

STRENGTHENING THE VALUES OF RELIGIOUS TOLERANCE THROUGH LEARNING THE *TURATS*

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Abstract

The Turats is an integral part of the Islamic tradition, having great potential to be a means of teaching the values of religious tolerance. In the current context, we can use the tradition of pesantren intellectualism as a reference to maintain the values of moderate and tolerant understanding of Islam. The Turats as the core of the pesantren intellectual tradition, is a source of dynamic understanding and pesantren that is proven to be able to present a friendly face of Islam without anger, and tolerant without hatred. This study aims to explain how learning the Turats can be used as a tool to strengthen the values of religious tolerance. The research method used is literature analysis and case studies from various educational experiences in various countries with a focus on teaching the Turats. This research uses qualitative methods with a descriptive approach. Data collection is done through several techniques, including observation, interviews, and documentation. The results showed that the learning of the Turats at the Al Hikamussalafiyah Islamic Boarding School in Cipulus, Wanayasa, Purwakarta, became an educational institution that was very active in teaching and applying the values of tolerance in its approach. This approach is a significant effort in responding to increasing understanding of tolerance values through Turats learning, it can also be an effective forum for teaching the values of religious tolerance. Through the right approach by example to the teacher, teachers can integrate lessons on religious diversity, accept differences between religions, and have a deep understanding of the messages of peace contained in the Turats. The research also highlights the need for a more inclusive curriculum and an educational approach oriented towards interfaith dialogue. Thus, the study of the Turats can be a valuable (alternative) tool in promoting religious tolerance and building a more harmonious society amidst increasingly complex religious diversity.

Keywords: Strengthening, Religious Tolerance, Learning, Turats.

INTRODUCTION

Indonesia is a country that has a diversity of ethnicities, religions, languages, and cultures. This diversity is woven into one unity as a strong and independent Indonesian nation. However, as a pluralistic country, there is the potential for conflict among groups with differences, both in terms of ethnicity and other factors. One potential source of conflict is differences in religion. (Hermawati et al., 2017) Claims about what is true often lead to disputes between people who have different religious beliefs. When we live in

society, we hope that religion is not used as a single excuse to make people become too bigoted and reject beliefs derived from other religions.(Huda et al., 2019)

When religion is used as a claim to truth, it can cause divisions in society, even encouraging radicalism, intolerance, and conflict between religious communities. To avoid such conflicts, it is important to create awareness about diversity in society. If people have a shared awareness of diversity, then they will be more likely to be tolerant and see differences as something to be respected, not as an enemy to be faced. Religion can act as a link within the framework of diversity, by instilling the values of tolerance as an important part of the awareness of multiculturalism. It is a concept that recognizes that society is made up of different cultures and values equality within them. To prevent conflicts between religions, it is imperative to raise awareness of the reality of diversity in existing societies.

The growth of collective consciousness in society will be able to realize mutually tolerant behavior and perspectives and view these differences as partners that must be maintained, not used as enemies that must be destroyed. Religion has an important role as a bridge of national unity in the frame of pluralism through attitudes shown in the principle of instilling the value of tolerance as an important part of the awareness of multiculturalism of the Indonesian nation. Multiculturalism is a thought that refers to the understanding that people do not live in one kind of culture. This principle does not look only at understanding the nature of diversity, but also means that in every human diversity there is an equality. It takes collective consciousness to achieve it. If fulfilled will create a civilization that gives birth to tolerance, democracy, benevolence, help and harmonious life. Without an understanding of multiculturalism, destructive conflict will continue. The role is mainly in efforts to realize peace, eliminate differences and promote equality among religious people, where Islamic teachings do not deny the reality of pluralism that develops in the territory of the Unitary State of the Republic of Indonesia.

Pesantren have an important role in teaching Islamic beliefs, piety, good ethics, and principles that respect all people. They also play a role in spreading the noble values of the Indonesian nation through education, Islamic teaching, exemplary examples, and community empowerment, all in accordance with the framework of the Unitary State of the Republic of Indonesia. The main role of pesantren is to promote and strengthen the values of religious tolerance in society. With education based on the Turats as a basis for reference, pesantren greatly influence various aspects of people's lives, especially in fostering the values of religious tolerance

Pesantren has existed since the early 19th century and is recognized as the oldest educational institution in Indonesia, and recognized as the first educational institution in Indonesia. As stated by Zamakhsari Dhofier, pesantren consist of main pillars, namely: kiai, santri, huts, mosques, and teaching books (pesantren curriculum). In general, pesantren can be grouped into five models, namely: Traditional or Salafi Pesantren, Modern Pesantren or Khalaf, Reformist Pesantren, Salafi Pesantren, and Independent Pesantren, (Abdul et al., 2021).

According to data from the Indonesian Ministry of Religious Affairs, pesantren continue to grow from time to time. In 2020, there were 29,250 pesantren with 292,324 ustadz and 4,354,309 santri (including 3,095,352 students living in pesantren and 1,258,957 living outside pesantren) spread across 34 provinces. This shows significant growth compared to the previous 50 and 20 years. In the 1970s, there were 4,195 pesantren with 677,384 students, and in 1997, there were 9,388 pesantren with 1,770,760 students. However, there may still be many pesantren that have not been recorded in the data. Although the number of pesantren and santri is smaller than general education institutions, pesantren alumni have a great influence in society, especially in terms of religion and community character (Abdul et al., 2021).

In Indonesia, people tend to be very interested in religious issues, and that's why pesantren have a strategic role in promoting and maintaining the values of religious tolerance in the country. However, research related to how to strengthen the values of religious tolerance through learning the Turats in pesantren is still limited. Some existing research focuses on this topic, but the subject and approach are different, as mentioned in the aforementioned theses and books. Therefore, there is still room for more in-depth research on the extent to which learning the Turats can strengthen the values of religious tolerance (Abdul et al., 2021).

In the 2020-2024 period, the Ministry of Religious Affairs is actively trying to implement religious moderation programs, including in the context of religious tolerance, which have been included in the National Medium-Term Development Plan. The Ministry of Religious Affairs has underlined the importance of religious moderation in religious development over the next five years, and this is contained in Minister of Religious Affairs Regulation number 18 of 2020 concerning the Ministry of Religious Affairs Strategic Plan 2020-2024. The Minister of Religious Affairs, Gus Yaquut Cholil Qoumas, firmly stated the institution's commitment to strengthen the implementation of religious moderation, which includes aspects of religious tolerance.

The Turats is part of the Islamic intellectual cultural heritage that emerged in the archipelago in the 16th century. As part of this cultural heritage, Kitab kuning has historical links with the world of kiai and pesantren, which play an important role in developing Islam in Indonesia (Damanhuri, 2017). The term "Turats" is used because it was traditionally printed on yellow paper, although many books are now printed on white paper. Some also refer to it as a "bare book," "ancient book," or "classical book" (al-kutub al-qadīmah) because in terms of presentation, this book is very simple and does not contain reading signs such as harakat (syakl), periods, commas, question marks, and the like (Damanhuri, 2017). The pesantren version of the Turats has a significant role in shaping the development of Islamic culture in Indonesia. (Taufiqurrochman, 2018).

Furthermore, the Turats became one of the value systems in pesantren life. In the history and tradition of pesantren, the religious literature of the Turats is not only the center of study orientation, but also the value system that shapes and colors the religious understanding and practice of the pesantren community and the surrounding Muslim community (Rasyidin, 2017). That is why, the study and analysis of the Turats is a top

priority and a distinctive sign of pesantren. Although Islamic boarding schools continue to develop dynamically and follow national education trends, they still make the Turats a fundamental learning material, both in traditional and more modern pesantren (Mustofa, 2019). In today's era, we can use the intellectual heritage of pesantren as a guide to maintain a moderate and tolerant understanding of Islam. The Turats, which is at the core of the pesantren's intellectual tradition, became a flexible source of understanding. Pesantren has proven its ability to present an Islam that is friendly without aggression and tolerant without hatred (Fajrussalam, 2020).

In addition to being the main focus of learning, the Turats also serves as an integral part in the value system that shapes religious views and practices in pesantren and surrounding Muslim communities in the history and tradition of pesantren (Rasyidin, 2017). The Turats taught in Islamic boarding schools has an important role and is the main material in learning. The type of Turats used in traditional Islamic educational institutions pesantren is limited. These books can be divided into two main groups, namely the Shari'ah sciences and the non-Shari'ah sciences. The group of shari'ah sciences includes books on fiqh, Sufism, tafsir, hadith, tawhid (aqidah), and the history of the life of the Prophet Muhammad. Meanwhile, non-shari'ah science groups include books on nahwu and sharf, which are indispensable as aids to read the Turats well (Akbar & Ismail, 2018). In Indonesia, there are more than 900 Turatss in various languages, including Arabic, Javanese, and Sundanese. Of the collection, the largest number focuses on jurisprudence as much as 23%, followed by aqidah which reaches 20%. The rest are various other branches of science such as Arabic grammar, hadith, Sufism, prayer, and manaqib (Damanhuri, 2017). This shows a value of transformation of Islamic scholarship as well as contextualization of Islamic teachings.

With this background, researchers felt interested in exploring the values of tolerance in learning the Turats at the Alhikamussalafiyah Islamic Boarding School in Cipulus, Purwakarta. In addition, researchers want to understand the relationship with the implementation of these values by students and alumni in the community. Therefore, the title of this study is "Strengthening the Values of Religious Tolerance in Learning the Turats."

METHOD

This research was conducted at the Alhikamussalafiyah Islamic Boarding School Cipulus Purwakarta for one month, namely from 2 to 29 August 2023. The focus of the research is on strengthening the values of religious tolerance through the study of the Turats towards the tolerance attitude of the students and alumni of the Islamic boarding school. The method used in this study is qualitative with a descriptive approach. Qualitative research, as described by Denzin and Lincoln (1994), is a research approach that aims to interpret phenomena that occur by involving various research methods, and this is in accordance with the objectives of this study (Denzin & Lincoln, 2009).

Data collection is done through several techniques, including observation, interviews, and documentation. Researchers observed the daily lives of students at the

Alhikamussalafiyah Islamic Boarding School Cipulus Purwakarta and conducted interviews with the kiayi board and teaching staff. After the data is collected, the author applies an inductive method to analyze the data, namely by drawing special conclusions from the data that has been collected, which is then used to formulate research results (Agung, 2014).

DISCUSSION

Strengthening the Value of Religious Tolerance

The word "tolerance" comes from the Latin "tolere," which means "to lift up." In simple terms, tolerance refers to an attitude of sympathy or acceptance towards different beliefs or practices carried out by others. (Spring, Aharoni, Summary, & Elliot, 2010). In Latin dictionaries, the word "tolerance" comes from the word "tolere," which means "to bear," "endure," "sustain," and "patient.") (Prosmala Hadi Saputra & Baiq Rofiqoh Amalia Syah, 2020) Linguistically, the meaning of tolerance indicates that it is an attitude of patience in the face of different feelings, including differences in opinions, beliefs, or worship practices. According to traditional or classical definitions such as those referred to by Hindson & Caner (2008), Webster's dictionary and other sources, tolerance is an attitude that mainly deals with respecting the beliefs and customs of others, even if different. This includes the act of allowing, acknowledging, and respecting the beliefs of others. Furthermore, Hindson & Caner (2008) mentioned that the term tolerance has undergone development, and a new concept has emerged called "new tolerance" or pluralistic. The use of new tolerance goes far beyond the traditional concept of tolerance. The new tolerance assumes that all beliefs are culturally true, because the view of truth is considered relative.

UNESCO explains that tolerance includes sincere mutual respect, acceptance, and accommodation, respect for personal and cultural differences, peaceful conflict resolution, respect for cultural diversity, respect for minority groups and foreigners, have a sense of humor, behave politely and kindly, and have an open mind. (UNESCO, 1998). The definition of tolerance given by UNESCO is very comprehensive in describing the essence of tolerance clearly. The scope of these attitudes reflects how societies diverse in religion, creed, school of thought, tradition, and culture can live together harmoniously.

In his book "Cosmopolitan Islam, Indonesian Values, and Cultural Transformation," Abdurrahman Wahid emphasizes that tolerance is a natural part of human life. Tolerance reflects an open attitude that eliminates some of the dominant elements, such as ethnic restrictions, strong cultural diversity, and political diversity. Therefore, it is not appropriate for the ethnic majority to dominate the ethnic minority in any name. For example, prosecuting presidential candidates based on certain religions or traditions, or seeking presidential candidates favored by faith-based parties in the name of dominant politics, is inappropriate (Ghufron, 2016).

Tolerance in religious practices taught in Islam, if carried out in balance, will create an image of Islam that is inclusive, friendly, open, and in accordance with the mission of Islam as a mercy for the entire universe. This tolerant Islam is a manifestation of the

universal values of Islam as a religion for all human beings. The understanding of tolerance taught by Islam will not disturb the core beliefs, but rather as an affirmation of Muslim identity in the diversity of religious life. Thus, Islam can be considered to value individuals who are able to be socially responsible without compromising their basic principles as a Muslim. Tolerance, as a form of good deeds in religious teachings, is in accordance with these values. The main points in religious teachings are belief in one God, doing good, and faith in the last days. Therefore, tolerance is part of the mission to do good. Nurcholis Madjid has also expressed the importance of an inclusive outlook, especially in an increasingly globalized world like today. In this era of globalization, humans are getting closer to each other, but also more prone to conflict. Therefore, it is important to understand each other and seek common ground or common ground, as commanded in the Quran. The Quran strictly forbids the imposition of religion on others, because in the end, only Allah can give instructions to each individual personally. However, man must be open to various views and teachings, and willing to follow the best for his own happiness.

In the context of democratic life, tolerance has a very important role to overcome the challenges that arise due to differences. Democracy will work well when people have high sensitivity to various differences that exist in their lives, which include differences in religious beliefs, race, gender, culture, and so on. Islam, as a teaching that promotes tolerance, teaches respect for human dignity and human rights and acts as a protector of world civilization. Tolerance in Islam applies not only in intra-religious and inter-religious contexts, but also in social and political contexts. Therefore, an indicator of religious tolerance is the ability to respect differences in real religious expression in society. Although tolerance has a general scope, this study emphasizes more on strengthening the values of religious tolerance through the study of the Turats.

The Turats as the Main Foundation in instilling the value of Islamic tolerance in Islamic boarding schools

Etymologically, "pesantren" comes from pe-santri-an which means a place of santri; dormitory where students study religion or cottage. It is also said, pesantren comes from the word santri, which is someone who learns Islam, thus pesantren means a place where people gather to learn Islam (Zamakhsyari, 1994).

Meanwhile, terminologically, Islamic boarding schools are religious social institutions that become educational vehicles for Muslims who want to explore religious sciences. Islamic boarding schools in religious terminology are Islamic educational institutions, however, pesantren have social icons that have social institutions in the community. This is because Islamic boarding schools have distinctive social modalities, namely: 1) kyai character, 2) santri, 3) independent and independent, and 4) strong social networks among alumni of Islamic boarding schools (Maksum, 2015).

The main activities carried out in pesantren are Islamic teaching and education. This requires the quality of a kyai not only as an expert on qualified Islamic knowledge, but also as a role model to be exemplified and followed. Through teaching-learning activities,

a kyai teaches traditional Islamic knowledge to his students who will continue the process of spreading traditional Islam.

Education experts, classify the types of pesantren into two typologies; namely modern pesantren, which have adopted many modern Western school education systems and salaf pesantren, which are oriented towards preserving traditions with traditional education systems.

First, modern Islamic boarding schools, is a development of the pesantren type because its learning orientation tends to adopt the entire learning system classically and leave the traditional learning system. The application of this modern learning system is especially evident in the use of learning classes both in the form of madrasah and school. The curriculum used is a school or madrasah curriculum that applies nationally. Some of the students are settled, some are scattered around the village where the pesantren is located. The position of the kyai as coordinators of the implementation of the teaching and learning process and as direct teachers in the classroom. The difference with schools and madrassas lies in the portion of religious education and Arabic is more prominent as a local curriculum.

Second, the Salaf boarding school. According to Zamakhsyari Dhofier, there are several characteristics of salaf or traditional pesantren, especially in terms of teaching systems and materials taught. The teaching of classical Islamic books or often referred to as the Turats because the paper is yellow, especially the writings of scholars who adhere to Shafi'iyah understanding, is a formal teaching given in a traditional pesantren environment. All classical books taught in pesantren can be classified into eight groups, namely nahwu (syntax) and shorof (morphology), fiqh, usul fiqh, hadith, tafsir, tawhid, tasawuf and ethics, and other branches such as tarikh and balaghah (Zamakhsyari, 1994).

In general, Islamic boarding schools are defined as educational institutions that have five main elements; (1) Cottage/Dormitory: is a residence for students. This cottage is the hallmark and tradition of Islamic boarding schools and distinguishes them from other education systems that develop in Indonesia, (2) Mosque: It is a place to educating students, especially in practices such as prayer, classical book recitation, kyai cadre, and others, (3) Teaching classical books: Is the main purpose of education in Islamic boarding schools, (4) Santri: Is a term for students / students who study in Islamic boarding schools, and (5) Kyai: is the leader of Islamic boarding schools. The word kyai itself is a title given by the community to an Islamic religious expert who is the leader of the pesantren and teaches the classics (Zamakhsyari, 1994)

In pesantren the process of education and teaching can take place in two forms: classical and tiered systems and traditional systems, such as sorogan, wetonan, and bandongan. According to Mustofa Bisri, in addition to these external characteristics, there are still common characteristics that mark the characteristics of pesantren, namely the independence and obedience of students to kyai which is often initiated as a cult. Although it has the same general typology, pesantren are also very determined in character by the kyai who leads them. As the founder and "owner" of pesantren

(especially pesantren salaf) in determining the style of his pesantren, it must be inseparable from his character and personal inclinations (Bisri, 2007).

The Turats is part of the cultural heritage of Islamic literacy that emerged in the archipelago in the 16th century. As part of cultural heritage, Kitab kuning has a close historical relationship with ulama and pesantren that have influenced the development of Islam in Indonesia (Damanhuri, 2017). The term "Turats" is used because the paper is usually yellow, although today many books are printed on white paper. Some people also refer to it as a bald book, ancient book, or classic book (al-kutub al-qadimah) because of its very simple presentation, even without punctuation marks such as vowels, periods, commas, question marks, and so on (Damanhuri, 2017). The pesantren version of the Turats played an important role in shaping Islamic civilization in Indonesia. (Taufiqurrochman, 2018). The Turats has become an integral part of the value system in pesantren life. In the history and tradition of pesantren, religious literature from the Turats is not only the main focus in studies, but also becomes the foundation of values that shape and give color to religious understanding and practice in the pesantren community and the surrounding Muslim community (Rasyidin, 2017). Therefore, learning and research on the Turats is a top priority and a sign of the introduction of pesantren. Although Islamic boarding schools develop dynamically and follow the development of national education, they still maintain the Turats as an important learning material, both in traditional and more modern pesantren (Mustofa, 2019).

In the current era, the legacy of pesantren intellectualism is a valuable reference to maintain a moderate and tolerant understanding of Islam. The Turats, as the core of the pesantren's tradition of intellectualism, becomes a dynamic source of understanding and helps pesantren in showing a friendly, non-hateful, and tolerant image of Islam (Harnadi, 2019). The Turats studied in Islamic boarding schools is important and becomes the main handbook. The types of Turatss, according to Said Aqil Siraj, can be grouped based on four aspects: its content, the level of recitation, the creativity of the author, and the appearance of the explanation (Said Aqil, 2004).

1) Judging from the content of its meaning

The Turatss can be divided into two types: those that narrate information directly such as history, hadith, and tafsir, and those that present scientific rules such as Arabic grammar, sorof, jurisprudence, and hadith-related terms.

2) Judging from the Payroll Rate

The Turats can be divided into three types: the concise one (mukhtasar), which provides long explanations and scientific arguments (syarah), and the one in the middle (mutawasithoh).

3) Judging from the Creativity of the Author

The Turats has seven categories, such as presenting new ideas, refining existing works, commenting on other works, summarizing broader works, quoting from various sources, rearranging the systematics of existing books, and providing

criticism.

4) Judging from the appearance of the description

The Turats has five characteristics, such as changing general concepts to specifics, structuring the text in an orderly order, providing clear boundaries when defining, providing additional explanations when necessary, and presenting some relevant commentaries and arguments.

Research Results

Pondok Pesantren Al Hikamussalafiyah is located at the address Jl. Pesantren Al Hikamussalafiyah Cipulus RT 007 RW 003, Nagrog Village, Wanayasa District, Purwakarta Regency, West Java Province. This Islamic boarding school is recognized with Statistical Number 510232140395.

Based on the analysis conducted by researchers on the implementation of strengthening the value of tolerance through learning the Turats at the Al Hikamussalfiyah Islamic Boarding School Cipulus, Wanayasa, Purwakarta, that: Based on the results of an interview with aa Hilmi sirodjul fu'adi as the kyai board of the Islamic boarding school Al Hikamussalafiyah cipulus, said that: Before knowing the value of tolerance values in cipulus we must know the meaning of the students themselves, In general, students are people who are in the dormitory. However, in the curriculum taught there are several pesantren that in fact do not apply the value of tolerance itself, such as wahhabi. While Cipulus itself is one of the pesantren that applies the value of tolerance.

Meanwhile, according to Ustadz Yayat (Alumni) Bebrtalk about tolerance or tasamuh, for students it is very important to be carried out by not imposing ammar ma'ruf nahi munkar, in terms of benefits or madhorot first. Because with tolerance they can maintain harmony, especially harmony in society and so that there is no division. Similarly, the role of pesantren is the parent role of students and recitation in the community. So that the kiayi and the ustadz did not impose their will. Which is not bigotry towards an explanation because it is thought of in advance the benefits and madhorot. But by definition tolerance alone in the book or almost all books there is no one who explains, but there are many ibaroh or that explain the value of tolerance value is in almost all lines of the book, for example as in the book of Safinnatunnajah there are 14 pillars of prayer but in the book of taqrib there are 17.

Thus, we can conclude that the Turats does not give a specific definition of tolerance. Even so, the concept of tolerance and its values are still realized in practice. This can be observed in the world of Islamic studies, where scholars often have differences of opinion in each of their writings. Although the Turats does not explicitly describe tolerance, these values of tolerance are still reflected in the practice of daily life. Related to this, there is an interesting phrase often quoted by scholars, namely "the difference between scholars becomes mercy." This phrase reflects the recognition of differences of opinion that exist in the world of Islamic scholarship, and illustrates how such differences can be positive. In other words, these differences of opinion can be opportunities for learning and spiritual growth, as well as for deepening understanding of the values of tolerance in Islam. Thus,

although there is no specific definition in the Turats, the principles of tolerance are valued and applied in religious contexts.

Meanwhile, in the issue of application or implementation in strengthening the values of tolerance in learning the Turats in learning at the Al Hikamussalafiyah Islamic boarding school, which is in accordance with what was said by the teacher, Ustadz Yusup Hamdani explained that "Learning the Turats can affect individual perceptions of other religions depending on the teaching approach and understanding of the individual himself. If he understands with a broad and deep context, it can increase understanding of religious diversity. This can contribute to the value of tolerance because individuals will be better able to appreciate differences and seek common ground among religious beliefs. However, if the Turats is taught narrowly, there will be an intolerant attitude.

Teachers at Pondok Pesantren Al Hikamussalafiyah showed maturity in their understanding, so they did not narrow down the interpretation of the Turats. As a result, the students in this pesantren have a more flexible understanding and are not rigidly bound to texts that are purely textual. They realized that in the Turats there were many texts related to issues of intolerance, such as the chapter on jihad in Fathul Mu'in. However, in today's context, approaches to legal issues are more likely to adjust to the times. This is due to the understanding that jurisprudence can actually change along with the times and differences in contexts that exist in various regions.

In accordance with the results of an interview conducted with Aa Hilmi Sirodjul Fu'adi, said "In the Book of Fiqh namely Fath Al Qarib, Fath Al Muin, lanah Ath Tholibin, and others explain about jihad. Jihad refers to physical warfare, so the law is mandatory for men. It should also be noted that the Turats above is a book produced in the past that is still being studied today. But the kaifiyah taught today is different. For example, as in ancient times before the existence of states, jihad above is absolute war or physical war that is obligatory, to obtain territory measured by the extent to which the army is located. Whereas after the existence of a country under the auspices of the United Nations, infasi or war becomes haram, because it can cause threats and differences.

Therefore, it can be said that fiqh is a lesson that is never finished. So that the process of jurisprudence must change according to its era. For example, like the book of fath Al qhorib, fath al muin is barokah, but it cannot be applied all today, for example in the chapter muamalah is different from what we experience now. It is said that the book of fiqh still contains old products whose sources are from the nash qurani and hadith. As ijtiyah used in the current year and the previous year it is the same. However, in the reality of the person the person is different. So it contains different factors and variable. Based on this, we recognize that violent and jihadist content exists, and content that does not support the establishment of tolerance on Indonesian earth also exists. But all that does not make cipulus students fierce, and there has never even been a case of cipulus students clashing with others or demonstrations to church or loudly to other religions, even though it exists and can even fardhu in the book.

Abah as one of the kiayi who studied the book to update in terms of ubudiah and muamalah that can still be applied. However, in the face of usluk usluk or chapter on

violence with the provision of explanations in accordance with the book. But it is also told that it was in its day, whereas today it is irrelevant. Obstacles and efforts to strengthen the value of tolerance through learning the Turats based on the results of interviews with several respondents, namely Aa hilmi sirodjul fu'adi, Ustadz Yayat and Ustadz Yusuf Hamdani conveyed as follows:

According to Aa Hilmi, Sirodjul Fu'adi said that the obstacle to tolerance in ponpes cipulus is internet speed such as social media. After all, as before, there was one of the female student alumni who migrated because of social media. Therefore, the effort given by ponpes cipulus is to wriggle on social media as a reminder to alumni who may have deviated in order to return. Looking at the social media algorithm, it has an impact and can influence, ranging from jogging content, magic, and radical content. With the existence of social media cipulus in order to be able to retract or neutralize so that this does not happen.

Meanwhile, according to Ustadz Yayat, in strengthening the values of religious tolerance through education in Islamic boarding schools, several obstacles can arise. One obstacle that may arise is the difficulty in approaching individuals who have high religious fanaticism or strong egoism in society. They may be difficult to persuade or change. Therefore, it is important to maintain a balance between the government and the alumni who have entered the community. Continuity and cooperation between the government and alumni is key in facing these obstacles. Good coordination between the two parties is needed to ensure that the messages of tolerance and positive values taught in Islamic boarding schools can be applied effectively in society. For example, if a person is difficult to be invited to by an ustadz, but obeys orders from the government or village apparatus, then there needs to be a strong correlation between these approaches so that the message of tolerance can be implemented properly in everyday life.

According to Ustadz Yusuf Hamdani, realizing the values of tolerance in learning the Turats can face several challenges, such as different points of view or understanding, cultural influences, and limited human resources. In overcoming this challenge, by approaching with students, they are invited to understand various points of view without judging or ruling out different ones, so that the values of tolerance are embedded in the pesantren environment. Based on the interview above, the first response focused on the influence of digital technology. Meanwhile, according to the second informant, the second has a view of fanatics in religion, while the third respondent has a more cultural view.

The efforts made by the Cipulus Islamic Boarding School in strengthening the values of tolerance through learning the Turats in accordance with the results of interviews conducted by researchers concluded that the Al-Hikamussalafiyah Cipulus Islamic Boarding School in collaboration with alumni and local government collaborated between Islamic boarding schools and formal educational institutions to approach students with being invited to understand various points of view without judging or ruling out different. So that the values of tolerance are embedded in the pesantren environment. In addition, Al-Hikamussafiyah Islamic boarding school also uses social media as a tool to strengthen Islamic ukhwah and tolerance in religion.

CONCLUSION

Based on the results and discussion above, it can be concluded that Pondok Pesantren Al Hikamussalafiyah in Cipulus, Wanayasa, Purwakarta, is an educational institution that is very active in teaching and applying the values of tolerance in its approach. This approach is a significant effort in responding to increasing understanding of tolerance values through Turats learning.

This approach is reflected in the involvement and daily behavior of the students at Al Hikamussalafiyah Islamic Boarding School. They not only understand the values of tolerance theoretically, but also successfully internalize these values in various aspects of life. These students show tolerance in various activities, show initiative in action, the spirit of cooperation, and the ability to think critically in formulating thoughts and actions. In addition, they also show an attitude of respect for cultural diversity and views, showing a deep understanding of the values of tolerance learned through the Turats.

The success of Al-Hikamussalafiyah Islamic Boarding School in Cipulus in creating an educational environment that is able to form students who have a spirit of tolerance is something that is undeniable. In addition to ensuring theoretical understanding, the institute has also succeeded in producing individuals who are able to apply the values of tolerance in everyday life. Thus, this pesantren makes a real contribution in forming a young generation who are not only intellectually intelligent, but also have attitudes and behaviors that reflect the spirit of nationality, diversity, and high tolerance in learning the Turats. Al-Hikamussalafiyah Islamic Boarding School in Cipulus has proven that strengthening the values of tolerance through learning the Turats can form individuals who play a role in advancing society and the state, in accordance with the noble values contained in the Turats.

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