

The Values of Islamic Education for Building Tolerance in the Jombang Community: A Qualitative Study of the Role of Religious Harmony Forum

Achmad Anwar Abidin¹, Izzul Fatawi² Shakila Kausar³

¹ Universitas Terbuka, Indonesia; achmad.official@ecampus.ut.ac.id

² Universitas Terbuka, Indonesia; izzul.official@ecampus.ut.ac.id

³ International School for Chinese Language and Culture (ISCLC), Henan University China
shakilakausar5@outlook.com

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Abstract

The people of Jombang have proven their ability to coexist peacefully despite significant differences. However, with the emergence of increasing global challenges such as radicalism and intolerance, it is important to strengthen the foundations of tolerance through education. The integration of Islamic educational values has the potential to be an effective solution to face this challenge. This research aims to explore how the values of Islamic education can be integrated into the life of the people of Jombang and how it can strengthen tolerant behavior. This research was conducted in Jombang Regency, East Java Province, with the research subject of the Jombang Regency Religious Harmony Forum (FKUB) consisting of 17 interfaith and group figures. The research method used is qualitative research with an ethnographic approach. The integration of Islamic educational values in the life of the people of Jombang goes through four stages of process, namely, *ta'aruf* (knowing each other), *tafahum* (understanding each other), *ta'awun* (helping each other), and *takafful* (mutual guarantee), which is hierarchical. In addition, one important process covers the four stages, namely the *ta'alum* (mutual learning) process, which is carried out simultaneously with the four stages. From this study, it can be proven that the integration of Islamic educational values carried out by FKUB Jombang Regency has strengthened tolerant behavior, strengthened social bonds, and encouraged better community cohesion in the Jombang community.

Abstrak

Masyarakat Jombang telah membuktikan kemampuan mereka untuk hidup berdampingan dengan damai meskipun terdapat perbedaan signifikan di antara mereka. Namun, dengan adanya tantangan global yang semakin meningkat seperti radikalisme dan intoleransi, penting untuk memperkuat fondasi toleransi melalui pendidikan. Integrasi nilai-nilai pendidikan Islam berpotensi menjadi solusi yang efektif untuk menghadapi tantangan ini. Penelitian ini bertujuan untuk mengeksplorasi bagaimana nilai-nilai pendidikan Islam dapat diintegrasikan ke dalam kehidupan masyarakat Jombang dan bagaimana hal tersebut dapat memperkuat perilaku toleran. Penelitian ini dilakukan di Kabupaten Jombang, Provinsi Jawa Timur, dengan subyek penelitian Forum Kerukunan Umat Beragama (FKUB) Kabupaten Jombang yang terdiri dari 17 tokoh lintas agama dan golongan. Metode penelitian yang digunakan adalah penelitian kualitatif dengan pendekatan etnografi. Integrasi nilai-nilai pendidikan Islam dalam kehidupan masyarakat Jombang melalui empat tahapan proses yaitu, *ta'aruf* (saling mengenal), *tafahum* (saling memahami), *ta'awun* (saling membantu), dan *takafful* (saling menjamin), yang bersifat hirarkis. Selain itu, ada satu proses penting yang melingkupi keempat tahapan tersebut, yaitu proses *ta'alum* (saling belajar) yang dilakukan bersamaan dengan keempat tahapan tadi. Dari penelitian ini, dapat dibuktikan bahwa integrasi nilai-nilai pendidikan Islam yang dilakukan oleh FKUB Kabupaten Jombang telah memperkuat perilaku toleran, memperkuat ikatan sosial, dan mendorong kohesi komunitas yang lebih baik di masyarakat Jombang.

Kata kunci:

Nilai-nilai pendidikan Islam,
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Corresponding Author:

Achmad Anwar Abidin: Universitas Terbuka, Indonesia; achmad.official@ecampus.ut.ac.id

INTRODUCTION

Indonesia is a country rich in cultural, religious, and ethnic diversity, requiring an educational approach that can promote tolerance and harmony among citizens. Jombang is a district known for the heterogeneity of its people which reflects the diversity of Indonesia (Raihani et al., 2016; Sutisna & Khori, 2024). In this context, the need to integrate Islamic educational values in society as a means of building strong social tolerance arises. Islamic education that fits this model is a multicultural Islamic education that not only teaches Islamic religious teachings but also emphasizes the importance of respect for differences and diversity (Arifin et al., 2023; Jayadi et al., 2022; Ok et al., 2022). It emphasizes values such as mutual respect, justice, equality, and cooperation, all of which are highly relevant in the context of a diverse society. In Jombang, the integration of these values into the education system and people's daily lives is the key in creating a harmonious and peaceful environment (Rohmah et al., 2023; Sechandini et al., 2023).

Over the years, the people of Jombang have shown the ability to coexist peacefully despite significant differences between them. However, with the rise of global challenges such as radicalism and intolerance, efforts to strengthen the foundations of tolerance through education are becoming increasingly important. The integration of Islamic educational values has the potential to be an effective solution in facing these challenges. The purpose of this study is to explore how the values of Islamic education can be integrated into the life of the people of Jombang and how this can strengthen the tolerant behaviour of the community, in the end, it can be used as a model of Islamic education that is under the development of the community's mindset will be easily accepted and further developed for the common good to realize a peaceful pluralistic society. civilized and prosperous.

In the context of the Jombang Community, this role is taken by the Forum for Religious Harmony (FKUB) which emerged as one of the government's efforts to manage and facilitate dialogue between religious communities to prevent and resolve conflicts. FKUB functions as a forum for communication and consultation between the government and the community in maintaining harmony and preventing potential conflicts. The research on the integration of Islamic educational values played by FKUB is relevant to understanding the extent to which this forum is effective in carrying out its duties and functions, as well as how the role of FKUB can be improved to strengthen religious harmony in Indonesia. The study also aims to identify the challenges and obstacles faced by FKUB in carrying out its duties, as well as provide practical recommendations to improve the performance of this forum.

Actually, research on the integration of Islamic educational values has been carried out as done by previous researchers (Fita Mustafida, 2020)(Siregar, 2014)(Rahmawati et al., 2023)(Said et al., 2015). Meanwhile, research on tolerance or tolerance has also been researched by previous researchers (Burdah, 2023)(Casram, 2016)(von Bergen, 2013) (Suriati et al., 2020)(Fauziyah & Rozaq, 2024). However, no one has examined more deeply the process of integrating Islamic educational values with various strategies and techniques that can be used in formal and non-formal education to achieve the goal of building a tolerant attitude in society. In addition, this study will also assess the impact of the application of these values on social interaction and harmony between religious communities in Jombang. Thus, the integration of Islamic educational values carried out by FKUB is expected not only to be able to build tolerance but also strengthen social ties and encourage better community cohesion in Jombang. This research is expected to

make a significant contribution to the development of an inclusive and tolerant education model in Indonesia

METHOD

This research was conducted in Jombang Regency, East Java, with a focus on members of the Forum for Religious Harmony (FKUB) which contains 17 religious leaders from various religions, and the community involved in FKUB activities carried out in 2024. The research method used is a qualitative method using an ethnographic approach (Creswell, 2018) to understand the culture, practices, and interactions in FKUB in depth. This approach allows researchers to observe and participate in the daily lives of research subjects to gain a rich and in-depth understanding.

The research stage begins with a preliminary study through literature on ethnography, FKUB, and religious harmony to formulate research questions. The researcher then identified key informants who had an important role in FKUB. Data was collected through participatory observation in FKUB activities, in-depth interviews with key informants, and documentation in the form of meeting minutes, activity reports, and visual documentation such as photos and videos.

The data obtained in the data collection is transcribed, coded, and analyzed thematically to identify the main themes and patterns in the data. Critical reflection and triangulation of data are carried out to ensure accuracy and validity. The results of the research are presented in the form of a narrative describing the informant's experience and perspective, complemented by critical analysis and interpretation of findings based on theory and literature.

RESULTS AND DISCUSSION

Result

The Role of the Religious Harmony Forum in Building Religious Tolerance in Jombang Community

The Forum for Religious Harmony (FKUB) is an organization that is an extension of the Ministry of Religious Affairs of the Republic of Indonesia to make Indonesia a peaceful and honorable country by upholding the values of diversity as a symbol of unity, and this forum is important for its existence to guard religious tolerance in Indonesia. In Jombang district, FKUB stands under the coordination of the Jombang district national unity and political body. As conveyed by KH. M. Munif Kusnan, who is the chairman of FKUB:

"In Jombang, this is quite unique, sir, because there are many large Islamic boarding schools with thousands of students, such as in Tebuireng, Tambakberas and Rejoso, there are also many other Islamic boarding schools whose number of students is below the three Islamic boarding schools. There is also a church that is hundreds of years old. the heritage of the Netherlands that is still preserved today. So the population is varied. That's why it needs a forum for communication such as a forum for religious harmony like this. Of course, there are also many other forums, but this FKUB is the most important one. Because what is taken care of is religious issues, which are vulnerable to friction."

To achieve this goal, FKUB Jombang has made various efforts in building tolerant behavior which includes: providing examples of mutual respect and appreciation, mutual understanding, agreeing on differences, always trying to be honest and fair and instilling the philosophy of Pancasila through the behavior of FKUB administrators who number 17 interfaith and group leaders, they are committed to being role models in maintaining harmony and unity of the Jombang community. This was conveyed by the Hindu Religious Leader, Mr. Walaka Sukirno.

"We as FKUB members have certainly done a lot of things, sir. Just as we set an example of tolerance for our brothers and sisters of other faiths, we also apply mutual respect and appreciation both inside and outside the forum. We also always try to understand each other, agree on religious differences that we believe, always try to be honest and fair and instill the philosophy of Pancasila through the behavior of FKUB administrators as a basis for uniting religious differences in the Jombang community."

In addition, FKUB also conducted visits and gatherings to strengthen the friendship between FKUB administrators, interfaith leaders, and the community. This meeting was also used as a means of communication to discuss the development of harmony and find joint solutions to problems that occur in the religious community in Jombang district.



Figure 1. Gathering activities of FKUB management and gathering of figures.

In the process of building tolerance in Jombang district, there are two different forms of activities, the first is the FKUB activity process and the second is the religious education activity process. In both processes, there are four stages that are passed. Namely, ta'aruf, ta'ahum, ta'awun and takafful, there is still one important process that includes these four processes, namely the ta'alum process.

Table 1. Research findings on the role of the Jombang Regency Religious Harmony Forum

Religious Education Activities	FKUB Activities
Exemplary attitude	Visits and meetings of interfaith/group leaders
- Mutual respect and appreciation	
- Understanding each other	- Ta'aruf

- Agree with the difference	- <i>Tafahum</i>
- Honest and fair	- <i>Ta'awun</i>
- Imbued with the philosophy of Pancasila	- <i>Takafful</i>
	- <i>Ta'alum</i>

Discussion

The process of integrating Islamic Education in the Jombang Community

The process of integrating Islamic Education in Jombang relies on activities carried out by the people of Jombang, both formally structured activities and incidental activities. In addition to these activities, there are also supporting factors that synergize to shape and strengthen the tolerant behavior of the community. These community activities are an inseparable part of the process of integrating Islamic educational values in building deep-rooted and developing tolerance. It can be understood that every human being needs other human beings in their social and individual activities to interact with each other in order to meet their needs. Likewise, the Jombang community did.

In this process, there are two classifications that the researcher obtained according to the classification which is external and internal. Namely, the integration of Islamic educational values which are external in nature in the form of a value integration process at the Religious Harmony Forum (FKUB) whose members are citizens of different religions, consisting of Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. Meanwhile, the process of instilling values is internal, namely the process of instilling values in Islamic religious education in religious activities that are only followed by each religion.

There are two different processes in the integration of existing values, namely the first process in FKUB activities and the second process in religious education activities. In FKUB, the learning goal is to strengthen religious tolerance, educators are interfaith figures, students are the community as a whole regardless of religion and belief. The material is in the form of religious introduction and understanding. The time is not bound by the schedule but in the form of incidental activities. Except for religious education events in the form of lectures from each religion that are carried out in places of worship of each religion. The activities in this association are expected to be output in the form of strong religious tolerance of residents.

The process of instilling values in the people of Jombang actually relies on activities that require social interaction of residents, activities that arise on the basis of their needs to socialize and meet their daily needs. In the theory of social construction, Berger and Luckmann stated that in the process of building society or social construction is the result (externalization) of the internalization and objectification of human beings to knowledge in daily life. Or, in simple terms, externalization is influenced by the stock of knowledge it has. The social reserve of knowledge is the accumulation of *common sense knowledge*. *Common sense* is the knowledge that an individual has with other individuals in a normal, and self-evident routine activity, in daily life (Berger & Luckmann, 1979).

Humans biologically and socially continue to grow and develop, therefore they continue to learn and work to build their survival. Efforts to maintain existence are then required to create a social order. So, the social order is a continuous human product as an anthropological necessity derived from human biology. The social order starts from externalization, namely; the continuous pouring of human self into the world, both in its physical and mental activity (Sulaiman, 2016) In short, to find out the value system in a social society, there is a process of externalization, objectification and internalization.

Furthermore, in Islam, there is a concept that emphasizes on a process of integrating these values, usually found in the cultivation of fraternal values (*ukhuwah*), the process includes: *first*; *Ta'aruf process*, namely getting to know each other in fellow humans. The first introduction is of course to physical appearance (physical appearance), such as body, face, clothing style, speech style, behavior, work, education, religion and so on.

This *ta'aruf process* is the gateway to the interaction process between individuals or groups, without any obstacles of skin color, culture, religion, or language differences. *Ta'aruf* means a willingness to know each other that should not be hindered by religious differences. It is said that this is because the process of getting to know each other among religious people in Jombang is supported by the reality of kinship or family ties. This means that even though there are different religions between Muslims, Christians and Hindus, in fact the followers of these religions still have brotherhood or kinship. Because of this basis, religious people can easily get to know each other (Aryati & Suradi, 2022; Watung et al., 2023).

This mutual acquaintance is also supported by the activity of visiting each other every religious holiday. Likewise, when there are certain events or wishes, religious people who are still in brotherhood invite each other, for example family celebrations or other activities. In addition, they also visit each other if one of them is sick. Thus, this is a medium for them to not only get to know each other, but at the same time also strengthen kinship between them without being limited by religion.

Apart from the fraternal media, there are also other instruments that become *ta'aruf media*, namely formal and informal meetings, especially those that are often carried out by religious harmony forums. From the *ta'aruf process*, a second process occurs; *Tafahum*, namely mutual understanding. The form of mutual understanding is seen when paying attention to the circumstances of a known person. In our terms, *tafahum* has the same meaning as the term "Empathy". Empathy according to the great Indonesian dictionary is a mental state that makes a person feel or identify himself in the same state of feelings or thoughts as another person or group. In the holy book of the Qur'an, Allah swt commands his servants to know and understand each other between one servant and another and this is the reason why Allah created human beings with various types, both physical and other things (Q.S.49:13).

Tafahum has good benefits in social interaction, as well as in association it can increase the number of friends so as to expand brotherhood; it is able to reduce and overcome the appearance of enemies; it can add to the carefree atmosphere because there

are many friends; Be able to exchange experience and knowledge; and the realization of harmony in the lives of fellow citizens;

In addition, *tafahum* is a means of fostering national unity and unity; After the second process occurs, the third process arises; *Ta'awun* is helping each other. When mutual understanding has been born, then a sense of *ta'awun* arises. *Ta'awun* can be done with the heart (praying for each other), thinking (discussing and advising each other), and safe (helping each other).

The process in this *ta'awun* phase is a concrete form in developing religious harmony in Jombang. The attitude of helping each other is manifested by the community in the form of cooperation in interactions between residents of different religions in social activities such as national holiday celebrations and so on. In organizing activities like this, cooperation between community members is manifested in the form of community contributions in financing this activity. Because this activity requires a lot of money.

The attitude of helping is in fact not only practiced by the Muslim community to others, but the attitude of helping each other is also practiced in communities of different religions, even in the religious realm as well as in the construction of places of worship that are also assisted by people of other religions (Faris, 2023). The process of mutual help between religious people is based on religious values that are believed by the community, the message of these values is often conveyed by religious leaders (Faisal et al., 2022; Rozaq et al., 2022). The will to help each other in the work among the community is based on the awareness of the community to the feeling of mutual need for help between them. The distribution of these resources is important for them as an instrument in meeting all their needs (Amaroh et al., 2024; K. Hasan & Juhannis, 2024). The act of helping each other between religious people is based on the awareness of needing each other.

Theoretically in Islamic education, the findings of the stages of the process *ta'awun* or help each other above confirms some interpretations of the concept of help by experts. As according to Syaltut, which defines *Ta'awun* as the opposite of selfishness, quarrels, divisions, accusations, mutual disconnection, and the roots of love and mutual help are planted among Din members who adhere to one basic point that has been agreed. Those who are hostile to Islam will not find a way to poison the mind and intellect, nor can they damage the state and the behavior of Muslims (Syaltut, 1990).

Judging from Syaltut's opinion above, the findings of the study affirm the concept of helping in its usefulness to others, either individually or in groups, or in world affairs and religious affairs. *First*, the helpers who affirm the benefit of others personally in the affairs of the world. Helping behavior that leads to the personal benefit of others in the affairs of the world such as sharing behavior. As found by one of the hamlets in Jombang district. Muslim, Christian, and Hindu residents in the hamlet are used to sharing. During the harvest season, for example, because hamlet people often plant vegetables on their farmland at harvest time, they will share vegetables from their fields.

The last stage of the process of instilling this value is *Takafful* namely mutual bearing, or in simpler language, solidarity. *Takafful* It appears after the *ta'awun* process runs and is the fruit of a long process of value instillation. *Takafful* is the highest level of business process (Kholid, 2016). Meaning *Takafful* is to bear each other's burdens. According to Shaykh Abu Zahra', what is meant by *at-Takafful al Ijtima'i* It is that every individual of a society is in the guarantee or dependency of its society (Abu Zahrah, 1964). Everyone who has the ability to be a guarantor with a virtue for every potential humanity in society is in line with the maintenance of individual benefits. Namely, in terms of rejecting the damaging and maintaining the good in order to avoid obstacles to community development built on the right foundations.

Even though Muslims and other religions differ in their beliefs, the interaction between the adherents of these religions still runs well and almost without any significant turmoil. In the activities at FKUB, the process of internalizing Islamic educational values is felt to be able to build a spirit of solidarity and strengthen tolerant behavior among the community, in fact, it also needs to be directed in a structured and systematic manner in a certain educational program. Especially in the Muslim community. There are several positive values that can be instilled in the community through this FKUB activity, including: Connecting the bonds of brotherhood, Building unity, Being vigilant and maintaining mutual safety, Competing to achieve goodness, Being fair, Not reproaching and insulting, Not being hostile, Fulfilling promises, Advising each other, Protecting the safety of life and property, Forgiving, Akhlâq al-karîmah. The qualities and morals that must be maintained above have the purpose of fostering brotherhood and friendship as well as to maintain the unity of *ukhuwah Islamiyah wathaniyah* and *basyariyah* in the Jombang community. In the four stages of the process that have been explained, namely, *ta'aruf*, *tafahum*, *ta'awun* and *takafful*, there is still one important process that covers these four processes, namely the *ta'alum* process. As shown in the picture below.

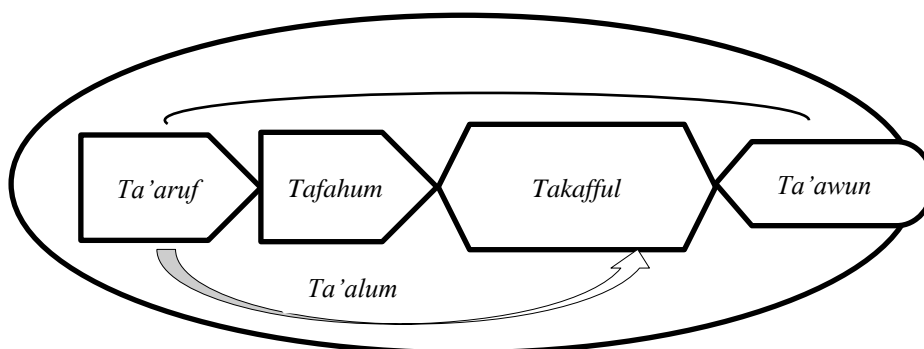


Figure 2: process building a tolerant attitude by FKUB

The *Ta'alum* Process in Building a Tolerant Attitude of Jombang Community

An attitude of tolerance, solidarity and solidarity will be difficult to build in an educational climate that is too pampered. Because in the spirit of *ukhuwah* it is very closely related to the spirit of freedom and independence. The people of Jombang also need to cultivate a spirit of solidarity through programs that direct their lives so that they can be grateful for the diversity that exists, be independent and never give up on all failures that may have been experienced. And in tolerance there are clear limits, lest we cross those limits on the premise of justifying our own passions (Bangwayo-Skeete & Zikhali, 2011).

In forming a tolerant attitude, there is a process that must be passed as well as in shaping human character (Anwar & Salim, 2019). Thomas Lickona stated that character is formed through the following three stages of the internalization process; a) *Moral Knowing* or moral knowledge related to how individuals can know an abstract value, b) *Moral Feeling* or moral attitude (feeling) which is an advanced stage, where if in the first component the emphasis is more on the knowledge or cognitive aspect, then this second component is on the affective aspect, c) *Moral Action* or my privilege. While. A good character will be formed if someone is willing to try to know, want and do the good. Through formal, in-formal, and non-formal education. These three stages can be obtained through a planned and structured process (Lickona, 1992). Lickona's theory has clear implications for the process of instilling values in the Jombang community through religious education or religious activities that contain education in it (Halomoan et al., 2023; Jannah et al., 2023). Because we have understood together that value is not a concrete object, not a fact, and not only the question of truth is what demands empirical proof, but also a matter of appreciation, whether it is desired, liked or disliked.

The process in Islamic religious education activities is commonly referred to as *the ta'alum* or learning process. This process is found in Islamic educational institutions, both formal institutions such as madrasas, non-formal institutions such as Islamic boarding schools and diniyah, as well as informal institutions in Jombang district which have the goal of improving the ability to understand religion properly and correctly and be tolerant of differences (Azizah et al., 2023; Kholik et al., 2024). In addition, other processes exist in religious activities that have the purpose of activities to strengthen: faith and devotion. The form of activities such as Jama'ah Yasin and Tahlil which is preceded by the Taklim Council using the lecture method, after the tahlil is also held an informal dialogue. As well as religious studies in which there are sometimes learning materials in the form of new photocopied readings.

The process of instilling values in religious activities above cannot be done instantly, but gradually and is carried out continuously or continuously. Process *Ta'alum* or this learning, according to education experts who have contributed a lot in building the theory of strategies for instilling religious values in order to shape the character of students (Durrotunnisa & Nur, 2020), instilling values in education can be done through

exemplary strategies, habituation strategies, rule enforcement strategies, and motivational strategies. Exemplary is an important thing in Islamic education, especially related to morals or human behavior because it introduces good behavior through example, as well as understanding a value system in real form (Harmita et al., 2022). The Prophet Muhammad SAW himself is actually also a figure who appreciates differences, from various histories of al-Hadith, among which we can exemplify how great the Prophet's morals are in treating human beings, both within Islam and non-Muslims, especially when he leads the multicultural society of Medina. The Prophet Muhammad SAW succeeded in developing the principle of tolerance and mutual respect regarding the existence of other religions (Nuramini, 2022).

In the city of Medina, the Prophet Muhammad SAW succeeded in becoming a leader who broke the barriers of primordialism and tribalism which at that time was still very strongly embraced by the Arab community. More than that, together with the ahl al-kitab (non-Muslim) community, he declared the Medina Charter which contains norms in interacting with the non-Muslim community. Actually, long before the declaration of the Medina Charter, the practice of tolerance (read: multiculturalism) between Muslims and non-Muslims had occurred, precisely during the first migration, namely at the time of the first migration to Ethiopia. This hijrah was carried out because of the condition of Muslims under the threat of the Quraish. This Muslim hijrah was welcomed by the Christian king of Najasyi. In addition, the Prophet Muhammad SAW once allowed a Najran Christian delegation who visited Medina to pray at his residence. Regardless of whether it includes a da'wah strategy or something else, basically this attitude of mutual respect is something exemplary (Choirin, 2021).

In addition to example, there is also habituation, namely, actions that are repeated so that it becomes easy to do. Educating with practice and habituation is educating by providing exercises and getting used to doing it every day. This refraction strategy is effective to teach students. If students are accustomed to good morals, it will be reflected in daily life (Rohman, 2016). The strategy with habituation is to cultivate by getting used to good deeds with concrete examples in students. In education, habituation to giving these examples is highly emphasized because the behavior of an educator receives special observation from students (Lathifah & Rusli, 2019). Through this habituation strategy, an educator does not directly include things related to habituating those good attitudes in the lesson plan. This means that religious moral values such as devotion, honesty, sincerity, and responsibility that are instilled in students are something that is a hidden curriculum and this strategy is implicated in building a tolerant attitude of the Jombang Community.

In the process *Ta'alum* Discipline is indispensable and discipline requires firmness and wisdom. Firmness means that an educator must sanction every violation committed by students, while wisdom requires a teacher to give sanctions according to the type of violation without being overwhelmed by emotions or other impulses. In addition, motivation is needed to be able to integrate Islamic educational values in

building tolerance. Motivation is the process of giving encouragement to do or not to do something. In other terms in Islamic education there is *Targhib wa Tarhib* (Prahara, 2015). *Targhib* It is a promise that is accompanied by persuasion and making pleasure in a certain and good benefit, pleasure, or pleasure of the hereafter, as well as cleansing oneself from all impurities (sins) which are then continued by doing righteous deeds. This term most appropriately describes how to determine a rule in the process of educating or instilling certain values.

In this integration, there is a moral reasoning technique, which is a technique carried out by educators to present material related to morals through logical reasons to make the right choice with an approach used by educators to invite students to find an action that contains elements of values (both positive and negative) and then the values that should be done will be found (Latif et al., 2023). *Ibrah* and *amtsal* is a technique used by educators in presenting material with the intention that students can find stories and parables in an event, both events that have already occurred and events that have not happened before (Walker, 2020).

Moral reasoning is based on the value of universal truth which implies efforts to acquire knowledge continuously in all things so that it is able to develop critical and creative thinking in facing the challenges of the modern world in the future (Qasserras, 2024a, 2024b). It is also based on the value of compassion, which implies the need to acquire personal integrity, self-esteem, confidence, honesty and self-discipline (M. S. Hasan et al., 2024). The ability to internalize the value of affection will be seen from their personal maturity and their role in establishing interpersonal relationships that understand each other (Jailani, 2013).

In addition to the value of truth and compassion, there are also basic spiritual values that are realized through faith. Faith is the basis of the spiritual dimension that supports the individual in living life (Muhammad Najib Murobbi & Layla Mardliyah, 2023). By combining these values, individuals can develop a strong and balanced character, one who not only thinks critically and creatively but also possesses personal integrity, social responsibility, economic efficiency, nationalism, and global solidarity. These values form a solid foundation to face future challenges and contribute positively to the local and international community. In addition, the integration of these values is usually instilled in an indoctrination form usually in the form of instilling moral values "*bag of virtues*" which must be mastered and practiced by children without considering the ability of the child's psychological internal development and the development of the child's historicity. The application is in the form of formality, authoritative, repressive and textualist. Although this approach is criticized by adherents of liberal philosophy/progressive educators, because it ignores the freedom of human beings in choosing the moral values they will develop, which is incompatible with the western educational realm that highly upholds the values of individual freedom. But that is unreasonable because after all, human existence needs it (Hartono, 2017). In terms of values, the tolerant attitude fostered in

the process of integrating religious values contains universal truths that are strengthened by religious postulates that can be accounted for the truth, although it is still in the debatable stage, but a tolerant attitude is the key to peace of life for a multicultural society such as the Jombang people and the Indonesian nation in general (Baharun & Awwaliyah, 2017).

CONCLUSION

This study shows that what FKUB Jombang Regency has done by integrating the values of Islamic education in the life of the people of Jombang In the four stages of the process that have been described, namely, *ta'aruf*, *tafahum*, *ta'awun* and *takafful* which are hierarchical, which is in line with the findings of previous research (Suriati et al., 2020)(Fauziyah & Rozaq, 2024) However, there is one additional important process that includes these four processes, namely *ta'alum* The process is carried out simultaneously with four stages of the process. From this study, it can also be proven that the integration of Islamic educational values carried out by FKUB Jombang Regency has strengthened tolerant behavior and also strengthens social ties and encourages better community cohesion in the people of Jombang This study identifies an important process previously unrecognized in existing research: the *ta'alum* process. This process works in conjunction with the four stages previously established "*ta'aruf*, *tafahum*, *ta'awun*, and *takafful*" as determined by earlier studies (Suriati et al., 2020; Fauziyah & Rozaq, 2024). The addition of *ta'alum* enriches the conceptual framework of the community integration process, providing a critical new perspective. By situating this process within the context of Islamic education, the study demonstrates how these values serve as a foundation for mechanisms that enhance social solidarity and promote tolerance within local communities.

The integration of Islamic educational values by FKUB Jombang Regency through these five interconnected stages has been proven to strengthen tolerant behavior, improve social bonds, and foster greater community cohesion among the people of Jombang. These findings offer valuable insights, highlighting how the stages not only follow a hierarchical structure but also interact dynamically in practice. This interaction contributes to a deeper understanding of how community-building efforts are shaped and sustained within the framework of Islamic educational principles.

While the study makes significant contributions, it is not without limitations. The research is geographically confined to Jombang Regency, which may restrict the generalizability of its findings to other regions. Furthermore, the sample size and scope lack broader diversity in terms of educational levels, age groups, and social backgrounds. The methodology also warrants refinement to better capture variations across different cases and contexts. Future research should address these limitations by expanding the study's scope to include larger and more diverse samples and exploring other settings. Such efforts would provide a more comprehensive understanding, laying a stronger foundation for developing effective policies to foster tolerance and social cohesion on a wider scale.

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