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FILTERING INTOLERANCE IN INDONESIA THROUGH THE CULTIVATION OF BEE MENTALITY: AN ISLAMIC PERSPECTIVE

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Abstrak

Lebah merupakan salah satu dari sekian banyak hewan yang disebutkan dalam Al-Qur'an dan Hadis. Bahkan lebah digunakan sebagai salah satu nama surah dalam Al-Qur'an, yakni surah An-Nahl. *An-Nahl* atau *An-Nahlah* bermakna menganugerahkan. Hal ini menandakan bahwa hewan lebah memang memiliki anugerah khusus dari Allah SWT. Dalam karya tulis ilmiah ini, lebah dikaji dari sisi mentalnya. Maksud mental lebah disini ialah mindset dan perilaku yang terlahir melalui pembelajaran dari lebah. Lebah dikenal sebagai hewan yang lebih banyak memberikan manfaat daripada menghasilkan kerusakan, pekerja keras tetapi tidak melupakan esensi sebagai makhluk sosial, hidup berkelompok secara damai, dan tidak pernah berhenti belajar untuk dapat bermanfaat bagi diri sendiri dan lingkungan sekitar. Tujuan dari artikel ini adalah untuk menjabarkan apa saja nilai-nilai toleransi yang tergambar dari mental lebah dan bagaimana penerapannya sebagai strategi dalam memfilter intoleransi di Indonesia dengan berlandaskan perspektif Islam. Metode yang digunakan dalam penelitian ini adalah studi literatur. Hasil penelitian ini menunjukkan bahwa mental-mental lebah dianggap relevan untuk memfilter intoleransi karena lebah selalu berupaya mempertahankan harmoni, mendorong kerja sama saling menguntungkan, menanamkan kedamaian batin, dan belajar dari sejarah untuk menghindari intoleransi di masa depan. Strateginya penanamannya mencakup pengembangan sikap saling menghormati dan berkolaborasi antar komunitas agama, mempromosikan kebebasan beribadah, mengakui kesetaraan, dan merevitalisasi nilai-nilai filosofis di setiap wilayah.

Kata Kunci: intoleransi; Indonesia; mental lebah; perspektif Islam

Abstract

Bees are one of the many animals mentioned in the Quran and Hadith. In fact, bees are used as one of the names of a surah in the Quran, namely Surah An-Nahl. An-Nahl or An-Nahlah means "the bestowal" or "the bee." This indicates that bees indeed have a special blessing from Allah SWT. In this scientific paper, bees are examined from their mental aspect. The mental aspect of bees here refers to the mindset and behavior that are born through learning from bees. Bees are known as animals that provide more benefits than causing harm, hard workers who never forget their essence as social creatures, live peacefully in groups, and never stop learning to benefit themselves and the surrounding environment. The purpose of this article is to outline the tolerance values reflected in the bee's mentality and how to apply them as a strategy to filter intolerance in Indonesia based on Islamic perspectives. The method used in this research is literature study. The results of this study show that bee mentality is considered relevant to filter intolerance because bees always strive to maintain harmony, encourage mutually beneficial cooperation, instill inner peace, and learn from history to avoid intolerance in the future. The strategy for its implementation includes developing attitudes of mutual respect and collaboration among religious communities, promoting freedom of worship, recognizing equality, and revitalizing philosophical values in each region.

Keywords: intolerance; Indonesia; bee mentality; Islamic perspective

INTRODUCTION

Indonesia is a highly diverse country, consisting of various ethnicities, languages, religions, and a wide range of local beliefs embraced by its people. Among the religions present in Indonesia are Islam, Christianity, Hinduism, Buddhism, and Confucianism. Each religion contains teachings that call for goodness towards fellow human beings, especially in terms of tolerance and mutual respect among people of different faiths.

Despite these teachings, the call for mutual respect among religious communities in Indonesia seems unheard or unheeded by some individuals or groups, leading to cases of intolerance in the country, such as the Holiwings case and the closure of the statue of Mother Mary in Yogyakarta. Intolerance poses a significant threat that can divide the nation, especially when fueled by religious backgrounds.

On Tuesday (31/1), the Setara Institute for Democracy and Peace launched a report on freedom of religion and belief in Indonesia in 2022. The report highlights four trends of violations of freedom of religion and belief throughout the year 2022:

1. The continuous rise in cases of disturbances to places of worship. In 2022, there were 50 places of worship that experienced disturbances. Out of the 50 places of worship facing disturbances, the majority were Protestant and Catholic churches (21 units), mosques (16 units), temples (6 units), prayer rooms (4 units), Hindu temples (2 units), and one unit for other belief systems.

2. The number of cases of refusal for religious lectures has seen a rapid increase. In previous years, there was only one incident, whereas in 2022, there were 14 incidents. Eight of these cases occurred in East Java.
3. The number of cases of religious blasphemy has also increased from 10 cases in 2021 to 19 cases last year.
4. The provinces experiencing the most violations of freedom of religion and belief are East Java (34 incidents), West Java (25), DKI Jakarta (24), Banten (11), Central Java (10), North Sumatra (10), Aceh (7), West Kalimantan (7), West Nusa Tenggara (6), and Riau (5).¹

This survey also indicates that in 2022, there were 333 violations of freedom of religion and belief (FoRB), with 168 committed by state actors. The majority of these were carried out by local governments (47 incidents), the police (23 incidents), Regional Police (Satpol-PP) (17 incidents), state educational institutions (14 incidents), and Regional Leadership Coordination Forum (Forkopimda) (7 incidents). Meanwhile, the other 165 violations were perpetrated by non-state actors, predominantly by citizens (94 incidents), individuals (30 incidents), religious organizations (16 incidents), the Indonesian Ulema Council (MUI) (16 incidents), and the Forum for Interfaith Harmony (FKUB) (10 incidents).²

Based on the survey, it is known that Indonesia is still prone to cases of intolerance. Additionally, the data also indicates that Islam is not the primary actor in intolerant, radical, or terrorist cases in Indonesia. President of the Tanfidziyah Committee (LT) of the Indonesian Islamic Association, KH Muflich Chalif Ibrahim, stated that intolerance often occurs due to a lack of religious understanding, particularly concerning differences and diversity. According to him, intolerance also arises from the inability to restrain oneself from interfering with or intervening in the beliefs or views of others.³ Therefore, issues related to intolerance must be collectively addressed and implemented by each individual. Indonesia is in need of a middle ground to embrace differences, prioritize virtue, and control desires to foster strong unity in the country.

¹Fathiyah Wardah, 'Setara Institute: 50 Rumah Ibadah Diganggu Sepanjang 2022, Jawa Timur Paling Intoleran', *Voaindonesia.com* <<https://www.voaindonesia.com/amp/setara-institute-50-rumah-ibadah-diganggu-sepanjang-2022-jawa-timur-paling-intoleran/6941621.html>> [accessed 23 October 2023].

²*Ibid.*

³Fernan Rahadi, 'Jadikan Tahun 2022 Untuk Perkuat Toleransi', *Republika.co.id* <<https://rejogja.republika.co.id/berita/r543ef291/jadikan-tahun-2022-untuk-perkuat-toleransi>> [accessed 24 October 2023].

Over the past decade, the Republic of Indonesia's government has actively promoted religious moderation as an effort to counter various discourses of intolerance spread through social media. Unfortunately, in its implementation, the government tends to use traditional methods such as seminars, book discussions, training, and the like. This limits the reach of government-initiated activities to those who can participate in the organized events.⁴

Research exploring solutions to intolerance has been concluded by previous researchers such as Retno Widyastuti's study focusing on character education. This research concludes that strategies to instill anti-radicalism and intolerance can be implemented in two ways. Firstly, through cultural development by collaborating in the Wawasan Wiyata Mandala insight program. Secondly, through integrated learning strategies, where teachers incorporate the values of the five characters into the subjects they teach. To supervise and guide teachers in carrying out their profession, two strategies can be employed. First, a monitoring strategy ensuring teachers fulfill their duties in accordance with civil service discipline. Second, a guidance strategy by implementing education and training for teachers.⁵

Another study addressing strategies to prevent intolerance is the research conducted by Nurul Aini and colleagues, focusing on the innovation of religious moderation campaigns through the social media platform YouTube. This research concludes that the strategies and innovations of LABSPA TV in promoting religious moderation among young people have a significant impact in presenting the theme of religious moderation in the public sphere in general and the younger generation in Aceh more specifically. With a unique slogan promoting brotherhood and unity in diversity, LABPSA TV emerges as a solution for young people to sow seeds of balance amid differences.⁶ Furthermore, Muhammad Fatah and Ade Novira discovered that local wisdom values can prevent intolerant attitudes. In their study, they focused on the wisdom of *poangka-angka tau*, *popia-piara*, and *pomasi-masigho* in West Muna.⁷

⁴Nurul Aini, Isra Aulia, dan Zulfahmi, 'Melawan Intoleransi dan Ekstremisme Media Sosial: Inovasi Kampanye Moderasi Beragama Kanal Youtube Labpsa Tv', *Jurnal Sosiologi Agama Indonesia (JS.AI)*, 3.1 (2022): 70.

⁵Retno Widyastuti, 'Strategi Pendidikan Karakter dalam Mengantisipasi Paham Radikal dan Intoleran di Sekolah', *Wawasan*, 2.2 (2021): 187.

⁶Nurul Aini, Isra Aulia, dan Zulfahmi, 'Melawan Intoleransi dan Ekstremisme Media Sosial: Inovasi Kampanye Moderasi Beragama Kanal Youtube Labpsa Tv', *Jurnal Sosiologi Agama Indonesia*, 3.1 (2022): 69.

⁷Muhammad Fattah Dwi Artanto dan Ade Novira, 'Internalisasi Nilai-Nilai Kearifan Lokal dalam Masyarakat Muna yang Berfungsi Sebagai Upaya Pencegahan Intoleransi?', *Pusaka*, 11.1 (2023): 13.

Previous studies that have examined the meaning of bees⁸, the philosophical aspects of bees⁹, and the connection of bees in the Quran¹⁰ have provided a strong foundation for understanding the values contained in bee symbolism. Thus, this research can be seen as a further step that links this understanding to concrete social issues, namely intolerance in Indonesia. Therefore, this study aims to explain how specific mental attributes are relevant to strategies for filtering intolerance in Indonesia and how they can be developed.

METHOD

The method employed in this research study is a literature review, involving the collection of data from various sources such as libraries and other places, not limited to books but also encompassing documentary materials, magazines, and more. This research is presented in a descriptive form, focusing on books and literature reviews that do not require field research. The research type utilized is qualitative, allowing for the generation of information, notes, and descriptive data derived from the examined texts. Descriptive analysis is employed in this research to provide a clear, systematic, objective, and critical explanation and depiction of the subject under investigation.

The population in this research consists of books, journals, tafsir books, and websites related to intolerance and the bee mindset. The data collection method used in this study is documentation, involving the search and extraction of data from literature related to the researcher's specified focus. Data processing in this article utilizes two analyses: descriptive analysis for addressing issues and providing solutions, and thematic analysis to understand aspects related to the theme. Descriptive analysis encompasses the information processing, methods, and results of the research. Thematic analysis involves an in-depth literature review based on the researcher's established focus.

The research focus explores social issues such as intolerance, proposing solutions based on values derived from the bee mindset examined from an Islamic perspective. In conducting this research, the author first examines and gathers various information related to the research theme. The obtained information is then

⁸Fu'ad Arif Noor, 'Pendidikan Karakter Guru Raudlatul Athfal (RA) Berbasis Kehidupan Lebah', *Golden Age*, 2.1 (2017): 27.

⁹Ahmad Faqihudin, 'Nilai Pendidikan Islam dalam Karakter Lebah', *Tazkiyah*, 1.1 (2019): 46.

¹⁰Ahmad Muwafiq, 'Implementasi Metode Pendidikan dalam Al-Qur'an (Kajian Analisis Terhadap Q.S. An-Nahl Ayat 125)', *Jurnal Ilmu Al-Qur'an dan Tafsir Nurul Islam Sumenep*, 8.2 (2023): 170.

classified according to the direction and focus of the research. The classified information is further processed and analyzed according to the research objectives. In the final step, the research results are described and interpreted for easy understanding.

RESULT AND DISCUSSION

A. General Insight into Tolerance and Intolerance

Etymologically, the word "tolerance" comes from the Latin word "tolerare," meaning to endure, tolerate, allow, let be, and be patient. In English, the word transforms into "tolerance," signifying an attitude of allowing, acknowledging, and respecting others' beliefs without requiring approval. In the Indonesian Dictionary (Kamus Besar Bahasa Indonesia or KBBI), tolerance is defined as the nature and attitude of being tolerant, which means having a tolerant nature or attitude, such as appreciating, allowing, or permitting different or conflicting stances (opinions, views, beliefs, habits, behavior) from one's own, for example, religious tolerance (ideologies, race, and so on).¹¹ It is clear that tolerance occurs and is effective due to differences in principles, respecting these differences, or the principles of others without compromising one's own principles.

The most classic meaning (16th century) of the word "toleration" is "permission granted by authority or license." In the 17th century (1689), the word took on a nuance of interreligious relations due to the existence of laws/agreements on tolerance (the Act of Toleration). This agreement affirmed the guarantee of freedom of religion and worship for Protestant groups in England. During that time, there were often prohibitions and restrictions on beliefs as a result of conflicts between Catholics and Protestants in Europe. Through this agreement, the government or authorities were urged to recognize the rights and freedom of religion for anyone. This can be likened in Indonesia to social organizations like NU and Muhammadiyah.¹² From various perspectives, it can be understood that tolerance is not just about accepting differences but also recognizing, being open, and understanding each other's differences without questioning them, even if there is disagreement.

¹¹M. Zaki, *Menyemai Toleransi Merawat NKRI: Ikhtiar Pengembangan Pendidikan Agama Melalui Program Imtaq* (Nusa Tenggara Barat: Sanabil, 2018), h. 96-97.

¹²Henry Thomas Simarmata, dkk., *Indonesia Zamrud Toleransi* (Jakarta Selatan: PSIK-Indonesia, 2017), h. 10-11.

In Islam, tolerance is often referred to as "tasamuh." In the Quran, one of the verses that alludes to tasamuh is Surah Al-Mumtahanah, verse 9:

إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ ۗ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Translation: "Indeed, Allah only forbids you from befriending those who have fought against you because of religion, expelled you from your homes, and aided in your expulsion. And whoever makes allies with them, then it is those who are the wrongdoers."

This verse explains that Islam is highly tolerant towards those who show tolerance towards Islam. However, conversely, if Islam is opposed, it will certainly take a firm stance. This is exemplified by Prophet Muhammad when he showed tolerance (tasamuh) towards a sick Jewish man who had previously harmed him, throwing filth in front of his house and along his path. At that moment, the sick Jewish man said, "By Allah, your behavior truly reflects the character of the prophets. So, I bear witness that there is no god but Allah, and you are the Messenger of Allah."¹³ Indeed, the beauty of Prophet Muhammad's character was so compelling that even non-believers were drawn to embrace Islam.

As for the term "intolerant" or "intolerance," it originates from the prefix "in-" which means "not" or "non." Therefore, intolerance is an ideology or belief system that rejects or does not accept and appreciate differences in any aspect that contradicts the beliefs it adheres to.¹⁴ Intolerance carries synonymous meanings with several other terms: *First*, impatience, lack of sincerity, unwillingness to accept, or impatience. *Second*, stubbornness, unwillingness to compromise or uncompromising, arbitrary, tyrannical, harsh, cruel, unforgiving. *Third*, rigidity or hardness of heart. *Fourth*, rejecting freedom, authoritarian. *Fifth*, narrow-mindedness, small-minded, and narrow. *Sixth*, prejudiced. *Seventh*, acting hastily without thought, following one's desires. *Eighth*, blinded by rage. *Ninth*, taking sides.¹⁵

The term "intolerant" in the context of religious or belief systems relates to an attitude and behavior that is unable and unwilling to grant equal freedom of

¹³Ala` Abu Bakar, *Islam Yang Paling Toleran, Kajian tentang Konsep Fanatisme & Toleransi dalam Islam* (Jakarta: Pustaka Al-Kautsar, 2006), h. 80.

¹⁴Siti Halimah, 'Memangkas Paham Intoleran dan Radikalisme Melalui Pembelajaran Agama Islam yang Bervisi *Rahmatan Lil Alamin*', *Jurnal Al-Makrifat*, 3.2 (2018): 132-133.

¹⁵M. Zaki, *Menyemai Toleransi Merawat NKRI: Ikhtiar Pengembangan Pendidikan Agama Melalui Program Imtaq* (Nusa Tenggara Barat: Sanabil, 2018), h. 104-105.

expression to others with different religious or belief choices. Intolerance expresses the superiority of a particular religion or belief system that does not tolerate the opinions or perspectives of others and is unwilling to grant social rights to others.¹⁶ In short, intolerance, as explained, can be understood as an attitude that does not appreciate differences.

Intolerant individuals or groups exhibit characteristics such as complaining, protesting, being argumentative, difficult to manage or unruly, temperamental or easily angered, and displaying harsh and cruel behavior. Intolerance is harmful to personal life as it only follows selfish desires and motives. It is also detrimental to social life as it damages order, harmony, peace, and the overall coexistence of people.¹⁷

The prohibition of intolerance is explained in Surah Al-Mumtahanah verse 8:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Translation: "Allah does not forbid you from dealing justly and kindly with those who did not fight against you in the name of religion or drive you out of your homes. Indeed, Allah loves those who act justly."

According to Hamka's opinion, this verse emphasizes that there is no prohibition in doing good and acting justly towards other groups, be they Jewish, Christian, or polytheist, as long as they do not oppose, fight against, or expel Muslims from their homeland. The concept of acting justly here encompasses social interactions.¹⁸

The verse underscores the importance of justice and fair treatment towards other human beings, as well as the prohibition against harboring animosity towards other religions. Thus, Islam, regardless of one's religious background, urges its followers to act justly towards all human beings.

B. The Reality of Intolerance in a Society

There are six barometers to describe the reality of intolerance, ranging from the lowest to the highest level:

1. Rejection of equal status and access to different groups.

¹⁶DP. Budi Susetyo dan Mochamad Widjanarko, *Revitalisasi Toleransi Beragama Berbasis Kearifan Lokal* (Semarang: Penerbitan Universitas Katolik Soegijapranata, 2017), h. 37-38.

¹⁷*Ibid.*

¹⁸Hamka, *Tafsir Al-Azhar*, Juz 28 (Jakarta: Gema Insani, 2015), h. 78-79.

2. Views and attitudes that consider other groups inferior or de-humanize them.
3. Neglect of civil, political, and economic rights (oppression). Repressive or authoritarian governments tend to take actions that disregard or even harm civil rights.
4. Assault and murder. Assault is a serious act of intolerance as it can cause significant casualties among groups that should be respected and protected.
5. Organization of mass killings (mass-violence). One prevalent form of mass killing in contemporary contexts is the phenomenon of terrorism.
6. Extermination based on identity. What the Nazi regime did to the Jewish population in Germany is one form of extermination based on a specific identity.¹⁹

In realizing a tolerant coexistence among religious communities, one should also understand the trilogy of harmony proclaimed by the Minister of Religious Affairs, Alamsjah Ratu Perwiranegara. Firstly, internal harmony within religious communities. Secondly, harmony among different religious communities. Thirdly, harmony between religious communities and the government.²⁰ From this, it is understood that harmony is not only demanded within and among religious communities but also with the government.

C. In The Era Of Jokowi, Gusdur, and The Prophet Muhammad saw.

The year 2023 witnessed a heated discussion on a case of intolerance, namely the Andi Pangerang Hasanuddin case. Andi was identified as a suspect following threatening comments he made on social media, stating "allow the blood of Muhammadiyah." His threatening remarks, related to the difference in determining the day of Eid al-Fitr in 2023 or 1 Shawwal 1444 Hijriah between the government and Muhammadiyah, sparked controversy.²¹

Examining Indonesia's history, there is a noteworthy incident when the Chairman of the Muhammadiyah Central Board, the late Kiai Abdur Rozaq Fachruddin (1916-1995), affectionately known as Pak AR, visited his friend, the Chairman of Nahdlatul Ulama's Central Board (PBNU), KH Abdurrahman Wahid,

¹⁹Agus Ahmad Safei, *Sosiologi Toleransi: Kontestasi, Akomodasi, Harmoni* (Yogyakarta: Penerbit Deepublish, 2020), h. 24-25.

²⁰Kementrian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), h. 86.

²¹Anonim, 'Peneliti BRIN Andi Pangerang Resmi Ditahan Kasus Darah Muhammadiyah', *CNN Indonesia* <<https://www.cnnindonesia.com/nasional/20230501121635-12-943900/peneliti-brin-andi-pangerang-resmi-ditahan-kasus-darah-muhammadiyah/amp>> [accessed 25 October 2023].

also known as Gus Dur, at the Tebuireng Islamic Boarding School. On that occasion, Gus Dur entrusted Pak AR to lead the Tarawih sermon and serve as the imam for the Tarawih prayers. The request came directly from Gus Dur himself.²²

In the time of Prophet Muhammad (peace be upon him), there was a very famous event that occurred approximately one year or more before the Prophet's passing. This event illustrates the Prophet's strong commitment to religious freedom and belief. Once, a delegation of Christians from Najran, a city near Yemen, led by a priest, came to meet Prophet Muhammad (peace be upon him) to discuss some differences in teachings between Islam and Christianity. They were accommodated in rooms connected to the Prophet's Mosque.

Right before the dialogue began, it was time for the Christians' prayer. At that moment, the Holy Prophet granted them permission to conduct their worship inside the mosque. They prayed according to their own beliefs and practices, which were different from Islam, within the mosque, a place revered by the Muslim community. This account is documented in various classical Islamic historical works, the Prophet's biography (Sirah Nabawiyah), and Quranic exegesis. "Upon their arrival in Madinah, they came to the Prophet's Mosque while Prophet Muhammad (peace be upon him) was praying Asr. When it was time for their prayer, they stood and worshiped in the Prophet's Mosque, and the Prophet said to let them be and perform their worship. They prayed facing the east."²³

It is also narrated in history that Prophet Muhammad (peace be upon him) had a father-in-law who was of the Jewish faith. The name of the Prophet's father-in-law was Huyay bin Akhtab Al-Nadhatu, and his daughter's name was Shofiyah. She was later given the title *Umm Al-Mu'minin* (Mother of the Believers) after embracing Islam and marrying Prophet Muhammad (peace be upon him). Even though the father-in-law of Prophet Muhammad (peace be upon him) remained true to his beliefs, the Prophet (peace be upon him) never waged war against him due to religious differences.²⁴

The stories from the era of Gus Dur and the time of Prophet Muhammad (peace be upon him) provide evidence that fundamentally, all religions teach peace

²²Afandi, 'Saat Pak AR Fachruddin Jadi Imam Tarawih di Masjid NU, Jamaah: "Ala Muhammadiyah Saja', *Muhammadiyah.or.id* <<https://muhammadiyah.or.id/saat-pak-ar-fachruddin-jadi-imam-tarawih-di-masjid-nu-jamaah-ala-muhammadiyah-saja/>> [accessed 25 October 2023].

²³Zahid Aziz, *Islam, Perdamaian, dan Toleransi* (Yogyakarta: Darul Kutubil Islamiyah Yogyakarta, 2018), h. 28-29.

²⁴Karjianto, 'Hari Patriotik: Membangun Negeri Dengan Akhlak Terpuji', *Gorontalo Kemenag* <<https://gorontalo.kemenag.go.id/opini/408/->> [accessed 25 October 2023].

and tolerance. However, in practice, there are still often attacks and mutual criticism between different beliefs, as seen in the case of Andi Pangerang and even against other religions. This occurs mainly due to a lack of understanding of religious teachings. If people understand the commandments within their religion (regardless of the religion), conflicts or misunderstandings caused by differing interpretations would not arise.

D. Bees and Intoleransi

According to the Indonesian Dictionary (KBBI), mentality pertains to the inner qualities and ethics of humans, which are not physical or energetic in nature.²⁵ "Mental" is derived from the Latin word "mens" (mentis), meaning soul, life, spirit, or vitality.²⁶ In short, "mental" is defined as the psychological state and mindset of an individual or a group. On the other hand, bees are a type of insect that plays a significant role in the reproduction process of plants. In agriculture, they are a crucial component contributing to the success of agricultural products such as fruits and seeds. The presence of these insects is also related to honey production, which is beneficial for human health. There are many interesting aspects to learn about the life of bees.²⁷ From here, the cultivation of "bee mentality" that the author refers to is a mindset and behavior that is developed through learning from bees.

1. Arriving Without Causing Harm, but Providing Benefits

Bees are mentioned in hadiths and the Quran, and they are the subject of a surah in the Quran, namely An-Nahl. The word "an-nahl" is the plural form of "an-nahlah," which means bee. This word is derived from the root word that signifies bestowing or granting, suggesting that this creature has received a special gift from Allah SWT.²⁸ The term "an-nahl" is derived from the root word "nahala-yanhalu-nahlan," which means to give. Bees are named as such due to their benevolent nature, such as extracting nectar from flowers without causing harm to the flowers. Instead, they provide benefits to the flowers through the

²⁵Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Ed.2, Cet. 9 (Jakarta: Balai Pustaka, 1997), h. 646.

²⁶Etna Saraswati, 'Membangun Revolusi Mental Menuju BBPK Ciloto Hebat', *bbpkciloto.or.id* <<http://bbpkciloto.or.id/web/index.php?halaman=berita&halaman2=isi&id=20072201392294b0c77b3cc4909a6c07748e14c8d3b0#:~:text=Mental%20memiliki%20arti%20yang%20berhubungan,%2C%20cara%20berpikir%2C%20dan%20berperasaan.>> [accessed 26 October 2023].

²⁷Hery Purnobasuki, 'Aktivitas Terbang dan Sumber Serbuk Sari Lebah Spesies Apis Nigrocincta dan Apis Cerana di Sulawesi', *Unair News* <<https://unair.ac.id/aktivitas-terbang-dan-sumber-serbuk-sari-lebah-spesies-apis-nigrocincta-dan-apis-cerana-di-sulawesi/>> [accessed 26 October 2023].

²⁸Ahmad Faqihudin, 'Nilai Pendidikan Islam dari Karakter Lebah', *Tazkiyah*, 1.1 (2019): 51.

pollination process.²⁹ It means that when individuals learn from bees and are part of diverse communities, such as various religions, they will strive to maintain peace and harmony without compromising the identities that have already been established.

Bees are also creatures that do not easily fall, as mentioned in the following hadith, which means:

Narrated by Abdullah bin Amr bin al-Ash. He heard the Prophet (peace be upon him) say: "By the One in whose hand is the soul of Muhammad, the likeness of a believer is that of a bee. It eats that which is pure, and it gives out that which is pure. When it lands on something, it does not break or spoil it." (Ahmad).³⁰

Therefore, a Muslim, wherever they are, wherever they go, whatever they do, in any role or duty they undertake, as long as it is in the pursuit of Allah's pleasure, should always persevere without easily falling and without causing harm, just like a bee that does not harm or break the branches it lands on. This means a true believer will never harm the environment, including disrupting the peace and harmony that has long existed as the embodiment of being a steward on Earth.

As the khalifah on Earth (leader on Earth), humans are created to live together in harmony despite differences. Prophet Muhammad (peace be upon him) came with the message of Islam as a mercy for all worlds. Goodness for a Muslim is not only directed towards their fellow believers but also encompasses all beings on Earth. Tolerance in Islam teaches to uphold human values, including the principle of justice. Justice should be the foremost principle in creating a peaceful and harmonious life. Justice includes equality in various dimensions, especially in law, politics, and security. Discriminatory actions should not be taken, ensuring that non-Muslims can obtain their rightful rights. It also provides equal opportunities in work, politics, and contributing to the state.³¹

The spirit of unity and togetherness in the Indonesian nation has been well preserved since the Majapahit Kingdom era. Therefore, the attitude of tolerance should not fade away just because of differences in ethnicity, race, language, religion, customs, or political affiliation. As the nation of *Bhinneka Tunggal Ika*,

²⁹Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, Jilid 5 (Jakarta: Penerbit Lentera Abadi, 2010), h. 343-344.

³⁰Ahmad Faqihudin, 'Nilai Pendidikan Islam dari Karakter Lebah', *Tazkiyah*, 1.1 (2019): 53.

³¹Mohammad Fuad Al Amin Mohammad Rosyidi, 'Konsep Toleransi dalam Islam dan Implementasinya di Masyarakat Indonesia', *Jurnal Madaniyah*, 9.2 (2019): 286.

it is not fitting to adopt ethnocentrism, realism, chauvinism, primordialism, or anarchism in society. Such attitudes and behaviors contradict the noble cultural values and identity of the Indonesian nation, which are characterized by a sense of family, friendliness, mutual assistance, and so on.

2. Aware of The Essence as Social Beings

Furthermore, bees are hardworking creatures that don't forget their essence as social beings by living communally or practicing mutual cooperation. The tradition of mutual cooperation fundamentally shares its foundation with the Qur'an, emphasizing the importance of working together, helping one another, and mutual assistance. This principle, as stated in the Qur'an, aims to position humans not only as creatures of God but also as social beings bound by social laws.³²

One of the most popular sayings about mutual cooperation is that humans are incapable of living alone. When one lives in solitude, weaknesses emerge within them. A hadith from the Prophet Muhammad (peace be upon him) states that the best status for a person is to have the ability to provide benefits to others (*khayr al-nas anfa'uhum li al-nas*). Therefore, the Quran emphasizes the importance of doing good to others. The Quran expresses the concept of mutual cooperation with the term "*ta'awun*," derived from "*ta'awana-yata'awanu*." This term conveys the idea of actively helping each other, signifying both parties actively providing assistance to one another. The fundamental nature of humans necessitates their interdependence, where, in navigating and fulfilling their needs in the world, they cannot live in isolation,³³ as explained in Surah Al-Maidah: 2.³⁴

The Prophet Muhammad (peace be upon him) also said:

"A person is not a believer who does not love his brother as he loves himself." (Narrated by al-Bukhari and Muslim)³⁵

The importance of the value of mutual help has indeed received the attention of the Prophet Muhammad (peace be upon him), categorizing it as a good moral conduct towards fellow human beings. Other people are treated as partners in life and existence in this world, not as adversaries.

³²M. Husnul Arif, 'Tradisi Gotong Royong di Masyarakat dan Pesantren', *Kumparan* <<https://m.kumparan.com/amp/m-husnul-arif/tradisi-gotong-royong-di-masyarakat-dan-pesantren-1ubNCKvABPG>> [accessed 26 October 2023].

³³*Ibid.*

³⁴See Surah Al-Maidah: 2.

³⁵Zainuddin Ali, *Hukum Asuransi Syariah* (Jakarta: Sinar Grafika, 2008), h. 23.

3. Peace Amidst Diversity

The bee is also an animal capable of living peacefully in groups. Despite the fact that a beehive contains thousands of bees, research has never proven the occurrence of fights or disputes among them.³⁶ It means that every social interaction should be filled with education on attitudes and personalities that promote mutual respect. This way, one's spiritual development is always characterized by a tendency to be ready to appreciate the opinions of others.

In Islamic teachings, peace is a fundamental key to establishing relations among human beings, while war and conflict are sources of calamity that lead to social destruction. Islam, in its nobility, pays great attention to safety and peace, urging humanity to live in harmony and peace, resisting the temptations of desires and the devil. This is in line with Allah's command in Surah Al-Baqarah, verse 208:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

It means: "O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (Q.S. Al-Baqarah: 208).

Absolutely, the verse emphasizes the comprehensive acceptance and practice of Islam by believers, urging them not to selectively adhere to its teachings. The call is for wholehearted commitment and entering into the peaceful fold of Islam without exceptions.³⁷

Exactly, the verse encourages believers to immerse their entirety into the comprehensive framework of Islam, fostering peace within themselves, their families, humanity, animals, plants, and the entire natural world. It signifies a holistic approach, embracing all aspects without exception.

4. Learning from the Past

Similarly, bees never cease to learn. They visit flower types consistently offering rewards, pay attention to color and scent, and discard them if rewards

³⁶Fu'ad Arif Noor, 'Pendidikan Karakter Guru Raudlatul Athfal (RA) Berbasis Kehidupan Lebah', *Golden Age*, 2.1 (2017): 27.

³⁷M. Quraish Shihab, *Tafsir Al-Mishab, Pesan, Kesan, dan Keselarasan Al-Qur'an*, Volume 1 (Jakarta: Lentera Hati, 2006), h. 448.

become harder to obtain, moving on to other flowers. In other words, they live in the present rather than clinging to past ways that have proven ineffective.³⁸

The case of Andi Pangerang Hasanudin, which will become history in the future, can serve as an important lesson on how intolerance should be avoided. Allah, the Almighty, commands people to draw lessons from the events that have occurred, as stated in His verse in Surah Al-Hashr, verse 2:

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ..

It means: "So take a lesson, O people of insight."

At the end of this verse, Allah warns the Muslims who are willing to use their intellect to reflect on this event and draw lessons from it.³⁹ People who learn from past mistakes will gain enlightenment in the future. This principle is evident in the lives of the prophets sent by Allah to the earth.

From the explanations above, it can be concluded that the characteristics of bees should be taken as lessons by each individual as a foundation in shaping the mentality of the current nation's inhabitants. The bee's mentality can be a driving force for the nation to revive various national characters, especially in filtering out intolerance that often occurs in Indonesia.

E. Bee Mentality Cultivation Strategies

Some of the characteristics of bees mentioned earlier can be instilled as steps to filter intolerance through several measures, such as: *First*, developing a respectful and collaborative attitude among religious followers, fostering harmony. For example, collaboration in areas like anti-corruption, combating drug abuse, human trafficking, environmental protection, and more. This aligns with the Quran, Surah Ash-Shura, verse 15.

Second, cultivating a mutual respect for the freedom to practice worship according to one's religion and beliefs, avoiding imposing religion and beliefs on others. This includes facilitating the establishment of places of worship. This aligns with the Quran, Surah Al-Kafirun, verse 6, Surah Al-An'am, verse 108, and Surah Al-Baqarah, verse 256. Freedom of religion and belief is a fundamental right for every human being. Allah allows His servants to choose their beliefs. Through Surah

³⁸Sam Jaroudi, 'The Logical Optimist', *thelogicaloptimist.com* <<https://thelogicaloptimist.com/index.php/2015/11/28/10-life-lessons-from-a-honeybee/>> [accessed 27 October 2023].

³⁹Kementerian Agama RI, *Al-Qur'an dan Tafsirnya*, Jilid 10 (t.k.: PT. Sinergi Pustaka Indonesia, 2012), h. 51.

Al-Baqarah: 256, Allah also prohibits any coercive actions to force a particular religion or belief. Thohir Ibnu 'Asyur explained that the absence of compulsion (forcing) in this verse means the prohibition of any coercion to embrace a religion. The use of the term "*la nafiah li al-jinsi*" indicates the general nature of this prohibition.⁴⁰

Enforcing religion through various means is prohibited in Islam. Because matters of faith do not come through coercion but through processes like *istidlal* (proof), *nadr* (reasoning), and *ikhthiyar* (choice). One of the principles of religious freedom is understanding and respecting the reality of differences. Therefore, every difference should be communicated in a good and wise manner. Insulting or demeaning the teachings of others' religions contradicts the principle of religious freedom. In Surah Al-An'am: 108, there is a clear prohibition against insulting followers of other religions. Freedom of religion is explicitly protected by the State based on the 1945 Constitution Article 29 paragraph 2, which guarantees freedom of belief and worship according to one's religion and beliefs.⁴¹

Third, recognizing the equality of status, rights, and obligations among fellow human beings. This can be achieved, for example, through student or student exchange programs and other programs involving various community groups in places with diverse religions and cultures. This is in line with the Quran in Surah Al-Hujurat verse 13. *Fourth*, revitalizing the philosophical values of life in each region. For example, in South Kalimantan, it can revitalize the philosophy of Banjar people which contains principles of social life, such as *kami himung pian datang sabarataan, jangan bacakut papadaan, kayuh baimbai, gawi sabumi, badamai, badingsanak*, and *gawi manuntung*, through activities like staging dramas themed on these philosophies held every six months in each district/city in South Kalimantan.

CONCLUSION

The bee's mindset teaches at least four values that can be instilled by each individual to filter out intolerance. These values include maintaining harmony without compromising established identities, fostering mutual cooperation and collaboration, cultivating inner peace towards oneself, family, all humanity, animals, plants, and the entire universe, and learning from the past about cases of

⁴⁰Mohammad Fuad Al Amin Mohammad Rosyidi, '*Konsep Toleransi dalam Islam dan Implementasinya di Masyarakat Indonesia*', *Jurnal Madaniyah*, 9.2 (2019): 285.

⁴¹Thoyib I.M. dan Sugiyanto, *Islam dan Pranata Sosial Kemasyarakatan* (Bandung: PT Remaja Rosdakarya, 2002), h. 179.

intolerance that have had highly negative impacts, ensuring that intolerance is not perpetuated in the future. The strategy for instilling the bee's mindset involves developing an attitude of respect and cooperation among religious communities, fostering mutual respect for the freedom to practice worship according to one's religion and beliefs, acknowledging the equality of status, rights, and responsibilities among fellow humans, and revitalizing the philosophical values of each region.

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