: Gunung Mulia, 2004).

⁷ Yohanes H. Yuwono, "Islam: Agama Anti Kekerasan," *LOGOS Jurnal Filsafat-Teologi* 1, no. 1 (2002): 80–89.

⁸ R.F. Baumeister and M.R. Leary, "Writing Narrative Literature Reviews," *Review of General Psychology* 1, no. 3 (1997): 311–320.

literature, (c) evaluating data, and (d) analyzing and interpreting. The data analysis technique refers to Miles & Huberman's opinion, where the process of collecting data is systematically to make it easier for researchers to reach conclusions. Data analysis consists of three workflows of activities that occur simultaneously, namely collecting data, reducing the presentation and inferring of data that has been processed.⁹

Referring to the background presentation above, the problem that will be studied in this research is how the role of the high school level ISMUBA curriculum in overcoming the problem of intolerance in Indonesian society. The purpose of this study is to review the existence of the high school level ISMUBA curriculum related to the prevention of intolerance attitudes carried out by students. This study has an urgency to explain the position of the high school level ISMUBA curriculum in anticipation of a religious phenomenon that occurs in Indonesia. It is hoped that this research can be a solution for preventing the occurrence of things that violate the rules of the Islamic religion, through the cultivation of a good understanding of religious teachings in high schools by making the most of the ISMUBA curriculum.

B. The Urgency of Religious Learning in Preventing Intolerance

Intolerance is manifested in cases of conflict in the name of religion.¹⁰ Often the root of the problem is non-religious, but it is brought into the realm of religion because it is a sensitive matter and easily gets a lot of public attention. The Indonesian nation needs a solution to the conflict with religious nuances with a more paradigmatic and comprehensive theological model based on transformative theology. Transformative theology is a contextual theology, in which theology is dialogued and understood according to the situation of religious community's problems in the face of social, cultural, economic, or political dynamics. This theory developed in a more praxis direction, where one's faith is not only shown in "ukhrawi" (eschatological) activities, but also by his theology of creating peace, egalitarianism, and justice.¹¹ This transformative theological model is to uphold the values of perennial morality, which is a unity of the elements of justice, equality, peace, to welfare. This model should be integrated within the high school level ISMUBA curriculum.

Not only faith-based conflicts, political-based conflicts have also contributed to exacerbation of intolerance in Indonesia, especially in hate speech and hate crime.¹² These intolerance phenomena conclude that Indonesian geese are not good at responding to differences, so it is easy to show hatred

⁹ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis*, 2nd ed. (California: SAGE Publications, 1994).

¹⁰ Andik Wahyu Muqoyyidin, "Potret Konflik Bernuansa Agama Di Indonesia (Signifikansi Model Resolusi Berbasis Teologi Transformasi)," *Analisa Journal of Social Science and Religion* 12, no. 2 (2012).

¹¹ Toha Rudin Rizal, "Gambaran Konflik Bermatras Agama Di Indonesia (Problem Solving Berbasis Teologi Transformatif)," *El-Hekam* 1, no. 1 (2016): 43–61.

¹² Munandzirul Amin, "Merebaknya Intoleransi (Hate Speech Dan Hate Crime) Dalam Politik Indonesia," *MADANI: Jurnal Politik dan Sosial Kemasyarakatan* 12, no. 1 (2020): 87–99.

for a person or different groups. Intolerance is not only shown by fellow individuals in society, but not infrequently also by the authorities and even the government when silencing freedom of expression and opinion. Since the emergence of the reform era, the space for political freedom and the development of religious life of the Indonesian Muslim community has become increasingly wide open. This can be seen from the increasingly strong identity and movement of religious groups that are outside the mainstream religious groups. Society accepts a different terminology based on the religious sentiments displayed in the public sphere by confirming the boundary between "we" and "them". Exclusively religious groups with a strong identity as adherents of radical understanding, massively socialize their vision to Indonesian youth, so that intolerance is increasingly rampant among young people with its various forms.¹³ This is also triggered by social changes accompanied by high competition for jobs, making young people vulnerable to being influenced by radical understanding. As a result of the findings of LaKIP (Institute for Islamic Peace Studies) in 2011, 48.9% of the 100 public junior and senior high schools in Jakarta agreed with various acts of violence in the name of religion. Meanwhile, PPIM UIN (Center for The Study of Islam and Society, State of Islamic University) Jakarta in 2017 in its research found that 53.74% of respondents consisting of students agreed with the statement that Jews are enemies of Islam.^{14 15}

The high interest in studying religion among high school students, often not well accommodated in school, so they look for it outside of school. Referring to research conducted by professor of UIN (state of Islamic University) Sunan Gunung Djati, Dadang Kahmad, there are 58% of young people who study religion through social media and they tend to know more about the figure of preachers who are active in social media than to follow proselytizing through religious organizations.¹⁶ Another research was conducted by M. Hatta on students at SMA Negeri (State of Senior High School) 6 Depok. The study found that there was an intensity for students to learn religion from a variety of selected sites on social media with the sources they idolized. In their selves come the fanatical attitude towards a certain site simply because of frequent listening to the "tausiyah" (speech) of the idolized speaker, in some cases even appears symptoms of cultism towards a certain preacher (ustadz). This is shown by the attitude of student who is easy to react and tends to be emotional when talking about the preacher, for example the legal case that ensnared the Leader of the Islamic Defenders Front (FPI) Rizieq Shihab in 2021.¹⁷ The large number of students who use social media for the purpose of

¹³ Endang Supriadi, Ghufon Ajib, and Sugiarto Sugiarto, "Intoleransi Dan Radikalisme Agama : Konstruksi LSM Tentang Program Deradikalisasi," *JSW (Jurnal Sosiologi Walisongo)* 4, no. 1 (2020): 53–72, <https://journal.walisongo.ac.id/index.php/JSW/article/view/4544>.

¹⁴ "Survey: Almost 50% of Students Approve of Radical Action - BBC News Indonesia," accessed March 22, 2022, https://www.bbc.com/indonesia/berita_indonesia/2011/04/110426_surveiradikalisme.

¹⁵ Supriadi, Ajib, and Sugiarto, "Intoleransi Dan Radikalisme Agama : Konstruksi LSM Tentang Program Deradikalisasi."

¹⁶ "Riset: 58 Persen Milenial Belajar Agama Di Medsos | Republika Online," accessed August 31, 2021, <https://www.republika.co.id/berita/ql9jnz430/riset-58-persen-milenial-belajar-agama-di-medsos>.

¹⁷ M. Hatta, "Media Sosial Sebagai Sumber Keberagaman Alternatif Remaja Dalam Fenomena Cyberreligion," *Jurnal Kajian Dakwah dan Kemasyarakatan* 22, no. 1 (2018): 1–30.

studying the religion, encourages the wide open opportunity to get Islamic learning from radical groups, this creates a great potential for intolerance in schools.¹⁸ Therefore, moderate religious learning is very important in schools, especially high schools, where students are looking for their identity and learning to be mature individuals. Moreover, young people are indeed in a very significant position in this problem. On the one hand, they are very vulnerable to being exposed to radicalism and being intolerant, but on the other hand they are also those who are able to spread the message of peace with various actions and innovations.¹⁹

The ISMUBA curriculum for high schools has been widely researched, one of which is ISMUBA's ability to instill good character in students, especially in counteracting the adverse influence of globalization, as Wibowo has done.²⁰ ISMUBA has also succeeded in encouraging students to become "insan kamil" (a perfect person) as a philosophical goal of Islamic education itself, where students are expected to become religious, intelligent, able to work together, and caring individuals, this research was conducted by Mulyono.²¹ Other research related to ISMUBA and the formation of the character of high school students has also been carried out by Tamrin²² who emphasizes the internalization aspects of *Rahmatan lil alamin* (a mercy to all creation) values in students. In addition to the three studies above, there are also other study that have been carried out on the high school level ISMUBA curriculum that seeks to examine the implementation of the curriculum in improving student morals, this research was carried out by Pratama and Widodo.²³ Furthermore, research conducted by Husnita and Suparno on students of SMK (Vocational High School) Muhammadiyah 1 Padang, who wanted to show a correlation between character education and pre-employment which greatly influenced students' readiness to enter the world of work after graduating from school.²⁴ Some of the studies that have been presented above, although they allude to the formation of character and morals for high school students that are associated with the implementation of the ISMUBA curriculum, but have significant differences in the research that will be carried out. In this study, the ISMUBA curriculum will be studied to see its ability to prevent intolerance in high school students, especially on the content of the material and how it is expected to be implemented.

¹⁸ Imam Tholikhah, "Potensi Intoleransi Keagamaan Siswa Sekolah Di Jawa Dan Sulawesi," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 11, no. 1 (2013): 1–18.

¹⁹ Zuly Qodir, "Kaum Muda, Intoleransi, Dan Radikalisme Agama," *Jurnal Studi Pemuda* 5, no. 1 (2018): 429.

²⁰ Sareh Siswo Setyo Wibowo, "Pendidikan Karakter Dalam Pembelajaran Al-Islam, Kemuhammadiyah, Dan Bahasa Arab (ISMUBA) Sekolah Menengah Kejuruan Muhammadiyah 1 Purbalingga" (Institusi Agama Islam Negeri Purwokerto, 2017).

²¹ Mulyono, "Implementasi Pendidikan Karakter Dalam Mata Pelajaran ISMUBA," *Mudarrisa: Jurnal Kajian Pendidikan Islam* 6, no. 1 (2014): 114–140.

²² Muhammad Tamrin, "Internalization of Rahmatan Lil Alamin Values in Al-Islam And Kemuhammadiyah Learning (AIK/ISMUBA) In Muhammadiyah High Schools In Minority Areas," *Ta'lim: Journal of Islamic Education Studies* 3, no. 1 (2020): 22–38.

²³ Osa Agil Pratama and Hendro Widodo, "Implementasi Kurikulum Al-Islam, Kemuhammadiyah Dan Bahasa Arab Dalam Meningkatkan Akhlak Siswa Di SMK Muhammadiyah Karangmojo," *Khazanah Pendidikan* 12, no. 2 (2019): 154–162.

²⁴ Husnita and Suparno, "Character Education And Prekerin Affect Students' Readiness To Enter The World Of Work," *Journal of Pedagogy and Learning* 3, no. 3 (2020): 428–438.

C. Learning About Ukhuwah Fellow Muslims

Starting from the beginning of the Twentieth Century until now, there are at least three important problems that cause conflicts between fellow Muslims in Indonesia. First, the ideological clash between groups that want Islam to be the ideology of the state and groups that put forward nationality as the basis of the state. Second, differences in religious understanding between Islamic movements. Third, differences in the nature and direction of Indonesian culture, including how to respond to foreign cultures, especially Western culture. These three types of conflict sometimes overlap with each other, and usually social, economic, and political interests contribute to the high temperature of the conflict that occurs.²⁵ The conflict between Muslims is becoming an increasingly worrying phenomenon in Indonesia. Not only does it put aside the sense of *Ukhuwah Islamiyah*, there are even Muslim groups that marginalize other Muslim groups.

In the high school level ISMUBA curriculum, learning about tolerance is given gradually in the subject of Quranic and Hadith Education for tenth grade. It begins by introducing the meaning of verses of Q.S. al-Anfal (8) verse 72, al-Hujurat (49) verses 10 and 12, as well as hadiths about self-control (*mujahadah an-nafs*), positive thought (*husnuzzan*), and brotherhood (*ukhuwah*). All of these verses and hadiths are given in the odd semester.²⁶ The basic competencies written in the curriculum as goals that are expected to be achieved by students are as many as 4 competencies, of which the top 3 that are in accordance with this research as follows; (students) are accustomed to reading the Quran by believing that self-control (*mujahadah an-nafs*), positive thought (*husnuzzan*), and brotherhood (*ukhuwah*) are religious commandments. Students can behave in self-control (*mujahadah an-nafs*), be positive thought (*husnuzzan*), and brotherhood (*ukhuwah*) as an implementation of the commands of Q.S. al-Anfal (8):72, al-Hujurat (49):10 and 12, as well as related hadiths. Students can analyze Q.S. al-Anfal (8):72, al-Hujurat (49):10 and 12, as well as hadiths on self-control (*mujahadah an-nafs*), positive thought (*husnuzzan*), and brotherhood (*ukhuwah*).

The minimum indicators that are expected to be met by students are divided into several points, namely habituating themselves not to use fellow Muslims, accustomed to sharing with friends and always maintaining harmonious friendly relations, saying words politely, and developing *positive thinking* behavior towards friends.

As previously mentioned, the intolerance that has occurred in Indonesian society is not only caused by religious differences, but also occurs to fellow Muslims under the pretext of spreading heretical religions or deviating from Islamic teachings understood by the majority of Indonesian Muslims. In the ISMUBA curriculum recorded above, the verse referred to by Q.S. al-Anfal (8) verse 72

²⁵ Zainurofiq, "History of the Islamic Ummat Conflict in Indonesia," *Al-Tsaqafa Journal* 15, no. 01 (2018): 119–138.

²⁶ PP Muhammadiyah, *Al-Islam Education Curriculum, Kemuhammadiyah and Arabic (ISMUBA) 2017* (Yogyakarta: Majelis Pendidikan Dasar dan Menengah, 2017).

contains about the brotherliness between the Muhajirins and Anshars, during the hijra of the Prophet Muhammad PBUH. Allah SWT has recorded in this verse what the two peoples had sacrificed in helping the struggle of prophet Muhammad PBUH in protecting Islam.

The story of the brotherhood of the Muhajirins and Anshars became a symbol of brotherhood as well as an example in Islam. As told in the book of *Shahih Shirah Nabawiyah* written by Akram Dhiya al-Umari, that very many things needed to be adjusted when the Muhajirins emigrated to Medina, especially adapting to very different natural conditions. As immigrants, the Muhajirins certainly did not bring all their possessions to Medina, even though they knew they would stay there for a long time. Some problems occur especially in terms of work, the fertile condition of Medina makes the population work as farmers, while the condition of Mecca is arid and the majority of the population works as traders. The Muhajirins did not want to depend entirely on the Anshars, on the other hand the Anshars with open arms wanted to help their brother Muhajirins. It is the attitude of those who do not want to burden each other and always want to help each other that wants to be used as an example for the students through this curriculum.²⁷

The next discussion refers to Q.S. al-Hujurat (49) verses 10 and 12.²⁸ In verse 10 it is stated that fellow believers are brothers, if there is a dispute between the two brethren then it must be reconciled. This verse also invites believers to be devoted to God in order to obtain His mercy. The verse clearly states that since a person declares faith in Allah SWT then since then he is connected with other believers as brothers. As brothers, if there is a dispute it should be resolved, including being resolved with the help of other believers if it is difficult to self-done by both parties. With the sentence of command (*fi'il amr*) in the verse, all believers are commanded by Allah SWT to be able to mediate in case of disputes between two people or two parties of believers who are around him. In his interpretation, Prof. Quraish Shihab mentioned that Q.S. al-Hujurat verse 11 hints very clearly that unity and harmonious relations between family members and communities will have an impact on the outpouring of mercy for all, but on the contrary, division and disharmony will result in the arrival of disasters that can lead to bloodshed.²⁹

In Q.S. al-Hujurat verse 12 Allah SWT begins His kalam with a call to the faithful, followed by inviting every believer to stay away from prejudice, especially mean mischief, because some prejudices will end in sin. Allah SWT forbids believers to find others fault, even more so then use it. Gossiping a fellow believer is like eating the carcass of his deceased brother. This forging will certainly make anyone feel disgusted when they imagine it. This shows that finding brothers and sisters fault and gossiping them is disgusting, as disgusting as eating human carcasses. In interpreting this passage, Ibn Kathir explains further the disgusting picture described by the Prophet PBUH, is like a dog vomiting and

²⁷ Akram Dhiya Al-Umari, *Shahih Shirah Nabawiyah*, ed. Farid Qurusy, 1 (Trans). (Jakarta: Pustaka as-Sunnah, 2010).

²⁸ Muhammadiyah, *Al-Islam Education Curriculum, Kemuhammadiyah And Arabic Language (ISMUBA) 2017*.

²⁹ M. Quraish Shihab, *Tafsir Al-Misbah Jilid 13* (Tangerang: Lentera Hati, 2016).

eating back its vomit. This is to explain how bad the example is.³⁰ At the end of this verse, Allah SWT commands that every believer can fear Allah SWT, HE is the Most Merciful and Beneficiary of Repentance.

Through this verse, Allah SWT applies the rule that as a fellow brother, the believer should stay away from his brother's fault-finding behavior, even more so and then gossip it. This is a lesson for students how to treat their faithful brother, and how to behave as a believer. In essence, no human being likes it if they are found fault-finding by others and then the mistakes are told to the other party. Students are expected to learn from the meaning of this verse, to be motivated to become a good believer, to love their fellow faithful brothers and stay away from gossiping about their mistakes in hindsight.

Based on *the literature review*, the selection of the two verses above in the curriculum of the subject of the Quranic and Hadith Education is very appropriate to achieve the expected learning objectives. However, it is unfortunate that verse 11 of surah al-Hujurat is not included in the curriculum. In fact, the verse is more detailed in explaining other behaviors that a believer should not have done to his brother, and the verse is in the middle between verse 10 and verse 12. In Q.S. al-Hujurat verse 11, Allah SWT also begins by calling on people of faith. This shows that the verse is specifically intended for believers. Furthermore, this verse contains a prohibition against making fun of each other, as well as between fellow women believers so as not to make fun of each other, because it could be that the people and women who are made fun of are better than the people and women who make fun of them. Allah SWT in this verse also forbids fellow believers to be reproachful of each other, and not to call with ugly designations. Allah SWT at the end of the verse mentions that for the believer who has done so in order to repent, if he does not repent then he is a cruel. Before Allah SWT hurting the feelings of your fellow believers is an act of cruel and it should be for those who have done so to repent to Allah SWT

The non-inclusion of verse 11 of sura al-Hujurat makes the incomplete explanation of the behavior of a believer forbidden by Allah SWT. In reality, the behavior of making fun of fellow believers is actually very massive nowadays, especially in cyberspace. Starting from making fun of it to leading to bullying, it often occurs on various social media platforms. This verse should be included in the curriculum, because it is in accordance with what is happening in the midst of Indonesian society, especially among young people.

In addition to the verses of the Quran as mentioned above, in the curriculum there are also written several hadiths that are references to self-control (*mujahadah an-nafs*), positive thought (*husnuzzan*), and brotherhood (*ukhuwah*). However, it is unfortunate that the three hadiths referred to in the curriculum are not accompanied by detailed information, such as *sanad* or who narrated, so

³⁰ "Tafsir Surat Al-Hujurat, Ayat 12," accessed March 22, 2022, <http://www.ibnukatsironline.com/2015/10/tafsir-surat-al-hujurat-ayat-12.html>.

the hadiths are not as clear as the verses of the Quran³¹. Usually in the teacher's manual is given detailed information even though it is not in the curriculum, it is better that the *sanad* or the *rawi* can be included so that the curriculum can provide clear information.

In some references to Islamic studies, the hadith which contains the meaning of control or self-control, refers to the hadith narrated by Imam Bukhari and Muslims of Abu Hurairah a.s.,^{32 33} The hadith contains about who is meant by a strong or mighty person, that is, not a person who is physically strong, but who can control himself when he is angry. In this hadith, the Prophet Muhammad Saw. clearly describes that controlling oneself for someone who is angry is very heavy, so that for a believer who can do it, he is classified as a strong or mighty person. If a person is unable to control his emotions, often in the end he regrets that he has done something bad without him knowing it. Suppose only issuing a sentence that hurts the heart or committing a violent act that is fatal.

Furthermore, the hadith that explains about positive thought (*husnuzzan*), the hadith that is often quoted is the one narrated by Imam Bukhari whose content is an invitation to stay away from prejudice, because prejudice is the falsest form of speech. The existence of a prohibition against prejudice in this hadith is the same as the Prophet PBUH invited his people to always be positive thought, especially to his fellow believers. This hadith corroborates what has been previously conveyed in Q.S. al-Hujurat (49): 12 earlier, where the consequences of prejudice can not only destroy brotherhood, but can also erode faith.³⁴

The last hadith is a hadith about brotherhood (*ukhuwah*), related to this the hadith that is widely used is the one narrated by the Muslim Imam of Nu'man bin Basyir whose content is that believers who love, and care each other are like one body which if one of its members is sick then the whole body will feel sick, feverish and unable to sleep well.³⁵

From all the verses and hadith contained in the curriculum of the subject of Quranic and Hadith Education of tenth grade odd semester, it can be explained by the following table:

No.	Curriculum References	The Explanation
1.	Q.S. al-Anfal (8) verse 72	This verse describes the brotherhood of fellow Muslims that has been exemplified by the Muhajirins and the Anshars
2.	Q.S. al-Hujurat (49) verse 10	This verse explains the assertion of Allah SWT that fellow believers are brothers
3.	Q.S. al-Hujurat (49) verse 12	This verse describes the prohibition of finding others fault and gossiping, which can result a rift in the relationship

³¹ Muhammadiyah, *Al-Islam Education Curriculum, Kemuhammadiyah And Arabic Language (ISMUBA) 2017*.

³² Muhammad bin Ismail Al-Bukhari, *Shahih Al-Bukhari* (Beirut: Dar Ibn Katsir, 2007). 5763

³³ Muslim bin al-Hujaj al-Qusyairy an-Nisabury Abu Al-Husain, *Shahih Muslim* (Beirut: Dar al-Kutub al-'Ilmiyah, 2010). 2609

³⁴ Al-Bukhari, *Shahih Al-Bukhari*. 5604

³⁵ Al-Husain, *Shahih Muslim*. 2586

4.	Hadith about <i>mujahadah an-nafs</i>	This hadith explains the importance of self-control, especially when you are angry
5.	Hadith about <i>husnuzzan</i>	This Hadits explained the prohibition of prejudice and the importance of being kind to others.
6.	Hadith about <i>ukhuwah</i>	This hadith explains the importance of brotherhood of fellow believers.

Tabel 1. Explanation of the curriculum postulate of the subject of Quranic and Hadith Education of first semester tenth grade

Overall, the arguments used in the table above explain how one should behave towards other human beings, regard other believers as brothers, avoid disputes while creating peace, and stay away from prejudices that can result in hostility. This desired attitude of a believer is the most basic of an attitude of tolerance and recognizing the existence of differences as a creation of Allah SWT.

D. Learning Materials on Religious Tolerance

Furthermore, in the curriculum of the same subject, the Quranic and Hadith Education in the eleventh grade (XI) even semester, the material given is around tolerance. Basic competencies that are expected to be carried out by students are to be able to live up to Islamic teachings about tolerance, harmony, and avoiding acts of violence. In the elaboration of this curriculum the main references that will be given to students are Q.S. Yunus (10): 40-41 and Q.S. al-Maidah (5): 32 as well as related hadiths.³⁶ Similar to the curriculum in the tenth grade of odd semester that was discussed earlier, the hadith that is referenced in this section is not explained in detail. There is no *sanad* and *rawi* information of the hadiths, so researchers have to look among the popular hadiths in the community related to this.

In Q.S. Yunus (10) verse 40 of Allah SWT, it is explained that among those around the Prophet PBUH some believe in the Quran and some do not believe. Disbelief in the Quran is their own choice, and it is directly mean they do not believe in the Islamic teachings. In the next verse, Q.S. Yunus (10) verse 41, Allah SWT teaches the Prophet PBUH to tell those who lie to him that each will be responsible for what is done. These two verses do not mention that differences in beliefs can affect the relationship between human beings, because of the faith matters is between a person and his god. At the end of verse 40, Allah SWT also affirms that only He knows better who among the people who do mischief on the face of the earth.

Furthermore, Q.S. al-Maidah (5) verse 32, in this verse Allah SWT tells the Prophet PBUH about the legal provisions He gave to the Children of Israel, especially in the case of murder. If a person kills another for no reason, then it is likened that he has killed all mankind on earth, and vice versa, if he preserves a life, it is as if he had preserved the life of all mankind. This verse shows that before Allah SWT all human beings are equal in terms of the value of their lives, therefore if one human being is

³⁶ Muhammadiyah, *Al-Islam Education Curriculum, Kemuhammadiyah And Arabic Language (ISMUBA) 2017*.

killed without any special reason which makes him able to be killed, that is, because he has killed others or made mischief on the face of the earth, then the murderer is considered to have killed all human beings, regardless of his background, whether it's religion, ethnicity, etc.

In the researchers' analysis through *literature review*, there are actually other verses in the Quran that explain more about tolerance, but are not included in the ISMUBA curriculum, including Q.S. al-Hujurat (49): 13 which explains the diversity of Allah SWT's creation (starting from gender, ethnic, and national differences) and His goal of creating such diversity. That Allah SWT did create man with all his differences, therefore for a human being who rejects such differences is tantamount to defying the will of Allah SWT. Not only creating diversity, Allah SWT also explains in this verse the reason and purpose of the creation. Then there is also Q.S. al-Kafirun (109): 6 which explains the differences in religion and each religious believer is responsible for his own religion. Man is never asked by Allah SWT to impose one religious' truth, but instead to be tolerant by not interfering in other religions and faiths. Similarly, what is stated in Q.S. al-Baqarah (2): 139 which affirms the intention of Q.S. al-Kafirun (109): 6, each religious believer is sufficient to take care of his own practice and does not need to take care of the practice of other religions followers.

As mentioned earlier, in addition to the verses of the Quran which have been clearly listed the names of the surahs and verses in the curriculum, it is also written that there is also a hadith that explains tolerance, but unfortunate is that there is no explanation of the hadith intended in the curriculum.

Literature review that the researchers conducted, one hadith that is popular in the community is as follows:

From Anas bin Malik RA, the Prophet PBUH said, "For the sake of (Allah) whose life is in His hands, it is not the faith of a servant that he loves his neighbor as he loves himself."³⁷

This hadith clearly states that the degree of faith of a person can be measured by his treatment of neighbors. Even in this hadith the Prophet PBUH swears in the name of Allah that a believer who cannot love his neighbors as he loves himself, then he can be said to have no faith in Allah SWT. This hadith further asserts that in Islam, affairs relating to *hablun minan-naas* are completely unrelated to any difference, other than the affairs of fellow human beings. If a person who professes faith in Allah SWT, but at the same time he does not behave well to those around him who are different religions, then it can be said that in fact he does not have faith. In reality, it is often the case that neighbors are the closest people compared to relatives who are related by blood, but live far apart. No matter what happens to a person, usually a neighbor is the one who gives first help because of his close position.

Other popular hadiths about tolerance that are widely studied in society are the following:

³⁷ Al-Husain, *Shahih Muslim*. 2967

From Ibn 'Abbas, he said; the Prophet PBUH has been asked. "Which religion is most loved by Allah?" then he said: "*al-Hanifiyyah as-Samhah* (the straight one and the tolerant)"³⁸

The above hadith further emphasizes that Allah SWT aligns the tolerant attitude with the upright religion (hanif). It is understood that a good Muslim is also one who is tolerant.

As mentioned earlier, learning about tolerance for high school students is very significant, especially with the many cases of intolerance in the community where these students develop into adults. High school students, who are often categorized as millennials, are the main targets in providing material on religious tolerance and moderation. This is intended so that in the future cases of intolerance can be minimized and even eliminated from the Earth, where diversity is the source of the nation's wealth. In the midst of the current turmoil of conflict, it is an important task for Indonesia's millennial generation to cultivate a spirit of nationalism among the community so that tolerance can grow well.³⁹

Although it has referred to some precise arguments, the ISMUBA curriculum related to brotherhood and tolerance has not fully provided a complete argument. There are still some shortcomings that should be corrected in order to make it easier for teachers to deliver material, especially in the explanation of the hadith reference which is not as complete as the verses of the Quran. There are also many related arguments that are not included in the curriculum, so it is feared that the explanation of the two issues/themes is not optimal, especially in the argument that explain in detail about differences and diversity.

E. Conclusion

From the analysis of the high school level ISMUBA curriculum, especially on learning about intra and interfaith tolerance, it can be concluded that the material that has been carefully prepared by these experts has met the elements needed by high school level students. Even so, there are still verses from the Quran that are closely related to tolerance, not included in the curriculum, for example, Q.S. al-Hujurat: 11 which actually describes in more detail how the picture of differences and how the role of tolerance in responding to these differences. High school students as part of a society that is growing into an adult and will replace the role of their parents, are a very significant target for learning about tolerance. Moreover, there are very many intolerant cases that occur in the community with various backgrounds of problems and high school students must be able to properly sort out what kind of attitude they have to show.

³⁸ Ahmad bin Muhammad bin Hanbal, *Musnad Al-Imam Ahmad* (Beirut: Muassasa ar-Risalah, 2009). 2003

³⁹ "Toleransi Di Kalangan Generasi Milenial," accessed May 25, 2021, <https://bdkjakarta.kemenag.go.id/berita/toleransi-di-kalangan-generasi-milenial>.

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