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Strengthening the Attitude of Tolerance with Prophetic Perspective Through the Development of Verbal Creativity with a *Tasamuh* Nuance

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Abstract

This study aims to describe the design of education in strengthening the attitude of tolerance from a prophetic perspective through the development of verbal creativity with a *tasamuh* nuance and the form of integration of prophetic values in it. The research method used is qualitative descriptive. In collecting data, the PAR method (Participatory Action Research) was used. The research data were in the form of educational plan documents and statements from the compilers of the educational plan. Data collection techniques were by interview and document analysis. Data sources were in the form of information, namely teachers at TPA AL Ikhlah Surakarta as an institution that implemented the design of tolerance attitude education. The data analysis method used an interactive method. Research results: (1) The design of education to strengthen tolerance attitudes from a prophetic perspective developed by TPA AL Ikhlah in the form of developing verbal creativity with a *tasamuh* nuance is packaged in seven stages. The seven stages are implemented in a cycle system. (2) The form of integration of prophetic values in the design of education to strengthen tolerance attitudes at TPA AL Ikhlah is realized in the form of teaching materials at the stage of implementing education and test instruments and observations of the tolerance attitudes of students.

Keywords: education, prophetic, *tasamuh*, tolerance, verbal creativity

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Abstrak

Penelitian ini bertujuan mendeskripsikan rancang bangun edukasi dalam penguatan sikap toleransi perspektif profetik melalui pengembangan kreativitas verbal bernuansa tasamuh dan bentuk integrasi nilai profetik di dalamnya. Metode penelitian yang digunakan adalah kualitatif deskriptif. Dalam pengambilan data digunakan metode PAR (Participatory Action Research). Data penelitian berupa dokumen rencana edukasi dan pernyataan penyusun rencana edukasi. Teknik pengumpulan data dengan wawancara dan analisis dokumen. Sumber data berupa informan, yakni pengajar TPA AL Ikhlah Surakarta sebagai lembaga yang melaksanakan rancangan edukasi sikap toleransi. Metode analisis data menggunakan metode interaktif. Hasil penelitian: (1) Rancang edukasi penguatan sikap toleransi berperspektif profetik yang dikembangkan TPA AL Ikhlah dalam bentuk pengembangan kreativitas verbal bernuansa tasamuh dikemas dalam tujuh tahap. Ketujuh tahap tersebut dilaksanakan dalam sistem siklus. (2) Bentuk integrasi nilai profetik dalam rancang bangun edukasi penguatan sikap toleransi di TPA AL Ikhlah diwujudkan dalam bentuk materi ajar pada tahap pelaksanaan edukasi dan instrument tes dan pengamatan terhadap sikap toleransi santri.

Kata kunci: edukasi, kreativitas verbal, profetik, tasamuh, toleransi,

Introduction

In a pluralistic society, diversity is no longer a foreign concept. God created human beings with inherent differences—physical, spiritual, and in terms of lifestyle. In Islamic teachings, as stated by Rosyidi (2019: 277), *ikhtilâf* (difference) and *tanawwu'* (diversity) are natural traits bestowed upon human beings by Allah SWT. This diversity is a divine gift that allows humans to understand and recognize one another. It also gives rise to a sense of tolerance, although it may coexist with attitudes of intolerance. Fatimah (2018) notes that intolerance is becoming increasingly prevalent, largely due to the unbounded access provided by information technology. Forms of intolerance that manifest in violent acts are readily recognizable and can be dealt with legally. However, verbal intolerance is far more challenging to process through legal channels. Therefore, education is essential to minimize verbal intolerance and strengthen verbal tolerance. Education serves as a strategic arena to cultivate tolerant attitudes through prophetic values that are humanistic, just, and transformative (Ramadhan et al., 2024).

The prophetic approach, which emulates the values exemplified by the Prophet, is effective in shaping religious and creative character in children's education (Roqib, 2014). Furthermore, prophetic education reinforces humanistic values, particularly within Islamic educational environments (Muzakki, 2023). In Kuntowijoyo's perspective of prophetic education, *pesantren* and *madrasah* function as intellectual and spiritual intermediaries that foster humanistic, tolerant, and contextual personalities (Prasetiawati, 2024). The element of transcendence in Kuntowijoyo's prophetic concept strengthens *taqwa* (piety) and social civility—both of which are closely related to the cultivation of tolerance (Ningsih et al., 2024).

In a diverse society, fostering a tolerant attitude becomes an imperative. The Head of the Central Java Agency for National and Political Unity (Kesbangpol), M. Haerudin (dprd.jatengprov.go.id, 2023), emphasizes the importance of tolerance amid Indonesia's heterogeneous society. In Islam, tolerance has its own terminology. Rosyidi (2019) explains, drawing from various exegeses, that the term *tasamuh* is often used as a synonym for tolerance. While the Qur'an does not mention the phrase "Verbal Creativity Education System with *Tasamuh* Nuance" explicitly, it includes several terms that reflect the values of tolerance. These include *al-shafhu* (forgiveness), *al-afuwwu* (pardoning), *al-ihsânu* (benevolence), *al-birru* (goodness), and *alqishthu* (justice).

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According to Kominfo (2020), radicalism has the potential to foster intolerance, which can lead to conflict. This concern was raised by Vice President K.H. Ma'ruf Amin. Tolerant attitudes can be developed through physical behavior, verbal expressions, and language production. Verbal forms of intolerance appear more frequently than non-verbal behaviors. The emergence of tolerant behaviors is inseparable from the community's role as a determining factor, alongside government regulations and programs promoting tolerance.

The community plays a pivotal role in shaping individuals as social beings, as human growth and development are heavily influenced by societal actions, behaviors, and stimuli. Many communities voluntarily form groups to strengthen and celebrate their diversity as a blessing, rather than a source of division—particularly by distancing themselves from intolerant behaviors that might arise from this diversity.

TPA (Taman Pendidikan Al-Qur'an), as a non-profit, community-based institution, plays a crucial role in reinforcing tolerance, particularly verbal tolerance. Ajhuri and Saichu (2018: 177) emphasize the urgency of *TPA* as a non-formal educational institution that focuses on Qur'anic recitation, supplemented by teachings aimed at moral and *Qur'anic* character development. The *TPA* not only fosters vertical religious literacy with God but also promotes horizontal religious literacy—relating to other human beings in both homogeneous and heterogeneous contexts through *akhlaqul karimah* (noble character). Saliyo (2020: 94) affirms that *TPAs* nurture both educational content and emotive practices related to daily life and the implementation of *akhlaqul karimah*.

In general, *TPAs* are expected to play a role in preventing intolerance and the spread of radical ideologies through their educational efforts with students (*santri*). According to *tribratanews.polri.go.id* (2021), Bripka Yovan Wijaya, S.H., together with Ustadzah Leni, Ustadzah Suri, and Ustadz Salim, emphasized during the establishment of a *TPA* in Lampung that *TPAs* are expected to support the government—particularly the Indonesian National Police—in monitoring, minimizing, and preventing the spread of radicalism, terrorism, and intolerance that could threaten national unity. Furthermore, *tv.republika.co.id* (2022) and Kominfo (2020) highlight that education in religious tolerance is vital in preventing radicalism. The Vice President further states that promoting *Islam Wasatiyyah* (moderate Islam) is necessary to prevent the rise of radical ideologies, as it encourages inclusive and tolerant ways of thinking and behavior. "Islam Wasatiyyah embraces diversity," he affirms.

Ajhuri & Saichu (2018: 178) state that *TPA* is a non-formal educational institution that emphasizes teaching and instilling *Qur'anic* values in children at the elementary education level. Essentially, *TPA* aims to shape children's character by instilling prophetic values derived from the teachings of prophets. Similarly, Makmuri (2019) confirms that *TPAs* play a role in cultivating both verbal and behavioral conduct as forms of prophetic morality.

In recognizing this role, *TPA Al Ikhlash* presents itself as an integrative religious-social center committed to developing *Qur'anic* civilization and nurturing a generation with nationalistic spirit. *TPA Al Ikhlash* seeks to empower the community through education that develops students' competence in reading the Qur'an and performing vertical acts of worship, while also fostering moral education manifested in horizontal worship practices—how individuals behave and communicate both verbally and non-verbally.

As a community-led initiative to strengthen nationalism and pride in diversity, *TPA Al Ikhlash* prioritizes tolerance education as a key element of its mission. This study, therefore, will explore the educational framework developed by *TPA Al Ikhlash* for promoting tolerance through a prophetic perspective, focusing on the development of verbal creativity infused with the spirit of *tasamuh*—a core Islamic value rooted in the Qur'an.

Research on creativity often correlates it with other abilities or competencies. Various studies have examined verbal creativity as an essential indicator for language production and attitudes toward language use. Fatimah (2016) finds a significant difference in storytelling skills between students with high and low verbal creativity. Cheek & Stahl (1986) explore the relationship between verbal creativity and shyness, discovering a strong negative correlation when shyness is a dominant trait. Belousova et al. (2020) analyze the characteristics of verbal and non-verbal creativity among conservatory students, noting significant differences in verbal creativity development, especially in the originality index among students with low, moderate, and high creativity levels. They found that students with low creativity levels had a more defined worldview landscape. Rosidi et al. (2020) conclude that verbal creativity significantly affects students' problem-solving abilities, with a significance level of 0.000 (<0.05) and a contribution rate of 87.5%. These findings serve as the theoretical foundation for the approach adopted by *TPA Al Ikhlah* in promoting tolerance across various aspects of life.

Method

This study employs a qualitative research method, which produces descriptive data in the form of observable words and behaviors. The research was conducted at TPA Al Ikhlah, located within Al Ikhlah Mosque in Kampung Wonowoso, Mojosongo Sub-district, Jebres District, Surakarta City.

Data collection utilized the Participatory Action Research (PAR) method, involving teachers (*ustadzah*) and students (*santri*) as data sources, alongside documentation from the Focus Group Discussion (FGD) held by the educational designers. This method positioned the researcher as an active participant in the design and initial implementation process. The data included statements from involved parties, FGD outcomes, and the initial implementation results of the educational framework.

Data collection techniques included interviews, testing, and document analysis. Data analysis followed the interactive model by Miles, Huberman, & Saldaña (2014). This interactive analysis involved data condensation—selecting, focusing, and simplifying data by filtering relevant information from interviews, observations, and documentation. Data were then displayed and organized in matrices related to the learning framework and prophetic values integration, followed by conclusion drawing and verification. This data analysis process was cyclical and interconnected.

Result and Discussion

The background of *TPA Al Ikhlah* students is highly diverse. Some students come from families with different religious backgrounds, such as a non-Muslim mother and an elder sister who follows her mother's religion. Others come from incomplete family structures and may not even know their fathers. Some students have both parents present, with adequate religious knowledge—one being a mosque imam. There are students whose parents are university graduates, while others come from families with low educational attainment, such as parents who only completed elementary or junior high school. As is typical in *TPA* settings, most students are of elementary school age, with a few from junior high or equivalent levels.

The students of *TPA Al Ikhlah* exhibit particular language-use habits in both humorous and non-humorous contexts. In joking situations, many students often make verbal remarks targeting physical appearances, family conditions, or even their peers' parents' religions—especially when

they differ from their own beliefs. This behavior stems from their lack of understanding regarding the boundaries of sensitivity and discomfort caused by such verbal expressions.

Based on the analysis of interviews with students and instructors, observations, documentation, and document analysis, the identified needs of the TPA Al Iklash students include: (1) Guidelines on appropriate verbal behavior in both humorous and serious contexts. (2) Identification of specific verbal behaviors that individuals may find offensive. (3) Exploration of students' verbal creativity. (4) Integration of *tasamuh* (tolerance)-based verbal attitudes and verbal creativity to strengthen tolerant behavior. And (5) Development of students' competence and knowledge related to *tasamuh*-nuanced verbal language taught in the Qur'an, emphasizing Islamic values often neglected in practice.

1. The Educational Framework for Verbal Creativity with *Tasamuh* Nuance as a Means to Strengthen Tolerance from a Prophetic Perspective

Strengthening tolerant attitudes from a prophetic perspective aligns with the empowerment of behavioral moderation in religious contexts, particularly through the implementation of prophetic strategies in character education.

The framework for the *Verbal Creativity Education System with Tasamuh Nuance* was collaboratively designed by TPA administrators and developers through an FGD process. The agreed-upon sequence includes the following stages: (1) Needs analysis and design of a *tasamuh*-nuanced verbal creativity test. (2) Pre-test on basic verbal creativity. (3) Educational model planning. (4) Educational implementation. (5) Assessment of *tasamuh*-based verbal creativity. (6) Observation of tolerant attitudes. And (7) Evaluation of educational outcomes.

These stages were carried out in a cyclical manner. The learning implementation consisted of two main educational streams: verbal *tasamuh* values derived from the Qur'an, and the development of *tasamuh*-oriented verbal creativity. Observations focused on identifying residual verbal intolerance, followed by joint evaluations involving TPA instructors and students. This cycle was continuous in nature.

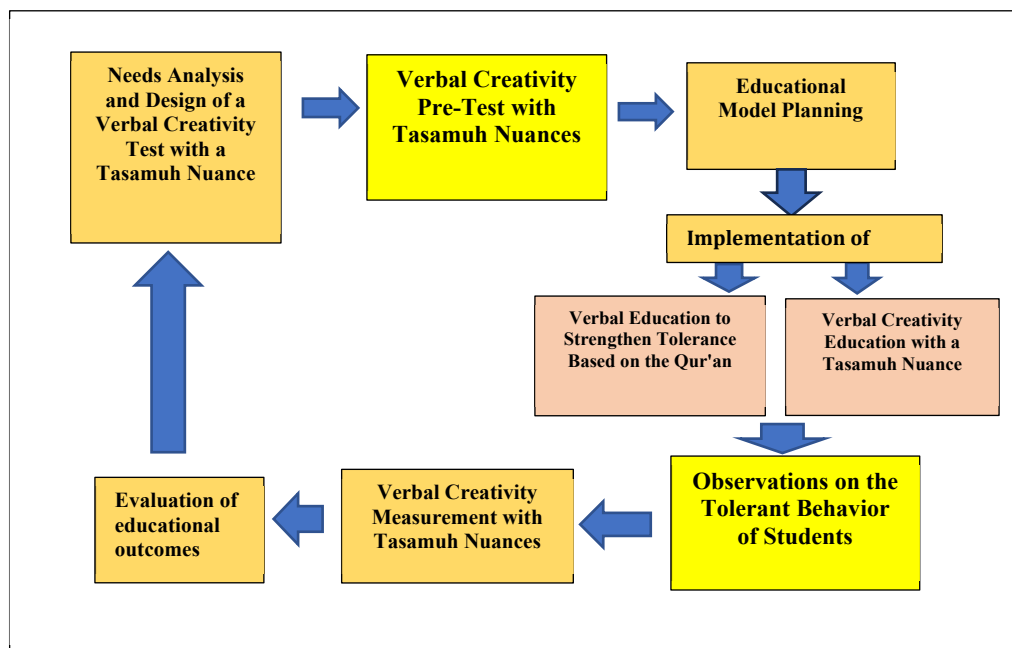


Figure 1. Flowchart of the Educational System Design for *Tasamuh*-Oriented Verbal Creativity at TPA Al Iklash

a. Needs Analysis and Design of the *Tasamuh*-Oriented Verbal Creativity Test

As previously stated, TPA Al Ikhlah students come from diverse family backgrounds: some from interfaith families, incomplete parental structures, well-educated parents, or families with minimal formal education. Most are of elementary school age, with a minority in junior high or equivalent.

Their language-use habits include joking and casual speech, in which many students express offensive verbal remarks regarding others’ physical traits, family situations, or religious differences—stemming from a lack of sensitivity awareness.

The needs analysis at TPA Al Ikhlah in strengthening tolerance began with identifying students’ basic needs to help them comfortably produce *tasamuh*-oriented verbal expressions. Key points analyzed include: (1) Diversity among students in terms of physical appearance, parental background, behavior, or mentality. (2) Verbal bullying tendencies. (3) Individual discomfort or sensitivity to specific verbal expressions, whether humorous or not. And (4) Measurement of *tasamuh*-oriented verbal creativity as a benchmark for future development.

b. Simple Pre-Test on *Tasamuh*-Oriented Verbal Creativity

The creativity test used during the pre-test stage was also applied in the post-educational phase to measure verbal creativity improvements. The instrument used was a modified version of Munandar’s verbal creativity test, originally adapted from English into the Indonesian context.

For the purposes of simplicity and suitability, only two indicators of verbal creativity were selected: **flexibility** and **elaboration**, reduced from the original four indicators (fluency, flexibility, originality, elaboration).

Table 1. Sample Items from the Simple Verbal Creativity Instrument

Verbal Creativity Indicator	Definition	Item Prompt	Subtest
Flexibility	The ability to generate varied ideas in a <i>tasamuh</i> context	“Similar characteristics to...”	3
Elaboration	The ability to expand and develop ideas into more detailed concepts in a <i>tasamuh</i> context	“What are the consequences if...”	5

c. Educational Planning and Implementation

During the planning phase, a structured learning plan was designed, focusing on instilling tolerance through the internalization of *tasamuh* values as taught in the Qur’an, along with the development of *tasamuh*-oriented verbal creativity. The plan included learning materials, teaching methods, learning steps, media, and practice sheets or exercises.

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The learning activities were divided into conceptual internalization, simulations, and practical application. Once completed, the plan was implemented by TPA Al Ikhlah instructors, following the outlined steps.

d. Post-Education Measurement of *Tasamuh*-Oriented Verbal Creativity

The post-education assessment of verbal creativity followed the same instrument model as the pre-test. **Table 2** (not included here) presents the sample items used to measure *tasamuh*-oriented verbal creativity at TPA Al Ikhlah.

Table 2. Verbal Creativity Instrument with a Simple *Tasamuh* Nuance

Verbal Creativity Indicator	Definition	Item Prompt	Subtest
Flexibility	Ability to generate varied ideas	Similar characteristics (taken from the vocabulary of <i>tasamuh</i> in the Qur'an) For example: <i>Arrohman</i> (compassionate) <i>Tukrihu</i> (freedom) <i>La ikhroha</i> (no compulsion)	3
Elaboration	The ability to develop or grow ideas to create more detailed ideas	What are the consequences (based on a study of verses in the Quran containing tolerance)? For example: 1. If you mock your friend's family's different religion? 2. If you tease your friend's skin or hair color? 3. If you belittle your friend's parents' jobs? 4. If you are free to choose your own way of worship? 5. If you see someone of a different ethnicity?	5

e. Observation of Students' Behavior Who Still Exhibit Verbal Intolerance

Although the students had received lessons on *tasamuh* (tolerance) and had attempted to implement these teachings, intolerant habits do not disappear immediately. Therefore, monitoring for evaluation purposes is essential. This observation was conducted in various situations during daily TPA activities, whether during playtime, breaks, teaching sessions, or other contexts. At this stage, TPA mentors simply observed and recorded

their findings, which would later be discussed with the students during the evaluation session.

f. Joint Evaluation with TPA Mentors and Students

During the evaluation stage, mentors at TPA Al Ikhlah and the students discussed the results of verbal creativity assessments and the observation data concerning any residual intolerant behavior exhibited by some students. Together, they deliberated on solutions and follow-up actions based on the evaluation findings.

2. Forms of Integration of Prophetic Values in Tolerance Education at TPA Al Ikhlah

The integration of prophetic values in the educational framework for strengthening tolerance attitudes at TPA Al Ikhlah is manifested through instructional materials used during educational implementation, as well as instruments for testing and observing students' tolerance attitudes. TPA Al Ikhlah has contextualized these efforts by incorporating a *tasamuh* nuance. Shafira & Siregar (2022) emphasized that the system of verbal creativity education with a *tasamuh* nuance is not merely an attitude, but can serve as a framework for concrete intervention. According to her, this educational concept presents tolerance imbued with beauty, sincerity, and humility, and has been developed into a valid and reliable psychometric scale for measuring one's tolerant character.

This aligns with Suwandi & Ruwandi (2022), who argue that *tasamuh* attitudes instilled in children include empathy, mutual respect and appreciation, sharing, helping others, cooperation, honesty, and love for the surrounding environment. Verbal creativity, understood as the ability to use language innovatively and empathetically, can serve as a powerful medium to express the values of the *Verbal Creativity Education System with a Tasamuh Nuance*.

With regard to the educational content for strengthening tolerance attitudes grounded in Islamic values, TPA mentors must be literate in and explore the concept of tolerance in Islam, especially based on the Qur'an and supported by the Sunnah. Based on a study of Qur'anic verses and Hadiths relating to tolerance in Islam, Rosyidi (2019:288) formulated three core values: *al-hurriyyah al-dīniyyah* (freedom of religion), *al-insāniyyah* (humanity), and *al-wasāṭiyyah* (moderation). These three values are employed as a model for implementing tolerance in Indonesian society. In addition, several Qur'anic terms share the conceptual essence of tolerance, such as *al-shafhu* (forbearance), *al-'afuww* (forgiveness), *al-ihsān* (benevolence), *al-birr* (righteousness), and *al-qisṭ* (justice). These concepts serve as core material to be prepared by TPA educators for implementing the program.

Meanwhile, verbal creativity with a *tasamuh* nuance is also taught by introducing various Qur'anic vocabularies that reflect or encourage tolerance. Nasrullah (2020) highlights the word *al-arḥām*, which lexically means compassion and mercy, and is frequently mentioned at the beginning of every Qur'anic recitation. In Surah Al-Baqarah verse 256, the word "compulsion" is used to emphasize that humans are granted the freedom of belief. Surah Al-Ḥujurat verse 13 contains the word *lita'ārafū*, meaning "to know one another," encouraging openness and acknowledgment of diversity in ethnicity, skin color, language, culture, customs, and religion. Furthermore, the verse *lakum dīnukum wa liya dīn* (Q.S. Al-Kāfirūn) implies: "To you your religion (believe and practice it), and to me my religion (let me believe and practice mine)."

With regard to verbal behavior, the Qur'an explicitly advises: "*Speak words that are good; if you cannot, then it is better to remain silent.*" This implies that Islam advocates for the production of language that is kind in meaning and does not harm or offend others. Furthermore,

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the value of tolerance (*tasamuh*), as part of *akhlāq al-karīmah* (noble character), is promoted in the Qur'an not only toward fellow human beings but also towards all of God's creations, including the environment and animals.

The prophetic implementation in test instruments can be seen in the modified verbal creativity tests that incorporate *tasamuh* elements and Qur'anic approaches. For example, in the flexibility aspect, students are asked to provide similar words (drawn from Qur'anic vocabulary with a *tasamuh* nuance), such as *ar-Rahmān* (compassionate), *tukrihū* (freedom), and *lā ikrāha* (no compulsion). For the elaboration aspect, the question asks: "What are the consequences?" (based on analysis of Qur'anic verses that contain messages of *tasamuh*).

Conclusion

This study concludes the design of an educational framework developed by TPA AL Ikhlah to strengthen tolerance attitudes from a prophetic perspective through the development of verbal creativity imbued with *tasamuh* (tolerance), as well as the form of integration of prophetic values. Two main conclusions are drawn from the findings of this study:

1. The educational design for strengthening tolerance attitudes from a prophetic perspective, developed by TPA AL Ikhlah, is manifested in the form of verbal creativity development infused with *tasamuh*. This design is structured into seven stages, which are implemented in a cyclical system.
2. The integration of prophetic values into the educational framework for strengthening tolerance attitudes at TPA AL Ikhlah is realized through teaching materials in the implementation stage of education, as well as through assessment instruments and observations of students' tolerance-related behaviors.

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