

The Representation of The Value of Tolerance In The Book of God Is in Your Heart and its Relevance to The Goals of Islamic Education

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ARTICLE INFO	ABSTRACT
Keywords: Islamic Education, Habib Ja'far, God is in Your Heart	The rise of intolerance cases is also found in many educational institutions. The decline in students' interest in accessing literature related to the value of tolerance is one of the causes of the case. There is a lot of literature that educational institutions can use to apply the value of tolerance. This study aims to describe (1) the values of tolerance contained in the book God Is in Your Heart by Husein Ja'far Al-Hadar and explain (2) the relevance of the values of tolerance contained in the book God Is in Your Heart by Husein Ja'far Al-Hadar with the purpose of Islamic education. This type of research is library research using a qualitative approach. This study's primary data source is the book God Is in Your Heart by Husein Ja'far Al-Hadar. The results of this study found: (1) the values of tolerance in the book God is in Your Heart by Husein Ja'far Al-Hadar include the values of respecting culture, respecting others, respecting differences in rights, respecting others, being a moral human being, continuing to love despite differences of opinion, merging amid differences, avoiding fanaticism, uniting differences, brotherhood in humanity, and freedom of belief. (2) The values of tolerance in the book God is in Your Heart by Husein Ja'far Al Hadar are relevant to the purpose of Islamic education, including the principles of monotheism, happiness, equality, and freedom, continuity, and benefit.
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INTRODUCTION

In social life, differences in customs, culture, ethnicity, and religion have created gaps in both the school environment and students' daily lives. While education aims to facilitate teaching and learning activities, there are instances of student behavior that have not been properly assessed or supervised. Many students still struggle to accept and respect differences among their peers. Some students engage in teasing based on surnames or ethnic backgrounds, while others fail to respect their peers when relaying instructions from teachers. Additionally, some students mock others based on physical appearance and restrict their peers' freedom of expression due to a perceived sense of superiority.¹

The presence of cases involving the restriction of freedom, which is the right of every individual, makes it challenging for people to express themselves. Given these issues, educators must embrace the value of tolerance, both within the school environment and the wider community. One way to address this is through literary studies that promote tolerance, such as the works of Husein Ja'far al-Hadar. He is a preacher known for his unique methods and materials, which set him apart from other preachers. Husein Ja'far al-Hadar has been successful in engaging young individuals who may not be familiar with religious knowledge, sparking their interest in learning about religion, both directly and indirectly. He is actively conveying da'wah messages on social media, offering a different experience for his followers compared to traditional study settings. This is what makes Husein Ja'far al-Hadar stand out.²

Husein Ja'far al-Hadar actively preaches through face-to-face interactions, social media, and also by writing books. One of his books, "God is in Your Heart," discusses the concept of embracing a moderate form of Islam. The book is written in a light, enjoyable, and easy-to-understand language, despite addressing weighty topics.³

"The book 'God is in Your Heart' by Husein Ja'far has been published since 2020. It contains his thoughts on da'wah across all social networks, as well as arguments on the

¹ Emerald Wahyu Nugroho, M Supperapto Effendi, dan Rahmat Yudhi Septian, "Penanaman Pendidikan Toleransi dalam Pembelajaran Akidah Akhlak," *INCARE: International Journal of Educational Resources* 03, no. 03 (2022): 274–275.

² Deni Puji Utomo dan Rachmat Adiwijaya, "Representasi Moderasi Beragama dalam Dakwah Habib Husein Ja'far Al-Hadar pada Konten Podcast Noice 'Berbeda Tapi Bersama,'" *Pusaka: Jurnal Khazanah Keagamaan* 10, no. 1 (2022): 213.

³ Muhammad Syafrizal dan Hasyimsyah Nasution, "The Concept of God According to the Thoughts of Habib Husain Ja'far Al-Hadar in the Book 'God is in Your Heart,'" *Asian Jurnal of Islamic Studies and Da'wah* 1, no. 2 (2023): 402–403.

study of fiqh, history, and classical Islamic Sufism. The book has been a bestseller, with nearly 50 thousand copies printed and 15 successful print runs by Noura publisher. Husein Ja'far's book has succeeded in captivating readers with its interesting content and easy-to-understand language. One of the final sections of the book explains tolerance and invites readers to explore Islamic treatises full of love, compassion, and tenderness without discord."⁴

In the book, researchers explore the importance of cultivating a tolerant attitude in every individual. They emphasize the need to teach tolerance from an early age so that students can understand the importance of accepting differences and granting freedom to others, while also preventing the prevalence of intolerance in society. It is believed that this attitude can be nurtured through education, as the values of tolerance align with religious practices.

To achieve educational goals, educators and students rely on literacy sources. The book "God is in Your Heart" by Husein Ja'far al-Hadar is expected to be a valuable resource for both educators and students. Based on the research conducted by Ariyana et al., literary learning in educational institutions can impact students' thinking and help them develop creativity and innovation.⁵

The researcher suggests that the book "God is in Your Heart" by Husein Ja'far al-Hadar can serve as an effective tool for understanding the values of tolerance. This understanding can in turn contribute to the goals of Islamic education in educational institutions. The main theme of the thesis "Representation of the Value of Tolerance in the Book God is in Your Heart and Its Relevance to the Goals of Islamic Education" focuses on researching the values of tolerance as portrayed in the book.

RESEARCH METHOD

The study uses a qualitative approach, which is a research method that gathers descriptive data in the form of written and spoken words from people as well as observed behaviors. After collecting the data, the next step involves analyzing it.⁶ Furthermore, the

⁴ Nangin Yunus dan Sayyidah Afyatul Masruroh, "Pesan Islam Moderat dalam Buku "Tuhan Ada di Hatimy" Karya Habib Husein Ja'far Al-Hadar," *Menara Tebuireng: Jurnal Ilmu-Ilmu Keislaman* 19, no. 1 (2023): 31.

⁵ Ariyana, Ira Anisa Purawinangun, dan Rojudin, "Evaluasi Pembelajaran Sastra sebagai Alternatif Peningkatan Belajar di Sekolah," *Jurnal Membaca Bahasa dan sastra Indonesia* 7, no. 4 (2022): 23–30.

⁶ Ajat Rukajat, *Pendekatan Penelitian Kualitatif (Qualitative Research Approach)* (Yogyakarta: Deepublish, 2018), 6.

research conducted in this process involves library research, which includes studying data, reading, taking notes, and processing library materials such as books or documents.⁷ The researcher utilized documentation as the data collection technique and content analysis as the data analysis technique. To generate new thoughts and ideas, a variety of literature materials were required. These materials include the book "God is in Your Heart" by Husein Ja'far Al-Hadar, which focuses on the purpose of Islamic education, as well as other relevant books, journals, and sources related to the research topic of tolerance.

RESULT AND DISCUSSION

The Concept of the Purpose of Islamic Education

The purpose of education is the desired outcome that educational institutions strive to achieve, aiming for an ideal situation that benefits both the institution and its students.⁸ Islamic education aims to cultivate Muslim individuals in line with Islamic values and to foster a proper understanding of students' identities. It also seeks to free people from anything that diminishes their dignity and to advance knowledge for the betterment of life.⁹ The five main principles of Islamic education are monotheism, happiness, equality and freedom, continuity, and benefit.¹⁰ The following is an explanation of the five principles:

1. The Principle of Tawhid

Tawheed is the central concept in human existence, guiding all aspects of life. Islamic education instills the principle of monotheism from an early age, aiming to integrate theological values with social and humanitarian aspects. This involves implementing various elements while avoiding negative cultural influences that hinder its development.¹¹

2. The Principle of Happiness

⁷ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2014), 3.

⁸ Ely Fitriani dan Adelia Rizky Januari, "Kajian Sosiologis Tujuan Pendidikan dalam Perspektif Islam," *Qalam: Jurnal Pendidikan Islam* 4, no. 1 (2023): 3.

⁹ Halid Hanafi, La Adu, dan Zainuddin, *Ilmu Pendidikan Islam* (Yogyakarta: Deepublish, 2018), 509.

¹⁰ Fathur Rahman dan Adelia Wahyuningtyas, "Konsep dan Tujuan Pendidikan Islam Menurut Ibnu Sina dalam Membangun Karakter Siswa di Era Digitalisasi," *Journal on Education* 05, no. 02 (2023): 2363.

¹¹ Latifah dan Ngalimun, "Pemulihan Pendidikan Pasca Pandemi melalui Transformasi Digital dengan Pendekatan Manajemen Pendidikan Islam di Era Society 5.0," *Jurnal Terapung : Ilmu-Ilmu Sosial* 5, no. 1 (2023): 47.

Happiness is a fundamental aspect of human nature, existing since birth due to the complexity and uniqueness of humans. It is a key principle in Islamic education, aimed at fostering peace, security, and tranquility. Islamic education focuses on imparting religious values to seek diverse spiritual peace and attain true truth, *mahabbatullah*, and *ma'rifatullah*.¹²

3. The Principle of Equality and Freedom

Islamic education covers various aspects, including equality and freedom. In Indonesia, with its diverse population, it's important to introduce human rights and freedoms from an early age. Everyone has the same right to freedom. Indonesia upholds the principles of equality and sovereignty, meaning that every human being is not to be compared. They have the same standing before their Creator, and every individual has the right to sovereignty without being compared to others based on their differences.¹³ This principle aligns with one of the characteristics of diverse moderation, namely *tahadhdhur* (civilized), upholding morality and virtue to become a *khoiru ummatin*.

4. Continuity Principle

The principle of continuity is always related to the learning process. This principle is expected to provide an analysis of the continuous development of student learning outcomes over time. The importance of this principle is to assess the extent of student development and understanding based on the principles and goals of Islamic education that have been established. The more consistent the application of this principle, the better the realization of the goals.¹⁴

5. Principle of Benefit

The principle of benefit in Islamic education aims to bring happiness in this world and the hereafter. It involves utilizing what is beneficial and avoiding harm, while also emphasizing the importance of helping others by Islamic law. Islamic education seeks

¹² Ridwan Atariq dan Radea Yuli Ahmad Hambali, "Konsep Kebahagiaan Perspektif Syed Muhammad Naquib Al-Attas," *Gunung Djati Conference Series* 24 (2023): 211.

¹³ Sri Mastuti dan Pangi Syarwi, "Kebijakan Pelarangan Ekspor Bijih Nikel Indonesia Dari Sudut Teori Keadilan John Rawls," *Communitarian : Jurnal Prodi Ilmu Politik* 4, no. 2 (2023): 705.

¹⁴ Ida Elfira, Syamsurizal, dan Lufri, "Systematic Literature Review: Efektivitas Penggunaan Google Form Untuk Evaluasi Pembelajaran," *Mathema : Jurnal Pendidikan Matematika* 5, no. 2 (2023): 95.

to promote reconciliation and peace among people by uniting differences and making individuals beneficial for both the present life and the afterlife.¹⁵

From the description above, it can be concluded that the purpose of Islamic education is to shape students by Islamic values, aiming to develop individuals who believe in and fear the Almighty Creator, and to cultivate noble people with knowledge to lead a balanced life in this world and the hereafter.

Concept of Tolerance

Tolerance or tolerance in English is *tolerance*, while in Arabic it is referred to as *tasamuh* which means a limit for addition or subtraction that is still allowed. Etymologically, tolerance is patience, emotional resilience, and open-mindedness.¹⁶

Alaika defines tolerance as an attitude to give the right to others completely through freedom to express themselves or in expressing their opinions even though the opinions are categorized as right or wrong.¹⁷

Ali Ahmad et al define tolerance as an attitude to respect the opinions and stances of others that are different from some of their own views through leniency and meekness. Tolerance is an attitude to refrain from using negative ways in acting and responding to other people's different opinions and beliefs.¹⁸

Meanwhile, Imam Musbikin defines tolerance as accepting and respecting existing differences and not discriminating against minorities. The differences in question include differences in religion, race, ethnicity, nation, culture, appearance, ability and have the goal of achieving a more harmonious peaceful life.¹⁹

From these definitions of tolerance, researchers can conclude that tolerance is a human action involving respect and freedom. This includes respecting and granting freedom to others in terms of religion and culture, as well as allowing space for individuals to express themselves without bias and with fairness. Some conclusions

¹⁵ Widiyanti, Choirunnisak, dan Moh Faizal, "Analisis Penerapan Prinsip Pembiayaan Syariah (Murabahah) Pada BMT Bina Ummat Madani Di Desa Cintamanis Baru Kecamatan Air Kumbang," *Jurnal Bisnis Dan Manajemen (Jurbisman)* 1, no. 3 (2023): 625–626.

¹⁶ Zur'atun Ni'mah, *Pendidikan Agama Multikultural: Membangun Toleransi Generasi Muda* (Lombok Tengah: Pusat Pengembangan Pendidikan dan Penelitian Indonesia, 2022), 28.

¹⁷ Alaika Abdi Muhammad, "Toleransi Agama Menurut Pandangan Syaikh Wahbah Al-Zahaylil," *Kontemplasi : Jurnal Ilmu-Ilmu Ushuluddin* 8, no. 1 (2020): 55.

¹⁸ Ali Ahmad Yenuri dkk., "Paradigma Toleransi Islam dalam Merespons Kemajemukan Hidup di Indonesia," *Poros onim: Jurnal Sosial Keagamaan* 2, no. 2 (2021): 146–149.

¹⁹ Imam Musbikin, *Pendidikan Karakter Toleransi* (Perpustakaan Nasional RI: Nusa Media, 2021), 4.

related to tolerance indicators from the viewpoints mentioned above are:

1. Appreciative attitude

Every human being always lives side by side with the condition of society that tends to be plural. From this condition, every human being is taught and accustomed to having a sense of mutual respect among other human beings. Because with this attitude can create harmony a harmonious and peaceful life.²⁰

2. Non-Discrimination

In this attitude, a human being should be taught a tolerant attitude as early as possible. Teaching humans how to look at differences in the surrounding environment and how to detect these differences without discriminating between others. From the teaching of this attitude, it will create humans to have ethics and morals that are by the purpose of life, they should interact with other people regardless of differences.²¹

3. Giving freedom

The attitude in providing freedom here is not to provide negative and unlimited freedom, but freedom based on good values. Thus creating human beings who have the habit of being independent and can make decisions and attitudes that are free from intervention and have full control over their authority as free but regular human beings. This attitude also has the same understanding as the characteristics of religious moderation, namely civility. Which upholds morality, personality, virtue, identity, and human integration in civilization. Where when a person practices high manners, the attitude of tolerance will also be higher.²²

The Value of Tolerance in God's Book Is in Your Heart

The book "God is in Your Heart" explores four main themes: hijrah, wise Islam, Islamic morals, and tolerance. These themes address relevant issues in today's society, particularly among young people. Husein Ja'far provides a thoughtful explanation of these topics in the book, drawing from the Qur'an and Hadith as the main sources.

In "God is in Your Heart," Husein Ja'far Al-Hadar presents findings on tolerance

²⁰ Yusqi Mahfuds and Arinal Husna, "Instilling Multicultural Educational Values in Islamic Boarding Schools," *MA'ALIM: Journal of Islamic Education* 3, no. 2 (2022): 136.

²¹ Mustofa Aji Prayitno and Kharisul Wathoni, "Internalization of the Value of Religious Moderation in the Educational Process in the Elementary School Environment," *Pendas Mahakam* 7, no. 2 (2022): 127.

²² Lutfiana Dwi Mayasari, "Strengthening the Reason of Moderate Islamic Theology at the Al-Iman Ponorogo Islamic Boarding School," *Proceedings of Annual Conference for Muslim Scholars by Coordinator of Private Islamic Religious Universities Region IV Surabaya*, 2022, 1022.

values, which are the result of the researcher's analysis using a pre-designed theory. The book outlines tolerance values based on specific indicators that have been grouped by the researcher.

1. Appreciate existing cultures

The 23rd page of the book *God is in Your Heart* discusses the acculturation of Islamic values with culture in Indonesia, contained in a sentence:

"Hijrah means to acculturate Islam that comes from Arab countries with local values, as long as those values do not contradict the substance aspect (qath'i) of Islamic teachings. As exemplified by the walisanga when preaching Islam to Indonesia. They acculturate the substantial values or core values of Islam with Indonesian culture so that Islamic teachings can be more openly accepted by the Indonesian people. The cultural convergence does not matter, the important thing is the religious value".

The book quoted above shows that Walisanga spread Islam that came from Arab countries and entered Indonesia through the path of peace, one of which was cultural acculturation. Mix cultures that come without eliminating the local indigenous culture as long as those values are not in conflict. Cultural acculturation with the arrival of Islam to the archipelago is a form of embodiment of the attitude of respect between cultures that already exist without eliminating its authenticity, but it actually acculturates so that there is no contrast with the original culture that has existed since Islam has not yet come to the archipelago.

2. Mutual respect between differences

The 35th page of the book *God is in Your Heart* discusses respecting differences, contained in the sentence:

"Takfiri is a group or paradigm that Bung Karno referred to as "Muslim Sontoloyo". Namely Muslims who when they disagree immediately disbelieve, even though differences of opinion are something common in Islam, even referred to as mercy. Because with differences of opinion, the treasures of Islam become rich."

The quote in the book gives an explanation that a difference is common in Islam. As a tolerant Muslim, we must have an attitude of mutual respect. Differences are things that do not need to be made a problem. If differences are made a problem, it will actually cause hatred and lead to division.

3. Respect the rights of others

The book *God Is in Your Heart* pages 92 to 94 explains about respecting the rights of others:

"If everyone fulfills the WAM, then automatically human rights will be upright and will not be harmed. Because the right is lost due to unfulfilled obligations. K.H. Mustofa Bisri, Gus Mus, when receiving the "Yap Thiam Hien Award" in early February 2018 said, "I don't understand human rights. All there is, I was taught by my kiai to be more aware of obligations than rights. When I realize my rights, then I am obliged to respect the rights of others and human rights."

The quote can be understood that before a person demands his rights, he should first know what his obligations as a human being are. One of the obligations of human beings is to respect and appreciate others. The obligation here has an imperative nature, while the right is facultative. The attitude of obligation to respect here is imperative where a person is instructed to fulfill the obligation of respect. Meanwhile, asking for the right to be appreciated again is facultative where a person is not obliged to fulfill but can choose or give up.

4. Respecting others makes you a moral human being

The book *God is in Your Heart* page 103 explains moral people by respecting others in the sentence:

"And a person of character must be full of love and happiness for all humans. Morality is not only etiquette (politeness), but politeness that comes from a sincere heart so that it will also be felt by other hearts. It's just a good look. But if it does not come from the heart, it does not feel in the heart. It is not morality, but imagery. Therefore, a person of character, when he passes in front of his parents or teachers, for example, not only does his body bow down as a symbol of respect in some traditions, but his heart is also "bowed."

The above quote shows that people who have an attitude of mutual respect between fellow humans, young and old are a reflection of people with morals. Similarly, if a person is knowledgeable, if he is knowledgeable without having morals, it is the same as a tree that grows tall but does not bring benefits to others.

5. Morality is a form of respect

The book *God is in Your Heart* page 108 describes morals as a form of respect for others in the following sentences:

"So it is not appropriate for a Muslim whose worship has increased but whose morals have not become more prosperous. It should not be a Muslim whose worship of prayer, fasting, zakat, and hajj has improved, but it becomes difficult to smile, easily angered, and difficult to appreciate the choices of people who are different from him."

The quote from the book above, explains that as a moral Muslim, in addition to being diligent in worship, one should also instill an attitude of respecting the choices of others despite differences. In addition, a Muslim who is moral is also diligent in worship and can control his emotions so that he smiles easily and is not easily angry. To be able to appreciate the situation around them without involving excessive emotions. It aims to create an environment that is peaceful, serene, friendly and away from anger.

6. Still loving and praising despite differences of opinion

The book *God is in Your Heart* pages 189 to 190 tells about being able to criticize differences, but still love and praise the differences contained in the sentence:

"In addition, Imam Shafi'i is also said to have had a fierce argument with his student, Yunus bin Abdi, which made Yunus angry and left the assembly. However, the Imam came to see Jonah at his home to advise him that differences are normal and merciful. Among the verses of his advice, "You may criticize differing opinions, but still respect those who disagree." Here are a few snippets of the history of exemplary in differences in Islam. Although their differences of opinion were fierce and in many matters of fiqh and ushul fiqh, including some in political and kalam (theology) matters, they still loved and praised each other. And finally, what is a question as well as a common reflection for us, if they continue to love and praise each other in differences, why do some of us hate and berate each other in differences?."

The above book quotes, explaining the differences in views between each other, should not be used as an excuse to bring each other down. This is exemplified by the Madzab Imams in the Middle Ages. They still respect each other even though they differ in agreeing on an event or law. This needs to be done to avoid divisions caused by conflicts and differences.

7. Blending in differences

The 25th page of the book *God is in Your Heart* explains staying in the midst of the differences contained in the sentence:

"A person who emigrated must be able to ground Islam. Not only do they look according to the sunnah or are ritually pious, but they must also be socially pious. Do not let after emigrating, our worship becomes more enthusiastic, but we do not smile at others. In fact, in Islam, a smile is worship. Don't let the better our worship is, the less social we are. Especially just because our friends have different choices or have not migrated."

The above book quote is another aspect that the researcher has analyzed in the previous point contained in the hijrah chapter. Husein Ja'far explained that emigration does not only include vertically only to God but also horizontally with society. Hijrah must be done with humility, and not feel the most holy, let alone ignore the neighbors. This means that everyone can emigrate as long as they do not feel that they are the best at worship until they no longer socialize just because they feel that others are not the same.

8. Avoiding religious fanaticism

The 38th page of the book *God is in Your Heart* tells the story of a group of Khawarij who were fanatical about what they thought was true contained in the quote:

"We are ordinary human beings with all their limitations, who must have mistakes and mistakes. Therefore, we must be humble and not fanatical about opinions that we think are true. While Khawarij was very fanatical about what they thought was right, seeing others must be wrong. And whoever is wrong is an infidel. And whoever disbelieves, then his blood is halal."

The book quote explains that as human beings we should not be too fanatical about certain things. Never feel the most righteous to distinguish between yourself and others, because the truth only belongs to Allah SWT. Husein Ja'far emphasized not to instill the characteristics of the Khawarij group in us as Muslims. Just because of differences, they disbelieve and then punish and kill innocent people just because of different views.

9. Unifying differences

The 56th page of the book *God is in Your Heart* describes the unity of differences contained in the sentence:

"Islam is unity. How not, the Prophet not only united but also brotherly Muslims. He called Muslims like a body that if the foot is tripped and injured, then the whole

body feels pain. So, it is sad if there are Islamic preachers who scatter fellow Muslims in the name of different views. It means that he has betrayed the Prophet. Because the Prophet united, he scattered."

The above book quote explains that Islam is unity. As Muslims, they should be brothers and sisters, even the Prophet himself brothers the muhajirin and Ansar who come from different places of origin. So if there is a different view, such as the existence of the two largest Islamic organizations in Indonesia. They may have different religious beliefs, but they should remain united in brotherhood as Muslims.

10. Different beliefs but still brothers in humanity

The book *God is in Your Heart* page 121 tells about brotherhood in humanity despite different beliefs contained in the quote sentence:

"When the body of the Jews was carried in front of the Prophet, as narrated in the narration of Imam Bukhari. The Prophet stood as a form of morality on the corpse. His companion told the Prophet that the one passing by was a Jewish corpse. The Prophet replied, "Is he not also a man?!"

The Prophet viewed all things as equal regardless of what they believed and taught his people that we can differ in our beliefs, but we must remain brothers in humanity. Because Islam does not teach division but teaches unity.

11. Freedom of Belief

The 64th page of the book *God is in Your Heart* describes the freedom of belief contained in the sentence quote:

"Regarding this truth, live each according to their own beliefs. *lakum dinukum waliyadin*, for you your religion and for me my religion. Even in some aspects, among fellow Muslims can be different. So we find that in Islam there are different sects."

The book quote above explains that every human being is free to believe in any religion, as long as it does not interfere with the beliefs of other religions. In addition, fellow Muslims are also freed from believing in the beliefs of the school they believe in. Because truth has a center in each of its hearts, but it must have an output in goodness without dropping among certain people.

The Relevance of the Value of Tolerance in the Book of God Is in Your Heart with the Purpose of Islamic Education

Judging from the results of research on the purpose of Islamic education, five

principles have been found that will be relevant to the values of tolerance contained in the book *God is in Your Heart* by Husein Ja'far Al-Hadar. The five principles of the goals of Islamic education have relevance to the values of tolerance, including:

1. The relevance of the value of tolerance and respecting existing cultures with the principle of monotheism in the goals of Islamic education

Respecting the existing culture is one of the keys to tolerance itself. The actualization of theological and socio-cultural values through the path of peace is a form of the relevance of the value of tolerance to the principle of the goal of Islamic education, namely monotheism. Education teaches monotheism so that humans are not only related horizontally but also vertically. These horizontal and vertical relationships are then brought together to acculturate the local culture with the beliefs that are believed in each of them and respect each other.

2. The relevance of the value of tolerance and mutual respect between differences and the principle of equality in the goals of Islamic education

This attitude of tolerance and mutual respect is taught to each individual so that he or she does not feel that he or others are different. Human beings are created fairly and equally, they have their shortcomings and advantages. Educational institutions that are dynamic and always run by the times, should instill or teach each student to behave according to the values of Islamic teachings, namely mutual respect among other friends. Creating a peaceful environment requires the awareness of each individual that they have been created with the same objectivity, meaning that when there is a friend who has an opinion, there should be a sense of mutual respect between others, it is appropriate to listen to the rights of others to be free to express their opinions.

3. The relevance of the value of tolerance and respecting the rights of others to the principle of freedom in the purpose of Islamic education

Humans are created with different rights, meaning that all humans are created equally to have their private village. In the educational environment, of course, there are also many differences, such as in the classroom where there are students from various backgrounds in their respective regions, then also giving freedom to classmates when they think and respect them and not judge themselves. Therefore, it is important for a teacher to educate and teach his students to appreciate each of these

differences. So that in socializing students do not feel arrogant and arrogant who consider their ethnicity, language, religion, and class to be the best. Students must also understand the importance of the obligation to respect others before they feel like they want to be appreciated first.

4. The relevance of the value of tolerance and respect for others makes a moral human being with the principle of happiness in the goal of Islamic education

Respect for older people is a form of respect between other human beings, whether old, young, or the same age. This attitude of respect must be presented from the heart, so not only does it look good from the outside but it seems insincere on the outside. For example, when a child receives an order from a parent to wash the dishes, the child leaves with a feeling of being forced and depressed. This is very unallowed because it will cause disrespect and insincerity in doing something. Even though we do something sincerely, it will have a good impact such as making other people who were appreciated earlier feel happy because they have been appreciated and not feel underestimated.

5. The relevance of moral tolerance values in the form of respect with the principle of happiness in the goals of Islamic education

This point is almost the same as the previous one, so respecting other human beings is a form of implementing morality itself. Never feel that you are the most right among others, respect each other both between differences and similarities. The key to the happiness of people around you is to feel that you are also valued. Never feel that your worship is the most correct, your opinion is the most correct and in the end, you even put down and underestimate others.

6. The relevance of the value of tolerance is still loved and praised even though it disagrees with the principle of continuity in the goals of Islamic education

The value of tolerance from the attitude of hatred that can be taken from the story of the Imams of the Mazhab in the excerpt of the book God is in Your Heart is that even though we have differences between other friends, do not argue with each other and then hate each other. Following the example of the attitude of the Imams of the School, even though they have different views, they must still praise and love each other as long as their different views do not fall into error.

Everyone is free to have an opinion as long as they do not bring each other down and harm each other. This attitude must also be taught in an educational environment. Schools are a gathering place for people who seek knowledge. In each knowledge sought you will certainly get the output of each student's different understanding. With these differences, teachers should always give directions to their students so that they always respect and love their fellow friends. It is okay to have different understandings, but do not cause hatred because they do not have the same understanding.

7. The relevance of the value of tolerance merges in differences with the principle of continuity in the goals of Islamic education

The diversity and diversity of religion of each individual, especially in a plural country, have different understandings. This also happens in the family, education, community, and state environment. The principle of continuity in educational objectives is intended so that students can fully understand the existence of diversity and religion without discriminating one side from another. Education is the learning process of students to gain knowledge and its implementation in society.

The principle of continuity in the goal of Islamic education is to shape the next generation with dignity and develop science as a support in advancing life. The knowledge here is not just obtained without practice but is used as a basis for students to practice non-discrimination without degrading the dignity of other people's lives.

8. The relevance of the value of tolerance to avoid fanaticism in religion with the principle of benefit in the goals of Islamic education

Islam teaches its people to respect each other in existing differences. The attitude that needs to be instilled from a young age is not to consider yourself the most right. It is not allowed to be fanatical, especially when it comes to religious beliefs. Don't be like the takfiri group who feel that their group has the most correct opinion, then those who are different are disinfected and then exiled and even killed.

The principle of benefit in the purpose of Islamic education is relevant to the value of tolerance of non-discrimination attitudes in society. The knowledge that students get from educational institutions that they are or have pursued must have an output for the benefit of the people. Not being too fanatical about something is one of the outputs of education for the benefit. Students are taught not to be fanatical so

that they can be open to anyone and legowo in receiving input, criticism, and suggestions from others. This aims to make students the next generation of the nation anti-discrimination who can bring the benefits of the people together and can avoid attitudes that lead to radical and liberal ideas.

9. The relevance of the value of tolerance unites differences with the principle of equality in the goals of Islamic education

It is undeniable that every human being who lives in a pluralistic society must also be armed with the principle of equality that exists in the purpose of Islamic education. Every human being has the same degree on this earth even though they have a diversity of customs, tribes, cultures, races, and religions. The value of tolerance in uniting differences comes from one of the quotes in the book of Hussein Ja'far about the Prophet uniting the Muhajirin and the Ansar because the Prophet thought that all human beings on this earth are in the same position. The principle of equality in the goals of Islamic education is implemented in the life of the nation's generation so that it is fully egalitarian to uphold equality. This principle plays a very important role in discriminatory conflicts because the principle of equality can prevent conflicts that result in division.

10. The relevance of the value of tolerance of different beliefs but still brothers in humanity with the principle of monotheism in the goals of Islamic education

The purpose of human beings created in the world is to worship His Creator. Man would not be able to stand alone without a creator. In different parts of the world, there are different beliefs, but they are still created in common and they are brothers. Environmental factors are one of the determinants of the drive of every human being to believe differently. They still need each other even though they have different beliefs because humans are created to need each other and cannot live on their own.

Different beliefs but still brothers, is one of the quotes from the book *God is in Your Heart* which is relevant to the purpose of Islamic education, namely monotheism. The principle of monotheism is made one of the goals of Islamic education as a guideline in responding to a belief that each individual believes. These various beliefs have a vertical relationship with the creator, therefore education must

also be equipped with a discriminatory attitude so that they do not think that they can live alone because they feel different from others.

11. The relevance of the value of tolerance of freedom of belief with the principle of freedom in the purpose of Islamic education

Various kinds of religious beliefs in this world have their aspects of truth. As a human being who understands this aspect, it is not appropriate to debate his beliefs with others who have different beliefs. Freedom is the nature of human beings themselves, freedom of belief and religion is the human right of every individual. The principle of freedom in the purpose of Islamic education is closely related to the humanistic concept. Humanizing humans without giving certain restrictions is a form of this concept, which is to give humans the freedom to actualize themselves. The same is true in the educational environment, giving students the freedom to express themselves according to their own desires and beliefs as long as they do not violate the rules and norms that exist in the school.

CONCLUSION

From the explanation that the researcher has conveyed in the previous discussion, it can be concluded into 2 points; (1) The values of tolerance in the book *God is in Your Heart* by Husein Ja'far Al-Hadar include the values of respecting culture, respecting others, respecting differences in rights, respecting others, being a moral human being, still loving despite differences of opinion, merging in differences, avoiding fanaticism, uniting differences, brotherhood in humanity, and freedom of belief. (2) The values of tolerance in the book *God is in Your Heart* by Husein Ja'far Al Hadar are relevant to the purpose of Islamic education, including the value of respecting culture relevant to the principle of monotheism in the purpose of Islamic education, respecting differences relevant to the principle of equality, respecting differences in rights relevant to the principle of freedom, respecting others relevant to the principle of happiness, being a human being of character relevant to the principle of happiness, Continuing to love despite differences of opinion is relevant to the principle of continuity, fusing in differences relevant to the principle of continuity, avoiding fanaticism relevant to the principle of benefit, uniting differences relevant to the principle of equality, brotherhood in humanity relevant to the principle of monotheism, and freedom in belief relevant to the principle of freedom.

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