

Fostering the Attitude of Tolerance Between Religious Community at The Al-Amin Mosque at the Resort Police of Baubau

La Samsu

Universitas Muhammadiyah Buton, Indonesia

Correspondence: lasamsuumb@gmail.com

ABSTRACT

Religious tolerance is a relationship between religious communities based on mutual acceptance, mutual respect, respect for every difference, respect for equality in the practice of their religious teachings and work together in the life of society, nation and state. Tolerance actually develops within the framework of the existence of diversity in various dimensions of life, so that harmony and harmony in life can be realized, far from conflicts and social tensions, especially conflicts and hostility among each other in society. The method used during the activity was various lectures to provide understanding and convey theoretical concepts in order to help the congregation understand the nature of inter-religious tolerance at the Baubau Police Resort Al-Amin Mosque. The results of this service foster an attitude of tolerance in religious diversity that can be properly embedded because of the attitude of tolerance in society. The role of leaders and community leaders is very important in instilling an attitude of religious tolerance both through giving examples and through sustainable activities.

Keywords: Attitude; Tolerance; Inter religious People

Copyright © 2022 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution ShareAlike 4.0 International (CC BY-SA 4.0)

1. Introduction

Advances in science and technology have had a direct or indirect impact on various parts of human and communal life, resulting in changes in various aspects of life. If a change is not accompanied by serious and systematic attempts to sustain positive values in the lives of individuals and society, it can lead to their erosion, whether intentionally or unconsciously (Endang, 2017).

The more advanced technology, information, and communication must be complemented by a high tolerance and empathetic mindset to meet today's issues. Every citizen must continue to feel a sense of kinship to one another, as well as the fate of the struggle and the moral ideals inherited by the nation's fighters. It is hoped that cultural diversity would not be used to separate a unified nation, because there are parties who take advantage of the diversity that this country has without even realizing it. The Indonesian people must understand that diversity should be viewed as a strength rather than a flaw. Because growing divisions in national unity must be addressed with a spirit of tolerance and empathy (Izzati, 2021).

In Indonesia, arguing about who is the most correct and superior is not a problem. They all, however, support and respect one another. This fosters a culture of mutual tolerance,

respect, and refusal to give up. The motto *Bhinneka Tunggal Ika*, which means even though they are diverse, they are still one, supports this (Nuryanto, 2018). For this reason, having a high tolerance is expected to be able to create a life order that is pluralistic well, respecting and respecting differences in order to maintain the unity and integrity of Indonesia (Susanto & Kumala, 2019).

Religious tolerance does not mean that someone who already has a belief then moves or changes his belief to follow and mingle with the beliefs or worship of other religions (syncretism), nor is it intended to acknowledge the truth of all religions or beliefs, but that someone remains in a belief. which is believed to be true, and looks at the beliefs of others correctly, so that in him there is a truth that he believes himself according to his conscience which is not obtained on the basis of coercion by others or obtained from gifts from others (Widiatmoko et al., 2021). Tolerance is the key to creating a situation of tolerance between religious communities and conducive social relations, this is one alternative to support the cultivation of the character of tolerance within the community (Dewi et al., 2021).

Fostering an attitude of religious tolerance is an effort made to create a harmonious, peaceful community environment and away from disputes. Fostering religious tolerance can be done by instilling religious values, developing character, and training in moral values (Kelly, 2018). This activity is unquestionably a place to instill in oneself the values of tolerance, peace, harmony, and mutual respect. As a result, coaching can be defined as a purposeful, organized, and consistent effort made to reach a better aim in both formal and non-formal education (Casram, 2016).

Regarding this, Islam is not a religion that always discusses the worship sector and also *aqidah*, but also discusses social interaction, among fellow Muslims and non-Muslims (Tamami et al., 2021). The Prophet's *da'wah* is strongly linked to the attitude of tolerance, as during the Prophet's *da'wah* in Medina, the Prophet entered into an agreement, known as the Medina charter, which comprises the rules of social interaction between Muslims (internal relations) and Muslims and non-Muslims (external relations). Where the Prophet forcefully implanted a tolerance policy in the charter, meaning, allowing Jews to practice their religious teachings while not interfering with Muslims' devotion (Rahmah & Amaludin, 2021).

Every person in society has unique traits, backgrounds, faiths, nationalities, and languages. If not properly addressed, the quantity of disparities has the potential to cause conflict and division in society. For another example, there are many riots that smell like racial intolerance, community conflict is on the rise, hatred is growing against certain ethnicities, hatred is growing against the system and implementation of government programs that are seen as centralized and authoritarian, motorcycle gangs are anarchic, and brawls. Students are living proof that in Indonesia, appreciating and respecting others has become a very unusual occurrence (Sari, 2016).

Regarding the explanation above, it can be said that the importance of efforts to foster tolerance between religious communities in members of the Indonesian National Police in Baubau City. considering that this activity has value in fostering tolerance between religious communities at the Al-Amin Mosque at the Baubau Resort Police.

2. Implementation Method

The method used in this service activity is in the form of material presentation (Octavianty et al., 2021). Activities are carried out using the lecture method, question and answer, in the form of face-to-face with strict health protocols (Engagement, 2021). *At the Baubau Police Resort Al-Amin Mosque, the strategy employed during the activity was numerous lectures to provide understanding and transmit theoretical concepts in order to enable the congregation*

grasp the nature of inter-religious tolerance. This type of activity involves socialization in the form of lectures in order to attain aims that highlight religious tolerance (Ilham et al., 2020).

3. Results and Discussion

The location of the service for members of the Baubau City Police is located at the Al Amin Mosque of the Baubau Police. the participants were members of the Baubau city police. Tolerance according to the perspective of Q.S Al-Kafirun The verse which consists of 6 verses, is a reciprocal acknowledgment of existence, for you your religion and for me my religion. So that each party can carry out what it considers right and good, without absolute opinion to others but at the same time without ignoring each other's beliefs. The boundaries between religious adherents have given space to every human being to be responsible for everything that has been chosen according to the will and will of the heart, which has been believed and done because there is no compulsion in religion. Because religion has the concept that acceptance with pleasure, freedom to choose. And this is where the foundation and responsibility of every human being for whatever has been done. Then every human being will understand the consequences of all actions, and beliefs that have been spoken. All affairs in society, be it traditions that have been inherited from generation to generation no longer make a problem, then every human being is required to make his choice or belief in accordance with the beliefs that have been desired.



Figure 1. The Process of Submission of Materials

Submission of material about high tolerance is expected to be able to create a life order that is pluralistic well, mutual respect and respect for differences in order to maintain the unity and integrity of Indonesia. On the other hand, if you do not have tolerance, it is possible to cause destructive behavior in society that will threaten the unity and integrity of Indonesia. The term tolerance can imply the attitude of a member towards a social group. Social tolerance is used to measure tolerance for minorities.



Figure 2. Activity Participants

The purpose of this activity is that directly the participants of the activity will be more aware of the importance of interaction to create a togetherness in order to create peace between fellow religious people, and from the Muslim community they will better understand how to behave with people who have different beliefs from the holding of the activity. Indicators of religious tolerance are being open in studying the beliefs and views of others, showing a positive attitude to accept something new and accommodating the diversity of ethnicity, race, religion, culture and language. The forms of religious tolerance are: not forcing religion on others, not being hostile to religious differences, living in harmony and peace among human beings and helping each other. In its application, values are universal and do not participate in imposing religious rules. Every religion promises benefit to all mankind without exception and every religious believer fully believes that God who is the source of religious teachings is all-perfect..

The form of religious tolerance is not imposing one religion on another based on the teachings of each religion which teaches good things and no religion teaches to do evil. This is in accordance with the opinion which states that tolerance is an attitude of tolerance (appreciating, allowing, allowing) stances (opinions, views, beliefs, habits of behavior and so on) that are different or contrary to themselves. Religious differences encountered in life will teach us mutual respect and acceptance of these differences so that the differences encountered do not cause religious conflict.

Baubau police officers also understand what religious tolerance is and can apply tolerance in religion. When celebrating the holidays of each religion, members also give greetings to those who are celebrating it.

4. Conclusion

Inter-religious tolerance that does not trigger conflict can be created between the majority and minority groups due to the tolerance attitude within the individual. The attitude of tolerance in religious diversity can be embedded properly because of the attitude of tolerance. The role of leaders and community leaders is very important in instilling an attitude of religious tolerance both through giving examples and through sustainable activities.

5. Acknowledgments

The writing team would like to thank to the chief of Baubau Police who has given the task in the context of community service and at the same time as a partner who has funded this service activity so that it is carried out well.

References

- Casram, C. (2016). Membangun Sikap Toleransi Beragama dalam Masyarakat Plural. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 1(2), 187-198. <https://doi.org/10.15575/jw.v1i2.588>
- Dewi, L., Dewi, D. A., & Furnamasari, Y. F. (2021). *Penanaman Sikap Toleransi Antar Umat Beragama di Sekolah*. 5, 8060-8064.
- Endang, B. (2017). Mengembangkan Sikap Toleransi dan Kebersamaan di Kalangan Siswa. *Jurnal Visi Ilmu Pendidikan*, 89-105.
- Engagement, C. (2021). Pengabdian Kepada Masyarakat Penggunaan Media. *Journal of Community Engagement*, 2, 9-18.

- Ilham, I., Arrahman, R., & Hayati, M. (2020). Penerapan Baitul Arqam untuk Penguatan Nilai Bagi Dosen Universitas Muhammadiyah Mataram. *JCES (Journal of Character Education Society)*, 3(1), 129-135.
- Izzati, F. A. (2021). *Pentingnya Sikap Toleransi dan Empati dalam Mewujudkan Warga Negara yang Baik (Good Citizenship) di Masa Pandemi*. 02, 85-90.
- Kelly, E. (2018). *Pembentukan sikap Toleransi melalui Pendidikan multikultural di Universitas yudhar tapasuruan*. 5(1), 67162.
- Nuryanto, S. (2018). *Cerita dalam Rangka Meningkatkan Toleransi dan Kebhinekaan*. 29-36.
- Octavianty, R., Astuti, A., Hikma, R. S., Iwan, M., & ... (2021). Pelatihan Pembuatan Media Pembelajaran Audio Visual Menggunakan Aplikasi KineMaster guna Meningkatkan Minat Belajar Siswa SDN 26 Watang Palakka. *Journal Lepa-Lepa ...*, 1(1), 280-286. <https://ojs.unm.ac.id/JLLO/article/view/17283>
- Rahmah, L. A., & Amaludin, A. (2021). Penerapan Interaksi Sosial Antar Masyarakat Melalui Moderasi Beragama Dan Sikap Toleransi di Desa Gentasari Kecamatan Kroya Kabupaten Cilacap. *To Maega: Jurnal Pengabdian Masyarakat*, 4(3), 341. <https://doi.org/10.35914/tomaega.v4i3.860>
- Sari, Y. M. (2016). Pembinaan Toleransi Dan Peduli Sosial Dalam Upaya Memantapkan Watak Kewarganegaraan (Civic Disposition) Siswa. *Jurnal Pendidikan Ilmu Sosial*, 23(1), 15-26. <https://doi.org/10.17509/jpis.v23i1.2059>
- Susanto, E. F., & Kumala, A. (2019). Sikap Toleransi Antaretnis. *TAZKIYA: Journal of Psychology*, 7(2), 105-111. <https://doi.org/10.15408/tazkiya.v7i2.13462>
- Tamami, B., Hasanah, M., & Jember, U. M. (2021). Pembinaan Karakter Spiritual Guna Meningkatkan Nilai Religiusitas Anggota Pimpinan Cabang Pemuda Muhammadiyah (PCPM) Ambulu di Era Pandemic Covid 19. *Jurnal Pengabdian Masyarakat*, 2(2), 84-87.
- Widiatmoko, S. A., Pek, K., Iman, F. E. N., Annisa, A. T. R., Wulandari, F., Gupita, O. N., & Rusdi, A. (2021). Islamic Tolerance in World 4.0: Membentuk Kepribadian Toleran dan Hubungannya dengan Self-Control dalam Bersosial Media. *Jurnal Abdimas Madani Dan Lestari (JAMALI)*, 3(1), 32-39. <https://doi.org/10.20885/jamali.vol3.iss1.art5>