

## CONSIDERING TOLERANCE EDUCATION BETWEEN RELIGIOUS SECTS: A Case Study of Sunni-Syi'ah Sects in Karang Gayam and Blu'uran Villages of Sampang

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**Abstract:** *In Islamic character education, tolerance is one of the values that must be grown as a person's primary virtue or exemplary character. This study aims to determine (1) the concept of tolerance character formation, (2) the process of applying tolerance values, and (3) supporting and inhibiting factors in the formation of tolerance. The method used in this research is a qualitative approach with a case study type. The research results are (1) Forming a community devoted to Allah Swt. based on the al-Quran and Hadith of the Prophet Muhammad and reviving da'wah and ukhuwah Islamiyah in their friendship interactions. (2) Providing understanding through tausiyah or Islamic studies from mu'allim, attending and actively participating in recitation events. (3) The supporting factors are public awareness of religion, support from the local apparatus, and the charismatic kiai. At the same time, the inhibiting factors are the busyness of each resident's work and the fanaticism of the Ahl al-Sunnah wa al-Jamaah sect.*

**المخلص:** وفي تربية الشخصية الإسلامية، يعتبر التسامح من القيم التي يجب تنميتها باعتبارها الفضيلة الأساسية للإنسان أو الشخصية المثالية. تهدف هذه الدراسة إلى تحديد: (١) كيفية مفهوم تكوين شخصية التسامح، (٢) عملية تطبيق قيم التسامح، و (٣) العوامل الداعمة والمثبطة في تكوين التسامح. الطريقة المستخدمة في هذا البحث هي المنهج النوعي

مع نوع دراسة الحالة. نتائج البحث هي (١) تكوين مجتمع مخلص لله سبحانه وتعالى. استنادا إلى القرآن والحديث النبوي الشريف وإحياء الدعوة والأخوة الإسلامية في تفاعلات الصداقة بينهما. (٢) توفير الفهم من خلال التوسية أو الدراسات الإسلامية من المعلم، والحضور والمشاركة الفعالة في فعاليات التلاوة. (٣) العوامل الداعمة هي الوعي العام بالدين، والدعم من الأجهزة المحلية، وشخصية كياي الكاريزمية. وفي الوقت نفسه فإن العوامل المثبطة هي انشغال كل ساكن بعمله وتعصب طائفة أهل السنة والجماعة.

**Abstrak:** *Dalam pendidikan karakter Islam, toleransi merupakan salah satu nilai yang harus ditumbuhkan sebagai kebajikan utama atau karakter baik seseorang. Penelitian ini bertujuan untuk mengetahui; (1) bagaimana konsep pembentukan karakter toleransi, (2) proses penerapan nilai-nilai toleransi, dan (3) faktor pendukung dan penghambat dalam pembentukan toleransi. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan jenis studi kasus. Hasil penelitian yang diperoleh adalah (1) membentuk masyarakat yang bertaqwa kepada Allah Swt. yang berpedoman pada al-Quran dan Hadis Rasulullah (Peace Be Upon Him). serta menghidupkan dakwah dan ukhuwah Islamiyah dalam interaksi silaturrahminya. (2) pemberian pemahaman melalui tausiyah atau kajian-kajian Islam dari para mu'allim, hadir dan mengikuti acara pengajian secara aktif. (3) faktor pendukungnya adalah kesadaran masyarakat dalam beragama, adanya dukungan dari aparaturnya setempat serta karismatik seorang kyai. Sedangkan faktor penghambatnya adalah kesibukan atas pekerjaan masing-masing warga serta rasa fanatik terhadap aliran Ahlul-sunnah wa al-Jamaah.*

**Keywords:** education, tolerance, religious sects, Sunni-Shi'i conflict.

## INTRODUCTION

The difference between individuals and groups is a barrier that cannot be avoided in social life. Differences in thoughts and opinions, differences in behaviour patterns, or differences in religious beliefs often become barriers to life together. Different religions and truth claims are expected. Differences should not be made as barriers to living together and peace between humans. Being different does

not mean you cannot live together. Harmony must be maintained in different forms, such as a stick's length will not be the same as one bundle of broomsticks. That is, differences are not a barrier and not the reason for each other to blame and stick to the claim of each other's truth. About different ethnic groups along with sects of religion or organisations, Allah Swt. explained in QS. al-Hujurat: 13, to each other, know different people. There is no fundamental difference in self-humans, except the level of faith (taqwa).

God created different genders, ethnicities, nations, and religions so that each other knows one another. Humans are different too in concept beliefs -either religious or theology- in mutual order to understand differences on each other. One example case that became a point came back from the representation of QS. al-Hujurat: 13 is a Sunni-Shi'i conflict in Karang Gayam villages and Blu'uran villages, Sampang.

The presence of religious sects with different beliefs in the way of *manhaj* was making Madura (especially Sampang) the so-called race (ethnicity) and famous socio-religious society circumstances.<sup>1</sup> The people of Sampang have various reactions towards these differences. The hard temper, holding character principle, as well as being famous for being fierce (fierce, cruel), and pushing potency caused the Sunni-Shi'i conflict in Karang Gayam village and Blu'uran villages, Sampang. This circumstance was added with the fatwa of the Indonesian Ulema Council (MUI) East Java dated 21 January 2012, which states that unlawfulness and error follow the Shi'i sect. The reasons for prohibition and apostasy are based on the diversity in Indonesian society. That is, if the Shi'i sect grows and develops in a religious culture dominated by adherents of the Sunni sect (in context, this is Madura), then the Shi'i sect threatens the security, stability, and integrity of the Republic of Indonesia.<sup>2</sup>

Before the second group, there was a conflict in understanding theology between Sunnis and Shi'i, but they learned to coexist. Interview results with Zainal (one of the ustadz and society around)

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<sup>1</sup> Andang Subaharianto. et.al. *Tantangan Industrialisasi Madura: Membentur Kultur Menjunjung Leluhur* (Malang: Bayu Media, 2004), 54.

<sup>2</sup> Majelis Ulama Indonesia Provinsi Jatim, "Keputusan Fatwa Tentang Keesatan Ajaran Syiah", 2012.

state that Sunni and Shi'i group together in one majlis ta'lim.<sup>3</sup> However, leaders of the Shi'i sect named Tajul Muluk recruited members, leading to division, coercion, and luring others to join. Finally, some years after the Sunni-Shi'i conflict in Karang Gayam and Blu'uran villages, Sampang cannot be dammed. The local community does not want the existing Shi'i sect to action anarchist with burn house resident Shi'i adherents. There are approximately ten house inhabitants of Shi'i burned by local people. In the end, the government intervened and established refugee camps in Gor, Sampang Regency. Towards the close of 2020, 274 Shia refugees pledged their allegiance and converted to Sunni Islam, while 21 others remained as Shia adherents. By allegiance to Sunnis, they hope to return to occupy their place. Although there is no certainty they will stay in the area and receive treatment, it's important to ensure they are treated in a way that is respectful to local inhabitants.<sup>4</sup>

There are several studies about the Sunni-Shi'i conflict that occurred in Karang Gayam and Blu'uran villages. Handrini Ardiyanti's "Sampang Conflict: An Approach Sociology-Communication" research discusses the same study (Sunni-Shi'i conflict in Sampang). This study employs purposeful sociology-communication approaches to identify the reason for the Sampang Sunni-Shi'i conflict and seek a resolution to the religious discord.<sup>5</sup> One of the studies is research of Syukron Mahbub entitled "Conflict and Violence Sunni-Shi'i Sampang Perspective on the Culture of Violence and Human Rights Human". Although the themes are similar, this research takes a different approach. Mahbub's research delves into the human rights pertaining to freedom of religion and belief if it is not prohibited by a country's constitution. He also addresses the treatment of the surrounding population who may hold antagonistic and reactionary

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<sup>3</sup> Zainal, Resident of Karang Gayam Village, Omben District, Sampang Regency, *Interview via telephone*, 04 May 2021.

<sup>4</sup> Raja Eben Lumbanrau, "Ratusan pengungsi Syiah Sampang dibaiat menjadi Suni di tengah keinginan pulang kampung: Pemerintah dituding 'mengalahkan minoritas demi keinginan mayoritas,'" *BBC NEWS INDONESIA*, 05 November 2020. Diakses melalui <https://www.bbc.com/indonesia/indonesia-54550918> pada tanggal 10 Januari 2021.

<sup>5</sup> Handrini Ardiyanti, "Konflik Sampang: Sebuah Pendekatan Sosiologi-Komunikasi", *Jurnal Politicia*. Vol. 3 No. 2 (November 2012), 225-241.

views towards a different religious manhaj, particularly Shi'ism.<sup>6</sup> Novita Maulida Ikmal's research entitled "Sunni-Shia Conflict in Sampang, Madura: The Politics of Identity" discusses the existence of Sunni-Shi'a conflict as a specific identity politics arising from inequality and the direction of this identity politics is very harmful.<sup>7</sup>

The writer aims to research tolerance education among Sunni-Shi'i sects in Karang Gayam and Blu'uran Villages, Sampang. Life is not only tolerant of religious and ideological differences (Bhineka Tunggal Ika) but also embraces them as a source of unity. Legitimising a religious ideology adhered to something group-specific with truth single is egoism. This study is interesting because Madurese are the majority adherents of the Islamic religion with *manhaj ahl sunnah wa al-jama'ah* (Sunni) must apply education tolerance. Character education and good tolerance must be implemented in the soul of a religious child.<sup>8</sup> Tolerance is part of 18 marks in education that a nation must prioritise in education, both within formal, informal, and non-formal education. Various kinds of character can be sourced from religion, culture, Pancasila, and national goals education.<sup>9</sup>

From that research, a discussion about education tolerance related to the Sunni-Shi'i sect in Sampang has not been found. The research theme becomes differentiating and has yet to be discussed by researchers. This study takes an object study in the form of a Majelis Ta'lim Raudlatul Muta'allimin, which KH Lutfillah Ridwan found as a knowledge transfer platform and a development of tolerance religious. Majelis Ta'lim Raudlatul Muta'allimin is part of preaching established before the Sunni-Shi'i conflict in Karang Gayam Village and Blu'uran Villages, Sampang.

In this study, the researcher will focus on the following discussion:

1). How is the concept of character-building tolerance in religious education through Majelis Ta'lim Raudlatul Muta'allimin in Karang

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<sup>6</sup> Syukron Mahbub, "Konflik dan Kekerasan Sunni-Syiah Sampang Perspektif Kultur Kekerasan dan Hak Asasi Manusia", *VOICE JUSTISIA; Jurnal Hukum dan Keadilan*, Vol. 2 No. 1 (Maret 2018). 92-101.

<sup>7</sup> Novita Maulida Ikmal, "Sunni-Syiah Conflict in Sampang, Madura: The Politics of Identity", *Jurnal Studi Sosial dan Politik*, Vol. 5 No. 1 (Juni 2021), 1-8.

<sup>8</sup> Hasfiana dkk., "Pembentukan Karakter Toleransi Peserta Didik Pada Pembelajaran Pendidikan Agama Islam" *Lentera Pendidikan*, Vol. 22 No. 2, Desember 2019, 270.

<sup>9</sup> Puskurbuk Balitbang Kemendiknas, *Pedoman Pelaksanaan Pendidikan Karakter* (Jakarta: Januari, 2011), 3.

Gayam village, Omben, Sampang? 2). What is the implementation process of values tolerance in village Karang Gayam, Omben, and Sampang? 3). What are the supporting and inhibiting factors in forming tolerance character in Karang Gayam, Omben, and Sampang?

This study uses non-participant observation, interviews, and document analysis to collect data and information in a structured and in-depth manner from multiple sources.<sup>10</sup> This is an empirical research where the researchers' presence in the field significantly impacts the research results. This research involves many elements, such as the role of citizens, community, community leaders, and others. Besides field studies, researchers conducted literature reviews to support data presentation (*data display*). From all the data obtained, whether in the form of normative data or empirical findings, the author conducted an in-depth study to summarise the data correctly.

### CONCEPTUALISATION OF TOLERANCE EDUCATION

Building a concept in carrying out non-tolerance education formally, that is, Majelis Raudlatul Muta'allimin Ta'lim, which is packaged, has its charm. This majlis positively impacts the development of knowledge and attitudes of tolerance for its members and the wider community. Majelis Ta'lim Raudlatul Muta'allimin considers Prophet Muhammad (Peace Be Upon Him) as the ultimate role model for Muslims. Prophet Muhammad (Peace Be Upon Him) brought a mission from heaven to guide and enlighten his people to become a person of faith and social awareness.

Da'wah carried out through majlis ta'lim regarding scientific studies from kyai can provide good understanding and awaken one's potential to become a better person.<sup>11</sup> Majelis ta'lim's role is in realising Islamic values and brotherhood Islamiyah (ukhuwah) in social life. Ukhuwah Islamiyah is part of tolerance for creating a sense of unity and brotherhood among Muslims based on inter-religious affection. Muslims are like a solid arrangement of buildings that strengthen each other.<sup>12</sup> Allah Swt, says in QS. al Hujurat:10

<sup>10</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2002), 102.

<sup>11</sup> Yanuardi Syukur, "Dakwah", *WIKIPEDIA* accessed via <https://id.wikipedia.org/wiki/Dakwah> on January 31, 2022.

<sup>12</sup> Saepul Anwar, "Aktualisasi Peran Majelis Ta'lim Dalam Peningkatan Kualitas Umat di Era Globalisasi, *Jurnal Pendidikan Agama Islam-Ta'lim*, Vol.10 No.1, 2012.

that means: “Indeed, believers that brothers. Because that make peace (repair relationship) between second your brother that and be afraid towards Allah so that you get mercy”.

Prophet Muhammad (Peace Be Upon Him) said that the parable of the believers in compassion and love is like one body. If one part of the body hurts, it will hurt the whole body by being unable to sleep and feeling feverish (HR. Bukhari and Muslim).<sup>13</sup> As also conveyed by Djauharuddin AR in his writing, “Potensi Keagamaan dan Penyebaran majelis Taklim Di Jawa Barat” (Religious Potential and the Spread of Taklim assemblies in West Java) about the importance of establishing Islamic brotherhood in the lives of fellow believers, including:<sup>14</sup> *First*, brotherhood (*ukhuwah*) can foster unity (*wihdah*). *Second*, brotherhood (*ukhuwah*) can create strength (*quwwah*), and *third*, brotherhood (*ukhuwah*) can create a feeling of love and affection (*mahabbah*).

## GENERAL DESCRIPTION OF SUNNI AND SHI'IA FACTIONS

The process of tolerance amid diversity cannot be immediately generalised to be good because of this, and it is subjective. Diversity can give rise to social conflict on various scales and from different points of view, as is done by the people of Yogyakarta, who are anti-tolerance, as evidenced by the rejection of non-Muslims and coupled with the social dynamics that occur in society. This case is necessary for society in the inevitable differences due to living amidst diversity.<sup>15</sup> Islam teaches its people to be tolerant, as explained in QS al-Baqarah: 256, regarding no coercion in religion. The path is straight and true, clearly distinguished from wrong and misguided, and humans can choose them.<sup>16</sup>

Based on existing reality, the data obtained through observations, interviews, and documentation were obtained with a general

<sup>13</sup> M. Said, *Hadits Tentang Budi Luhur* (Bandung : Alma&Apos, 1971), 24.

<sup>14</sup> Djauharuddin AR, *Potensi Keagamaan dan Penyebaran Majelis Taklim Di Jawa Barat* (Bandung: Kertas Kerja, 2016).

<sup>15</sup> Alifah Nor Latifah dkk,” Pentingnya Menumbuhkan Sikap Toleransi Pada Anak Usia Sekolah Di Indonesia: Negeri Multikultural”, *Edumaspul: Jurnal Pendidikan*, Vol. 6, No. 1, 2022, 971.

<sup>16</sup> Syamsul Ma'arif, “Pendidikan Islam Pluralis”, *Toleransi: Media Komunikasi Umat Beragama*, Vol. 10 No 2, Desember 2018, 185.

description of *Majlis Ta'lim Raudlatul Muta'allimin*. *Majlis Ta'lim Raudlatul Muta'allimin* is an institution of Islamic non-formal education founded by KH: Zaini Sholeh for several years.

Members of *Majlis Ta'lim Raudlatul Muta'allimin* not only come from *Blu'uran* village, *Karang Penang* sub-district, the founding village of *Majlis Ta'lim Raudlatul Muta'allimin*, but also from *Karang Gayam* village, *Omben* sub-district. The second subdistrict is part of the *Sampang* district, with a position northeast of *Sampang*. Distance from *Sampang* city is around 17-19 Kilo Meters and can be reachable by motorbike or car because the way is already adequate. However, there are part roads in the area, the condition of *Karang Gayam* village, the way damaged rather serious. Currently, membership in *Majlis Ta'lim Raudlatul Muta'allimin* is more widespread until public village *Tlambah* and *Pandan* village joined in and in activity recitation in the *Majlis Ta'lim Raudlatul Muta'allimin*.

From the data obtained, researcher *Majlis Ta'lim Raudlatul Muta'allimin* is an institution, according to administrative data; Islamic non-formal education needs to be improved; however, own structure management is in a good way. Ten years last to be chairman, *Majlis Ta'lim Raudlatul Muta'allimin* is KH. Ahsan Jamal. He is an inhabitant village of *Blu'uran* *Karang Penang* sub-district, *Sampang* district:

Table 1. Structure Management

Role in the <i>Majlis Ta'lim Raudlatul Muta'allimin</i>	Name
Daily Manager	1. KH. Ahsan Jamal (Chairman) 2. KH. Syafi'i Khoiruddin 3. KH. Abdul Hamid 4. KH. Khozin Busyiri 5. KH. Hosen Jamal 6. KH. Khodari



Tahlil and Sholawat Team	<ol style="list-style-type: none"> <li>1. KM. Sa'ed Dasuqi</li> <li>2. KH. Syafiuddin</li> <li>3. K. Baiquni</li> <li>4. KH. Syamsul Arifin</li> <li>5. KH. Kamil</li> <li>6. K. Izzuddin Yusuf</li> <li>7. K. Hasan Qodir</li> <li>8. K. Abdullah Muzammil</li> <li>9. K. Abdullah Dasuqi</li> <li>10. K. Baihaqi</li> </ol>
Master of Ceremony	<ol style="list-style-type: none"> <li>1. K. Munib</li> <li>2. K. Moh Imam</li> <li>3. K. Khoirus Sholeh</li> <li>4. K. Bahrud</li> <li>5. K. Ahmad Wasik</li> <li>6. Ust. Abdul Muid</li> <li>7. Ust. Bunari</li> <li>8. Ust. H. Saifullah</li> <li>9. H. Mansur</li> </ol>

The Majelis Raudlatul Muta'allimin ta'lim, founded before the Sunni-Shi'i conflict, is a forum and means for Muslims to learn and deepen their religious knowledge. The figure of a kiai in giving *tausiyah* (religious lecture) becomes the central figure and a role model for society. The material for study activities is always adapted to the actual circumstances and conditions. The study is carried out using the lecture method; then, the audience can ask specific questions about daily life problems.

Table 2. Study Material

Material Theme	Presenter	Implemented
Never disobey your parents.	KH. Anwar Nuruddin	12-01-2021
The Secret of the Guardianship of <i>Bhujju' Batu Ampar</i>	KH. Ahsan Jamal	12-07-2021
There used to be stupid people, but now there are not any	R.K. M. Imam Khodari	12-09-2021
Natural disasters	KH. Baisuni Sirodj	12-17-2021
Beware of Shia Heretical Sects	R.K. Ahmad Izzuddin Yusuf	12-21-2021

Where is Allah when there is injustice in Muslims	R.K. Abdullah Muzammil	01-14-2022
About Death	KH. Syamsul Arifin	01-24-2022
Dreaming of God, Lie!	R.K. Abdullah Muzammil	02-10-2022

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## RESEARCH LOCATION OVERVIEW

Karang Gayam village is where the Shi'i sect spreads and is the location of this research. Leaders and followers of the Shi'i sect is the inhabitant of the original village of Karang Gayam. The Sunni-Shi'i conflict that occurred in Karang Gayam village, Omben-Sampang, is part of the conflict in Indonesia with a religious background, which until now has not found a total solution. At the end of 2020, several Shi'i refugees (274 people) underwent bai'at to become Sunnis, and 21 other refugees remained Shia adherents. By taking allegiance to become Sunnis, they hope to be able to return to their place of residence. However, there is no certainty that they will be able to enter the area again and receive tolerant treatment from residents.<sup>17</sup>

An instruction about the Shi'i sect is a misguided and misleading sect based on the East Java MUI Fatwa on January 21, 2012. The MUI Fatwa states that if the Shi'i sect is developing in Indonesia, which is the majority adherent Sunni sect, then it can threaten the security, stability, and integrity of the Republic of Indonesia. Not just that, even the existence of the Shi'i sect is very oriented to insult or religious blasphemy. Isn't it freedom in religion?<sup>18</sup>

Sunni-Shi'i conflict in Sampang indeed leaves behind intense trauma for the public local. Shi'i followers in Sampang, particularly in the Karang Gayam villages, have moved to the "Puspa Agro" apartments in Jemundo, Sidoarjo. Shi'i do not own a place to stay because they are burned, and most of the society does not want to

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<sup>17</sup> Raja Eben Lumbanrau, "Ratusan pengungsi Syiah Sampang dibaiat menjadi Suni di tengah keinginan pulang kampung: Pemerintah dituding 'mengalahkan minoritas demi keinginan mayoritas,'" *BBC NEWS INDONESIA*, 05 November 2020. Diakses melalui <https://www.bbc.com/indonesia/indonesia-54550918> pada tanggal 10 Januari 2021.

<sup>18</sup> Majelis Ulama Indonesia Provinsi Jatim, "Keputusan Fatwa Tentang Keesatan Ajaran Syiah", 2012.

accept the adherent Shi'i sect living in the village. However, his family did not follow the Shi'i sect and still lived in that village area.<sup>19</sup>

Sunni and Shi'i sects are Islam. The adherent Sunni sect is among many residents. Meanwhile, the Shi'i sect is a minority. Adherent Sunni and Shi'i sects, who lived in the village Karang Gayam before the conflict happened, live side by side, and even both Shi'i and Sunni followers exist in one majlis ta'lim in activity recitation. This condition was explained by Ustad Zinal through interviews with researchers, following his narration: "Before the conflict, Sunni and Shi'i groups lived in harmony, even we were in a regular ta'lim recitation assembly. Moreover, I do not think there was any irregularity or marked difference from them then."

### **SUNNI-SHI'I TOLERANCE EDUCATION AT KARANG GAYAM BLU'URAN**

The desire of the Shi'i followers to return to settle in Karang Gayam village was rejected by the local community, even though they were original residents of Karang Gayam village. They were pledged (bai'at) as Sunnis in 2020. The reason for rejecting Shi'i followers was after the community agreed with its leader, which included Tajul Muluk, who promised not to spread the Shi'i sect anymore and stopped being the chairman or leader of the Shi'i sect, promising that the sect would only be for himself and his family. However, this agreement was violated, and what was most unacceptable to society was that the Shi'i sect allowed exchanging partners (wives/husbands) and having husband-wife relations as long as they both wanted and agreed. This teaching is very deviant from the teachings of the majority Islamic sect (Sunni).

The description of the data above explains that there was religious tolerance in Karang Gayam village between the majority and minority groups before the Sunni-Shi'i conflict occurred. However, after the conflict, all believers in the Shi'i sect left Karang Gayam village, Omben subdistrict. For the people of Karang Gayam village in particular, the Shi'i sect cannot be tolerated if they want to settle in the village. Previously, the community refused to have their

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<sup>19</sup> Siti Umairah, Resident of Karang Gayam Village, Omben District, Sampang Regency, *Interview via telephone*, May 04, 2021.

bodies buried in Karang Gayam village if a Shi'i follower died. Only recently has society been able to accept their existence.

Conditions after the conflict in Karang Gayam village are no solution to return to the original condition. Sunni and Shi'i cannot coexist as they did before the conflict. Sunni and Shi'i no longer seem to know each other. However, the people of Karang Gayam village can still tolerate former Shi'ia followers because they have interests related to the administration as residents of Karang Gayam village. Some of these interests include:

1. Suppose any former Shi'i followers in Sidoarjo village come to Karang Gayam village to take care of letters or documents. In that case, the Karang Gayam village continues to provide the best service without difficulty.
2. It is providing extra service to complete it quickly.
3. Giving all their rights to Shi'i adherents in Sidoarjo village because administratively, they are still registered as residents of Karang Gayam village, Omben sub-district, but all these activities still require supervision from the authorities.<sup>20</sup>

Based on the explanation above, the character of tolerance shown by the people of Karang Gayam village is only limited to demands or coercion, not tolerance that grows from within the personal hearts of the community. The people of Karang Gayam Village are classified as hard-natured, fanatical in religious understanding, tend to speak harshly and have a low educational background. Education of religious tolerance is needed to create harmony in society and the realisation of good cooperation.

## CONCLUSION

The concept of forming the character of tolerance through the majlis ta'lim in building a pious society that remains guided by the al-Quran and hadith and reviving Islamic brotherhood is needed through da'wah. The implementation process is carried out by providing a complete understanding of Islam. Teach the public to appreciate and respect each other and implement it directly in everyday life.

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<sup>20</sup> Siti Umairah, Resident of Karang Gayam Village, Omben District, Sampang Regency, *Interview via telephone*, 04 Mei 2021.

Enlightenment from the figure of a kiai is an essential value in forming people's self-awareness. Support from related parties is also a crucial display of tolerance values. With self-awareness, this can awaken a sense of high enthusiasm in deepening religion and can get out of identity fanaticism. As input from researchers to solve societal problems, religious leaders are expected to continue to guide the community in deepening religious knowledge so that an attitude of tolerance is built between people in society. The general public is expected to participate enthusiastically in religious or social studies activities.

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