DEVELOPMENT OF RELIGIOUS TOLERANCE OF HIGH SCHOOL LEVELS:
Analysis of the Concept of Religious Tolerance According to Ibn Taymiyyah

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ABSTRACT

Religious tolerance of Bogor An-Nur Aliyyah high school students is known that the religious tolerance of students is still low, known to the fact that the majority of students lose their tolerance. Factors that influence this occur because many students are less study and live the concept of tolerance, so that the spirit of tolerance is weakened. In addition, students also lose the spirit of togetherness, and many do not base Pancasila as the basis of the life of the Indonesian people, aka all of them individually, causing intolerance in their lives. This study aims to 1) Analyze the concept of religious tolerance according to Ibnu Taimiyah; 2) Analyzing religious tolerance in An-Nur Aliyyah Bogor high school students, and 3) Developing the development of co-curricular activities in increasing religious tolerance. The research approach used is a content analysis approach. The data source consists of primary data sources consisting of the Book of Tolerance Learning by Ibnu Taimiyah. The results of the study note that 1) Religious tolerance in An-Nur Aliyyah high school students Bogor is known that religious tolerance of students is still low in the level of religious tolerance of students. 2) The concept of religious tolerance according to Ibnu Taimiyah which can be applied as a basic reference for the preparation of co-curricular activities in An-Nur Aliyyah High School Bogor consists of the concept of God as a source of love, the concept of the Prophet Muhammad is a practical example of compassion, the concept of no coercion in religion, the concept of faith and good deeds as the basis of tolerance, the concept of prohibiting spreading hatred, the concept of prohibiting spreading violence, and the concept of prioritizing the way of peace. 3) Development of Co-curricular Activities Program in increasing religious tolerance according to the concept of Ibnu Taimiyah in An-Nur Aliyyah High School Bogor, which is moving towards the existence of thoughts to build religious tolerance, especially in peer tutoring activities, literacy programs of exemplary stories, filling wall magazine content (mading) schools, visits to orphanages, orphans or visiting street children, campaigns against hoaxes and hate speech, research assignments in the form of papers, and simulations dealing with fights and fights.

Keywords: *ibn taymiyyah, co-curricular, religious tolerance*

A. INTRODUCTION

In the State of Indonesia, people are given the freedom to recognize and embrace the religion they believe according to the beliefs of each individual community. This is explained in the 1945 Constitution which states that the Indonesian population gets freedom of religion according to their beliefs, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Each of these religions is believed not to interfere or defame the existence of other religions, because the existence of a religion that grows and develops in Indonesia must prioritize tolerance, foster harmony, mutual cooperation, and mutual respect for adherents to worship according to their

beliefs. Life in society cannot be separated from religious life in Indonesia, nor in the world of education. Activities at school before class generally begin with prayer according to each religion. In one class they have different religions, because these differences create a tendency for conflict. Problems that occur are caused by religious differences. In general, such as insulting each other, scoffing in the form of scorn, direct or indirect speech. Tolerance is a psychological attitude that determines behavior and is applied in various ways of thinking in the religious sphere. In the world of education, especially in schools such attitudes should not be held by a student who undermines the beliefs and beliefs of others, religion is a belief that cannot be changed or forced by others. Every religious person feels that their religion is the most correct. Religious tolerance makes people religiously bound, able to accept the opinion that all religions in the world identify that religion is the way to God, although he can also believe that his own path is better than other ways.

Indonesia consists of various cultures and ethnicities. The diversity of Indonesian culture has been known for a long time and is recognized, even confirmed. During the Dutch colonial period the diversity was recognized through Orientalist studies of various customary laws in this country. Then it was confirmed, inter alia in its application for the resolution of certain legal issues that were beyond the scope of the law and were not directly related to the interests of colonial entrepreneurs.1 This diversity was not only limited to culture and ethnicity, but also religion. Indonesia has various religions, including Islam, Catholicism, Protestantism, Buddhism, Hinduism and Confucianism. This diversity was later endorsed in the 1945 Constitution which became a guideline for the Indonesian people. Within the university environment, especially anthropological studies, a Koentjaraningrat edited book has also been produced, namely Indonesian Culture. (Ghazali, 2004: 102) Religion is part of the decree of Allah (sunnatullah) who descended into this world. There has been a great diversity of religions in the world, both divine and non-celestial religions. Before the arrival of Islam, many religions had come, including Judaism, Christianity, Magi and others. Even after Islam came, other religions continued to arrive. (Azra, 2009: 55) Religion in Indonesia is not under the shadow of government power and influence. The relationship between religion and state is a consultative and partnership relationship, and not a dominative relationship.

Indonesia is indeed not designed as a religious state.(Majid, 2004: 198) Indonesia is a country whose population adheres to not only one religion. There are 6 religions recognized by the government. In the social life that occurs in Indonesian society, each religion must be able to maintain its existence with other religions. Religious diversity is one of the real social factors in Indonesia. It is not impossible when followers of Islam or Muslims are in a social space even in a family room with different religious beliefs. In article 28E paragraph (1) of the 1945 Constitution (UUD) states that: "Everyone is free to embrace religion and worship according to his religion, choose education and teaching, choose employment, choose citizenship, choose a place to live in the territory of the country and leave it, and the right to return. "One of them is to increase understanding, tolerance and attention to various issues related to freedom of religion and belief. The contents of the declaration; 'Believes that freedom of religion and belief should also support the achievement of the goals of world peace, social justice, and brotherhood between people, and the elimination of the ideologies and practices of colonialism and racial discrimination'. The universal declaration of human rights, decides to use all measures to quickly eliminate intolerance similar in form and manifestation and to prevent and eradicate discrimination based on religion or belief. (Kelsay et al, 1997: 149-150) The study of the sociology of religion in truth claims, often shows that religion's way of knowing can experience such a shift, so that the phenomenon that occurs is: one religion poses a threat to other religions. (Rachman, 2004: 49) This narrow view and understanding must be removed because it is not in accordance with the principle of tolerance or the way of religion and respect for other religions. So that it will threaten a harmony of the people and harmony between religions. Islam in dealing with other religions is clearly stated to be tolerant of other religions.

Regarding the problem of relations and religious procedures in the world in the UN declaration, announcing the elimination of all forms of intolerance and discrimination based on religion or belief: Article 1 reads: anyone has the right to freedom of thought, conscience and religion. This right includes freedom to adhere to a religion or whatever beliefs it chooses, and freedom both individually or together with other groups, and publicly or privately, to practice their religion or beliefs in worship, preserve, practice, and teach. (Rachman, 2004: 150) This article explains that everyone has the

right to freedom of thought, conscience and religion as long as the freedom or rights of a person does not interfere or violate the rights of others. Therefore, as citizens of Indonesia who have a diversity of religious communities must be mutually respectful and uphold the tolerance of religious people, especially the rights and obligations in religion. Respect followers of different religions to actualize a religious teaching and religious understanding in daily life to create harmony in society. Long before being born as an independent nation and nation, on earth Indonesia lived a heterogeneous multi-religious society. Once this nation is independent and forms a country called Indonesia, 1945, tolerance among religious believers, especially by Muslims, has contributed to maintaining national unity and unity. Imagine, the nationalist Muslim leaders who originally wanted Indonesia as an Islamic State, finally willingly tolerated accepting Indonesia as a Republic based on the Pancasila and the 1945 Constitution. This was the first tolerance given by Muslims for the newly independent nation and Republic of Indonesia. Furthermore, when the seven sentences at the opening of the 1945 Constitution were abolished, due to the request of certain religious communities in eastern Indonesia, he said, Muslims were

tolerant with enthusiasm and attitude of tolerance for the unity and integrity of Indonesia. Since the beginning of the independence period until now the Indonesian government has realized the importance of tolerance and harmony among religious communities for the sake of national unity and the integrity of the Unitary Republic of Indonesia (NKRI). So the government actively strives to build and oversee the course of this tolerance in order to create a harmony of the triangle: Internal Harmony of Religious People, Interfaith Religion, and Between Religious People and the Government. As the efforts of the government and religious community continue to build and intensively maintain the tolerance and harmony of the national triangle, of course the atmosphere of tolerance and harmony among religious believers in this country cannot be separated from the tidal law. (Abdullah, 2001: 73)

In a certain period of time and in various issues, tolerance and harmony among religions in Indonesia have experienced interference by the religious factor itself. This happened, among other things, because there was a religion in its mission of spreading, breaking through the fences of other religious communities by carrying out mission activities through

various means. With hope, of course, to attract other people to conversion. However, in reality there are several factors that can damage the tolerance of religious life in the community. What is happening now is that people do not understand the boundaries that must be maintained in relation to religious tolerance, especially the majority in Indonesia is Islam. A society that is wrong about tolerance can mix teachings outside the boundaries of religion into the scope of the creed, and severely limit things related to tolerance so that it seems extreme and exclusive. Not only antipathy towards people of different faiths, but also antipathy towards people of the same religion but different schools of thought or schools.

There have been a number of cases in Indonesia related to religious tolerance including the case of Mr. Basuki Tjahaya Purnama or better known as Ahok, and finally he was entangled in the blasphemy article. (CNNIndonesia, 2019) Even the case of religious tolerance is not only because of blasphemy, but there are also some deliberate reporting to create the impression of intolerance, the latest is reporting on alleged blasphemy by a famous preacher, Ustadz Abdul Somad, which may not be a defamation because is not intended to insult religion and is not
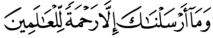
made public, but only studies that are closed. He also openly provided clear clarification related to reporting on his behalf. (Detiknews, 2019) In the near future the government has deactivated one of the organizations that is allegedly too radical and has the potential to violate diversity. Many of the young people in our country who are unfamiliar with their own religion, let alone about the history of Islam in the world and in Indonesia, but even the basic teachings are sometimes not too deep, which ultimately is easy to be carried away by radical teachings, both it's in secondary education or in higher education. (Kompasiana, 2019)

In the past few years, terrorism has become one of the issues that always fills good news in television, print, radio, internet, and even social media. There is an assumption that terrorism originates from the teachings of Islam, because some of the perpetrators of terrorism and suicide bombings turned out to be Muslim. (Kompasiana, 2019) So that in 2019 terrorism suspects, who are also leaders of one of the Islamic boarding schools in East Java, will be released from their confinement. (Regional Kompas, 2019) Finally, in some of these cases, Islamic educational institutions such as Islamic boarding schools and so on were allegedly

a source of terrorism. Islamic educational institutions have a major role and responsibility in educating and directing children in the scope of their education to always foster an understanding of religious tolerance as well as possible, in accordance with the laws and teachings of the Islamic religion itself. This is where educators must always continue and continue the philosophy and thoughts of the nation's teachers to all their students. That the nation's heroes and teachers who have struggled both physically and ideologically fully hope that this nation is united and not divided. Kompas Research and Development Opinion Monday 9 May 2011 edition on the Way to Eliminate Radicalism against the factors that most encourage the development of radical nuances of religion in Indonesia, there are the following results: First, the weak law enforcement reached 28.0%; Second, the low level of education and employment reached 25.2%; Third, the weak understanding of Pancasila ideology reached 14.6%; Fourth, the lack of interfaith dialogue reached 13.9%; Fifth, the lack of religious understanding reaches 4.9%; Sixth, Dissatisfaction with the government reached 2.3%; Seventh, the economic gap reaches 1.6%; Eighth, Others reached 3.1%; Ninth, Do not know / do not answer reached 6.4%.

The conditions that occur now in our beloved country have started to cause concern, because with the occurrence of intolerant attitudes and the emergence of cases of intolerance, this has the potential to cause divisions among fellow children of the nation. This implies that our nation has begun to emerge from the ideology and expectations of the teachers of the previous nation. Therefore, the role of educational institutions becomes very important to foster awareness to the next generation of the nation about the importance of understanding tolerance well. Tolerance really should be addressed wisely, because in general he has an understanding as what is his belief in religion without having to obstruct the person. Islam came to be a blessing for the universe. Not only for Muslims, but humans and other creatures. So Allah "sent the Prophet Muhammad" to be an example and make teachings of the teachings of Islam to his people. This is in accordance with the word of Allah ﷻ In the Qur'an surah Al-Anbiya [21] verse 107:

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ

And we sent you not, but to (be) a mercy to the worlds.

Based on the explanation related to religious tolerance, it can be said that tolerance that occurs between religious communities in Indonesia applies in

sociological issues. Religious tolerance is an important attitude in ensuring national integration, as well as a necessity in order to create the stability needed for Indonesian society to be united and peaceful. In order to maintain harmony, an attitude of tolerance must always be maintained and understood for every religious adherent.

As a center of community education, educational institutions play a role and influence on social life in general. This happens because educational institutions play a role in shaping the character of students in order to have quality characters, so that they can become role models as agents of change in society. The formation of student character aims to instill values in students so that social values can be practiced in daily life and become an example by the community, so that people can be more tolerant and harmonious.

In the implementation of the inculcation of religious tolerance values in schools usually only exists in intracuricular learning. In intracuricular activities students get religious tolerance learning in Islamic Religious Education (PAI) and Pancasila and Citizenship (PPKn) subjects. In this case certainly not much understanding of tolerance is given to students, so additional activities are needed to support the value of

tolerance in social life truly understood and can be implemented well by students.

The reality that occurs in An-Nur Aliyyah High School Bogor is a place where students learn in various things such as knowledge and how to interact with friends, teachers and the environment, where students are trained to find out what their identity is, and their abilities. Every child has different talents and thinking abilities in the fields of study, art, sports, mathematics, PPKn and others. In school they also can interact exchanging ideas with different groups of people such as different religions, at school can train students to be tolerant because they have friends who have different beliefs and beliefs. Education in Indonesia emphasizes the attitude and intelligence of thinking, in teaching and learning each teacher has his own way or the next strategy that is most important in learning in schools is whether learning makes students understand the material, but in schools there are still many teachers who only explain but not also implemented in the application of daily life.

Understanding of religious tolerance is important and must be given to students to improve social values of society. Therefore, researchers will create a program of co-curricular activities that can be implemented in schools and can promote

the values of tolerance among religious communities as the basic values of community ethics. Co-curricular activities of religious tolerance aim to support the existing curriculum in intracuricular activities in the subjects of Islamic Religious Education (PAI) and Pancasila and Citizenship Education (PPKn) so that students better understand and teachers can evaluate the attitude of tolerance possessed by students.

Factors that influence the formation of religious tolerance on students, namely: 1. Factors from within students (internal), namely students' understanding of their religion 2. Factors from outside themselves (ektern) namely family, community, and school environment, Education religion and PPKn in schools Internal factors are the understanding that students have, where each student has his own knowledge about each religion. If they have enough knowledge, then they will know in every religion that teaches how to live well in society do not insult each other or insult other religions, because in the eyes of the state all religions are the same. While the extreme factors are the family, community and school environment. The environment of each child is different in one family, some are very concerned about their religion. Religious education and PPKn in

schools, these two subjects are directly related to the understanding of moral values, ethics and religion, a good teacher should not only deliver the material but also provide guidance, role models to students how to socialize with friends with different beliefs.

This compilation of co-curricular activities was absorbed from the concept of religious tolerance written in the book Al-Qur'an 'Book of Tolerance by Ibn Taymiyyah. This concept was chosen because Ibn Taymiyyah used an interpretive approach from the verses of the Qur'an relating to religious tolerance, so that the concept can be used as a reference for compiling co-curricular activities that can be implemented in schools.

Based on the background that has been described, the formulation of the problems in this study are: 1) To analyze the concept of religious tolerance according to Ibn Taymiyyah; 2) To analyze religious tolerance in An-Nur Aliyyah Bogor high school students, and 3) To arrange the development of co-curricular activities in increasing religious tolerance.

In English the term tolerance is called tolerance which means patience, spaciousness, and can accept. While in the Big Indonesian Dictionary tolerance is an attitude of respect, let, allow the

establishment of opinions, views, beliefs, habits of behavior that are contrary to his personal opinion. (Al Muhdar, 1983: 178) In Arabic it is called altasamuh, which means, among other things, an attitude of tolerance, teposelero, and an attitude of letting. While terminologically, tolerance is the attitude of letting others do something in accordance with their interests. If it is called tolerance among religious believers, then the meaning is that each religious community allows and maintains an atmosphere conducive for other religious communities to carry out their religious worship and teachings without being hindered. In language or etymology tolerance comes from Arabic Tasyamuh which means forgiveness, forgiveness and grace. (Munawir, tanpa tahun: 1098) In Webster's World Dictionary of American Language, (Gilamic, 2007: 595)

the word, 'tolerance' comes from the Latin, tolerare which means' to hold, hold, hold, let go, and endure. In English, tolerance comes from the word tolerance / toleranceantion, that is patience, spaciousness, (Echols et al, 2007: 595) or an attitude of allowing, recognizing and respecting the differences of others, both in matters of opinion, religion / beliefs and in economic, social and political terms. The Big Indonesian Dictionary is explained,

tolerance is a tolerant nature or attitude, that is, having the character or attitude of respecting, allowing, allowing the establishment (opinions, views, beliefs, habits, behavior) that is different or contrary to one's own position, for example religious tolerance (ideology, race, etc).(Poerwadarminta, 2005: 1204) According to Sullivian, Pierson, and Marcus, as quoted by Saiful Mujani, tolerance is defined as a willingness to "put up with" those things one rejects or opposes, which means, a willingness to respect, accept, or respect everything that is rejected or opposed by someone.(Mujani, 2007: 162) Tolerance is held by humans who have the freedom to express their beliefs, practice their religious rituals and believe in their religion without worrying, giving freedom to someone to have an opinion, respect each other, help and cooperate with fellow religious communities in building a prosperous society. Humans are able to determine their attitude to not violate and conflict with the teachings of their religion. The creation of order, peace, and harmony is a form of internal harmony and inter-religious community. Tolerance between religious communities must be closely intertwined, in order to maintain harmony in a harmonious and dynamic society. (Ali,

2006: 87) Related to this, Ibn Taymiyyah stated that diversity in thoughts, views and opinions is a necessity. There are differences that can be tolerated and there are differences that cannot be done with tolerance. The fact that difference is a phenomenon that always happens to every individual in society. Efforts are still needed to minimize differences that can worsen life between religious communities. (Kusumanegara, 2017)

Kokurikuler is one of the activities carried out side by side with the inter-curricular activities. "The curricular activities aim to make students explore and appreciate the material learned in intracuricular, both core programs and special programs. The activity is carried out individually or in groups. (Kusumanegara, 2017) Kokurikuler is homework or assignment which is a pair of face-to-face activities. Co-curricular activities are outside regular class hours (including time off) which are carried out at school or outside school with the aim of broadening students' knowledge about the relationships between different types of knowledge, channeling talents and interests, as well as completing efforts to develop fully human beings. So that students deepen and appreciate more what is learned in intracuricular activities. (Kusumanegara,

2017) Co-curricular activities can be carried out in the library, at home or elsewhere in the form of reading research books, writing or homework. "This activity actually supports the implementation of character education. However, good planning, implementation and evaluation are needed or revitalizing these curricular activities in order to carry out character education for students ". So co-curricular activities are a learning process that is carried out outside the school to support the material that has been delivered both groups and individuals to further explore the material that has been delivered. The purpose and scope of the curricular activities The curricular activities aim to support the implementation of the intracuricular program so that students can better appreciate the material or material they have learned and train students to carry out their tasks responsibly. (Hudzaifah, 2008)

Taqiyuddin Abu al-Abbas Ahmad bin Abdul Halim bin Abdussalam bin Abdullah bin Abi al-Qasim al-Khidhr bin Muhammad bin al-Khidhr bin Ali bin Abdullah bin Taimiyah al-Harrani ad-Dimasyqi al-Hanbali. (Taimiyah dalam Hudzaifah, 2008) There are differences of opinion among scholars as to why he is called Ibn Taimiyah. Some say that his grandfather, Muhammad bin al-Khidhr, once left for the

pilgrimage. At that time his wife was pregnant. When passing through the Tima 'alley, Muhammad bin al-Khidhr saw a child slave who came out of a tent. When he returned to Harran, he found his wife had given birth to a daughter. When he saw it, he said, "O Taimiyah, O Taimiyah." So he was dubbed with that. (Taimiyah dalam Hudzaifah, 2008) He is Shaykh al-Islam Al Imam Ahmad bin Abdul Halim bin Abdus Salam bin Abdullah bin Muhammad bin Al Khadr bin Muhammad bin Al Khadr bin Ali bin Abdullah bin Taimiyyah Al Harani Ad Dimasyqi. His chewing name is Abul 'Abbas. He was born on the 12th of Rabi'ul Awwal 661 Hijri in Haran. When he was 7 years old, he moved to Damascus with his father in order to escape the Tartar forces who were fighting the Muslims. He grew up in a family full of knowledge, fiqh, and religion. The proof is that many of his fathers, grandfathers, brothers and many of his uncles are well-known scholars. Among them were his distant grandfather (grandfather number 4), namely Muhammad bin Al Khadr, also Abdul Halim bin Muhammad bin Taimiyyah and Abdul Ghani bin Muhammad bin Taimiyyah. Also his first grandfather, namely Abdus Salam bin Abdullah bin Taimiyyah Majdud Diin ¬ the name of the chew is Abul Barakaat ¬, has several

writings including: Al Muntaqa min Al Ahadits Al Ahkam (this book was directed by Imam Syaukani with the title Nailul Author, pent) , Al Muharrar in the field of jurisprudence, Al Muswaddah in the field of Usul Fiqh, and others. Likewise with his father, Abdul Halim bin Abdus Salam Al Harani and his brother, Abdurrahman and others. In this scientific and shalihah environment, he grew up. He began to study for the first time with his father and also with the scholars of Damascus. He has memorized the Koran since childhood. He has also studied hadith, fiqh, usul knowledge, and interpretation. He is known as an intelligent person, has a strong memorization and has intelligence since childhood. Then he intensively studied the science and its depth. So that he collected in mujtahid conditions when his youth. So soon he became an imam recognized by the great scholars with knowledge, strengths, and faith in religion, before he was 30 years old. (Tuasikal, www.muslim.or.id) Ibn an-Najjar said, "It was said to us that his grandfather, Muhammad bin al-Khidhr, had a mother named Taimiyah, who gave advice. So he was assigned to him. Shaykh al-Islam Ibn Taimiyah was born in Harran, north of Syria, on Monday the 10th of Rabiul-Awwal in 661 AH, in a family known as 'mutakallimun'. Sheikh Ibn

Taymiyyah has compositions, fatwas, rules, answers, treatises, and other works that are not arranged. None of the scholars from the mutaqaddimin group (past scholars) or scholars from the mutaakhirin (final scholars) grouped as he collected, nor did they make up what he composed; not even approaching him. In fact, the majority of his essay was dictated from his memorization and many of them he composed in detention. Al-Allamah Ibn al-Qayyim has composed a treatise in which 92 essays are interpreted, in usululuddin are 145 essays, in fiqh are 55 essays, and treatises covering other sciences reach 29 treatises. What is mentioned by Ibn Qayyim does not include everything that was composed by Ibn Taymiyyah. In the field of writing books and scientific works, he has left Muslims a great and valuable legacy. Unrelenting scholars and researchers benefit from his writings. Until now he has collected volumes of books, treatises (small books), Fatwas and various stories (issues discussing) from him and these have been printed. While what remains of his work is still unknown or stored in manuscript form is still very much. He does not allow one field of knowledge and knowledge that is beneficial to the people and serves the people, unless he writes and participates in it with full sincerity and accuracy. Things

like this are rarely found except in geniuses and geniuses are very rare people in history. Close friends, teachers, students and even his enemies, have recognized the breadth of his study and knowledge. The proof is if he talks about a science or a branch of science, then the person who hears thinks that he is not qualified in other sciences. This is due to his thoroughness and deepening of the science. If someone examines his writings and works and knows his charity in the form of jihad by hand and mouth, and the defense of Islam and knows about his worship and remembrance, then he will really be amazed by the blessing of time and the strength of his patience. Glory to Allah, who has given him these gifts. He dictated a large volume only to interpret "Qul huwallahu ahad." (Qur'an, 112: 1). And interpreting the word of God, "ar-Rahman' ala al-'Arsy istawa, "about 35 volumes. He also interpreted the Koran if he had finished, the commentary reached 50 volumes. He was the one who controlled the Sunnah of the Messenger of Allah (saw), his events, his battles, his lectures, his miracles, and knowing the hadiths that are authentic and da'eef, then those quoted from his companions which include their words, their actions, their cases, their fatwas, their sincerity in fighting for the religion of Allah, and their specificity among Muslims. Rarely does he

mention a hadith in a work or fatwa or the proposition of the proposition, unless he certainly relies on Islamic references and mentions which type; saheeh, hasan, or something else. He also mentioned the history of friends. He was very little asked about news, unless he would explain it immediately about his condition and who said it. Amazingly, when he got his first test in Egypt when he was imprisoned and blocked from his books, he wrote several books both large and small. In it he mentioned the things needed including hadith, atsar, opinions of scholars, the names of narrators of the hadith, the authors of the book and their works. He relied on all those who narrated it with their names and the titles of their books and where they were mentioned. All of that was done spontaneously from his memory because at that time he did not have any books to study. And thank God in it there are no defects or changes. Among these are the book of Ash-Shorim al-Maslul 'Ala Syatim ar-Rasul. Allah SWT. also blessed him with the knowledge of the different opinions of the scholars and their strong and weak narratives, which were accepted or rejected in all places and times.

His true and striking view of their opinions made him able to show the places where the ulama wrote them until he was asked about something, as if everything narrated from the Prophet, the Companions, and the scholars was clearly depicted. This has become a consensus for everyone who sees him and researches his knowledge which is not covered by ignorance and lust. His work is very much and spread in several countries. Among them there are up to 12 volumes such as the book of Talkhis at-Talbis 'ala Asasi at-Taqdis, and others. Some reach 7 volumes like the book Al-Jam'u Baina al-qAql wa an-Naql. Some reached 5 volumes such as the book of Minhaj al-Istiqamah wa al-Iidal and others. There are as thick as 3 volumes such as the book Ar-Radd 'ala an-Nashara and semisalnya. There are two volumes such as the book Nikahu al-Muhallil wa Ibthalu al-Hiyal and the book Syarh al-'Aqidah al-Ashbahaniyah. There are also only one volume or smaller than that. These two types of works are very numerous. I am not able to count it. But I will mention part of it as an example, namely: Tafsir Surat al-Ikhlas one volume, Al-Kalam 'ala Qaulihi Azza wa Jalla "ar-Rahman' ala al-'Arsy Istawa", Ash-Sharim al-Maslul 'ala Syatim ar -The apostles of one volume, Al-Furqan al-Mubin Baina ath-Thalaq wa al-Yamin, Al-Farq Baina Auliya 'ar-Rahman wa Auliya' as-Syaithan, Iqtidha 'ash-Shirath al-Mustaqim Mukhalafah Ashhabi al-Jahim,

Al-Kalim ath-Thayyib, Itsbatu al-Kamal, Ar-Radd 'ala Ta'sis at-Taqdis, Al-Jam'u Baina al-'Aql wa an-Naql, Naqdh Aqwal al-Mubtadi'in, Ar-Radd 'ala an-Nashara, Minhaj al-Istiqamah, Ibthal al-Hiyal wa Nikah al-Muhallil, Syarh al-Aqidah al-Ashbahaniyah, Al-Fatawi, Ad-Durr al-Multaqith, Ahkamu ath-Thalaq, Ar-Risalah, I 'tiqad al-Firqah an-Najiyah, Raf'u al-Malam' an al-A'immah al-A'lam, Taqrir Masail at-Tauhid, Al-Istighatsah wa at-Tawassul, al-Masail al-Hamawiyah, al - Masail al-Jazariyah, and Al-Masail al-Mufradah. This short article is not worth mentioning more. If not, you can mention about two hundred works. But in our opinion it doesn't need to be mentioned.

Whereas his fatwas and answers to a number of problems were numberless. But in Egypt there are recorded in several chapters of Jurisprudence to 17 volumes. The author raises more than forty thousand issues. Events rarely occur and he was asked about it unless he would answer spontaneously. The answer becomes a work that for others requires a long time and has examined many books to write it. Shalih Shaykh Tajuddin Muhammad, known as Ibn Ad-Dauri, attended the Ibnu Taimiyah majlis. A Jew asked him a problem about fate arranged in nadzam in eight verses. When he read it, he thought for a while then started writing the answer. We think he wrote the answers in the form of prose. When he finished writing, his students pondered on it. It turns out that the answer is in the form of nadzam which is similar to the bahar verses of the question and its qafiyah for almost 184 verses. In it, he explained the sciences which if given a syarah, it would become two large volumes. He did not prepare anything to say. But after the two rak'ah prayers he said hamdalah while praising Allah, said the blessings on the Prophet, then he began to explain the lesson. He delivered various sciences, excerpts, took the proposition from the verses of the Koran, hadith, opinions of the scholars, strengthen some opinions, explain the validity and explain the reason, give evidence with Arabic poetry and sometimes mention the poet. He never mentioned "Rasulullah", unless he said blessings to him. If a hadith is not reported, he will practice it and give a fatwa in accordance with the hadith, and not turn to anyone's opinion. According to him every word requires an argument, and not used as an argument. Except the word of Allah. and the words of the Prophet. When he finished his study, he opened his eyes and faced people with beaming faces. He apologized to them for negligence in speaking. Various groups came to his majlis. They are many in

number and consist of scholars, leaders, reciters', hadith experts, fiqh experts, writers, and lay people. (https://darunnajah.com/biografi-ibnu-taimiyah/, 2019)

B. METHOD

This research is a description of the study that is library (library research), the materials are library books and other sources based on literature. (Creswell, 2015: 46) Descriptive research is a method that seeks to describe, interpret something, for example conditions or relationships that exist, opinions that develop, processes that are ongoing, the effects or effects that occur or about trends that are in progress. (Neuman, 2013: 19) The research approach used is a qualitative approach that is a research method that is descriptive in nature, uses analysis, refers to data, utilizes existing theories as supporting material, and produces a theory. (Sukardi, 2003: 15) This method is used with the aim to find out, uncover, explore, and analyze the main ideas of religious tolerance according to Ibn Taimiyah in the form of books or other written works. This research is a library research, so in this study used: 1) Primary data sources consisting of is the Tolerance Learning Book by Ibnu Taimiyah and 2) Secondary data sources consist of books,

journals, literature and books or writings of other figures which supports research. The analysis used is the content analysis approach, which is a method used to reveal the contents of a book that describes the situation and condition of the community when the author makes the work. The data obtained will be analyzed qualitatively and described in a descriptive form. According to Patton, data analysis is "the process of arranging data sequences, organizing them into a pattern, category and basic description". The definition provides an overview of the importance of the position of data analysis in terms of research objectives. The main principle of qualitative research is finding a theory from the data. (Moleong, 2007: 103) First of all, researchers will gather relevant data, and then be analyzed using descriptive analysis methods. This method will be used to explain the concept of religious tolerance according to Ibn Taymiyyah, which will then be analyzed in general about the concept and its characteristics and its relevance to the development of high-level religious tolerance co-curricular.

C. RESULT

1. Religious Tolerance of An-Nur Aliyyah High School Students Bogor

An-Nur Aliyyah High School is located at Jalan Transyogi Cibubur-Cileungsi KM 8

No.18 Nagrak Gunung Putri Sub-District, Bogor District, which is led by the school principal named Ibu Atikah. Forms of instilling tolerance values can be involved in realizing the vision in An-Nur Aliyyah High School, namely "Forming students who are religious in their religion, excel in achievement, healthy in body and spirit". Therefore, co-curricular activities need to be held that can increase students' religious tolerance, so students understand correctly about tolerance and apply it in their social lives.

On May 20, 2019 researchers made observations at a high school (SMA) named SMA An-Nur Aliyyah Bogor. Observations made by giving observation sheets and interviews with students related to the problem of tolerance and note the fact that the majority of students lose the spirit of tolerance. Factors that influence this occur because many students are less aware of and appreciate the concept of tolerance, so that the spirit of tolerance is weakened. In addition, students also lose the spirit of togetherness, and many do not base Pancasila as the basis of the life of the Indonesian people, aka all of them individually, causing intolerance in their lives.

Humans are individual creatures as well as social beings. As social beings, of course humans are required to be able to interact with other individuals in order to meet their needs. In living social life in society, an individual will be confronted with groups of different colors with one of them being religious differences.

The concept of tolerance in Islam is very rational and practical and not convoluted. However, in relation to belief (aqeedah) and worship, Muslims do not recognize the word compromise. Means that the belief of Muslims in God is not the same as the beliefs of other religions in their Gods. Also with its worship procedures, even Islam forbids its adherents to denounce God and any religion. So the word tasamuh or tolerance in Islam is not long known, and has been applied in life since the religion of Islam was born.

Observing the model and repeating the behavior carried out by the model is not just a simple imitation; Observation learning also involves active cognitive processes which include 4 components, namely: attention, retention, reproduction and motivation. Observational learning explains the involvement of four phases in this learning, namely:

The first phase in observational learning is to pay attention to the person being copied. In general, someone pays attention to an attractive, successful,

interesting, and popular role model. As an observer a person cannot learn through observation unless he pays attention to the activities exhibited by the model itself and truly

understand it. This depends on how big and striking the behavior that is exhibited. Simple, eye-catching behavior is easier to notice than unclear behavior. It also depends on whether the observer is ready to pay attention to the behaviors that are exhibited especially when many other things compete for the observer's attention. The process of paying attention depends on what activities and whose models are willing to be observed, for example if children are raised in households that are always fighting then it is likely that they will easily act violently and aggressively as well, such behavior will be more likely to attract more attention from children the. To apply social learning theory and ensure students pay more attention to the behavior being modeled, the teacher should try to: a. Emphasizing important parts of the learned behavior to focus student attention, b. Divide large activities into small parts, c. Clarify the skills that are components of behavior, and d. Provide opportunities for students to practice their observations as soon as they are done with one topic.

When connected with research, the intended attention phase is the teacher gives attention to students by providing information, knowledge, about tolerance contained in their environment. The teacher directs student behavior so that tolerance behavior is embedded. The teacher explains which is called the behavior of tolerance and intolerance. For example, there are

the latest case of intolerance, the teacher is obliged to convey the information of the case to students and show which attitude is called tolerance and intolerance.

In order to benefit from the behavior of others who have been observed, an observer must be able to remember what he has seen. He must change the information he observes to form mental images, or change verbal symbols, and then store in his memory. It will be very helpful if the replicated activity is immediately repeated

or practiced after observation is complete. The observer does not need to repeat or practice physically but can be cognitively, namely: imagine, visualize the behavior in his mind. In this study students imagine, visualizing the behavior (attitude of tolerance) which is modeled or explained by the teacher into his mind. When linked with research, the reminder phase is the phase where students remember the information given by the teacher in their

minds. Students try to repeat or practice the knowledge gained in their minds. After being able, then students repeat it repeatedly so that the information or knowledge is recorded in their memories.

The third component in the imitation process is turning the idea of images, or memories into actions. Feedback on learning outcomes in the form of behavior shown by observers can be an important tool in this process. This feedback can be done through self-observation and input from the trainer, the teacher, and the model itself. For example, how to behave towards people of different religions. So after the subject has paid attention to the model and is storing information, it is time to actually carry out the observed behavior. Further practice of learned behavior leads to improvement and skill progress. Where before making observations or observations from other people and the surrounding environment (school environment). If related to research, the reproductive phase is to transform information, knowledge or ideas into concrete actions. When students receive sample information, what if there are friends of different religions asking for help to explain the material, at this stage students actually do the behavior that they have remembered. Feedback or learning outcomes can be controlled by oneself or

the teacher which leads to improvement and skills. The last step in the learning process of observation is motivation. People will not demonstrate or carry out everything they learn through the process of observation. Students will imitate people who are imitated because they believe that such actions will increase their own chances of being strengthened. Generally an observer will tend to demonstrate the behavior he imitates if it results in something valuable or desired by the observer. The observer tends not to display the behavior that results in a penalty or if he does not get a reward for the action. When linked with research, the motivational phase is an element of motivation that will always support students' good behavior. Students carry out the reproductive phase by imitating someone who is higher than him in this case is the teacher. So they feel that the behavior is strengthened for them. Students may not do things that cause punishment for doing things that are not good. So the teacher's control that also does tolerance is the power of students to always imitate good tolerance. Student tolerance in An-Nur Aliyyah High School Bogor is divided into three, namely: a. Negative, which is not appreciating the content of the teachings and adherents, b. Positive, namely rejecting the content of the

teachings but adherents accepted and respected, and c. Ecumenical, namely accepting the contents of the teachings and adherents are valued, because in the teachings of adherents of other religions there are elements of truth that are useful to deepen their own convictions and beliefs. Religious harmony or religious tolerance does not relatize existing religions by merging into one totality (religious syncretism) by making the existing religions an element of the totality religion. The essence of harmony is to realize the unity of views and attitudes in order to give birth to a unity of actions and actions and shared responsibilities so that no party escapes responsibility or blames other groups.

2. The Concept of Religious Tolerance According to Ibn Taymiyyah

In a multicultural society that is identical to a pluralistic society in politics, culture or even religion, religious people tend to experience conflict due to the sharing of interests they face. Economically strong religious groups will be able to defeat economically weak religious groups. On the other hand groups that are considered weak in the economic field feel marginalized and marginalized as a result of not being able to compete with economically strong groups. This group in running its economy seeks to compensate for strong groups, and include supernatural values. That way, they feel strong spiritually even on a small economic quantity. (Marty, 2004: 48) The fact as above is a fundamental response from small groups. This response can appear in the form of fundamentalist groups. This group reacts to respond to a strong group in the economic system by rolling various conservative, orthodox or traditional concepts towards modern fundamentalist concepts. They are included in the area of civil society, the world of capital and university universities. (Kinloch, 2005: 67) Even though modern fundamentalist groups such as these are economically weak, but they have a variety of powerful strategies in the information media that inspire their religious militancy tendencies. They mastered various sophisticated telecommunications networks and were able to spread their ideological ideas to destroy the power of large numbers. They work for their religious and religious political interests. (Kinloch, 2005: 89) Ibn Taymiyah's thought about the concept of tolerance which is located in the differences or ikhtilaf between humans is a natural phenomenon and in line with the nature of human creation itself. God has established human creation in the form of different thoughts and understandings, in addition to

other forms of difference, such as; differences in language, culture and way of looking at things. These differences certainly have consequences giving birth to a diversity of opinions and conclusions. And if differences in race and language are proof of the power of God's creation over us, then differences in views and opinions with all the consequences are certainly also proof of God's power. At least it becomes a way for synergy between people and the diversity of their potential. (Taimiyah, 2014)

In relation to Islamic Jurisprudence, the wealth of the realm of this realm when examined further and in depth is actually built on the basis of the existence of ikhtilaf and views among the perpetrators (read: the jurists). For the early perpetrators of Islamic jurisprudence, the ikhtilaf was used as a source of wealth and a basis for Islamic flexibility. Said Ibn Taymiyyah, pria A man wrote a book (which elaborates) about the ulhtilaf of the scholars. So Ahmad bin Hanbal told him, "don't give the title of the book with the book al-Ikhtilaf, but give it the title of the book as-Sa'ah (spaciousness)." (Taimiyah, 2014) Not only that, the diversity of opinions in Islamic jurisprudence at least in the early generations - also left an exemplary legacy about how a Muslim should respond to the

ikhtilaf. Namely that diversity and ikhtilaf should not give birth to hostilities and conflicts that damage the order of interaction among Muslims specifically. Adz-Dzahabi (when writing the biography of Imam Shafi'i) recounts the narration of one of the Shafi'i disciples; namely Yunus ibn Abd al-A'la ash-Shafadi who said, "I have never seen anyone who is more intelligent and intelligent than Shafi'i. One time I discussed and debated with him about a problem. Then we separated. Then he came to me, then took my hand while saying, 'O Abu Musa, it is not worth it if we are still brothers, even though we have to be different in one problem. (Taimiyah, 2014) Thus what happened, they practiced the hadith, "If a judge decides, then the results of his ijtihad are correct, then he will get two rewards. However, if the result of his ijtihad is wrong, he will get one reward." (Taimiyah, 2014)

In the further development of Islamic Jurisprudence, ikhtilaf that occurred within its scope actually became one of the causes of the birth of various negative phenomena among Muslims. One of the things that left the most scars in the historical record is the phenomenon of blind fanaticism (at-Ta'asub al-a'ma) in the schools of thought or certain scholars. conflicts between adherents became a common phenomenon

that ensued. The concept of Usul al-Ikhtilaf in the thought of Ibn Taymiyyah was quite comprehensive. At least, almost all not to say all important aspects of the discussion of usul al-Ikhtilaf have been alluded to by Ibn Taymiyyah in his intellectual works. In general, this research concludes that the concept of Usul al-Ikhtilaf Ibn Taymiyyah succeeded in covering the theoretical side and also the practical side of its application (as can be seen in the discussion about the application of a fair attitude in the ikhtilaf, ushul al-Ikhtilaf in ijtihadiyah issues and specific conditions , to his views on some of the consequences of giving udzur to a mujtahid or anyone who has a syar'i udzur to be wrong in understanding the right view or opinion) Another thing worth mentioning here is that the concept of usul al-Ikhtilaf Ibn Taimiyah was not actually new thing. As a mujaddid, his thoughts exist to renew the concept which he believes is a complete concept in Islam, namely the concept of Salaf Salih. This concept is the main center of Ibn Taymiyyah's thought, including in Usul al-Ikhtilaf. So it is not surprising in his views about iikhtilaf, he often makes the practice of the Companions of the Prophet and the scholars of Ahlus Sunnah who came after their generation. In addition, the character of as-Samahah (tolerance and spaciousness of the chest) is clearly visible

coloring the concepts of Usul al-Ikhtilaf offered by Ibn Taymiyyah. Although then the character of as-Samahah is woven in a balanced way with his spirit to continue to explain what he sees as a truth. Thus, doubts that Ibn Taymiyyah only emphasized his assertiveness without covering him with tolerance to fellow Muslims, could be answered scientifically. In the dictionary of Al Munawwir, the tolerant word is Arabic, the same is al samaahah: sa'atu al shadr, the meaning of which is the spaciousness of the heart. While tolerance is termed the words al tasamuh or al tasahul. The same meaning is in the dictionary of al munjid, the word al tasamuh means al tasahul which means easy. Tolerance is one of the fundamental virtues of democracy. Being tolerant is allowing others to be themselves, respecting others, by respecting their origin and background. Tolerance invites dialogue for mutual recognition. This is a picture of tolerance in its solid form. Tolerance means being open and accepting the beauty of difference, while the seeds of tolerance are love flowed by love and attention. This is related to the word of Allah. Q.S Al-Mumtahannah verses 8-9:

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِي ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓاْ إِلَيْهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِي ٱلدِّينِ

وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُواْ عَلَىٰ
إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُوْلَٰئِكَ
هُمُ ٱلظَّٰلِمُونَ

God does not forbid you to do good and be fair to those who do not fight you because of religion and do not (also) expel you from your country. Indeed, Allah loves those who act justly. Surely Allah only forbids you to make your friends those who fight you for religion and drive you out of your country, and help (others) to expel you. And whoever makes them friends, they are the wrongdoers.

Prof. Dr. Mustafa Ali Yaqub explained, quoting from Ibn Kathir's interpretation, that God does not forbid us to do good to those who are other than Muslims or are called infidels who do not fight us because of religious matters; like doing good with regard to women and the weak. Tolerance is one of the core teachings of Islam. Tolerance is in line with other fundamental teachings, such as compassion (rahmah) wisdom (wisdom), universal benefit (almaslahah al-ammah), and justice. In line with fostering religious tolerance of students in facing the challenges of association in the modern era, Shaykh al-Islam Ibnu Taimiyah rahimahullah explained in Majmu 'Fatawa juz 10, he said:

"The human soul has been given the instinct to love those who do good to him, but in essence the real thing it is a love of kindness, not to those who have done good. If the person who is doing good decides his goodness or good deeds, then his love will be weakened, and can even turn into hatred. Then love is not because of Allah. "Ibn Taymiyyah also said that:" Whoever loves someone else because he gives something to him, then he is simply in love with gifts. And whoever says: "I love him because of Allah", then he is a liar. Likewise, whoever helps him, he merely loves help, not love for those who help. That is, everything including following the passions. Because in essence he loves someone else to benefit from it, or to avoid danger. Thus in general human beings love each other, and such will not be rewarded in the afterlife, and will not benefit them. It could even be such a thing that results in nifaq and hypocrisy. "Sayings of Ibnu Taimiyah rahimahullah is in accordance with the word of God in the letter Az-Zukhruf 67, which means:" Close friends on that day some will become enemies for some others, except for pious people. As for the pious people, their friendship will last until the afterlife, because it is based on lillah and fillah. That is love because of God. Conversely, for those who are not pious, in the hereafter

they will become enemies with each other. Their friendship is only based on world interests. Among their motto is: "There are no eternal friends, no eternal enemies, only eternal interests".

The basis of their friendship is not because of "deen", but because of worldly interests. In the form of ambition to get power, wealth and so on regardless of whether the way that they do diridhai Allah, according to Islamic rules or not. Syaikhul Islam Ibnu Taimiyah said, "The principle of noble religious tolerance towards fellow human beings is that you connect friendship with those who break you by greeting, glorifying, praying for his goodness, praising and visiting him" (The Book of Majmu-Fatawa 10/658) The above is an initial description regarding the importance of Islamic education applied in fostering religious tolerance of students, in addition there are several things related to the urgency of its application in everyday life, both in the family, school and community:

First, at this time many complaints made by parents, teachers, and people working in the social field complained about the behavior of some students who were very worried. Among them, many have been involved in brawls, drug use, alcoholism, bus hijacking, robbery, sexual deviations and criminal acts. Both parents at

home, teachers at school and society in general, seem to have run out of ideas to overcome the crisis of religious tolerance. Such a case, if left unchecked and not immediately addressed, then what will be the future of this country and nation. This is what we say, because today's students are the leaders of the Ummah in the days of Rijal Alghad: History of Islam at the end of the classical century, when Baghdad was destroyed by Hulagu Khan in 1258, the expulsion of Muslims from Spain in the century seventeen BC, and the colonization of the Islamic world by Europe and the West, that the cause of all this happened because at that time Muslims had decreased their diversity, especially among the students, the crown prince and some of the ruling elite. In such a condition that Muslims are powerless against external onslaught or overcoming conflicts from within.

Second, that the formation of religious tolerance towards students is very important to do, considering that psychologically the age of students is an age that is in shock and easily affected as a result of his condition that still does not have sufficient knowledge, mental and experience. As a result of such conditions, students easily fall into actions that destroy their future as mentioned above.

In line with the two factors above, pure Islamic education in fostering religious tolerance for students is very urgent to do and cannot be viewed lightly. With the establishment of religious tolerance of these students means that we have contributed greatly to the preparation of a better future for the nation. Conversely, if letting students fall into misguided deeds, it means the same as letting this nation and country fall into the abyss of destruction. Coaching students is also good for the person concerned, because in this way the future of their lives will be full of promising expectations. With the establishment of students' religious tolerance, the social environment situation is also getting better, safer, orderly and peaceful, which makes the community feel safe. Various environmental disturbances caused by the actions of some students as mentioned above will automatically disappear. Realizing this, then various instructions of the Koran and Hadith about student coaching should we ponder and we practice Namely by providing examples and examples in the form of speech and good deeds. Getting used to reading the Koran, diligently doing five daily prayers, polite clothes, eating halal and good drinking, associating with fellow good people and avoiding bad deeds, helping people who are

in trouble, and so forth. These instructions must be held firm and carried out consequently. In this way the religious tolerance of students will be fostered well. In the GBHN (MPR Decree No. IV / MPR / 1978), regarding education is stated as follows: "Education lasts for life and is carried out within the household, school and community. Therefore education is a shared responsibility of the family, community and government. "The responsibility of education is carried out with the obligation to educate is to help students in the development of their power and in the determination of values. Assistance or guidance is carried out in association between educators and students in the educational situation that is found in the household, school and community. Guidance is active and passive. It is said to be "passive", meaning the educator does not precede the "sensitive period", but waits carefully and patiently. Active guidance is located inside; (1) the development of forces that are experiencing a period of vulnerability, (2) providing knowledge and skills that are important for the child's future, and (3) generating motives that can move the child to act in accordance with his life goals. As stated by Ibn Taymiyyah regarding the importance of the basic values of Islam as the main foundation, it can be

concluded that the values and morality of Islam are holistic, round and integrated, not fragmented into parts that stand on their own. An unanimity of values and morality that contains normative aspects (rules, guidelines) and operatives (being the basis of deeds).

Because Islamic education is aimed primarily at fostering noble religious tolerance, the Islamic moral system that is fostered in the educational process is a norm oriented to Islamic values. The essence of tolerance is essentially an effort of kindness, especially in religious pluralism which has a noble goal of achieving harmony, both internal and inter-religious. Recognizing the existence of a religion does not mean recognizing the truth of the teachings of that religion.

Table 1
The Concept of Tolerance

No	Al-Qur'an	Concept
1	Q. S. An-Naml (27) ayat 30	God as the source of compassion
2	Q. S. Al-Anbiya (21) ayat 107	Prophet Muhammad saw Exemplary Praxis of Compassion
3	Q. S. Al-Baqarah (2) ayat 256	There is no coercion in religion
4	Q. S. An-Nahl (16) 125	Principle of Tolerance in Da'wah
5	Q. S. An-Nisa (4) ayat 122-123	Saleh Faith And Amal As A Base Of Tolerance
6	Q. S. Al-Baqarah (2) 213	One People, Various Prophets
7	Q. S. Al-Maidah (5) ayat 44	The Law as a Guide and Light
8	Q. S. Al-Maidah (5) ayat 46	The Gospel As A Guide And Light

No	Al-Qur'an	Concept
9	Q. S. Ali Imran (3) ayat 113-114	Ahlul Book As Righteous People
10	Q. S. Al-Hujurat (49) ayat 13	Tolerance Amid the Diversity of God's Creatures
11	Q. S. Al-Baqarah (2) ayat 62	Religious Equality
12	Q. S. Al-Kahfi (18) ayat 29	Religious Freedom
13	Q. S. Al-Hujurat (49) ayat 11	Prohibition of Spreading Hatred
14	Q. S. Al-Qashash (28) ayat 77	Prohibition of Spreading Violence
15	Q. S. Al-Maidah (5) ayat 82-83	Islamic Appreciation for Christian Leaders
16	Q. S. Maryam (19) ayat 30-34	Wish you a Merry Christmas
17	Q. S. Al-Hajj (22) ayat 67-70	God as Judge of Difference
18	Q. S. Al-Anfal (8) ayat 61	Prioritizing the Road of Peace

Of the eighteen (18) verses presented, there are seven (7) verses that will be used as a reference as the basic concept of the formulation of co-curricular activities to increase religious tolerance at the high school level in this study, which in essence according to Ibnu Taimiyah that values must be done so that religious tolerance towards others can be implemented properly:

a. Believe in Islam as a gathering religion.

b. Make Islam a unifying religion.

c. The foundation of social life with Islamic teachings

d. Improve religious tolerance in order to create clean and sturdy community buildings

e. Improve religious tolerance and be an example for the environment, both in the family, school and community.

f. Convinced that the religious tolerance of the Prophet could be emulated by ordinary people.

g. Cover the shortcomings and spread the goodness of others

h. Enjoy giving to good things, even if it's just advice

i. Forgiving

j. Calm the hearts of others with cheerful faces

k. Be a good citizen

l. Everyone has a responsibility towards themselves

m. Familiarize reading the Koran and understanding its contents in various educational media both at home, school, and community

n. Apply the religious tolerance of the Prophet in daily life

o. Associate with righteous people and try to invite others to do righteous.

p. Educators must teach matters relating to religious tolerance and the consequences of bad behavior

q. In the case of evaluation, educators must always evaluate religious tolerance in themselves and not give good grades to students who tolerate bad religion with the intention of giving lessons. But first it needs to be seen first the reasons why the child is tolerating bad religion, so as not to make a wrong move.

Ibn Taymiyah's concept of religious tolerance was developed through:

a. In the preconventional stage, the orientation of obedience and punishment is more focused on the punishment of Allah and his responsibilities as a Muslim. Example: Moral development due to seeing or experiencing had (cutting hands) as a result of stealing. Moral development as the implication of the observance of the obligatory five times of prayer, fasting, almsgiving, and other worship which is mandatory.

b. Post-conventional stage. Put more emphasis on self-actualization by fixing the normative values in it so that the person can be accepted when involved in society (more on self-improvement).

c. Regarding the conventional stage, namely the moral development of the community's assumption is dependent on the stage of self-improvement (post-conventional), because if a person manages to fix

himself means indirectly, other people (social) will appreciate and appreciate that he is virtuous.

Thinking about the development stage of religious tolerance according to Ibn Taymiyyah is more comprehensive in addition to horizontal goals as well as to vertical purposes. Ibn Taymiyyah always suggested that mu'alim be equipped with noble creeds and morals in dealing with their work and duties, in fostering adolescent morals. Namely by distinguishing between what men learn with what women learn, and invites to always maintain the difference in the body and soul of the two.

Before laying on the educational creed as the final solution, starting with Ibn Taymiyah's suggestion above, that educators must be equipped with noble creeds and morals, in order to be able to distinguish between what is learned by men and women, and invite to always maintain differences in body and soul among them. However, according to the author, the distinction is not only carried out on students, because educators also have a soul and a body that must always be clean before educating their children.

In the author's analysis, the soul is a mirror of one's personality, and with that personality, an educator can know the

mental development and morals of his students, especially adolescents who are the transition age from children to adulthood. They are still very easily influenced by negative things.

D. DICUSSION

Co-curricular activities are outside regular class hours (including time off) which are carried out at school or outside school with the aim of broadening students' knowledge about the relationships between different types of knowledge, channeling talents and interests, as well as completing efforts to develop fully human beings. So that students deepen and appreciate more what is learned in intracuricular activities. Co-curricular activities can be carried out in the library, at home or elsewhere in the form of reading books, researching, writing or homework. This activity actually supports the implementation of character education. However, good planning, implementation and evaluation are needed or revitalizing these co-curricular activities in order to carry out character education for students. To compile the desired co-curricular activities a basic reference is needed which forms the basis of the co-curricular activities. Based on the concept of Ibn Taymiyyah, in the development of Co-Curricular to increase religious tolerance, a

program of co-curricular activities at An-Nur Aliyyah High School can be developed to increase student religious tolerance as follows: To develop the Co-Curricular activities of religious tolerance at An-Nur Aliyyah High School, used Focus Group Discussion (FGD). In this study FGD was used because the acquisition of data collected in the FGD would be very helpful to better examine the problem. At least it will be able to complete research data in order to understand and solve research problems. The FGD was carried out through systematic, directed discussions to discuss the issue of religious tolerance at the high school level, especially at An-Nur Aliyyah Bogor High School, which was conducted on 5 experts consisting of linguists, religious experts, senior high school students, curriculum experts, and education experts. Discussions are carried out by researchers and experts who have the ability and expertise or master the problem being discussed. Through these FGDs, several benefits were obtained: in-depth / more complete information about religious tolerance issues discussed together, helping researchers to understand and solve unexpected problems, obtain detailed data about parties who are pro or contra, in general, it can be said that the results of the FGD can be used as input to examine problems, especially related to the preparation of Co-Curricular program activities. The results of the FGDs were conducted in the form of a Co-Curricular program which can be seen in the following table.

Table 2
An-Nur Aliyyah Bogor High School Co-Curricular Activity Program in Improving Religious Tolerance Based on the Concept of Ibn Taymiyyah

PURPOSE OF THE PURPOSE WANTED TO BE ACHIEVED

NO	NAME OF ACTIVITIES	DESCRIPTION	GOALS WANTED TO BE ACHIEVED	ACHIEVEMENT INDICATORS
1	Peer tutors	Friends or classmates who are more familiar with a lesson can guide their peers without distinguishing race, ethnicity and religion	So that students who have excess material do not discriminate against others who are lacking and unselfish and foster compassion towards fellow friends	Students are able to be children who can respect anyone and are not selfish and have a love for friends

NO	NAME OF ACTIVITIES	DESCRIPTION	GOALS WANTED TO BE ACHIEVED	ACHIEVEMENT INDICATORS
2	Literacy program exemplary	Assign students to read the stories of the Apostle's example especially relating to the interaction of the Apostle with people of different religions or who have not yet converted to Islam in their respective homes and make summaries or excise them on the assignment sheet	To improve students' reading and writing habits as well so that they find examples that can be emulated from the Apostles	Students are accustomed to reading and writing outside school hours and are able to emulate the tolerant attitude that is exemplified in the stories of the Apostles
		Assign students to read the stories of the Apostle's example especially relating to the interaction of the Apostle with people of different faiths or who have not yet converted to Islam in their respective homes and told it back in front of the class	To improve the habit of reading and telling stories verbally in front of other students so that they find examples that can be emulated from the Apostles	Learners are accustomed to reading and telling stories in front of others and are able to emulate the tolerant attitude that is exemplified in the stories of the Apostles
3	Fill in the wall magazine content (wall magazine)	Students are given assignments either in groups or in class to create written content in the form of short stories, news, tips and tricks, etc., and / or illustrated content such as picture stories, comics, anecdotes, and other related content. with tolerant attitudes in religion that are good to emulate	Increase the creativity of students while enriching their knowledge about the kinds of tolerant attitudes in religion that they can apply in everyday relationships	Students are able to express their creativity through mading media and know various kinds of tolerance in religion
4	Visiting an orphanage, orphanage or visiting street children	Schools can arrange class-visit programs accompanied by homeroom teachers or PAI or PPKn subject teachers	So that students do not discriminate against others because of differences in status and learn to set aside some of his wealth both food, clothing or toys that are still suitable for use	Students are able to generalize other people regardless of the status of poor, rich, orphaned, etc. And have a high sharing soul
5	Campaign against hoaxes and hate speech	Schools hold competitions of scientific papers, poetry competitions,	Improve students' literacy skills, train mentally, and increase their	Students are able to improve their literacy skills, have a trained mentality,

NO	NAME OF ACTIVITIES	DESCRIPTION	GOALS WANTED TO BE ACHIEVED	ACHIEVEMENT INDICATORS
		speeches, etc. and enliven the school environment with slogans or posters about rejection of hoaxes and expressions of hatred	awareness in rejecting the spread of hoaxes and expressions of hatred	and are increasingly aware of rejecting the spread of hoaxes and expressions of hatred
6	Research assignments in the form of papers	Schools give assignments to students to make papers about the dangers of brawl and look for info on how to manage conflicts properly	So that students learn to collect data and arrange it in the form of papers and find info about the dangers of fighting and know how to manage conflicts properly	Students are able to prepare papers and know about the dangers of fighting and are able to manage conflicts well
7	Simulations facing disputes and fights	The application of the values contained in al-asma 'al-husna includes the following characteristics: al-Rahman (Most Loving), al-Rahim (Most Merciful), and al-Salam (Most Peaceful)	So that students not only know and memorize al-asma 'al-husna but also be able to practice the values contained in al-asma' al-husna	Students are able to practice the values contained in al-asma 'al-husna

From the program compiled it is known that the concept of Ibn Taymiyyah had a very close relationship with the attitude of tolerance studied by researchers. The formation of tolerance is a process and stage of someone receiving information in the surrounding environment. The formation of tolerance does not just grow in a person. But through certain stages. Humans are blessed with the brain to be able to reason, think, judge, and compare things so they can choose what they think is good. When a person enters a certain social environment, he will receive various kinds of information. Then with his mindset he remembers, filters and sort out which ones are good and appropriate for him. So that he formed as a good human or vice versa, which in this case leads to an attitude of tolerance in An-Nur Aliyyah high school students Bogor. Based on the above study, the concept of religious tolerance from Ibnu Taimiyah can be developed at An-Nur Aliyyah High School in Bogor, where some forms of tolerance (especially in the tolerance of religious people and

indigenous groups) are moving towards the existence of thoughts to build tolerance, especially insight into the content of tolerance based on the perspective of inclusivism, pluralism, and multiculturalism

E. CONCLUSIONS

Based on the analysis of the contents of the concept of tolerance according to Ibn Taymiyyah, it can be concluded that:

1. Religious tolerance in Bogor An-Nur Aliyyah high school students is known that student religious tolerance is still low, this is based on observations on May 20, 2019 known to the fact that the majority of students lose their tolerance. Factors that influence this occur because many students are less study and live the concept of tolerance, so that the spirit of tolerance is weakened. In addition, students also lose the spirit of togetherness, and many do not base Pancasila as the basis of the life of the Indonesian people, aka all of them individually, causing intolerance in their lives.

2. The concept of religious tolerance according to Ibnu Taimiyah which can be applied as a basic reference for the preparation of co-curricular activities in increasing religious tolerance of students at An-Nur Aliyyah High School Bogor consists of the concept of God as a source of affection, the concept of the Prophet Muhammad PBUH is a practical example of compassion, the concept of no compulsion in religion, the concept of faith and good deeds as the basis of tolerance, the concept of prohibiting the spread of hatred, the concept of prohibiting spreading to violence, and the concept of prioritizing the way of peace.

3. The development of co-curricular activities in increasing religious tolerance in An-Nur Aliyyah Bogor High School has a very close relationship with the tolerance attitude studied. The formation of tolerance is a process and stage of someone receiving information in the surrounding environment. The formation of tolerance does not just grow in a person. But through certain stages. Humans are blessed with the brain to be able to reason, think, judge, and compare things so they can choose what they think is good. The concept of religious tolerance from Ibnu Taimiyah can be developed at An-Nur Aliyyah High School in Bogor where some forms of tolerance (especially in the tolerance of religious communities and indigenous

groups) are engaged in the existence of thoughts to build religious tolerance, especially in peer tutoring activities, literacy stories exemplary programs , fill in the contents of a school magazine (wall magazine), visit an orphanage, orphanage or visit street children, campaign against hoaxes and hate speech, research assignments in the form of papers, and simulations to deal with fights and fights.

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