



Tolerance And Social Care In Islamic Perspective: A Literature Review

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Abstract

As the Prophet's followers, we must, of course, adopt the type of tolerance demonstrated by him and his companions, the Khulafaur Rasyidin, who were also leaders of the Muslim community at the time. What they do is also an expression of Islam. Of course, as Muslims, we must learn from and emulate their example. We must also put Allah's message in the Koran into reality. As previously said, differences exist to complement, not mock, one other. However, the distinctions are not to be confounded. Humans can sustain peace simply by exhibiting mutual respect. Using literature review approach, this research highlights some relevant review on related literatures and shows that every Muslim has responsibility to enhance society and contribute to the development of social services within Muslim communities. Islam requires Muslims to aid others in whatever way and to the extent that their means allow. The importance of service to mankind, pushed its adherents to carry it out, and listed the people to be served. It has been argued that because all Muslims are members of the same community, they have a responsibility to aid one another in good and difficult times. They should never forget that it is their obligation to ensure everyone's well-being. They have a responsibility to never harbor any form of bias toward someone. It is demanded that every Muslim understand the close relation between tolerance and sosial care.

Keywords: *Tolerance, Social Care, Islamic Perspective*

INTRODUCTION

"And hold fast all of you to the rope of Allah and do not be divided, and remember the favor of Allah upon you all when you were enemies then He (Allah) tamed between your hearts so that you became brothers while you were on the brink of hellfire, then Allah reconciled between your hearts. Thus, Allah explains His verses so that you may be guided" (Q.S. Ali Imron - 103). In this verse Allah commands the believers to maintain unity. And hold fast and make every effort so that you all help each other to be united on the rope (religion) of Allah so that you do not slip from it.

Social care is a feeling of responsibility for the difficulties faced by others where one is compelled to do something about them (A.Tabi'in, *MENUMBUHKAN SIKAP PEDULI PADA ANAK*, 2018) Social care is primarily aimed at supporting individuals in ways that allow them to live fulfilling lives and provide them with the support they need to carry out tasks they otherwise wouldn't be able to do. According to (FutureLearn, *What is social care, and why is it important?*, 2021) Social care is primarily aimed at supporting individuals in ways that allow them to live



independently. Social care tends to be provided within peoples' homes or in care-specific establishments, as opposed to hospitals or doctor's surgeries. Social care is in place to support those who may be vulnerable, unable to support themselves or just in need of extra support. The most central value of social work is "service." The most basic definition of service is the requirement of social workers to help those in need of assistance and alleviate societal ills in the most efficient way possible. This excludes all personal motivation. Islam is highly conscious of human need, including the need for social support.

A particular aspect of the Islamic teachings that the Prophet imparted to his followers and which are recorded in numerous hadith volumes is social concern. It is clear from these prophetic traditions that each person has obligations. The obligation that individual accountability, which promotes the emergence of concerns over a wide range, including the following These are a few of them: Within the framework of the family, the Prophet taught parents (father and mother) to be concerned about their children's education and direction, and vice versa—the kid is taught to be concerned about the guidance and instruction received.

The Prophet recommended making sharing with neighbors a habit within the context of neighbors. The practice of sharing will lead to getting to know one another, developing closeness, and continuously helping one another. It also makes it simpler to recognize when a neighbor is depressed and in trouble. As a result, a range of social services will be developed that consistently preserves ukhuwah, or brotherhood, which remains unbroken despite differences in nationality, religion, or ethnicity.

In this paper the authors limited the problem by providing the formulation of the problem how the implementation of social care in Islam?

LITERATURE REVIEW

Social Care in Islam

Allah is advising us that our worship is incomplete without helping deeds. So, after having believed in Allah, the angels, the Prophets, the Books and the Last Day we must translate our Iman (faith) our beliefs into actions of service to humankind.

In fact, it is incumbent on believers to fulfill this duty of service to those who need their help. Each and every Muslim is to contribute to the welfare of society. Therefore, by establishing social services within Muslim communities, every Muslim can indirectly participate through financial and moral support.

One Hadith states that Abu Hurairah related: The Prophet (peace and blessings be upon him) said: "Whosoever removes a worldly grief from a believer, Allah will remove from him one of the grieves on the Day of Judgment. Whosoever alleviates [the] lot of a destitute person, Allah will alleviate his lot in this world and the next. Whosoever conceals the faults of a Muslim, Allah



will conceal his faults in this world and the next. Allah will aid a servant (of His) so long as the servant aids his brother" (Siddiqui, Social work according to the Quran, 2023).

Service to humanity is one of the subjects Islam has been thoroughly concerned with. It has emphasized the importance of the service, exhorted its adherents to perform it, and identified the people who ought to be served. It has argued that all Muslims are members of the same community and are therefore obligated to support one another through both good and bad times. They must also remember that they are in charge of ensuring the wellbeing of all people. They bear the obligation of never harboring any form of prejudice toward anyone.

Muslims are compelled by Islam to help people in whatever way and to the extent that their resources allow. Welfare actions involve both the state and the individual. In cases where the service sentiment is distorted, anomalies are inevitable. There are many who have false beliefs about serving humanity. Islam explained these anomalies and clarified the false beliefs. It has given the service the rightful place in the framework of religious doctrine and ritual. (UMARI, THE CONCEPT OF SOCIAL SERVICE IN ISLAM, 1996)

Muslims are taught to enact their religious teachings in day-to-day life where it is arguably most significant. Self-sacrifice, a recurring phrase found in Islamic texts, is a fundamental proposition that is fostered by Islam in relations between people. It is affirmed by Islam that the solution to the problem of achieving progress lies in self-sacrifice and that all peoples benefit from this act. It is also encouraged by Islam for everyone "to make use of all their effort and energy in service to the society and the community that they belong to"

As maintained by an Islamic outlook, serving others entails generosity and philanthropy, two significant facets of Islamic culture. As previously said, the foundational aspect of social work stems from the charitable work done by early humanitarians who gave products and services to those who were being crushed by poverty, war, and natural calamities. This philosophy is mirrored in Islam, where doing good deeds and banding together to lessen the pain of the underprivileged, orphans, and those in need are highly valued.

According to (Albrithen, 2020) Islam is not only a set of religious rites that one must follow; it is a way of life. This indicates that Islam is comprehensive in that it offers solutions for worldly issues, trials, and difficulties in addition to charitable giving. For example, Islam promotes peacemaking, adult respect, respect for women, speaking and acting truthfully, refraining from exploitation, and not putting one's own interests ahead of those of society. Furthermore, Islam offers safeguards against issues and calamities (such as the ban on begging, the deterioration of the environment, water waste, land depletion, and the stress placed on cleanliness, kindness toward others, familial relationships, love, and the desire for the welfare of others).

Like the phenomenon that is happening to our fellow Muslim families right now, namely Palestine, which is being hit by multiple trials. we fellow Muslims who have empathy and understand the values of social care for others are obliged to help ease every burden that our fellow



Muslim families have, be it in the form of prayers or our actions. This empathetic attitude is a person's ability to realize the feelings, interests, desires, problems, or distress felt by others.

As in (Hadith narrated) from al-Nu'man ibn Bashir said: The Messenger of Allah (saw) said: *"You will see the believers in terms of mutual compassion, love, and compassion for each other like a body. If one member of the body is one member of the body is sick, then the whole body will be awake and hot (feel the pain)."* (HR. Bukhari) The Prophet's Hadith likens human beings with other humans to be like one body, if one member of the body has a problem, then the other members of the body will be affected. other members of the body will be affected. The Hadith signaled to every human to foster sensitivity to social life. Hadith It can also be understood that each member of the body has its own function and role, and their respective roles.

Each member of the body will carry out its duties and each member of the body will carry out its duties and functions properly, without jealousy and envy, and if one cannot carry out its duties and functions, it will affect the others. carry out their duties and functions will affect the others, Sensitivity and care can be realized in understanding and practicing that humans with other humans understanding and practicing that humans with other humans complement each other, need each other, help each other, love each other, need each other, help each other, love each other, and love each other. Thus, no one can live without the help of others. To get the help of others, one must also always try to help others. try to help others. People who never help and love others, God will not shower His affection on him (Mukhtar, KEPEDULIAN SOSIAL DALAM PERSPEKTIF HADITS, 2019). One of the good conduct of social care is tolerance which is being explained in the following section.

Islamic Perspective of Tolerance

Allah Ta'ala revealed: *"O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to` know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware."* (Surah Al-Hujurat:13). From this verse we know that tolerance is an attitude where we respect differences with other people, whether in terms of religion, race, ethnicity, or even culture. There are definitions from several studies that have been carried out by various researchers.

The Oxford English Dictionary defines tolerance as, "The action or practice of enduring or sustaining pain or hardship; the power or capacity of enduring" (OED Online, 2015 in Williams & Jackson, 2015:1-2). Dinata (2012) in Husna et al. (2021:515) also stated that General Indonesian dictionary defines "tolerance is synonymous with generosity without disturbing freedom of thought, belief and respect for the opinions and opinions of others".

Those are general definitions of tolerance. Meanwhile, in Arabic, tolerance is called *tasamuh*, which means allowing, being considerate, and respecting by not disturbing other people's interests so that it is necessary to let them carry out their activities. (Mukaromah, 2022). According



to Yuliasuti et al. (2021:839), “tolerance is understood in how culture respects each other reflected in everyday communication of people”.

A study by Hakim (2019: 15-18) in Mukaromah (2022) stated that the scope of tolerance has three aspects. The first is *justice*, which comes from the Arabic *adl* which means acting and behaving in a balanced manner. Balance between rights and obligations and strive for harmony with fellow human beings who must be recognized and respected according to their rank and dignity before the Most Merciful God. Second is *freedom*, which means a person is not disturbed, hindered, etc. when speaking, moving and acting freely based on the *Kamus Besar Bahasa Indonesia*. Freedom is a person's independence which cannot be disturbed by public law and Islamic law but is still limited by other freedoms. The last is *responsibility* which is a situation where a person is obliged to bear everything that is done, including when there is a risk, according to the definition in the *Kamus Besar Bahasa Indonesia*. Responsibility is carrying out an obligation consciously and being willing to accept the consequences of all one's actions.

Based on Yuliasuti et al. (2021), tolerance in Indonesia can be divided into two types, namely passive and active tolerance. Passive tolerance means allowing others to carry out religious practices or prayers. For example, giving Muslims the freedom to pray regularly and sound *adzan* call. This also applies to other people with different religions to carry out their religious rituals, such as allowing Hindus to pray in temples or Christians to go to church every Sunday, ringing their bells on daily signs, and carrying out worship as usual practice. Tolerance also gives other people the freedom to celebrate important religious holidays. For example, society allows Muslims to celebrate *Eid al-Fitr* and *Eid al-Adha*. Christians are allowed to celebrate Easter and Christmas. Hindus celebrate *Nyepi* and *Galungan*, especially in Bali and other places. *Kong HuCu* people are allowed to commemorate Chinese New Year and *Cap Go Meh* celebrations. Buddhists are allowed to carry out their rituals during the Vesak ceremony at several temples, like Borobudur and Mendut Temples. Meanwhile, active tolerance makes people aware of religious practices and feels the same happiness when other people celebrate their holidays. For example, what happened at the cathedral in Jakarta and the Protestant church in Solo where they had to change their weekly prayer hours because the parking lot was used by Muslims to park their vehicles when carrying out *Eid al-Fitr* and *Eid al-Adha* prayers (Ayuningtyas, 2019, www.liputan6.com). NU Banser and Muhammadiyah Youth in Surabaya and Bandung, also help people of other religions to guard places of worship so that they can carry out their worship safely. Muslims and Christians appreciate Hindus who are carrying out the *Nyepi* ritual in Bali (Utami, 2019, [www. Suara.com](http://www.Suara.com)) and there are many more traces of active tolerance between religious communities in Indonesia.

Religion is one of the things that is very crucial in this matter of tolerance. Because the differences are so clear that it is not uncommon for cases of intolerance to occur between one religion and another. However, based on Islam (2014). that in the Qur'an, there are five divine guidelines that are clearly explained to Muslims to build tolerance and mutual understanding between different religions, namely: The rights of every person that God has given must be respected, regardless of belief, race, ethnic origin, gender or social status (Surah Al-Isra:70).



Because every person was created by the Almighty God, the Creator of everything, humans must treat them with respect and love for each other; It is God's will that humans are created with different religions or no religion at all (Surah Yunus:99). Even so, God Almighty is still not pleased if many people choose not to believe. (Surah Az-Zumar:7); In the Qur'an, it is written that religious freedom is a God-given right. (Surah Al-Baqarah:256); Man returns and is judged for all his deeds by Almighty God. (Surah Al-Hajj:68-69 and Ash-Shuraa:15); and God loves justice and people who strive to be fair to those who are different, especially when it comes to religious beliefs. (Surah Al-Ma'idah:8 and Al-Mumtahanah:8).

This tolerant attitude towards everyone has actually been carried out long ago by the Prophet ﷺ and his companions. Based on a study from (Husna et al., 2021), the companions who at that time took turns becoming caliphs, also showed a form of tolerance towards the society they led. The first is *Abu Bakr Ash-Siddiq*. He was the first caliph after the death of the Prophet ﷺ. His form of tolerance towards non-Muslims was by allowing them to worship at the monastery (Suryanegara, 2012). Second, *Umar bin Khattab*. He was the second caliph after the death of Abu Bakr Ash-Siddiq. The form of tolerance that he implemented was that he did not look at the race and status of someone who wanted to meet him at that time, provided assistance regardless of their religion, maintained the security of places of worship for people of other religions, and allowed them to worship in areas of Jerusalem that had been controlled by Islam. However, he still warned the public not to disturb each other's worship. Third, *Uthman bin Affan*. He was the third caliph after Umar bin Khattab. His form of tolerance was to free 2400 slaves at a high cost and allow the people to choose their governor. Lastly, *Ali bin Abi Talib*. He was the fourth caliph after Uthman bin Affan as well as the cousin of Prophet ﷺ and husband of Prophet's own daughter, Fatimah. His form of tolerance was when he continued to walk behind an old Christian grandfather who was about to perform morning prayers, allowed a Jew to win his lawsuit over ownership of armor that belonged to him, and paid attention to the poor by sending a letter of instruction to the Governor of Egypt, Malik bi Harist, not to forget the lowly, weak, poor and chronically ill people (M.K., 2004).

Even though people have been given various understandings about the correct form of tolerance, we still encounter them who overly interfere with differences and tolerate deviations. Examples include Muslims who take part in Christmas celebrations by wearing typical Santa hats, pitting one religion against another so that inter-religious hostility arises, or vilifying other religions because they feel that what they profess is the most correct. Of course, these are things that are wrong in implementing tolerance. We must be able to distinguish between plurality and pluralism. Plurality is an attitude where we acknowledge the existence of differences, while pluralism is an attitude where we acknowledge the truth of every religion. As Muslims, we simply apply plurality.

However, plurality only applies to respecting differences, not deviations. Examples include LGBTQ+. Nowadays there are many groups of people who spread their 'preaching' to children so that they are accepted by society. In fact, this attitude is a sexual deviation where men should not be able to change into women, and vice versa. Men should of course love women and vice versa,



not with person of the same sex. Even if this happens to Muslims, we also cannot tolerate it as fellow believers. Because this cannot be tolerated, a warning needs to be given.

CONCLUSION

As the Prophet's people, of course we need to emulate the form of tolerance practiced by him and his companions who were also leaders of the Muslim community at that time, the *Khulafaur Rasyidin*. What they do is also a reflection of Islam. As Muslims, of course we need to learn and imitate what they exemplify. We also need to practice what Allah has conveyed in the Koran. As previously explained, differences exist to complement each other, not to mock each other. However, the differences are not to be confused. Just an attitude of mutual respect can maintain peace among humans.

It also emphasizes that every Muslim has a responsibility to improve society and assist in the establishment of social services inside Muslim communities. Islam obliges Muslims to assist others in whichever manner and to the degree that their means permit. The significance of service to humanity, urged its followers to carry it out, and named the individuals who should be served. It has been maintained that as all Muslims belong to the same community, they have a duty to help one another in good times and bad. They must never forget that it is their responsibility to guarantee everyone's well-being. They have a duty to never harbor bias of any kind toward someone.

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