Collaboration of Islamic and Christian Teachers in Implementing Religious Moderation Education

Ali Imran Sinaga[1], Rasyid Anwar Dalimunthe[2], Saripuddin Daulay[3]

[1] Universitas Negeri Sumatra Utara Medan, Indonesia; aliimransinaga@uinsu.ac.id
[2] STAI Serdang Lubuk Pakam, Indonesia; rad577rad@gmail.com
[3] Kementerian Agama Kabupaten Asahan, Indonesia; syarifudindaulay999@gmail.com

	Abstract
Keywords: Collaboration, Islamic and Christian Religion Teachers, Moderation Education.	This article aims to reveal the collaboration of Islamic and Christian religious teachers in SMA/SMK in the Pantai Labu District. The method used is descriptive research with a field approach and data analysis named after Miles and Huberman. The research results found were [1]. The activity of combining students in one group to clean houses of worship, both mosques and churches, has been carried out by Islamic and Christian religious teachers. The target is of course to provide experience and habituation for students to do together in every social activity, [2]. If there are friends and parents of grieving students, Islamic and Christian religious teachers always combine Muslim and Christian students to attend the visit. [3]. If any of the students are experiencing grief, the Islamic and Christian religion teachers direct students to give their sincerity in collecting the finances that will be given to the grieving students without discriminating between race, ethnicity, and religion owned by each student. [4]. Familiarize students to support each other in completing the equipment needed for the activities of religious holidays. [5].Inviting each other to religious holidays. The implication of this article can be a guide for religious teachers in multicultural Education in their respective schools. It can open up space for thoughts if teachers are contaminated with narrow thinking..
	Abstrak
Kata kunci: Kolaborasi, Guru Agama Islam dan Kristen, Pendidikan Moderasi Article history: Received: 11-07-2023 Revised 28-08-2023 Accepted 15-09-2023	*Tujuan dari penelitian ini mengungkapkan kolaborasi guru agama Islam dan Kristen di SMA/SMK Kecamatan Pantai Labu. Adapun metode penelitian yang digunakan yaitu penelitian deskriptif dengan pendekatan lapangan dan analisis data dinamai menurut Miles dan Huberman. Hasil penelitian yang di temukan yaitu [1]. Kegiatan menggabungkan siswa dalam satu kelompok untuk kegiatan kebersihan rumah ibadah baik masjid maupun gereja telah dilakukan oleh guru agama islam dan kristen. Targetnya tentu untuk memberikan pengalaman dan pembiasaan bagi siswa untuk melakukan bersama-sama dalam setiap aktivitas sosial, [2]. Jika ada teman dan orang tua siswa yang berduka maka guru agama Islam dan kristen selalu menggabungkan siswa yang beragama Islam dan Kristen untuk mengikuti kunjungan tersebut. [3]. Jika ada diantara siswa yang mengalami duka, maka guru agama Islam dan kristen mengarahkan siswa untukmemberi seikhlasnya dalam pengumpulan finansial yang akan di berikan kepada siswa yang berduka tersebut dengan tidak membeda-bedakan ras, suku dan agama yang dimiliki oleh masing masing siswa. [4]. Membiasakan siswa untuk saling mendukung dalam melengkapi peralatan yang dibutuhkan untuk kegiatan hari besar keagamaan. [5] Saling mengundang hari raya keagamaan. Implikasnya artikel ini dapat menjadi pedoman bagi guru-guru agama dalam pendidikan multikultural di sekolah masing-masing dan dapat membuka ruang pikiran jika ada guru yang terkontaminasi pemikiran sempit.*

Corresponding Author:
Ali Imran Sinaga
Universitas Negeri Sumatra Utara Medan, Indonesia; aliimransinaga@uinsu.ac.id

INTRODUCTION

Education as a process of developing human resources to achieve optimal social skills and individual development forms a strong relationship between the individual and the surrounding community and cultural environment.[1] More than Education, it is a "humanization process" in which humans are expected to understand themselves, other people, nature, and their cultural environment. On this basis, Education is inseparable from the culture that surrounds it as a result of the aim of Education, namely to hone taste, initiative, and work.[2] Collaboration is a trend in the world of Education today after so long of struggling and being shackled by the clutches of competition. A solid competitive climate, especially in the classroom, has a detrimental impact on the development of students. The more advanced the way humans think, the more they realize that competition will make humans beat each other even in destructive ways and create distance between people. No human can exist alone, meaning that humans need other people. Instead, collaboration makes people mutually reinforcing.[3] The collaboration will foster the spirit to move forward together based on mutual care for each other. Getting into the habit of collaborating in life, especially in learning, means that we are preparing ourselves to become collaborative human beings in the future who can appreciate the strengths and accept the weaknesses of others, take appropriate roles, and actively contribute to solving everyday problems.[4]

Collaboration is a process of cooperating, coordinating, and containing elements of positive dependency in a group that leads to a common goal being achieved. The notion of collaboration skills is an ability to exchange thoughts or ideas and feelings between students at the same level.[5] Success in Education is the result of collaborating elements in the education system that mutually support one another-reflecting on a country like Finland which has always been the suitable model, partly because of the balance of interventions at all levels of Education, where teachers and schools work together to put student learning in a critical position so that it focuses on student performance and eliminates gaps and differences between students. School. In addition, an increase in innovative behavior and responsibility among educational elements will present a better quality of Education.[6] The actual collaboration between the principal

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[1] Amalia Fasya, Nefi Darmayanti, and Junaidi Arsyad, 'The Influence of Learning Motivation and Discipline on Learning Achievement of Islamic Religious Education in State Elementary Schools', *Nazhruna: Jurnal Pendidikan Islam* 6, no. 1 (2023): 1–12, https://doi.org/10.31538/nzh.v6i1.2711; Ertugrul Gokcekuyu, 'The Effects of Populism on Muslim Minorities in The Netherlands', *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (9 February 2023): 159–73, https://doi.org/10.31538/nzh.v6i2.3025.

[2] Rustam Ibrahim, Pendidikan Multikultural: Pengertian, Prinsip, dan Relevansinya dengan Tujuan Pendidikan Islam, *Addin*, Vol. 7, No. 1, 2013, h. 130-154

[3] Nurul Komariah and Ishmatun Nihayah, 'Improving The Personality Character of Students Through Learning Islamic Religious Education', *At-Tadzkir: Islamic Education Journal* 2, no. 1 (27 March 2023): 65–77, https://doi.org/10.59373/attadzkir.v2i1.15; Hidayatur Rohmah et al., 'Implementation of Multicultural Education Values in Senior High School', *At-Tadzkir: Islamic Education Journal* 2, no. 2 (26 August 2023): 78–94, https://doi.org/10.59373/attadzkir.v2i2.29.

[4] Nofrion, Kolaborasi Dalam Pembelajaran, https://www.google.com/search?q=Artikel+kolaborasi+dalam+pendidikan&source=hp&ei=QbebY7L5BYOVseMPpJ2F mAQ&iflsig

[5] Alia Purwati Dewi, Profil Keterampilan Kolaborasi Mahasiswa Pada Rumpun Pendidikan MIPA, *Pedagogia Jurnal Ilmu Pendidikan*, Vol. 18, No. 01, 2020, h. 57-72

[6] Barnoto Barnoto, 'Merespon Perubahan Dalam Pemenuhan Kebutuhan Sumber Daya Manusia Di SMP Negeri 1 Pacet', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2020): 1–10, https://doi.org/10.31538/munaddhomah.v1i1.27; Sutarno Sutarno, 'Supervision Management in Improving Madrasah Achievement in State Aliyah Madrasas', *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 2, no. 1 (15 April 2023): 53–65, https://doi.org/10.59373/kharisma.v2i1.21.

and the teacher will produce the same perspective in achieving the vision that exists in the school. In addition, both must be good models for students because students tend to prefer what is displayed by their teachers and principals compared to their friends.[7] Collaboration is actually a human need, where naturally humans as social beings are always in contact with other humans, working together, and helping each other.[8] Likewise, in learning activities, collaboration is a necessity. In conventional learning activities, collaboration is usually carried out between students or teachers in the same school or class. However, with the availability of an internet communication network, collaboration is possible between schools, regions, and even beyond national boundaries.[9]

At this time, we are entering an era where everyone will work together to achieve common goals. The definition of collaboration is cooperation between two or more parties to achieve a common goal. At this time, collaboration is essential because individuals or institutions can achieve the desired goals and are mutually beneficial. Collaboration in the world of Education can be started from within the classroom when the teacher or lecturer provides knowledge of the importance of collaboration and gives group assignments. Small things in class like that will shape one's character to continue to collaborate rather than compete. Because in the future collaboration will be very important.[10] Collaborative learning allows for a lot of added value for both students and teachers. These advantages include: Students gain various experiences of collaborating with fellow classmates and other students who were previously unknown to them. In this collaborative learning, there is the Interaction between students who are just known to be focused because they follow the program planned by the teacher. This joint activity can generally encourage motivation and a competitive spirit in a positive sense for students. Students also get a lot of learning resources from their school teachers as long as they know them.[11] The word moderation means "*al-wasathiyyah*" in Arabic. In language, "*al-wasathiyyah*" comes from the word "*wasath*". Al-Asfahaniy defines "wasathan" with the word "sawa'un", which is the middle between two limits or justice, middle level or mediocre. Wasathan also means that he does not compromise or even deviate from the line of religious truth.[12] Moderation is a word that comes from the word moderate. Modera is an adjective from the comment moderation, meaning not to exaggerate, to be or to be average. In Indonesian, the term is then included in moderation, which the Big Indonesian Dictionary (KBBI) defines as reducing violence or avoiding extremism. The Big Indonesian Dictionary explains the word moderation, which comes from the Latin word moderâtio, which means moderation (no excess and

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[7] Zulmi Ramdani, Pentingnya Kolaborasi dalam Menciptakan Sistem Pendidikan yang Berkualitas, *MEDIAPSI*, Vol. 5, No. 1, 2019, h. 40-48

[8] Mirroh Fikriyati, Sri Katoningsih, and Sabbir Hasan, 'Use of Loose Part Media With Cardboard and Sand Materials in Islamic Children's Schools', *Nazhruna: Jurnal Pendidikan Islam* 6, no. 1 (10 January 2023): 60–71, https://doi.org/10.31538/nzh.v6i1.2858.

[9] Ade Koesnandar, Pembelajaran Kolaboratif di Era dan Pasca Pandemi, Mengapa Tidak?
https://pusdatin.kemdikbud.go.id/pembelajaran-kolaboratif-di-era-dan-pasca-pandemi-mengapa-tidak/

[10] Luluk Jayanti, Pentingnya Kolaborasi Dalam Dunia Pendidikan, https://www.indonesiana.id/read/153017/pentingnya kolaborasi-dalam-dunia-pendi

[11] Lely Azizah, Pembelajaran Kolaboratif: Ranah, Model, dan Contohnya, https://www.gramedia.com/best seller/pembelajaran-kolaboratif/

[12] Ima Frima Fatimah, Konsep Dasar Pendidikan Multikultural Dalam Perspektif Islam, *Fastabiq: Jurnal Studi Islam*, Vol. 2 No. 1 (2021): 30-44. https://doi.org/10.47281/fas.v2i1.42

no deficiency).[13] Thus, when the word moderation is equated with religion, it becomes religious moderation, which means reducing violence or avoiding extremism in spiritual practices. Indonesia is a democratic country, so differences of opinion and interests often arise. Likewise, in religion, the state plays an essential role in ensuring that people can adopt and practice their religion according to their beliefs and beliefs of choice. According to the Islamic view, of the many religions, ideologies and philosophies that have emerged in the world, only Islam has risen to face the challenges of the times. This opinion has even become a belief for some of them. This view is based on the undeniable fact that only Islam has universal and comprehensive characteristics. This quality then presupposes many special privileges for Islam and not for other religions.[14]

Religious moderation is the main pattern of religion in Indonesian society. The reason is that moderate religiosity has become a characteristic of Indonesian religious communities and is more compatible with the culture of our pluralistic society. Average religiosity has been practiced for a long time and is still a necessary model.[15] Recently, Indonesia's diversity has been tested, where various groups express extreme religious opinions in the name of religion, not only in the social sphere but also in social networks. Not only Indonesia but the whole world is opposed by groups of people who are exclusive, explosive and intolerant in the name of religion. As we have seen, a school is like a space without a man's land. In other words, a school is a place for multinational ideologies that often deny nationality.

Entering the minds of students inside the classroom and outside the school so that understanding of nationality and strengthening formalistic understanding of religion becomes incomplete. Half understand religion and attach importance to the appearance of religious formalities. In the Christian tradition, religious moderation is a perspective that conveys the extremes in the interpretation of Christian teachings that some of its followers understand. One of the tips to strengthen religious moderation is establishing as much communication as possible between one religion and another, sects, and internal members of other religions.[16] Religious moderation ensures that the believer is not trapped on the other side of the pair created in extremes in spiritual teachings. As a multi-valued and multicultural nation, Indonesia has demonstrated an exemplary balance. Even though Islam is the majority religion, the state balances the interests of other religions.[17] This is shown, among others, by the fact that Indonesia is the country

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[13] Khoirul Anwar, 'Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia', *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (13 June 2021): 221–34, https://doi.org/10.31538/nzh.v4i2.1238; Abdin Chande, 'Global Politics of Knowledge Production: The Challenges of Islamization of Knowledge in The Light of Tradition Vs Secular Modernity Debate', *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (8 June 2023): 271–89, https://doi.org/10.31538/nzh.v6i2.3502.

[14] M. Abror. Religious Moderation Within The Frame Of Tolerance. *Rusydiah: Journal Of Islamic Thought*, Vol. 1, No. 2 (2020), https://doi.Org/10.35961/Rsd.V1i2.174

[15] Hapsi Alawi and Muhammad Anas Maarif, 'Implementasi Nilai Islam Moderat Melalui Pendidikan Berbasis Multikultural', *Journal of Research and Thought on Islamic Education* 4, no. 2 (15 December 2021): 214–30, https://doi.org/10.24260/jrtie.v4i2.2037; Muhammad Anas Ma`arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, 'Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education', *Jurnal Pendidikan Islam* 8, no. 1 (6 June 2022): 75–86, https://doi.org/10.15575/jpi.v8i1.19037.

[16] Edy Sutrisno. "Actualization Of Religious Moderation In Educational Institutions". Journal Of Islamic Guidance, Vol. 12, No. 2 (2019): 323-348. https://doi.org/10.37302/jbi.v12i2.113

[17] Rusdi Anshori Harahap, Zaini Dahlan, and Usiono Usiono, 'The Role of The IRE Teacher in Shaping The Attitude of Student's Religious Moderation', *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (26 May 2022): 618–33, https://doi.org/10.31538/nzh.v5i2.2194; Muhammad Alqadri Burga and Muljono Damopolii,

with the most national holidays related to holidays of all religions, including Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Various cultural rituals based on traditions, customs, and local wisdom are also primarily maintained to maintain harmony and balance. The state's role in maintaining this balance is significant because it determines the creation of norms whose pillars are justice.[18]

As for previous research, Dewi Farah Adiba's study entitled Collaboration of Islamic Religious Education Teachers and Madrasah Diniyah in Improving the Religious Competence of Students at SMPN 3 Jombang. The results showed that (1) there were three factors underlying the collaboration between PAI and Madin teachers, namely: Regent Regulations Jombang on Regional Religious Content Curriculum and Early Childhood Education" which maximizes students' deepening in the field of religion and there is a PHBN warning at the Jombang Regency level. (2) The form of academic collaboration between PAI Teachers and Madin is that educators help each other in making learning media, which is different from non-academic fields such as morning prayers, Istighotsah, congregational prayers, Ramadan activities, developing students' interests and skills, and carrying out Eid al-Fitr and Adha. (3) The result of this collaboration is that students are accustomed to religious activities, students achieve academic and non-academic achievements, and students' understanding of religious issues increases.[19] From previous research examining the collaboration of Islamic religious education teachers only, the researchers studied the cooperation of Islamic and Christian spiritual teachers in religious moderation education in SMA/SMK Kecamatan Pantai Labu. In Pantai Labu District, Deli Serdang Regency, there are several tribes, religions, and cultures that have remained united and harmonious from year to year. Of course, this is an honor for the region amidst the differences but still united and together in carrying out their respective activities and beliefs. Likewise, in schools at the SMA/SMK level in Pantai Labu District, students have never heard of brawls or fights because of differences. All respect each other and help each other, giving in times of joy and times of sorrow. Of course, this is part of the role of a religious teacher, be it a teacher of Islam, Christianity, and others. In this case, there is a good collaboration between teachers so that students can be formed to accept each other with the differences that exist around them. On this occasion, the researcher also wanted to find out in-depth about the collaborations of Muslim and Christian religious teachers in moderation education in their respective schools in Pantai Labu District so that the results of the research raise implications that are to become a guideline for spiritual teachers in their schools and open up space for the minds of religious teachers who are contaminated with narrow thoughts and have future aspirations to educate students to accept differences in the nation's children and raises mutual giving, respect, and respect.

'Reinforcing Religious Moderation through Local Culture-Based Pesantren', *Jurnal Pendidikan Islam* 8, no. 2 (31 December 2022): 145–62, https://doi.org/10.15575/jpi.v8i2.19879.

[18] Muhammad Faisal. Religious Moderation Education Management In The Digital Era. *Icrhd: Journal Of The International Conference On Religion, Humanity And Development*, Vol. 1, No. 1 (2020).

[19] Dewi Faah Adibah, *Kolaborasi guru pendidikan agama islam dan madrasah diniyah dalam meningkatkan kompetensi keagamaan siswa di SMPN 3 Jombang*. (Undergraduate thesis, UIN Sunan Ampel Surabaya. 2022)

METHODS

This type of research is field research with a qualitative approach, and descriptive character, namely research that describes and explains information data based on data obtained at the location.[20] This research took place in SMA/SMK, Pantai District, Deli Serdang Regency, North Sumatra Province. The subjects in this study were Islamic and Christian religious teachers. The object of research in this study is the collaboration of Islamic and Christian religious teachers in multicultural education. Data collection techniques using interviews, observation, and documentation. Interviews were conducted directly, and observations were made by looking at the documentation of the activities carried out. The data analysis technique in this study uses the data analysis model of Miles and Huberman which consists of data collection, data reduction, data presentation, and drawing conclusions.[21]

RESULTS AND DISCUSSION

Results

Combining Muslim and Christian Students In Cleaning Houses Of Worship

As stated by Mr. Husni Mubarat, one of the Islamic religious teachers regarding the collaboration between Islamic and Christian religious teachers carried out so far as follows:

"Activities combining students in one group to clean houses of worship, both mosques and churches, have been carried out by Islamic and Christian religion teachers. The target is, of course, to provide experience and habituation for students to do together in every social activity."

Some documentation of the combined Muslim and Christian students cleaning the house of worship:

Figure 1. Muslim and Christian students cleaning the house of worship

Combining Muslim and Christian Students When Visiting Funeral Homes and Sick Friends

As stated by Mrs. Hotnida Situmorang, one of the Christian religious teachers regarding the collaboration between Islamic and Christian religious teachers carried out so far as follows:

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[20] Suharsimi Arikunto, *Manajemen Penelitian*, (Rineka Cipta, Jakarta, 1995), h. 57
[21] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, (Bandung: Alfabeta, 2009), h. 97

> *"If there are friends and parents of students who are grieving, Islamic and Christian religious teachers always combine Muslim and Christian students to attend the visit. This is done in order to apply a sense of togetherness among students and distance students from a sense of difference. If one of the students experiences illness for weeks, Muslim and Christian students will still be combined in visiting their friend".*

Figure 2. Muslim and Christian students will still be combined in visiting their friend

Directing Students to Give Each Other Financially to Grieving Families Regardless of Race, Ethnicity, Religion

As stated by Mrs. Ratna Dewi Lubis, one of the Christian religious teachers regarding the collaboration between Islamic and Christian religious teachers carried out so far as follows:

> *"Suppose any of the students are experiencing grief, then Islamic and Christian religious teachers direct students to give sincerely in a financial collection which will be given to students who are grieving without discriminating. Discriminate between race, ethnicity and religion that each student has".*

Familiarize students to support each other in completing the equipment needed for the activities of religious holidays

As stated by Mr. Khairul Amri, one of the Islamic religious teachers regarding the collaboration between Islamic and Christian religious teachers carried out so far as follows:

> *"Islamic and Christian religious teachers always work together to familiarize their Pantai Labu District students by participating in religious holiday activities. Because of the activities of religious holidays, a lot of equipment is needed for both Islamic religious activities and Christian religious holidays. This is where students are directed to help each other if friends of different religions are to continue to assist if there is equipment that still needs to be improved or sufficient in carrying out these activities".*

Inviting each other to religious holidays

As stated by Mr. Radot Tambunan, one of the Christian religious teachers regarding the collaboration between Islamic and Christian religious teachers carried out so far as follows:

> *"As for other collaborations carried out by Islamic and Christian religious teachers, namely educating students to invite students of different religions with other students in every*

religious holiday activity that is carried out at school, in this case, the invited students or representatives will be allowed to give remarks at the event".

Discussion

In this study, the pattern of religious pluralism education that is often carried out in Wayame Village, namely: (a) inter-religious dialogue is in order to build harmonious relations between the Muslim and Christian communities, especially during the communal conflict in Ambon City in 1999, (b) respond to issues that mix conflicts with, form a TEAM of 20 or a social referral team consisting of 10 from Muslim leaders and ten from Christian leaders, and (d) Muslims carry out internal Education for special Muslim communities so that they always maintain harmony between Bergama followers anywhere and anytime. The success of the pattern of religious pluralism education in Wayame Village, namely: (a) there was no conflict during the two years the conflict took place in Ambon City (b) the establishment of permanent places of worship, and (c) cultural preservation can work well.[22]

The community service carried out at the GPIB Kasih Karunia Medan church aims to spray disinfectants in the church environment and also socialize a healthy lifestyle during a pandemic to church members. This activity involved 2 (two) lecturers from the Early Childhood Education Teacher Education Study Program and 1 (one) lecturer from the Midwifery Study Program and involved 3 (three) students from the Early Childhood Education Study Program. The activities carried out in this community service are spraying disinfectants inside the church and outside the church. Apart from that, a healthy way of life was socialized to people who worship at church to live a healthy life during this pandemic by introducing them to how to wash their hands properly, how to use masks properly and how to implement health protocols during the new normal period. That the GPIB Kasih Karunia Medan church people gave can be seen from their activeness in participating in the event from start to finish, the people were also very enthusiastic in demonstrating the activities that had been carried out. The participation and activity of the people are an encouragement for all to continue living healthy life during the current pandemic.[23]

Whereas religious people in general, especially youth in places of worship, really want interfaith youth cooperation in social life. This desire can be seen in the results of FGDs and special informal interviews! Key figures from religious leaders and youth houses of worship in Makassar, Gowa and Sorong. As a society that lives in diversity, society, like others, certainly yearns for peace in various aspects of life, including religious life. In order to achieve this condition, efforts must be made, especially in reducing inclusiveness in religion. All religions teach that living together is in a frame. Humanity is something that absolutely exists, therefore, every adherent of religion should not be disturbed in interacting with fellow human beings just because of religious differences. Togetherness and harmony must be prioritized. In the context of this life, togetherness as a society is more guided by objective measures of the common good that are imbued with the teachings of each religion.[24]

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[22] La Musni, Pola Pendidikan Pluralisme Agama; Studi di Desa Wayame Kecamatan Teluk Ambon Kota Ambon, *Jurnal An Nûr*, Vol. 6, No. 2 (2014): 301-321

[23] Ruth Donda Panggabean, Disinfektan Rumah Ibadah Dan Pendidikan Kesehatan Pencegahan Covid –19 Di Gereja Gpib Jl.Kapten Muslim Lk. 10, *Jurnal Abdimas Mutiara*, Vol. 2, No. 1 (2021): 144-152

[24] Abd. Kadir Ahmad, potensi kerja sama pemuda lintas agama berbasis rumah ibadah di makassar, gowa, dan sorong, *Jurnal "Al-Qalam"* Vol. 16, No. 26 (2010): 111-118

In a society that is of the same ethnicity, there has been a decline in solidarity within them because each one chooses to take care of his own business. More so in a multicultural society that has different languages, habits, and beliefs. But it is different from the multicultural society in West Muna Regency, to be precise in Suka Damai Village, which is constructed by social solidarity. The current phenomenon is problematic due to Covid-19. As a solution to this, it is necessary to revitalize multicultural community solidarity by reactivating collective consciousness through social-religious activities, for example, cooperation in social service activities, cooperation in religious events and congregational worship, mutual collaboration in environmental cleaning activities which, of course, continue to pay attention to the Health Standard Procedures (Protap) supported by the government, the health team, the TNI/POLRI, and the community.[25]

Patterns of Social Interaction between Muslim and Non-Muslim communities in Jurong Sentosa are very well established between the two communities. Where they live in a difference without any conflict. There are two patterns of Interaction in Jurong Sentosa, namely; firstly, the pattern of Interaction is not limited, consisting of the fields of Education, in the economic field, and social area. The second pattern of Interaction is limited and consists of the field of religion and marriage.[26]

Regarding mutual acceptance and mutual cooperation in goodness is taught in the Qur'an:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَآ اٰمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًاۗ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْاۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰىۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِۖ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ

Meaning: O you who believe! Do not violate the symbols of the sanctity of Allah, and do not (break the honor) of the forbidden months, do not (disturb) hadyu (sacrificial animals) and qala'id (marked sacrificial animals), and do not (also) disturbing people who visit Baitulharam; they seek the grace and pleasure of their Lord. But when you have finished ihram, then you may hunt. Do not let (your) hatred of a people because they hinder you from the Masjidil Haram, pushing you to do excess (to them). And help you in (doing) virtue and piety, and do not help each other in sin and enmity. Fear Allah, indeed, Allah is very severe in punishment.[27]

Whereas in the teachings of Christianity it is also taught to love one another in Yohanes 4: 7-8

"Dear friends, let us love one another, for love comes from God; and everyone who loves is born of God and knows God. Whoever does not love does not know God, because God is love."[28]

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[25] Alimin Alwi, Solidaritas Masyarakat Multikultural dalam Menghadapi Covid-19, Prosiding Seminar Nasional Problematika Sosial Pandemi Covid-19"Membangun Optimisme di Tengah Pandemi Covid-19, h. 33-36

[26] Gina Libra and Ikhwan. Pola Interaksi Sosial Masyarakat Muslim dengan Masyarakat Non Muslim di Jorong Sentosa Nagari Panti Kecamatan Panti Kabupaten Pasaman, dalam Culture & Society: Journal of Anthropological Research and Education, Vol. 1, No. 1 (2019): 77-83

[27] Q.S. Al-Maidah: 2

[28] Yohanes 4:7-8

The variety of extra activities will certainly lead to different perspectives for students. Therefore, there is a need for cooperation and special time allotment for each group so that they can carry out the activities they like quietly and peacefully. Various religious activities without a rule will certainly cause commotion between groups. Therefore, the school as a facilitator provides directions so that activities can run smoothly and each group can channel their talents and interests in participating in these extra-religious activities. The directions and rules made by the teacher in collaboration with the student council will be able to foster a tolerant spirit for each student. Those who focus on the activities they participate in will not want to interfere with the implementation of other group activities.[29]

Factors that encourage social-religious Interaction between Muslims and non-Muslims in Tanjungrejo Jekulo Kudus Village include imitation factors (imitation of others) where when one Resident takes part in an activity, for example, visiting sick residents, other residents also visit. The suggestion factor (providing views from other parties) where invitations from neighbours made the community take part in the community, social and religious activities in Tanjungrejo Jekulo Kudus Village. The identification factor (equating themselves with other people) is where residents feel they have the same duties and functions as other residents so that they participate in the community and social and religious activities in Tanjungrejo Jekulo Kudus Village. The sympathy factor (sympathy for others) where the sympathy factor influences residents to take part in the community and social and religious activities in Tanjungrejo Jekulo Kudus Village. The inhibiting factor for the establishment of social-religious Interaction between Muslims and non-Muslims in Tanjungrejo Jekulo Kudus Village is the existence of individualism among community members who prioritize personal interests over group interests. The next inhibiting factor is conflict which is a dispute between two members of the community.[30]

The pattern of instilling tolerance values in multicultural-based Islamic religious Education in the social interactions of Muslim and non-Muslim students can be concluded that the application of tolerance values carried out by Islamic religious education teachers in the learning process through attitudes that are able to understand differences by placing the position of each student, able to give birth to mutual respect between one another. The process of habituation that is pressed directly and intensively is able to give birth to positive habits for students. One student and another can look positively even though they have religion, ethnicity, race, ethnicity and habits that are different from the others.[31]

Social Interaction with non-Muslims that Allah does not prohibit doing good and being fair, to non-Muslims who maintain good relations and do not oppress Muslims. Women and elderly people them various kindnesses such as making friends, giving benefits to neighbours, giving benefits to guests, respecting other religious beliefs and

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[29]Alimin Alwi, Solidaritas Masyarakat Multikultural dalam Menghadapi Covid-19, Prosiding Seminar Nasional Problematika Sosial Pandemi Covid-19"Membangun Optimisme di Tengah Pandemi Covid-19, h. 33-36

[30] Abdul Qohar Al Munawar, *Bimbingan Keagamaan Dalam Meningkatkan Kecerdasan Emosional Siswa* (*Studi Multisitus di MAN Kunir dan MAN Tlogo Kabupaten Blitar*), 2017

[31] Sulistia Debby, Pola Penanaman Nilai-Nilai Toleransi Dalam Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Pada Interaksi Sosial Siswa Muslim Dan Non Muslim. IAIN Bengkulu, 2020

so on. Allah also does not forbid Muslims to act fairly, such as fulfilling the rights of non-Muslims, fulfilling promises, carrying out mandates, and so on.[32]

The pattern of cultivating tolerance between Muslim and Muslim students at SD N 13 Ar- gamakmur through two interaction patterns. The first is associative Interaction, which is a process where there is mutual understanding and mutual cooperation between individuals or groups with one. The second is dissociative Interaction, namely the process of resistance (opposition) carried out by individuals and groups in social processes between them in society.[33] The inculcation of tolerance values in schools is strongly influenced by the role of a teacher, especially an Islamic religious education teacher. The process of habituation that is pressed directly and intensively is able to give birth to positive habits for students. One student and another can look positively even though they have religion, ethnicity, race, ethnicity and habits that are different from the others.[34]

A caring social attitude is an attitude and action that always wants to provide assistance to other people and communities in need. This attitude is developed in learning by inviting students to empathize with the human tragedies in several regions in Indonesia and the world.[35] With this understanding, at school, students show their social concern by empathizing when they see a friend is sick. Dan made a donation box to help his friend who was hospitalized in the hospital. This was also reinforced by the results of a questionnaire filled out by 82 people, 73 students who said they would visit a sick friend and pray for a speedy recovery.[36]

Formation of caring social character in students at SMAN 3 Payakumbuh. The author concludes that in forming the caring social character that exists within students, schools carry out activities that lead to shaping student character; this activity is outlined in the form of routine activities such as flag ceremonies, infaq collection, verse deposits, scout activities, and mutual cooperation. Spontaneous activities such as fundraising, pilgrimage visits, visiting friends, and reprimands from the school. The teacher's personality, by providing a good example for students and integrating character formation in the teaching and learning process, is contained in the syllabus and lesson plans. To show one's concern for others is not only done in material form but can also be done in the form of affection by giving attention and mutual help between people, such things are more than enough to show our concern for others.[37]

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[32] Aditia, Hubungan Muslim Dan Non-Muslim Dalam Interaksi Sosial (Studi Penafsiran Wahbah Al-Zuhaili Dalam Surah Al-Mumtahanah Ayat 8-9), 2020, h. 56

[33] Azizah Hanum Ok, Mohammad Al-Farabi, and Feri Firmansyah, 'Internalization of Multicultural Islamic Education Values In High School Students', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 3 (2022): 221–28, https://doi.org/10.31538/munaddhomah.v3i3.265; Rohmah et al., 'Implementation of Multicultural Education Values in Senior High School'.

[34]Pasmah Chandra, Pola Penanaman Toleransi Melalui Interaksi So-Sial Berbasis Multikultural (Studi Kasus Pada Siswa Muslim Dan Non Muslim Di Sekolah Dasar (SD) Negeri 13 Argamakmur), *Fenomena*, Vol. 19 No. 2 (2020): 176- 196

[35] Radhia Ainun Sechandini et al., 'Multicultural-Based Learning of Islamic Religious Education for the Development of Students' Social Attitudes', *At-Tadzkir: Islamic Education Journal* 2, no. 2 (26 August 2023): 106–17, https://doi.org/10.59373/attadzkir.v2i2.27.

[36] I Made Astra Winaya, Efektivitas Implementasi Model Pembelajaran Tematik Berbasis Teknohumanistik Dalam Pengembangan Nilai-Nilai Karakter Pada Siswa SD Dwijendra Denpasar, *Jurnal Ilmiah Ilmu Sosial*, Vol. 4, No. 2 (2018): 102-113

[37] Astamal, Pembentukan Karakter Peduli Sosial pada Siswa di SMAN. 3 Payakumbuh, *Jurnal Pendidikan Tambusai*, Vol. 5, No. 1 (2021): 79-84

Prosocial behaviour is an important aspect of the development of students or adolescents in the current era. If a child has high prosocial behaviour, it will have a good effect on his daily life. Teenagers will find it difficult to live in society if they do not have high prosocial behaviour. Prosocial behaviour can be improved through good emotional maturity and good peer social support. With teenagers having these two variables well, the prosocial behaviour of teenagers will be even better. It has been proven in this study that the emotional maturity and social support of peers can influence adolescent prosocial behaviour; the higher the emotional maturity and social support of peers, the higher the prosocial behaviour of adolescents. Increasing the emotional maturity of adolescents, it can be done by controlling themselves when emotions are peaking, kulingdown to reduce their emotions, and being able to recognize the emotional conditions that are felt at that time.[38]

Schools have an important role in shaping the personality and moral behaviour of children by instilling religious values in order to create religious people in children. For this reason, character education for children must start early so that they become the successors of a nation that has good morals.[39] Therefore, there must be an educational process that is able to integrate the school, family and environmental Education. This is expected to encourage the strengthening of children's character education, increase family concern for children's Education, and build synergy between schools, families and communities. This will create a safe, comfortable and enjoyable learning environment. SMPN 23 Rejang Lebong tries to instil a sense of caring and sharing with fellow human beings, which is fostered in students as early as possible. The form of concern that is expected from students is not only for fellow school members but also for residents around the school environment and their living environment.[40]

Forms of activities carried out by divine (religious) values through sacrificing activities on Eid al-Adha and also commemorating religious days, social values are manifested in the activity of giving donations to friends who have been struck by calamity or social service, the value of unity is manifested through a flag ceremony on Monday, commemorating Independence Day, civic values can be realized through OSIS work meetings, the election of the OSIS chairman, the value of justice is realized through being fair in carrying out duties and responsibilities as OSIS. Efforts to instil Pancasila values in OSIS activities at SMA Negeri 9 Ambon are more directed at building the character of each individual student both in the community and within the school environment. Character building can be carried out through habituation and coaching activities from schools and is also supported by several existing institutions such as the village office, Babinsa, and health workers. The habit that is done is to apply Pancasila values in OSIS activities, for example, praying before starting activities. The coaching is

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[38] Ria Ayu Cahyaning Pratiwi, *Hubungan Antara Kematangan Emosi dan Dukungan Sosial Teman Sebaya dengan Perilaku Prososial*, (Thesis, Universitas 17 Agustus 1945 Surabaya, 2020), h. 74

[39] Azhariah Rachman et al., 'Building Religious Character of Students in Madrasah Through Moral Learning', *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (4 February 2023): 78–94, https://doi.org/10.31538/tijie.v4i1.261; Andi Mappaenre et al., 'The Implementation of Character Education in Madrasah', *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (2022): 166–81, https://doi.org/10.54069/attadrib.v5i2.302.

[40] Hendri Halomoan Siregar, Membentuk Karakter Religius Melalui Kegiatan Meriah Sabtu (Meraih Ridha Allah Dengan Saling Membantu) Di SMPN 23 Rejang Lebong, *Jurnal Pendidikan Profesi Guru Agama Islam*, Vol. 2, No. 4 (2022): 209-216

carried out by the OSIS coaches themselves as well as by students and also from several agencies for the OSIS and students as a whole.[41]

CONCLUSION

Collaboration between Islamic and Christian religious teachers in religious moderation education can increase tolerance and interreligious understanding among students. This could be reflected in a more positive attitude towards people of other religions. Collaboration of religious teachers from various religions can help students develop the ability to communicate with people from different religious backgrounds better. Such collaboration can help students better understand other religions, thereby reducing stereotypes and prejudice against certain religious groups. Students can develop a more positive religious identity through religious moderation education led by religious teachers from various backgrounds. They may feel more comfortable with their religious identity while still respecting other religions. Collaboration of Islamic and Christian religious teachers in religious moderation education can also have a wider impact on society. This can contribute to promoting peace, tolerance and interfaith harmony in the larger society. These findings also emphasize the importance of religious moderation education in overcoming religious conflict, terrorism, and extremism. This strengthens the argument for integrating religious moderation education into the educational curriculum.

This research can provide better insight into how Islamic and Christian religious teachers can work together in the context of religious moderation education. This can help in understanding the dynamics and challenges involved in interfaith collaboration. This research could also provide a basis for developing educational models that promote religious moderation and interfaith tolerance. This can be a guide for educational institutions to design inclusive programs. The research results can contribute to interfaith dialogue and build a better understanding between Muslim and Christian communities. This can help reduce inter-religious tensions and conflicts. Can produce policy recommendations to the government and educational institutions to support interfaith collaboration in education. This can help formulate policies that support religious moderation.

The limited data available regarding collaboration between Islamic and Christian religious teachers in the context of religious moderation education may limit this research. Accurate and relevant data can be difficult to find. This research may only cover some areas or certain schools, so the results cannot be directly applied universally. The results may only apply to certain contexts. Research may have time constraints, meaning the data used only covers a certain period. This may influence the suitability of the findings to the current situation. Limited resources such as budget, time, or research personnel can limit the depth of analysis and methods used in research. There is the potential for bias or subjectivity in the assessment of collaboration between Muslim and Christian religious teachers, especially if this research involves subjective opinions or perceptions. The number of respondents or participants in a study may be limited, affecting the representativeness of the findings. Educational and religious contexts may change, and this research may not capture such changes. The choice of methodology

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[41] Fadila Parman, *et al*. Penanaman Nilai-Nilai Pancasila dalam Kegiatan Berorganisasi (OSIS) di SMA Negeri 9 Ambon, *Jurnal Pattimura Civic*, Vol. 3, No.1 (2022): 25-33.

used in research can have limitations, such as inappropriate methods or ambiguous questions.

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