



Passive Intolerance in Tafsir at the Faculty of Tarbiyah, State Islamic University in West Sumatra

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Abstract

This study examines the potential or seeds of intolerance that are suspected to be spread in lectures on Tafsir Al-Qur'an in three Faculties of Tarbiyah at UIN West Sumatra. The study was carried out to ascertain whether or not there is a contribution of Tafsir lectures in shaping the intolerant attitude of students, alumni, especially Islamic Religious Education (PAI) teachers in West Sumatra. This study was dedicated to responding to a survey that mentioned the tendency of intolerant attitudes among PAI teachers, a product of the Faculty of Tarbiyah. Through an in-depth study related to objects, subjects, and products of interpretation, to borrow the term Allport, it can be said that the potential for intolerance caused by tafsir lectures is at a moderate, even low level. Referring to Kelman, this is because the value of tolerance has become an integral part of the belief system embraced by students. In other words, it can be said that lectures do not have the potential to form the highest level of intolerance, namely justifying one's own beliefs, blaming different beliefs, and imposing one's understanding on others. The maximum potential is at the level of justifying one's own beliefs, blaming the beliefs of others, and preaching their understanding. In fact, it is even lower, that is, justifying one's own beliefs, blaming the beliefs of others, and leaving everyone to their beliefs. Thus, this study concludes that the lecture of Tafsir Al-Qur'an is not one of the factors that form intolerance, especially the highest level of intolerance, in some students and alumni of the Faculty of Tarbiyah or PAI teachers.

Keywords: Qur'anic Exegesis; Intolerance; Islamic Religious Education; Faculty of Tarbiyah; Religious Tolerance.

Abstrak

Studi ini mengkaji potensi atau benih-benih intoleransi yang diduga tersebar dalam perkuliahan Tafsir Al-Qur'an di tiga Fakultas Tarbiyah pada UIN Sumatera Barat. Penelitian ini dilakukan untuk mengetahui ada atau tidaknya kontribusi dari perkuliahan tafsir dalam membentuk sikap intoleran pada mahasiswa, alumni, khususnya guru Pendidikan Agama Islam (PAI) di Sumatera Barat. Studi ini didedikasikan sebagai respons terhadap survei yang menyebutkan adanya kecenderungan sikap intoleran di kalangan guru PAI, yang merupakan produk dari Fakultas Tarbiyah. Melalui kajian mendalam terkait objek, subjek, dan produk penafsiran untuk meminjam istilah Allport dapat dikatakan bahwa potensi intoleransi yang disebabkan oleh perkuliahan tafsir berada pada tingkat sedang, bahkan rendah. Merujuk pada Kelman, hal ini disebabkan oleh nilai-nilai toleransi yang telah menjadi bagian integral dari sistem keyakinan yang dianut oleh mahasiswa. Dengan kata lain, dapat dikatakan bahwa perkuliahan tidak memiliki potensi untuk membentuk tingkat intoleransi tertinggi, yaitu membenarkan keyakinan sendiri, menyalahkan keyakinan yang berbeda, serta memaksakan pemahamannya kepada orang lain. Potensi maksimalnya hanya sampai pada tingkat membenarkan keyakinan sendiri, menyalahkan keyakinan orang lain, dan menyebarkan pemahamannya. Bahkan, dalam kenyataannya lebih rendah lagi, yaitu hanya sampai pada membenarkan keyakinan sendiri, menyalahkan keyakinan orang lain, dan membiarkan orang lain dengan keyakinannya masing-masing. Dengan demikian, studi ini menyimpulkan bahwa perkuliahan Tafsir Al-Qur'an bukan

merupakan salah satu faktor yang membentuk sikap intoleran, terutama pada tingkat intoleransi tertinggi, di kalangan sebagian mahasiswa dan alumni Fakultas Tarbiyah atau guru PAI.

Kata Kunci: *Tafsir Al-Qur'an; Intoleransi; Pendidikan Agama Islam; Fakultas Tarbiyah; Toleransi Beragama.*

1. Introduction

The people of West Sumatra have recently been facing a dilemma. On one hand, they are considered part of a multicultural society characterized by diversity in ethnicity, religion, and culture, and are renowned for their inclusive and acculturative traditions such as migration (*merantau*) and interethnic marriage (*malakok*) (Naim, 1984; Sefriyono, 2015). On the other hand, various studies have revealed a concerning level of intolerance. For instance, the Setara Institute placed Padang among the ten most intolerant cities in Indonesia (Setara Institute, 2024), while the Maarif Institute 2017 noted that the people of West Sumatra have failed to reflect Islamic values in interreligious interactions, falling behind regions with non-Muslim majorities such as Denpasar (Lukman, 2021). This is further supported by findings from the Research and Development Agency of the Ministry of Religious Affairs (Balitbang, 2018). These findings indicate a systemic crisis that calls for academic intervention.

One of the findings also points to Islamic Religious Education (PAI) teachers being at the center of this crisis. A 2016 study by PPIM UIN Jakarta (PPIM, 2021) involving 505 PAI teachers revealed disturbing contradictions. Although many expressed support for Pancasila, they also rejected non-Muslim leaders and advocated for Islamic law. While accepting diversity within Islamic jurisprudence, they condemned minority sects such as the Ahmadiyya and Shia. In this regard, the Secretary General of the Central Board of Muhammadiyah, Abdul Mu'ti, emphasized the need to clarify who has the authority to educate religious teachers to ensure better outcomes. In reality, many PAI students still lack basic Qur'anic literacy (i.e., the ability to read and understand the Qur'an properly) (Affansi, 2021). Yet, at the primary and secondary education levels, they are expected to form students' beliefs, thoughts, and behaviors through the Qur'an and its interpretation (Galadari, 2021).

Numerous studies have examined the relationship between Islamic education and tolerance, though with varying approaches and scopes. Rahmat & Yahya (2022) explored the positive impact of inclusive teaching materials, Junaedi et al. (2023) discussed adaptive-inclusive learning models in higher education, Abdul Hadi & Kusik (2023) and Thoyib et al. (2024) studied the constructive role of pesantren in shaping tolerant character, and Mumtahana (2025) focused on designing PAI learning that fosters tolerance in a multicultural setting. Similar issues were also explored by Prasetyo (1994), who focused on interfaith dialogue in broader society; Raihani (2014), who explored the formation of a culture of tolerance in schools with a role for families; Hamid et al. (2024), who highlighted the role of local wisdom (*Dalihan Na Tolu*) as a pillar of social tolerance in South Tapanuli; Hadiyanto et al. (2025), who analyzed religious moderation on social media (Instagram) from a tafsir

perspective; and Suyuti Yusuf et al. (2025), who discussed parent-teacher collaboration in early childhood religious education.

In contrast to the above studies, which explore the strengthening of tolerance through constructive approaches (such as inclusive teaching materials, adaptive learning methods, pesantren values, multicultural curriculum design, interfaith dialogue, local wisdom, or basic education) or within broader socio-cultural contexts in Indonesia, this study specifically adopts a critical perspective focused on the internal domain of Islamic higher education. Its main focus is identifying potential risks of intolerance rooted epistemologically in the practice and content of tafsir (Qur'anic interpretation) curricula in formal lectures at the Faculty of Tarbiyah in Islamic Religious Higher Education Institutions (PTKI), rather than external aspects or positive practices that have already been widely studied. Specifically, it will examine the object of tafsir (the verses being interpreted), the subject of tafsir (interpreters and lecturers), and the product of tafsir (the interpretive material taught). Thus, this research offers a unique analytical lens by critically assessing the epistemological aspects (interpretation) within the formal Islamic academic environment as a potential source of intolerance.

Although scholars have defined tafsir using various formulations (Al-Qaththân, 1998; Al-Zarkasyî, 1988; Al-Zarqanî, 1988), they all point to several key elements: (1) explaining the verses of the Qur'an so that their meaning can be understood and comprehended; (2) interpreting the meaning in accordance with the *dalâlah* or indications present in the verse; (3) deriving laws and wisdom, i.e., messages from the Qur'an that are technical and practical in nature so they can be implemented in life; and (4) ensuring that such efforts are in line with human capabilities.

2. Method

This research is qualitative in nature and aims to explore a specific system within an academic community. The focus of the study is directed toward the practice of teaching Qur'anic exegesis (tafsir) in three Faculties of Tarbiyah. The data sources include institutional leaders, ten lecturers responsible for courses related to Qur'anic tafsir, and a number of students. Data were collected through open-ended interviews, observation, and documentation (Seaman et al., 2025). The interviews were conducted to explore the perspectives of leaders, lecturers, and students on the themes and their perceptions of the related realities. Observation was conducted during lectures to understand how the lecturers taught, how discussions unfolded, as well as student participation and responses. Documentation was used to obtain lecture references, syllabi, semester learning plans (RPS), and student assignments.

The data analysis process was carried out qualitatively, following the Miles & Huberman model, which includes data reduction, data display, and conclusion drawing (Brown et al., 2025). The first step began with ensuring that all required data had been collected. Then, the data were coded to identify relevant segments. Subsequently, main themes and categories were formulated inductively based on field findings. After that, a re-examination of the categorized data was conducted, and the meanings behind them were interpreted in the context of observed events,

behaviors, and activities. In the final stage—through the lens of tolerance—credible and contextual conclusions were drawn.

Tolerance, which implies relaxation, gentleness, and patience, also entails a sense of concession grounded in generosity and the right to respect differing principles without compromising one's own (Baycar, 2023). Historically, this concept evolved during the Roman pagan era, where tolerance was limited and hierarchical, functioning as a "permission" granted by the dominant religion to inferior minority religions (McKinnon, 2007). The liberal Enlightenment era shifted this view toward the recognition of pluralism and mutual respect for value differences, although it could still involve a belief in the error of others without aggression (Indelicato & Martín, 2025).

Allport (1954) measured social attitudes along a tolerance-intolerance spectrum, emphasizing that prejudice is the beginning of intolerance, which can develop into discrimination. Kelman (1961) added a psychosocial dimension through mechanisms of compliance, identification, and internalization of inclusive values. In religious contexts, intolerance manifests in actions such as the obstruction of the establishment of places of worship (Takdir & Sumbulah, 2024). A person's religious belief about truth (believing all religions are true; all are true but theirs is the truest; or only theirs is true) leads to corresponding attitudes toward other beliefs (forcing, preaching without coercion, or allowing). This combination of belief and attitude generates a spectrum of nine levels of intolerance (Velthuis et al., 2022).

Table 1: Level of Intolerant Attitude

Level	Beliefs: (1) Self, (2) Others, (3) Attitude	Rumus
I	(1) Justifying one's own beliefs, (2) blaming others' beliefs, (3) imposing one's own opinion on others	TFF (true, false, forced)
II	(1) Justifying one's own beliefs, (2) being able to understand the beliefs of others, (3) imposing one's own opinion on others	TUF (true, understand, forced)
III	(1) Allowing one's own beliefs, (2) allowing the beliefs of others, (3) imposing one's own opinion on others	TTF (true, true, forced)
IV	(1) Justifying one's own beliefs, (2) blaming others' beliefs, (3) preaching one's own opinion to others	TFD (True, False, Da'wah)
V	(1) Justifying one's own beliefs, (2) being able to understand the beliefs of others, (3) preaching one's own opinion to others	TUD (true, understand, da'wah)
VI	(1) Justifying one's own beliefs, (2) justifying the beliefs of others, (3) preaching one's own opinion to others	TTD (true, true, da'wah)
VII	(1) Justifying one's own beliefs, (2) blaming the beliefs of others, (3) leaving everyone with their own beliefs	TFL (true, false, let's be)
VIII	(1) Justifying one's own beliefs, (2) being able to understand the beliefs of others, (3) leaving everyone with their own beliefs	TUL (True, understand, let be)
IX	(1) Allowing one's own beliefs, (2) allowing the beliefs of others, (3) leaving everyone with their own beliefs	TTL (true, true, let's be)

3. Result and Discussion

There are three courses related to the interpretation of the Qur'an at the Faculty of Tarbiyah UIN Imam Bonjol Padang, IAIN Bukittinggi, and IAIN Batusangkar, namely Tafsir, Tafsir Tarbawi, and Basics of Education in the Qur'an. The first two courses are taught at the Faculty of Tarbiyah UIN Imam Bonjol and IAIN Batusangkar, while the last course is taught at the Faculty of Tarbiyah IAIN Bukittinggi (Adripen, 2021; Hasnah, 2021; Iswantir, 2021).

3.1. Object of Interpretation

The object of tafsir is the number of verses taught in the tafsir course. The total number of verses is 592 which are discussed in 348 themes. Even though everything is discussed in an educational framework, some are specifically used to study tolerance or tolerance education, namely QS. al-Baqarah [2] verses 109, 120, 239, 256; Ali 'Imran [3] verse 134; al-Mâ'idah [5] verse 13; al-Mumtahanah [60] verses 8-9; al-Taghâbun [64] verse 14; and al-Kâfirûn [109] verses 1-6 (Al-Kubise & Haq, 2023).

The collection of verses above contains 3 things related to tolerance, namely (1) The command to be tolerant. Muslims are commanded by the Qur'an to do good and just to non-Muslims (Jews) (5:13; 60:8), to restrain anger and forgive the wrong (2:109; 3:134; 5:13), and not to force non-Muslims to embrace Islam when it is clear to them right and wrong (2:256). (2) The limits of a Muslim's tolerance. These limits are prohibitions in fighting and remaining just as long as they are not fought and expelled (60:8), guardianship of those who fight, expel or ally with the enemies of Islam (60:9), cooperate in matters of faith and worship (109:1-6). And (3) the potential intolerance of Muslims, especially from Jews and Christians because they do not stop before Muslims follow their *millah* (2:120) out of envy (2:109).

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The verses whose interpretation is likely to lead to intolerance are verses about the high-tension relationship between Muslims and other ummah. Especially if it is interpreted without involving some important elements needed, such as

understanding the context of the descent of the verse. This can be exacerbated by the subjectivity of the interpreter who has an intolerant tendency before interpreting a verse. The existence of some verses that are categorized as "hard verses" can help early detection of the possibility of intolerance of interpretation. There are two groups of verses that can be grouped as "violent" verses, namely jihad verses (Ritonga et al., 2024) and war or qitâl (Finnin, 2024).

Clearly, these verses do not address the theme of "hardness". This means that following the description above, there is no potential for interpretation intolerance caused by the selection of Qur'anic verses. It's just that these opportunities can happen in: (1) Verses 2:256, 60:8-9, and 109:1-6. If not vigilant and proportionate, a lecturer can be "trapped" on these verses. His firm statement has the opportunity to be used as a tool of legitimacy and has the opportunity to be drawn to other issues. (2) Verses 2:109 and 120 which contain potential intolerance towards Muslims. The potential for anger, hostility, and offensive attitudes of Jews and Christians has the potential to provoke the legalization of the meaning of hostile attitudes to Islam. So, even if it is not "hard verses", the opportunity for intolerant interpretation is still open due to the subjectivity of the interpreter.

Table 2: Objects of Interpretation

Description	Information
Total objects of interpretation	592 verses with 348 themes
Tolerance verse	QS. 2:109, 120, 239, 256; 3:134; 5:13; 60:8-9; 64:14; and 109:1-6.
Scope of tolerance discussion	(1) Commandment of tolerance, (2) Limits of tolerant Muslim attitudes, (3) potential intolerance towards Muslims
Potential intolerance	Objects on the limits of tolerance and potential intolerance towards Muslims
Actual prerequisites	Subjectivity of lecturers and students

3.2. Subject of Interpretation

In this study, there are two parties who are intended as the subject of tafsir, namely the author of the tafsir book referred to in lectures and the lecturer who teaches the course. There are 4 categories of reference lectures on tafsir, namely about 'ulûm al-Qur'ân, tafsir, education, and others. References to 'ulûm al-Qur'an dominate this list, which is 47 books. There are 21 interpreters whose books are used as references, including Ibn Katsir, Muhammad Rashid Ridha, Ahmad Musthâfa al-Marâghî, Ali al-Shabuni, Wahbah al-Zuhaili, Muhammad Qurash shihab, Hamka, and the Indonesian Ministry of Religion Team (Andri Nirwana et al., 2025). All of these interpreters have never been sued by the public or known to be "problematic" in the context of tolerance. They have never been included in the list of problematic figures in inter-religious relations in the world.

The same thing is found in the reference to the field of education. The author of 28 reference titles belongs to the "ordinary" category and has never been labeled intolerant. They are Imam al-Ghazali, Muhammad Naquib Al-Attas, Azyumardi Azra,

Hasan Langgulung, A. Malik Fadjar, and M. Abudin Nata. Likewise, 12 references are in other categories. All references have been known to the wider community and have never had a problem with intolerance. Among the writers are Abu Zakaria Yahya Bin Syaraf An-Nawawi, Hamka, Zakiah Darajat, Ainur Rahim Faqih, and Ahmad Warson Munawwir.

Reflecting on the theory of constructivism put forward by Jean Piaget (1954) and Lev Vygotsky (1978), the understanding of students or learners is actively formed through direct interaction with valid reading, so that the meaning that emerges is very closely related to the original content of the learning source. Richard Mayer (2001) also emphasized that learning materials that are arranged cognitively and delivered without distortion will produce an understanding that is in accordance with the content of the source. David Ausubel (1968) strengthens this conclusion by reinforcing that *meaningful learning* is realized when students build knowledge from meaningful information derived from reliable references, making reading sources the main benchmark of understanding. Along with all that, Gordon Pask (1976), through *conversation theory*, explained that the learning process as an interactive dialogue with the material allows students' interpretation to remain consistent with the original content of the source, as long as effective communication takes place. This whole theory comprehensively asserts that the use of valid reading sources is the main foundation in achieving a proper understanding in the field of education.

There are 10 lecturers who teach tafsir courses at the Faculty of Tarbiyah, namely 4 people in Padang, 4 in Batusangkar, and 2 in Bukittinggi (Adripen, 2021; Iswantir, 2021). Regarding the potential intolerance of interpretation, this study is the background of lecturers, especially about formal education, organizations, and religious activities. The study of these 3 aspects concludes that the life lived by the lecturer of tafsir runs "normally" as the lecturer. There was also no information, oral or written, that indicated that the lecturer was an activist of an organization associated with intolerance.

According to Peter L. Berger and Thomas Luckmann (1991), education and socialization through religious activities and organizations are the main media in forming and internalizing individual belief systems. Education, both secular and religious, provides an interpretive framework that becomes the basis for measuring religious beliefs. This approach is supported by Pew Research Center (2016) which confirms that active involvement in religious activities and organizations strengthens religious beliefs and behaviors, so that it becomes a direct reflection of the beliefs adhered to. Theoretically, this is in line with the theory of religious behavior developed by Glock and Stark (1965), which states that social structure, education, and religious activity are important predictors of variations in a person's religious attitudes and practices. Thus, educational background and participation in religious activities and organizations are valid and effective indicators in measuring an individual's religious framework and understanding comprehensively.

Table 3: Objects of Tafsir

Description	Information
Total references	108 books/books, consisting of 47 Qur'anic ulumul, 21 tafsir, 28 education, and 12 other fields
Interpreter	14 people/team, namely Achmad Marconi, Religious Affairs Department, Hamka, Hasan Zaini, Hasbi Ash-Shiddieqy, Ibn Katsir, M. Abuddin Nata, M. Dawam Rahardjo, Al-Marâghî, Muhammad Quraish Shihab, Al-Qurthubi, Rasyid Ridha, Al-Shabuni, Wahbah al-Zuhaili
Lecturer	10 peoples
Formal education	MTsN Padang Japang, MTs-MA Darun Najah Jakarta, MAKAN Padang Panjang, MAM Pulau Punjung, MAN Padang Japang, MTI Canduang, MTI Parabek, MTI Pulai Sitiung, MTI Ringanringan Pariaman, and MTI Selaras Air; IAIN/UIN Imam Bonjol Padang (Faculty of Ushuluddin, Faculty of Sharia, Postgraduate Program), IAIN/UIN Syarif Hidayatullah Jakarta (Faculty of Tarbiyah, Dirasah Islamiyah, Postgraduate School).
Community Organizations	Muhammadiyah, Aisiyyah, Tarbiyah Islamiyah, Nahdatul Ulama, and others.
Potential intolerance	None

3.3. Tafsir Products

Tafsir products are materials delivered by tafsir lecturers to students, either in the form of interpreter interpretation, self-interpretation, or a combination of both. When interpreting verses about general information, generally lecturers only quote the book of tafsir. Ismiati (2021) Means *min sulâlatin min thîn* with the production of digestive devices from food (animals and plants). That is what is processed into blood and comes out during sex, as explained by M. Quraish Shihab (Shihab, 2004). Other lecturers (Hasnah, 2021) interpreting *'alaqah* with something that sticks. According to Jamal (2021), this is what most lecturers do.

Based on verses related to tolerance, especially 2:256; 60:8; 109:1-6, the lecturers of tafsir conclude that (1) non-Muslims should not be forced to convert to Islam (Zaini, 2021a), (2) Muslims are allowed to do good and just to non-Muslims as long as they do not fight and commit or engage in expulsion (Fatia, 2021; Rahman, 2021), and (3) Muslims are only allowed to perform *tasâmuh* in the context of *mu'amalah*, not at all in the field of faith and worship. Considering the *asbâb al-nuzûl* and the pronunciation used (*fi'l al-mâdhî* and *fi'l al-mudhâri*), the affirmation is valid forever (Zaini, 2021b, 2021a). Until at any time, Muslims are forbidden to mix the teachings of the faith and worship of Islam with other teachings (Fatia, 2021).

According to Iskan (2021), one of the students: "The explanation of the verses in the Tafsir Tarbawi course does not lead to intolerant thoughts and attitudes. The lecturers explained according to the reference book used. In fact, regarding verses that are too hard to say to non-Muslims, such as surah al-Kâfirûn, the lecturers explain them wisely, argumentatively, and contextually." It can be seen here that the

lecturer's interpretation of the tolerance verse has a strong root of reference and logic that can be understood by students. According to Naila (2021), another student, in a different religious context: "The lecturers explained that non-Muslims should not be forced to believe and embrace Islam. Likewise, related to the principle of doing good and being fair to non-Muslims, they can live well together as long as they are not hostile to Muslims in real terms." Reinforced by Yulia Rahman (2021): "Lecturers and students discuss in class argumentatively regarding the limits of tolerance which are only in the aspect of mu'amalah, not in the space of faith and worship."

Observing the products of the tafsir above, which are the same substance as the information of the book of tafsir (Shihab, 2004), It can be affirmed: (1) There is no intolerant interpretation conveyed to the students of interpretation. All of them refer to the book of tafsir and are common in society; (2) It is very much needed for students' wisdom in eating the above interpretation products, because there are certain points that are vulnerable and have the potential to drag on intolerant attitudes; and (3) If measured by the previous level of intolerance, the product of the lecturers' interpretation is at level IV (four), namely justifying one's own beliefs, blaming different beliefs, and preaching one's beliefs to others without coercion (True, False, Da'wah [TFD]). In fact, this degree can go down again to level VII (seven), which is justifying one's own beliefs, blaming different beliefs, and letting everyone hold on to their beliefs (True, False, Let [TFL]). This will be ensured by measuring the aggressiveness of da'wah or discussions with internal or external parties in more detail. One thing that is undeniable is that it is difficult to find lecturers who encourage their students to preach their teaching materials to other religious people.

Blaming the beliefs of others in the above context means that a Muslim is of the opinion, even convinced, that the beliefs held by others that are different from his beliefs are wrong and wrong. However, his opinion blaming the beliefs of others is not elaborated by open or direct actions such as verbal blame, insults, or offensive actions. This attitude is more visible in the form of da'wah, which is opening a discussion space in a wise and respectful way to explain one's own truth to others in the hope that they will be willing to change their beliefs (level IV). When the opportunity for discussion is not possible, the attitude taken is to allow or respect the other person's beliefs without coercion or intervention (level VII). Thus, the blame here is conceptual and internal, not aggressive or intolerant, which at the same time shows the existence of policy and wisdom in interacting between beliefs in the academic environment.

4. Conclusion

After exploring the objects, subjects, and products of Tafsir lecture interpretation in the three Faculties of Tarbiyah above, it can be concluded: (1) There was no intolerant interpretation, in this study it is referred to as a product of interpretation, at level I (first) throughout the lecture. This means that the interpretation material presented does not have the potential to make students believe that only their beliefs, religion, and understanding are correct, while people who are different from them are wrong, then they force their beliefs to be accepted by others. At most, only

level IV intolerance (right, wrong, da'wah) was found, and it was even very possible to slump to level VII (True, False, let it be). (2) There is a potential for intolerance of interpretation in the aspects of objects and products of interpretation, especially verses about the limits of tolerance between religious communities. At the time of determining the object of interpretation, these verses have the potential to be interpreted in an intolerant direction by the lecturer who explains them. Meanwhile, in terms of interpretation products, this interpretation has the potential to be misunderstood by students who are not careful to study. (3) The reality of intolerant tendencies in PAI teachers, who incidentally are alumni or products of the Faculty of Tarbiyah, is strongly suspected to be influenced by other factors outside of teaching tafsir, either other courses outside of tafsir, or other understandings obtained outside lectures when they are students, or other understandings obtained after becoming alumni.

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