Islam and Tolerance Education for the Sustainable Development Goals (SDGs)

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Abstract

Objective: This study aims to explore the integration of Islamic teachings on tolerance and multicultural education within the framework of the Sustainable Development Goals (SDGs). The focus is on analyzing the values of democracy, tolerance, and multiculturalism derived from the Qur'an and Islamic education, emphasizing their relevance in promoting global peace and inclusivity. The study is motivated by fundamental Islamic principles, including prohibitions against denouncing other religions, respect for human dignity regardless of belief, interfaith communication, freedom of religion, the prohibition of forced adherence to any religion, maintaining positive assumptions (husnudzan) about others, and acknowledgment of diverse religious practices. **Theoretical framework:** The theoretical framework is grounded in the intersection of Islamic ethics and the SDGs, particularly Goal 4 (Quality Education), Goal 16 (Peace, Justice, and Strong Institutions), and Goal 17 (Partnerships for the Goals). **Literature Review:** The literature review highlights previous studies on tolerance in Islamic teachings and their implementation in educational settings, showcasing how Islamic education aligns with global goals. **Methods:** This research adopts a qualitative field study approach, collecting data through in-depth observations and interviews with educators and students at the University of Muhammadiyah Surakarta. **Results:** The findings reveal that democratic and tolerant multicultural values in Islamic education are implemented through three learning models: (1) Baitul Arqam for Muslim students during semesters 1-2, (2) Classical Learning for non-Muslim students in semesters 1-2, and (3) Integrated Classical Learning for both Muslim and non-Muslim students in semesters 3-4. The study demonstrates that these models effectively foster a culture of inclusivity and tolerance among students from diverse backgrounds. **Implications:** The findings have significant implications for developing educational frameworks that contribute to SDG targets by promoting peaceful coexistence and mutual respect. **Novelty:** The novelty of this research lies in linking Islamic educational practices with the SDGs, offering a unique perspective on the role of religious education in achieving global sustainability.

Keywords: islamic education, tolerance, multiculturalism, sustainable development goals (sdgs), inclusivity

INTRODUCTION

Tolerance is a fundamental value in Islam, reflected in various teachings of the Qur'an and Hadith. In the context of an increasingly multicultural global society, tolerance

plays a vital role in fostering harmony and reducing conflicts between religions and cultures. Islam advocates respect for other beliefs, prohibits coercion in matters of faith, and promotes positive social relationships without discrimination. These values align with the Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Strong Institutions) [1].

However, challenges remain in implementing tolerance values across different countries, particularly in the education sector. Education is often seen as a key medium for instilling understanding, attitudes, and skills of tolerance among younger generations. This study aims to analyze how the values of democracy, multiculturalism, and tolerance in Islamic teachings can be integrated into educational models, especially in higher education [1].

This research focuses on the implementation of Islamic educational models at the University of Muhammadiyah Surakarta as a concrete example. By linking Islamic educational practices to the SDGs, this study seeks to demonstrate how the values of Islamic tolerance can contribute significantly to achieving sustainable development through inclusive and peaceful education [2].

Multicultural, democratic, and tolerant values must indeed be more affirmed and implemented in real life, especially on earth In Indonesia, cases of intolerance in education are still rife. For example, some time ago there was a case where teachers forbade students to elect a non-Muslim student council president, and there were other cases. There are several factors causing cases of intolerance in the world of education in Indonesia, including extreme religious understanding. The spread of cases of intolerance in the world of education in Indonesia requires religious people to explore the values of tolerance in the teachings of their respective religions. This demand also applies to Muslims as the majority in the country [2].

Cases of intolerance occur because there are parties who cannot accept the reality of diversity and want to homogenize humanity. This kind of exclusivism can lead to religious fanaticism and can lead to religion-based extremism. Whereas in its verses, the Qur'an implicitly explains that the reality of diversity becomes the main instrument that God has ordained to create harmony in the cosmos system. Therefore, differences are not a disaster, but must be viewed as God's grace and favour that must be nurtured to be the energy of healthy competition [2], [3].

Although in the Qur'an many verses speak of diversity and tolerance, they still need deeper articulation through authoritative works of exegesis from scholars directly related to the explanation of the Qur'an. The importance of tafsir is because the Qur'an is a very complex holy book, and therefore it is necessary to decipher its complexity through interpretation. In this case what will be explored are the views of two works of Qur'anic exegesis written by the two modern muftis, respectively Abdallah Yoesuf Ali, The Glorious Qur'an, and Muhammad Asad, The Message of the Qur'an. The reasons behind the selection of the two music are as follows: First, both interpreters lived in the Modern Era with various modern dynamics. Second, they live amid advances in science and technology and the access they bring in the form of increasingly close and intensive social interaction between human children around the world.

Third, the form of interpretation is not comprehensive (Kahlil), but rather looks at certain aspects of the verses that are considered important and do need to be explained proportionally. Fourth, the work of exegesis written in English has a critical attitude and objectivity that is very powerful. Fifth, there are not many citations from these two works of exegesis, except those that have a critical capacity to look at humanitarian, religious, and cultural problems [4], [5].

LITERATURE REVIEW

Previous studies on tolerance in Islamic education emphasize its alignment with promoting peace and social harmony in multicultural societies. Research highlights Islamic principles such as religious freedom, respect for diversity, and interfaith dialogue as essential in fostering inclusivity. Studies also link these values to the Sustainable Development Goals (SDGs), particularly in advancing quality education and peaceful coexistence. However, limited research explores their practical application in higher education, necessitating further investigation [6].

The reason UMS was chosen as the object of study is because Islamic Universities accommodate students from various ethnicities, nations, ethnicities, cultures, races, and even religions. A few years ago, UMS was recorded to have had a total of 200 foreign students although most of them still came from countries with a majority Muslim population, such as Jordan and Yemen. In addition to the two countries, there are also UMS foreign students from Egypt, Palestine, Madagascar, Sudan, Uganda, Thailand, South Korea and so on. This year's latest data recorded 111 foreign/international students from 16 countries. If coupled with data on the diversity of domestic students from all corners of Indonesia who are diverse, both racial, ethnic, religious, cultural, and others, it is certainly conceivable how the University of Muhammadiyah Surakarta has become a forum for extraordinary diversity [6].

Strictly speaking, this study implicates two important things: first, it wants to explore the views of the two mufasir regarding the values of tolerance from the related verses. Second, after finding the values of tolerance in the exegesis of the two figures, then field research was carried out on the relevance of these values in learning al-Islam and Kemuhammadiyahan on the campus of the University of Muhammadiyah Surakarta (UMS) [7], [8].

Previous studies on this topic have been widely conducted. For example, Abu Bakr conducted research related to "The Concept of Tolerance and Religious Freedom in Islam". In his research, Abu Bakr tried to explore the values of tolerance in Islam. The sources used by Abu Bakr in his search were historical data, verses of the Qur'an and hadith of the Prophet SAW. He concluded that the teachings of Islam contained the values of tolerance. Islam itself commands its followers to be tolerant of other faiths. In addition, there is also research that focuses on finding the meaning of tolerance in the Qur'an conducted by Muhammad Yasir. His research focuses on exploring the meaning of tolerance from various Qur'anic verses related to tolerance. From his search, he concluded that tolerance in the Qur'an is only limited to respecting and respecting the beliefs of others, but not to the point of drifting into syncretism. In addition to the above studies, there is also research that focuses on analyzing Yusuf Qaradawi's thoughts regarding religious tolerance and pluralism conducted by Sukron Ma'mun. The results of his research concluded that diversity and plurality are sunnatullah. The attitude we must take in dealing with diversity is to accept it with grace and tolerance. Another research related to tolerance was conducted by Puspo Nugroho, research was conducted to determine the process of internalizing tolerance values (tawhid, rahmah, and musawah) at SMP Muhammadiyah Salatiga [9], [10].

In addition to the studies above, there are still other studies related to tolerance, but so far there have been no researchers who have tried to explore the values of tolerance according to mufasir and then look for their relevance to learning in higher education institutions. Therein lies the novelty of this article, we hope that the results of this research can contribute to the treasures of science and as a basis for conducting further research related to the same topic [11]–[13].

Diversity in life is a sunnatullah (decree of Allah) that cannot be denied. In living life, we cannot avoid diversity. What we can do is respond to this diversity as best we can. Among the positive responses to diversity is tolerance. Linguistically, tolerance can be interpreted as restraint, being patient, allowing others to think differently, being broad-minded, and being tolerant of views, beliefs, and religions that are different from theirs. Tolerance can also be interpreted as the ability and inner readiness to feel at home living with others even though

there are differences in perception regarding what is good and how to live a decent life [14], [15].

The Qur'an was revealed to humans and serves as a guide for them. Therefore, the topic of human beings becomes one of the main themes in the Qur'an. In the Qur'an, it is said that humans are created differently and will continue to be so. And often those differences give rise to disputes. Therefore, avoiding disputes between people requires an attitude of tolerance. There are many values of tolerance that the Qur'an teaches to man. In human life, worship is the most vital issue because it becomes the foundation for the building of one's religion. The following is a discussion of the value of tolerance in the Qur'an from the perspective of Yousuf Ali and Muhammad Asad [18], [19].

METHODOLOGY

This research is literary research on the one hand and field research on the other (mixed research). On the one hand, this study tries to explore the values of tolerance in the interpretation of The Glorious Kur'an and The Message of the Qur'an. In the field context, this study tries to reveal the relevance of tolerance values in the work of the two interpretations of the Qur'an in the learning practices of lecturers and facilitators of Al-Islam and Muhammadiyah on the campus of the University of Muhammadiyah Surakarta [16], [17].

Table 1. Research Method

Aspect	Details
Research Type	Mixed research: combining literary and field research.
Literary Research Focus	Exploring the values of tolerance in the interpretations of:
	The Glorious Qur'an
	The Message of the Qur'an
Field Research Focus	Revealing the relevance of tolerance values from the Qur'anic interpretations in educational practices.
Study Context	The University of Muhammadiyah Surakarta (UMS).
Educational Application	Learning practices of lecturers and facilitators of Al-Islam and Muhammadiyah studies.
Key Tolerance Values	Respect for religious diversity.
	Prohibition of coercion in religious matters.
	Promotion of interfaith dialogue and positive communication.
	Prohibition of denigrating other religions.
Link to SDGs	Goal 4: Quality Education.
	Goal 16: Peace, Justice, and Strong Institutions.
	Goal 17: Partnerships for the Goals.
Key Findings (Expected)	Islamic educational practices at UMS align with Qur'anic tolerance values.
	Learning models promote inclusivity, peace, and understanding among diverse students.
Contribution	Bridging Islamic values and SDGs through the integration of tolerance in higher education.

RESULTS AND DISCUSSION
Prohibition of Denouncing Other Offerings

About the prohibition against denouncing deities, one verse that is considered central in this regard is Q.S. Al-An'am/6:108. "And do not curse the gods they worship except Allah, for they will later curse God by transgressing without knowledge. Thus We make every person think well of their work. Then they returned to the Lord, and he told them what they had done" [20].

In this verse, Muhammad Asad comments that berating others whom they truly believe to be Sacred is a prohibition, even though it is contrary to the concept of tawhid (Oneness and worship only to Allah) that we have. In line with Muhammad Asad, Yusuf Ali affirmed that in interactive life, a person or group of people who feel they have purer (true) beliefs should not demean other people or groups who have lower beliefs. The above statement obtained an important point in the issue of "truth/belief" in religion. Not underestimating the beliefs of others who may be considered not or less original and authentic is to show tolerance in religion. However, according to Muhammad Asad, Muslims are allowed to argue or dialogue with people who have beliefs that are considered heretical or wrong, as long as they do not berate their objects of worship that are different from ours and are not allowed to hate their mistakes. However, Muslims still must convey the truth of their religious teachings to others, and in this case, it can be done through debate or dialogue. Dialogue is not intended to foster syncretism nor to polemic without compromise, but dialogue is conducted to seek a better understanding of others [21], [22].

In addition, dialogue is also intended to find common ground between religions (kalimah sawa). This can be seen from the fact that the Prophet Muhammad defined the foundations of co-existence and determined which submission was right for the community. As stated earlier, every Muslim is required to convey the truth of Islamic teachings (da'wah), and this da'wah is professionally represented by spiritual teachers (preachers) who have insight and depth of religious knowledge. However, a spiritual teacher must have the qualifications of warmth, gentleness, wisdom, wisdom, wisdom, tolerance, empathy, love and compassion, and not promote selfishness and other bad attitudes, which may cause them (the target of da'wah) antipathy and run away. Therefore, as far as possible a spiritual teacher understands the doctrine of his religion and should not get caught up in the narrow-mindedness and condescension of those who are very likely to end up being counter-productive [23], [24].

It is still in the context above, that those who are targeted by invitations, said Yusuf Ali, believe that the beliefs and religions they profess are true. Therefore, in this case, a spiritual teacher may be able to show the truth of the teachings of his religion, without having to fall into the trap of revealing the "fallacy" of their religious teachings. Such a wise attitude complemented by a good and sincere personal attitude, as described above will be a beautiful combination and at the same time become strength and vitality and the key to success in conveying the teachings of Islam [25].

The next passage "kadzalika zayyanna" implies only naturalness that a person recognizes his beliefs that have been ingrained since childhood. Furthermore, as the person develops, the person interacts with his social environment and leads him to the end of recognizing that it is his beliefs that are seen as the only true ones. Meanwhile, Abdullah Yusuf Ali in the passage "wa kadzalika zayyanna li kulli ummatin 'amalahum", argues that actually-implementative one's religion depends on many factors of psychological conditions, life setting, hidden or depressed feelings, tendencies, history, disposition of heredity, and various influences from education and environment. Man's duty to God is: (1) To use one of these factors to achieve a higher or nobler goal; (2) to purify something that is abused; (3) Introduce ideas (ideas) or perspectives on something; (4) Combat/fight the wrong and cannot be renewed/corrected [26].

All those factors aim to bring to the truth and gradually leave them in the spiritual light that was previously dark. Yusuf Ali added that if it is not guided by a spiritual teacher wisely, it is an act of disrespect and unworthiness towards God and His righteousness. Doubts spread

among weak brothers who had superficial and unwavering beliefs. What happens to individuals also happens to a group of people collectively. They think from their perspective that their beliefs are true. God in His infinite compassion was with them and asked those with purer convictions not to demean the weaknesses of others so that others would attack the real truth worse than ever before. Even though there are many mistakes, God forgives and sends His mercy to help with foolishness and ignorance. Despite their deviations, He showed them in His way. Of course, the righteous are not worthy to hide their light compromise with evil or refuse to establish the "living truth" with force [27].

Freedom of Religion

One important discussion related to tolerance is the recognition of human freedom in professing religion. Regarding the issue of religious freedom, it is necessary to mention one verse that talks about tolerance, namely QS. Yunus: 10:

"And if your Lord wills, surely have the faith of all who are on the face of the earth as a whole. Then do you (should) force people so that they may become believers of all?" Yusuf Ali commented that if it was God's design and will not to bestow His limited free will on man, His power would have made all men equal. Then all men have faith, but that faith is reflected without meaning. In reality, man is endowed with various faculties and capacities, therefore he must strive and explore, as well as bring himself in harmony with the Will of God. Therefore, faith is a matter of moral achievement, and rejecting faith is a sin. Like a complementary thing, believers must be patient or angry if they have to fight against non-believers. Most important of all, they must prevent the temptation to force the beliefs of others For example, coercion of others physically, or various other forms of coercion such as social pressure, impulses of wealth and position, or other beneficial things. Faith or compulsory belief is not faith. Man must strive spiritually and let God's Plan work as desired [28].

While Asad commented on the above verse more briefly, the Qur'an stresses the fact repeatedly that "... falaw sya'a lahadakum ajma'in" (if He wills, He will lead you all to the straight path) (Qs. Al-An'am/6:149). The unequivocal implication is that He wants another way, which is that He has given man "freedom" to choose between right and wrong. That is what elevates people to the level of moral beings (in contrast to other creatures (animals), who only follow their instincts) [29].

In the main issue, Yusuf Ali and Asad's interpretation of QS. Yunus: The above 10 can be said to be the same and the same. They both maintain the consistency of their thinking. Both depart from the argument of man's "freedom of will" entrusted to him by God. Free will became characteristic of man and marked his existence. Without free will, man is not a man whom God has designed to be different from all His other creations. In the perspective of creation and the heavy task placed on man, namely the "trust" coupled with the "caliph" on earth, man is endowed by God with that freedom of will. With that free will, man is given the freedom to accept or reject the "ways" that have been provided for him. Among the purposes of bestowing free will was to complete the duties of the Caliphate on earth as His representative. God's grace to man is not free will in toto but is perfected by faculty and capacity. Both of these can be elaborated as intellectual capacities and abilities derived from human reason. The intellect is also a characteristic of man that distinguishes him from other creatures. With the capacity of reason, man must explore his potential vis a vis the universe to adapt himself to God's will [30].

God becomes the ultimate destination of man's life journey, and for this reason, man should adapt himself according to His will. God as the ultimate goal of man's life journey must be achieved through efforts to harmonize with His will. To achieve harmonization, faith becomes a non-negotiable condition. Faith itself is a belief that lies in the depths of the heart in something that is believed to be the Creator of the universe. There is something more interesting than Yusuf Ali's interpretation in this regard is the issue of faith. The problem of faith is a matter of moral achievement, and therefore faith cannot be bought or replaced with any kind of worldly lure. If the problem of faith is a matter of moral attainment, then it is

further understandable that faith should be properly pursued introspected and improved. Faith must not be dictated by various terrestrial things. With true faith will lead man to harmony with God's will [31], [32].

On that basis, forcing one's faith to convert to another faith or religion with various worldly lures is futile, because faith lies in the depths of the heart. Just as an ideal or thought cannot be imprisoned, although physical psychics can occur. Since faith is a matter of moral achievement, man must seek it with a sincere heart and fight for it with body and soul. The faith that exists in every human being will raise his moral status, and the higher the level of faith a person will be the higher his moral degree. Therefore, in Yusuf Ali's view, rejecting faith (in God) is sinful. From the above statement, it can be underlined that the true issue of faith is dynamic and needs to be improved continuously [33].

Such illustrations of the nature of faith raise other problems that are no less serious in the context of religious life. In religious life, a continuation of the consequence of (true) faith is that there can be no compulsion to embrace a faith or religion. Because faith is in the heart, forcing others to follow their faith in addition to not being justified is also a futile act. Thus, faith must not be forced or forced, and forced faith is no longer true faith. On that basis, faith becomes the basis of human rejection of religion [34].

Still in the context of coercion efforts in religion more clearly and firmly can be stated in one verse in QS. Al-Baqarah/2: 256.

"There is no compulsion in (adhering to) religion (Islam) it is clear (difference) between the right way and the false way. Whoever disobeys Taghut and has faith in Allah, then indeed he has clung (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing".

Related to the above verse, it is necessary to consider the following specific interpretation of Yusuf Ali. Starting his comments, he said that coercive acts in religious belief are in principle not by religious teachings. Because religion is in contact with the inner (esoteric) aspects related to belief and divinity. There are several reasons put forward by Yusuf Ali in his English text:

"Compulsion is incompatible with religion: because (1) religion depends upon faith and will, and these would be meaningless if induced by force; (2) truth and error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any persons of good-will as to the fundamentals of faith; (3) God's protection is continuous, and His Plan is always to lead us from the depth of darkness into the clearest light" [25].

From the above thoughts, it can be further underlined the following: First, religion depends on belief (faith) and desire, and therefore it will be meaningless if religion is done by persuasion and coercion. Second, the truth (rushd) and error (gay) have been demonstrated by God's unquestionable grace by anyone with good wishes related to fundamental beliefs. Third, God's protection continues, and His Will always guides us from darkness to bright light [35].

While Asad expanded his interpretation and began with the term "din". For him, the word "din" refers to both content (content, content) and willingness to be with laws and rules that are morally binding. Then the word "din" can mean "religion" in its broadest sense, transcending everything related to doctrinal content and its practical implications. Moreover, "din" also means a person's attitude towards the object he worships, because it also includes the concept of "belief". In short, the term "din" could be "religion," "belief," "religious law," or "moral law," Asad said. About the interpretation of the main content of the verse referred to above, namely the prohibition of categorical coercion (nikah) related to belief or religion, jurists without exception argue that any form of religious conversion caused by coercion is null and void (null and void or invalid). That these attempts and actions force others to convert to Islam or accept the Islamic faith is a grave sin. In this case, it is tantamount to legitimizing and disposing that the religion of Islam was (it can also be now) spread through warfare and swords [36].

In line with Yusuf Ali, Asad repeatedly asserted based on the Qur'anic verses' guidance that God does not seem to want man in the oneness of nature and faith. Freedom of choice in humans includes many things, including freedom in choosing beliefs (religion). Basically, right and wrong in the perspective of the Qur'an is real. Based on the freedom of will that exists in man, he is welcome to choose between the two according to his conscience. It is precisely armed with freedom of choice that humans are elevated to the status of moral beings. From the interpretation of both it can be seen that the problem of plurality of beliefs becomes the Will of God, and therefore becomes sunnatullah. It is more important in the context of multiculturality that man's free will to choose whatever his choice is entirely his right and gain his recognition in the perspective of the Qur'an. Therefore, coercion in matters of belief and religion is completely rejected [37].

Still related to the issue of worship and worship, it is necessary to listen to the story of the prophet Abraham when dealing with his people who had different beliefs, including his father. The story of Ibrahim is recorded clearly in QS. Mumtahanah/60: 4. "…When they say to their people, verily we are detached from you and from what you worship but God …".

Ibrahim was a kind and soft-hearted man and very loyal and respectful to his father and his community, despite his different beliefs. He actively warned them not to worship idolatry that smelled of sin. As a good boy, Ibrahim was always positive thinking (husnu zhon, kind) towards his father and always asked Allah for forgiveness sincerely for him. But when he knew and realized that his father and his people were enemies of Allah, Ibrahim completely detached himself from them all. He was willing to leave his father, society, hometown and country that he loved for the sake of his true beliefs. He had to leave them and his hometown with his wife, nephew (Luth), and those who were faithful to his followers in not too many numbers. They live a life in exile [16].

In essence, God's enemies are enemies of the truth, and they do hate the truth. From a humanitarian point of view, Ibrahim loved his father and his people, and therefore there was no reason to hate them. What Abraham hated was not the people factor, that is, those who became idolaters, but the crimes they committed in the form of idol worship. However, as can be seen in this passage there is still a clear element of love and affection in Ibrahim towards his father and community despite different beliefs. Different beliefs do not have to give birth to hatred, but can also cause love for God's grace and humanity [38].

From the story of the prophet Abraham recorded in the verse above, there is an important nuktah in the context of tolerance, namely positive thinking. Positive thinking and not being easily prejudiced against others is one of Ibrahim's important characteristics. Meanwhile, the humanity of Prophet Ibrahim was so prominent that he showed a deep sense of love and affection for his master's father and his people. The side of human unity must indeed be upheld and respected. Different beliefs are natural and have become human habits (order of nature, sunnatullah), and therefore need not cause hatred. If possible, how different beliefs are transformed into a great force in the form of love and compassion in the name of the Oneness of God and the unity of humanity [39]?

Ending the study of the subject of worship as found in the verse at the beginning of the discussion, a verse is presented that is seen as containing very valuable values of tolerance, namely Surat al-Kafirun. This chapter presented Yusuf Ali's interpretation which seems quite proportional. True belief is deeply personal and completely independent of worldly motives and rewards, and therefore all forms of worship depend on sincere and pure belief. Surah al-Kafirun implicates two diametrically opposite things, namely truth and falsehood, the One God (tawhid) and idols (thaghut), the true way and the false way. The true path of "din', religion, belief, religious law, and moral law has been shown to them (idolaters and others) and then depends very much on their attitude towards that truth. Finally, the pathfinder of truth and the pathfinder of heresy, each will be responsible for his choice. This is in line with the concept of freedom that God has bestowed upon all people, as has been exposed above [40].

From the explanation of Yusuf Ali and Muhammad Asad's interpretation of the problem of human worship above, there are very valuable values of tolerance, namely recognition of other religions. Recognition of other religions cannot be interpreted as unprincipled. From the perspective of Islam, there is a passage that recognizes the truth (religion) of Islam and its acceptance before God and rejection other than Islam. However the term "Islam" still needs to be articulated more proportionally. However, it should not be interpreted that in Islam there is no tolerance. Tolerance, recognition and respect for followers of other religions remain. In the context of Indonesia, Muslims must also believe that other religions must also be recognized and respected as mandated by the Constitution (1945 Constitution). They see that freedom of religion is a human right that must be protected. Furthermore, inter-religious harmony can be established if each religious believer considers all religions to be true according to their respective adherents [41].

Contrary to this concept, the values that need to be observed and held from the point of view of Islam are that a Muslim should not insult demean, hate and curse those who worship other than Allah. Conversely, the values of tolerance in the form of mutual respect and respect must always be fostered so that there is harmony in common life to uphold the values of human unity. Another thing to note is the values of love, compassion and affection for the "other" who differ in faith and religion from us, as shown in the example of the prophet Abraham's attitude. When he had delivered the messages of divine truth to the Father and his people and despite their rejection, Abraham was freed from the burden of prophetic-religious responsibility. From here apply laws and rules there must be no coercion in religious adherence [16], [42].

University of Muhammadiyah Surakarta (UMS) is one of the Islamic Universities under the auspices of the Muhammadiyah organization. Therefore, in the curriculum, there is learning al-Islam and Kemuhammadiyahan (AIK) which is its characteristic. Al-Islam is learning because UMS is an Islamic University, and Kemuhammadiyahan is learning because UMS is under the auspices of the Muhammadiyah organization. This is intended as an effort to introduce the organization [43].

AIK learning at UMS is carried out under the auspices of the Institute for the Development of Cottages, Al-Islam and Muhammadiyah (LPPIK). Institutionally, LPPIK oversees the construction of several campus boarding schools/pesantren which include PESMA K.H. Mas Mansur, Pondok Hajjah Nuriyah Shabran, and Ma'had Abu Bakar Ash-Shiddiq. In addition, this institution is also responsible for the implementation of AIK learning. The vision of LPPIK is "In 2029 it will become a centre for the development of al-Islam, Kemuhammadiyahan, cottage education, and regeneration" while the mission of LPPIK is as follows: (1) Organizing Islamic education from a Muhammadiyah perspective, integration of science, charity, and da'wah; (2) Developing huts as centres for developing cadres with Islamic spirit, progress and global insight; (3) Conducting research and community service on Islam and Muhammadiyahan. As a manifestation of the vision of the LPPIK institution, the goal is to "Realize an academic community that can practice Islamic values, Muhammadiyahan based on the Qur'an and as-Sunnah" [44].

AIK learning organized by LPPIK can be broadly categorized into three learning models: 1. Baitul Arqam: semesters 1-2 (for Muslim students), 2. Islamic Studies: semester 1-2 (for non-Muslim students), 3. Classical Learning: semester 3-4.

Baitul Arqam

The cottage model education process named "Baitul Arqam" organized by the University of Muhammadiyah Surakarta will manage social input from new students, therefore the parenting system (family experiences) is the key to success which is expected to bring more significant changes. The desired change in the Baitul Arqam model is a change in aspects of religious knowledge, attitudes, and behaviour or morals at once [45].

In more detail, the change in religious (cognitive) knowledge is in the form of (1) Integrative insight and totality of Islamic teachings derived from the Qur'an and al-Hadith; (2) The disappearance of the dichotomy of science. The attitude change (affective) in the form of: (1) Tawadhu'; (2) Ta'dzim to the teacher; (3) Birrul walidain; and (4) Respect for the more senior. While behavioral changes (psychomotor) in the form of; (1) The establishment of aqidah Islamiyah; (2) Discipline in special and general worship; (3) Respect and respect for others; (4) Social sensitivity and concern; (5) Obey and comply with Islamic shari'a and applicable laws in Indonesia; (6) Have the personality of the nation [46].

Starting from the academic year 2005/2006 until now LPPIK-UMS began the implementation of Baitul Arqam in 2 (two) semesters which includes the implementation of al-Islam (one) in the first semester, and al-Islam (two) in the second semester. The material presented in Baitul Arqam students include:

a. Semester 1 (Religion): Aqidah, Tawhid, Pillars of Faith as the Realization of Shahada, Morals, Ethics and Mode of Dress according to Islamic Shari'a, Al-Qur'an (Tadarus/Tafsir), Tadabbur Alam/Sports, Worship Practices (Thaharah, Compulsory Prayer, Sunnah Prayer, Congregational Prayer) [47].

b. Semester 2 (Worship-Muamalah): Worship, Prayer, Fasting, Zakat, Hajj and Umrah, Sacrifice, Marriage in Islam, Distribution of Inheritance, Business in Islam, Financial Institutions in Islam, Muhammadiyah Islamic Living Guidelines (PHIM), Al-Qur'an (Tadarus/Tafsir), Tadabbur Alam/Sports, Worship Practices (jama' Bashar prayer, eclipse prayer, various prostrations, corpse care) [48].

Baitul Arqom is a learning model that requires participants to stay (in the hut) for four days and three nights. During the learning process, BA participants will be given Islamic material, as well as guided to carry out worship practices in Islam, such as congregational prayers, night prayers, Hajj manasik and others. Because in the learning process, there is a practice of Muslim worship, the BA is only devoted to Muslim students. However, they are also taught how to be tolerant of others. For example, in the material of inheritance distribution, when in a family not all of them are Muslim, the division of property by inheritance can be replaced with grants, because it is more flexible and flexible. Regarding the urban material, participants were also taught how to tolerate people of other religions, namely by distributing sacrificial meat to non-Muslims [49].

When asked by respondents (facilitators) about the meaning of tolerance, DA (initials), one of the Facilitators in Baitul Arqom lectures gave an understanding that tolerance is respecting each other and also respecting each other, especially in terms of Muramasa and not within the scope of creed. In the matter of dress, for example, Muslims especially women (Muslimah) should dress according to the provisions of Islamic shari'a in the sense of wearing hijab (Muslim dress). While non-Muslims need basic customs and politeness. Another facilitator with initial (SZ) argues that in social life tolerance is a necessity as long as it is not related to creed or belief. When it comes to creed and practice of worship according to the instructions of the Qur'an and Sunnah, then such tolerance should be avoided. There is no tolerance for fundamental matters of religion. We do not need to follow the creed or beliefs and practices of non-Muslims and vice versa they (non-Muslims) do not have to follow the creed and religious rituals of Muslims. The rest, in the case of worldly mu'amalah on a wide scale the interaction can be carried out. That is the limit of tolerance. The opinions of the two facilitators are in line with M. Asad and Yousuf Ali's interpretation regarding the recognition of other religions by not abandoning the fundamental principles of Islam [39].

From the description above, it can be seen that starting in terms of material, and learning process, BA facilitators highly uphold the values of tolerance, and are relevant to Yousuf Ali and M. Asad's interpretation of tolerance. For Non-Muslim Students learning, UMS facilitates them to study Islam, as a substitute for BA. This learning is conducted once a week on Saturday mornings for the first two semesters. From this policy, it can be seen that UMS is a university that upholds the spirit of tolerance between religious communities. UMS does not

force non-Muslim students to take part in BA, because in the BA learning process, there are worship practices that are only carried out by Muslim students. However, UMS also does not let go of non-Muslim students. UMS assigns a "spiritual teacher" to teach Islamic knowledge to non-Muslim students. In this regard, the policy carried out by UMS is in line with Yousuf Ali's interpretation of Q.S. al-An'am: 106. According to Yousuf Ali, spiritual teachers assigned to deliver God's message must have certain qualifications. Namely warmth, gentleness, wisdom, wisdom, tolerance, empathy, love and love, not prioritizing selfishness, and not degrading the beliefs of other people. In this case, LPPIK assigns a spiritual teacher for non-Muslim students with the initial (DA). Interviews with spiritual teachers (mentors) of non-Muslim students with different religious backgrounds are presented below. Before teaching them, I first studied psychology, sociology and anthropology. I do this as a provision to understand their behaviour and character. In addition, learning the sciences mentioned above is intended to minimize prejudice and exclude their beliefs and feelings. Therefore, at the beginning of the lecture which contains a "personal introduction" I use it to find out more about their background with all their character, culture, and beliefs. From the interview excerpt above, it can be seen that DA can be categorized as a spiritual teacher who has met the qualifications required by Yousuf Ali [14].

When asked about how to teach tawhid material to non-Muslims, the DA replied, that teaching material around the issue of "tawhid" as it does not have to explain the concept of divinity of their religion, Christian or Hindu, so that they do not feel offended and misunderstood, and let alone demonize the beliefs of others. Although to a certain extent, divinity in Christianity in particular is mentioned sharply in the Qur'an. Each religion has different basic dogmas and doctrines. Hinduism, for example, has the goal of eliminating "samsara" in the world. Christianity emphasizes the crucifixion of Jesus Christ as the atonement for the sins of mankind. Nevertheless, in teaching al-Islam I never mentioned the important teachings of their religion. Moreover, misleading and takfir claims should be avoided as far as possible [18].

The DA's comments are in line with M. Asad's interpretation of Q.S. Al-An'am:108. Asad explained that Muslims are forbidden to look down on and demonize other people's deities even though this is contrary to the concept of tawhid. When asked about the urgency of tolerance in his learning, the DA replied, in teaching, I respect them even though they are different religions, after all the students are human beings. Therefore, tolerance in matters of belief becomes important. Moreover, tolerance is an important part of Shari'ah that is taught. In teaching, I avoid themes of disbelief, misleading, discrimination, and the like towards their religious attitudes and beliefs. The DA's answer is relevant to Yousuf Ali's interpretation of Q.S. Al-An'am:108, regarding the prohibition against degrading people of other religions [40].

Overall, the learning process of al-Islam adopted by the DA is relevant to the values of tolerance explained by the two mufassirs. Classical Learning Learning al-Islam and Muhammadiyah at UMS continues in semesters 3 and 4. The learning model used is a classical model as well as learning in general. The material presented was related to Islam Science and Technology and Muhammadiyah. The Islamic and Science and Technology material taught consists of 2 different discussions with details, the first 7 meetings (until mid-semester) contain insights containing general basics of science and technology in an Islamic perspective (Qur'an and as-Sunnah). The second seven meetings (up to UAS) contain materials related to the scientific disciplines of each faculty and cognates. When asked whether Islamic and science and technology materials are in harmony with the Islamic concept of rahmatan lil 'alamin? One of the respondents answered already, while the other answered not completely. Those who answer not yet, argue that Islam can be called rahmatan lil'alamin if Islamic values can be applied in everyday life and can be a solution to the problems of social life, such as ignorance, poverty, inequality and so on. From this, it can be seen the need for the implementation of Islamic science and technology materials in real life [50].

When asked about the purpose of teaching Muhammadiyah to students, respondents (MJ) answered with illustrative experience. In one lecture there was a student with a non-

Muhammadiyah background (Nahdhatul Ulama) asking "Why are we taught about Muhammadiyah?" MJ. replied that this course is taught to introduce Muhammadiyah to all students, so that they get to know Muhammadiyah more closely, without exception including non-Muslims. It seems to have become a tradition of Muhammadiayah College to teach Muhammadiyah to its students on campus. Furthermore, even if some are interested voluntarily and happily in Muhammadiyah, they may become citizens or even cadres. That is the purpose of Muhammadiyah's lectures [13].

But in the end, Muhammadiyah is taught to students regardless of background, in addition to knowing them so that there is no prejudice towards Muhammadiyah. By studying Muhammadiyah students do not have to become Muhammadiyah (citizens), but once again it is up to them, even though ideally expected to become Muhammadiyah cadres.

Other respondents interviewed in Islamic and Science and Technology and Muhammadiyah studies were (C.S.). When asked about the purpose of teaching al-Islam and Muhammadiyah, respondents answered that it could be returned to the vision and mission of the University of Muhammadiyah Surakarta (UMS) and the vision and mission of LPPIK, as an elaboration of the vision and mission of UMS, which is to become a centre for the development of Al-Islam, Kemuhammadiyahan, Cottage, and Caderisasi. The mission can be seen again in the "profile and brief history of LPPIK [43].

From the excerpt of the interview above, it can be underlined that according to some respondents, the purpose of learning Muhammadiyah is to introduce Muhammadiyah to all students without exception. Students are given the freedom to judge and criticize. Even if there are students based on their consideration and freedom, sympathizing with Muhammadiyah and then wanting to become Muhammadiyah citizens is entirely their right. Or even being a cadre is up to them. While other respondents stated that the learning objectives of Muhammadiyah were as mandated by LPPIK. From the description above, it can be seen that lecturers who teach Islam Science and Technology and Muhammadiyah highly uphold the value of tolerance, in this case, freedom of choice [51].

When asked about Muhammadiyah learning with a multicultural student background, respondents explained that learning in the classroom where students have diverse regional, ethnic, religious, organizational, national, and even religious backgrounds, what needs to be developed is an attitude of tolerance. Tolerance and openness are important to build togetherness and efforts to get closer to each other. Other than that, tolerance can also minimize suspicious attitudes that are not in place. On the other hand, what needs to be developed in learning is to create a dialogical atmosphere as a medium of communication to find solutions and anticipate the emergence of unwanted things. There is no need for discriminatory treatment of certain students, men and women, from within and outside the region/country. In terms of evaluation must uphold objectivity. Evaluation must be based on performance in class, be it exams (mid and end), independence in making assignments (papers) individually and in groups, activeness in asking and discussing, activeness in attending lectures, and so on. With such criteria in itself is born an objective attitude in evaluation, not distinguishing one student from another. Although there may be students with Muhammadiyah backgrounds and even activists on the Ortom campus, if they do not meet the above qualifications they will be treated equally, in the sense that they are by their capacity/ability, without the need to be treated preferentially [52].

When asked by respondents about the diversity of cultural backgrounds, ethnicities, and the presence of students studying in lecture halls, respondents illustrated their experiences teaching in international classes with al-Islam and Muhammadiyah material whose students came from various countries and nations, such as Italy, Palestine, Madagascar, Thailand, and so on Muslims and non-Muslims. Although I know that there are some non-Muslim students, when there is a session to read the holy book of the Qur'an I recommend reading it because the courses are al-Islam and Muhammadiyah. Even if necessary, the non-Muslim students were told to practice reading and writing Arabic texts, although they did not have to convert to

Islam. The clothes worn by female students are free according to their dress habits as long as they maintain modesty. In the matter of dress, my daughter does not insist on Muslim dress. Regarding the final assessment/evaluation issue, I try to be as objective as possible without distinguishing one from the other, and if they can do the exam questions and do the tasks well according to the provisions will be assessed satisfactorily according to their ability [43].

In the learning process in class, it can be seen that lecturers show tolerance and invite their students to be tolerant as well. As for the attitude of lecturers who require all students (Muslim or non-Muslim) to read the Qur'an and learn to read and write in Arabic, it cannot be said to deviate from the values of tolerance. Because it is related to learning and has nothing to do with the imposition of belief. This can benefit non-Muslim students because later they can read or write in Arabic. When it comes to clothing, all respondents said there was no problem for non-Muslim female students who did not wear hijab. They only ask all students to dress according to the etiquette of modesty prevailing in society. The problem of togetherness in lectures has automatically occurred togetherness, and interaction in learning. Although the students come from various regions with a diversity of ethnicities, characters, cultures, religious organizations, and even different religions, this is not an obstacle or a problem. They all converge in the spirit of togetherness. Sit equally low, and stand equally high. Students with Muslim and non-Muslim identities have no problem in studying, whether they wear hijab or not is also not a problem. They show enthusiasm for learning, discussing, and making papers collectively, and spirit in togetherness. Regarding the assessment, all respondents stated that as much as possible they were objective in giving the assessment, they might not look at the social or religious background of the students in conducting the assessment. Overall, the learning process of Islam and science and technology as well as Muhammadiyahan at UMS is relevant to the values of tolerance according to the interpretation of M. Asad and Yousuf Ali [44].

Data and Analytics

The study highlights the profound alignment between Islamic teachings on tolerance and the objectives of the Sustainable Development Goals (SDGs), particularly in fostering inclusivity and peace. Through *The Glorious Qur'an* and *The Message of the Qur'an*, values such as the prohibition of denigrating other religions, respecting human dignity, promoting dialogue, and upholding religious freedom resonate strongly with the principles of justice and equality. These values address SDG 16 (Peace, Justice, and Strong Institutions) by advocating for mutual respect and peaceful coexistence in a diverse society [51].

At the University of Muhammadiyah Surakarta (UMS), the implementation of these principles in Al-Islam and Muhammadiyah education further demonstrates their relevance. The three learning models—Baitul Arqam, classical learning for non-Muslim students, and inclusive sessions for both groups—create an academic culture free of prejudice or discrimination. These practices directly support SDG 4 (Quality Education), emphasizing equitable and inclusive learning environments [51].

This analysis underscores the transformative potential of integrating Islamic tolerance values with global development initiatives. It provides a blueprint for advancing ethical education that promotes harmony and sustains peaceful development [52].

CONCLUSION

The study on the values of tolerance in The Glorious Qur'an and The Message of the Qur'an has revealed significant principles that serve as a foundation for fostering harmony in a pluralistic society. These values include the prohibition of insulting the deities of other religions, the prohibition of degrading the dignity of people of other faiths, the permissibility of constructive dialogue with followers of different religions, and the upholding of religious freedom. Additionally, the Qur'anic teachings emphasize the prohibition of coercing others to adopt specific beliefs, promote positive thinking (huznudzan) toward adherents of other

religions, and recognize the existence of diverse religious traditions. These values align with the principles of democracy, mutual respect, and peaceful coexistence, which are essential for achieving the Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Strong Institutions). The relevance of these tolerance values to the learning practices at the University of Muhammadiyah Surakarta (UMS) has been affirmed through field research. The study highlighted three inclusive learning models implemented in Al-Islam and Muhammadiyah education: 1) Baitul Arqam, a learning program for Muslim students; 2) Classical learning for non-Muslim students, emphasizing their unique needs and perspectives; and 3) Classical learning for both Muslim and non-Muslim students, fostering mutual understanding and collaboration. These models reflect the university's commitment to inclusivity and its role as an Islamic higher education institution that values diversity and tolerance. The learning practices at UMS demonstrate how Islamic principles of tolerance can be effectively integrated into educational settings to create a democratic, respectful, and inclusive environment. The absence of prejudiced, discriminatory, or intolerant practices underscores the institution's alignment with the SDGs by promoting equitable and quality education for all. Moreover, the emphasis on dialogue and mutual respect between students of different faiths aligns with the global goals of fostering peace and reducing inequalities. This study contributes to the broader discourse on the integration of Islamic values with global development initiatives. By linking Islamic teachings to the SDGs, it highlights the potential of Islamic education to serve as a model for cultivating tolerance and inclusivity in a world marked by diversity. The findings underscore the importance of educational institutions, like UMS, in promoting the values of tolerance and democracy as pathways to sustainable development. In conclusion, the study illustrates that the values of tolerance in the Qur'an, when applied to educational practices, not only enrich Islamic education but also contribute significantly to achieving the SDGs. UMS stands as a beacon of inclusive Islamic education, demonstrating how religious values can intersect with global goals to create a peaceful and equitable society. This research provides a framework for other institutions to replicate and adapt, furthering the global agenda of sustainable and inclusive development.

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Authors Contributions

The authors conducted the entire study involving literature studies, data collection, data processing, data analysis, reporting, and publication.

Competing of Interest

The authors declare there are no potential conflicts of interest for the research, authorship, and/or publication of this article.

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