Internalization of Tolerance Value: Strategies and Innovations of Islamic Religious Education Teachers in Senior High Schools

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Abstract

Keywords:
Tolerance Value,
Teacher Strategy,
Islamic Religious
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Pesantren-based
High School.

This article aims to describe the importance of improving tolerance values in senior high schools. What is the Islamic Religious Education Teacher's Strategy for fostering Tolerance Character? The research method that has been used is qualitative with a case study approach. The choice of research place is based on the fact that Daruttaqwa Gresik High School is a multicultural-based school that accepts students from various aspects. Data analysis techniques by following the Huberman model. The findings of this study are The initial step in fostering tolerance values at Daruttaqwa Gresik High School involves careful planning from PAI teachers. This planning includes developing teaching strategies and combining methods and techniques that are tailored to educational goals. In addition, this planning also includes preparing learning materials, gathering educational resources, and designing evaluations to measure students' understanding of the subject matter. The culmination of these efforts results in a comprehensive lesson plan.

Abstrak

Kata Kunci:
Nilai Toletansi,
Strategi Guru,
Pendidikan Agama
Islam,
SMA berbasis
Pesantren.

Artikel ini bertujuan untuk mendeskripsikan pentingnya meningkatkan nilai-nilai toleransi di Sekolah Semengah atas. Bagaimana Strategi Guru Pendidikan Agama Islam dalam membina Karakter Toleransi. Metode Penelitian yang telah digunakan adalah Kualitatif dengan pendeketan studi kasus. Pemilihan tempat riset adalah berdasarkan fakta bahwa SMA Daruttaqwa Gresik adalah sekolah berbasis multikultural yang mana menerima santri dan siswa dari berbagai aspek. Teknik analisis data dengan mengikuti model Huberman. Temuan dari penelitian ini adalah Langkah awal dalam menumbuhkan nilai-nilai toleransi di SMA Daruttaqwa Gresik melibatkan perencanaan yang matang dari guru PAI. Perencanaan ini mencakup pengembangan strategi pengajaran, menggabungkan metode dan teknik yang disesuaikan dengan tujuan pendidikan. Selain itu, perencanaan ini juga mencakup persiapan materi pembelajaran, mengumpulkan sumber daya pendidikan, dan merancang evaluasi untuk mengukur pemahaman siswa terhadap materi pelajaran. Puncak dari upaya ini menghasilkan Rencana Pelaksanaan Pembelajaran (RPP) yang komprehensif.

INTRODUCTION

Indonesia is a pluralistic nation, with a variety of cultures, religions, customs, races, languages, and tribes. Each tribe has many things that are different from other tribes.[1] Indonesia is also one of the largest multicultural countries in the world. This can be seen from socio-cultural, religious, and geographical conditions that are so diverse and extensive. The Indonesian nation has multiculturality that can be divided into two, namely vertical differences and horizontal differences.[2] Vertical differences are characterized by the reality of the existence of upper and lower social layers in the social structure as a result of the differences of each individual. social structure as a result of differences in each individual in the political, economic, social, and educational fields. Meanwhile, horizontal differences are differences in society based on social unity, culture, ethnicity, race, language, customs, and religion.[3]

Riots in the name of religion emerged and the largest in several regions in Indonesia occurred 10 years after the reformation. Basically, the clashes are not rooted in religion, but in other issues that carry religious symbols. As it began with political problems, rebellion, power struggles, social problems, economic, and cultural issues, but are often deflected into religious issues.[4]

The above is due to the imbalance between morals, fiqh, and da'wah. Because moral values are influenced by fiqh and socialization or da'wah. Because moral values are influenced by fiqh and socialization or da'wah. NU residents apply the principle that when there is ugliness and evil, it is not hostile, but respected and tries to fix it. This is done for the sake of social peace in society.[5]

Based on the article above, the conflict caused by these differences can be overcome with good guidance, not even against. This can be done through the education process from an early age.[6] A child is guided and introduced to the teacher with the principle of Bhineka Tunggal Ika, which is different but still one. In addition, children are also given good religious provisions and given examples of respectful

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[1] Khoirul Anwar, 'Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia', *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (2021): 221–34; Soobin Choi and Xinyi Mao, 'Teacher Autonomy for Improving Teacher Self-Efficacy in Multicultural Classrooms: A Cross-National Study of Professional Development in Multicultural Education', *International Journal of Educational Research* 105 (1 January 2021): 101711, https://doi.org/10.1016/j.ijer.2020.101711.

[2] Husni Husni, 'Moderate Muslims' Views On Multicultural Education, Freedom Of Expression, And Social Media Hate Speech: An Empirical Study In West Java Indonesia', *Jurnal Penelitian Pendidikan Islam* 7, no. 2 (2019): 199–224.

[3] Dinda Zulaikhah, Akhmad Sirojuddin, and Andika Aprilianto, 'Analisis Pembelajaran Pendidikan Agama Islam Kurikulum 2013 Bagi Anak Berkebutuhan Khusus', *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2020): 54–71, https://doi.org/10.31538/tijie.v1i1.6.

[4] Zakiyuddin Baidhawy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005); 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.

[5] Husnul Khotimah, 'Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren', *Rabbani: Jurnal Pendidikan Agama Islam* 1, no. 1 (27 January 2020): 62–68, https://doi.org/10.19105/rjpai.v1i1.3008.

[6] Djuwairiyah, Abd Muqit, and Heni Listiana, 'Manajemen Pembiayaan Dalam Peningkatan Mutu Pendidikan', *Journal Multicultural of Islamic Education* 4, no. 2 (2 August 2021): 81–93, https://doi.org/10.35891/ims.v4i2.2615.

behavior, respect, and are willing to accept differences that exist around their environment.[7] It is not only the school that educates and guides children, but parents also have an important role in this task. Education provided by parents at home is very important and fundamental to the formation of children's character.[8] Moreover, children live in a pluralistic society like Indonesia. If parents do not equip their children with tolerance education from an early age, then the possibility of children can fall into social violence and have a selfish nature towards others. Children will also think that other people who have different beliefs from the child are considered enemies, not brothers and sisters.[9]

As an idea, the values of tolerance are absorbed in various interactions that exist in various social structures of society which are covered in the social life of economic and business life, political life, and various other activities in the society concerned. The values of tolerance must also explain the right to equality in various societal issues, covering politics and education democracy, justice and law enforcement (law enforcement) employment and business opportunities, human rights, cultural rights of communities and minorities, ethical and moral principles and the level and quality of productivity.[10]

From the description above, it can be understood that school is one of the media for understanding about developing the values of tolerance.[11] The above assumptions are needed including PAI teachers who act as mediators to motivate students' enthusiasm for learning. Because teachers are seen as people who know a lot about learning conditions and also learning problems faced by students. Creative teachers are always looking for how to make the teaching and learning process achieve learning outcomes in accordance with the planned objectives. Judging from the problems that exist in our country, then to find out the educational process in instilling tolerance values can be done through research that the author conducted with the title "Islamic Religious Education Teacher's Strategy in Instilling Religious Tolerance Values.

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[7] Alexander Raymond Arifianto, 'Islam Nusantara: NU's Bid to Promote "Moderate Indonesian Islam"', *Nanyang Technological University*, 2016, https://dr.ntu.edu.sg/handle/10356/80647.

[8] Mohammad Chowdhury, 'Emphasizing Morals, Values, Ethics, and Character Education in Science Education and Science Teaching', *MOJES: Malaysian Online Journal of Educational Sciences* 4, no. 2 (2018): 1–16; Thomas Madsen, 'The Conception of Laziness and the Characterisation of Others as Lazy', *Human Arenas* 1, no. 3 (1 September 2018): 288–304, https://doi.org/10.1007/s42087-018-0018-6.

[9] Rika Sa'diyah, 'The Influence of Religious Motivation and Students Learning Outcomes in Islamic Religious Education Towards Students Tolerance Attitude', *TARBIYA: Journal of Education in Muslim Society* 2, no. 1 (15 June 2015): 70–82, https://doi.org/10.15408/tjems.v2i1.1672; Yunus Yunus, 'Building Religious Tolerance Through Character Education Based on Local Wisdom of Bugis Culture', *HIKMATUNA: Journal for Integrative Islamic Studies* 7, no. 1 (29 June 2021): 91–102, https://doi.org/10.28918/hikmatuna.v7i1.3352.

[10] Esti Zaduqisti et al., 'On Being Moderate and Peaceful: Why Islamic Political Moderateness Promotes Outgroup Tolerance and Reconciliation', *Archive for the Psychology of Religion* 42, no. 3 (1 November 2020): 359–78, https://doi.org/10.1177/0084672420931204.

[11] Hasfiana Hasfiana, Nurman Said, and Wahyuddin Naro, 'Pembentukan Karakter Toleran Peserta Didik Pada Pembelajaran Pendidikan Agama Islam', *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan* 22, no. 2 (25 December 2019): 267–75, https://doi.org/10.24252/lp.2019v22n2i8.

METHODOLOGY

This study employs a qualitative approach with a descriptive nature. The primary goal of descriptive qualitative research is to comprehensively depict the empirical reality associated with the phenomenon, particularly focusing on the PAI teacher's strategies for instilling tolerance values at Daruttaqwa Gresik High School. The rationale for utilizing a qualitative approach in this investigation is to align empirical observations with relevant theories through descriptive methods. Qualitative research, in essence, seeks to grasp the holistic understanding of the researched phenomenon as experienced by the subjects. It relies on descriptive expressions through language, presenting a nuanced comprehension within a specific natural context, and employing diverse scientific methods.[12] The data gathered consists of verbal descriptions, and visual representations, and lacks numerical quantification, aligning with the principles of qualitative methods. Each piece of information collected is considered crucial in unraveling the intricacies of the research focus.

The research design employed in this study is a case study, an in-depth exploration of events, environments, and specific situations designed to reveal and comprehend underlying aspects. This intensive, detailed, and profound investigation is conducted within the organizational or institutional framework, aiming to present a comprehensive and well-organized overview of specific components. As a result, the outcomes of this study are anticipated to furnish a thorough and well-structured understanding of the subject matter, contributing to the validity of the research findings.

FINDINGS AND DISCUSSIONS

Multicultural education offers a promising prospect in addressing recent community upheavals. This is because multicultural education consistently prioritizes the principles of belief, diversity, and heterogeneity across all societal dimensions. The integration of multicultural values should be incorporated at every educational tier, involving community collaboration to shape students' characters. This is particularly crucial in fostering mutual understanding and respect among diverse ethnic groups, thereby contributing to initiatives aimed at reshaping local cultural values and character with a nationalistic perspective.[13]

Understanding religion from a multicultural perspective entails embracing the variety of cultural expressions that encapsulate human values and aesthetics. Consequently, integrating multicultural insights, particularly fostering a tolerant attitude, is fitting within our educational sphere. The significance of multiculturalism becomes especially pronounced in nurturing a sense of national unity and integrity,

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[12] John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (SAGE Publications, 2012); Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2018).

[13] Raihani Raihani et al., 'Delivering Islamic Studies and Teaching Diversity in Southern Thai Islamic Schools', *Al-Jami'ah: Journal of Islamic Studies* 54, no. 1 (25 June 2016): 123–46, https://doi.org/10.14421/ajis.2016.541.123-146.

aligning with the spirit of Indonesia's 1945 independence, a pivotal moment in its history marking the establishment of the Unitary State of the Republic of Indonesia (NKRI). Experts who emphasize multiethnic education assert that Indonesia essentially incorporates multiculturalism into its educational framework, rooted in the principle of Bhinneka Tunggal Ika. While the influence of the majority culture and imprecise perceptions and management of Bhinneka Tunggal Ika from the past continue to impact various aspects of contemporary Indonesian society, there is a concerted effort to make multiculturalism a foundational element of learning.

According to Kamanto Sunarto, "*Multicultural education is usually interpreted as education for cultural diversity in society and sometimes also interpreted as education that offers a variety of models for cultural diversity in society, and sometimes also interpreted as education to foster student attitudes to appreciate the cultural diversity of society.*" Education holds a crucial function not only in influencing public life but is also seen as a potent force in shaping both politics and culture. As a result, education serves as a medium for preparing and molding societal existence, establishing educational institutions imbued with idealistic values. Religious education, specifically, is a form of instruction that imparts knowledge and shapes the attitudes, personality, and skills of students in adhering to their religious teachings. This educational approach is implemented across various paths, levels, and types of education, aiming to equip students with the expertise needed to fulfill roles that demand a profound understanding of religious teachings. Additionally, religious education aspires to cultivate individuals who can become religious scholars and actively practice their respective religious doctrines..

Religious education began to be officially included in the public space of schools on December 29, 1945, when the minister of education, teaching, and culture formed a committee of education investigators who succeeded in formulating the system and curriculum of junior high school education which replaced the secondary school created by Japan. At that time religious education was included in the junior high school curriculum, although previously Ki Hajar Dewantara as minister of education, teaching, and culture had said that religion in school teaching was an old problem and continued to be a difficult problem.[14] This difficulty occurs mainly because of the demand that the nature of religion be given a form, namely "religious teaching", in which the essence of religious law is given a definite and certain form.

The coach and the board of teachers included in curriculum planning first understand the multicultural-based curriculum itself, meaning that when you want to implement a multicultural-based curriculum, a teacher first understands the value of multicultural values so that in its application the teacher can be a real example to students. This is as expressed by the caregiver of the Sabilul Muttaqin pesantren in the interview as follows:

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[14] Nur Ahid and Nur Chamid, 'Implementation of Indonesian National Qualification Framework Based Curriculum in Higher Islamic Education', *Jurnal Pendidikan Islam* 7, no. 1 (30 June 2021): 109–22, https://doi.org/10.15575/jpi.v7i1.12425.

"Multicultural-based education is education in which there is cultural diversity and differences in backgrounds. However, the diversity and differences are present as one unit. For example, when the teacher explains the diversity of religions in Indonesia all these religions consist of various ethnicities, races, and cultures. However, the diversity and differences remain a unity, namely in one nation and the unitary Republic of Indonesia which is united by *ukhuwah* and brotherhood."

Implement policy policies that are in line with the multicultural curriculum and supervise and urge it to be carried out properly in accordance with the objectives of the Sabilul Muttaqin pesantren. The head of the foundation and the head of Daruttaqwa High School does not really play a role in the implementation when learning but he plays an active role in carrying out school policy policies and supervising or monitoring the implementation of the curriculum that runs so that the expectations of the pesantren or Daruttaqwa High School can run efficiently and effectively as expected and the desired educational goals.

The interview with the head of Daruttaqwa High School above is in accordance with what Irwan said, namely the caregiver of the pesantren who is also the principal is the leader of the institution in charge of ensuring all curriculum implementation activities organized in pesantren and schools and in dormitories either directly or assisted by vice principals.

The monitoring carried out by caregivers and principals is to go around the classrooms to see how teachers carry out learning or just chat with teachers to listen to complaints or obstacles experienced by teachers in carrying out their duties. When coming to the office, the principal greets the education personnel and asks about the completion of their duties.[15] When the caregiver who is also the principal is in the midst of the students, he acts as a father and provides motivation and guidance accompanied by the Deputy Head of queuing who is in the Santri dormitory.

Prepare syllabi and lesson plans that have been adapted to the multicultural curriculum. Preparing a syllabus and lesson plans is one form of design that is prepared on the curriculum itself, syllabus and lesson plans are the first step in the learning process so that the learning process runs effectively and in accordance with the subjects that will be taught to students. The lesson plan is also a guide for teachers and other educators to realize the success of the curriculum, especially the multicultural-based curriculum.[16]

Improving tolerance and character among students is an important goal in education. Here are some strategies that teachers can use to enhance tolerance character: Values Education: Integrate tolerance values into the curriculum. Discuss

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[15] Ashdaq Fillah Fr, Erny Roesminingsih, and Meini Sondang Sumbawati, 'The Leadership of School Principal in The Education Era 4.0', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 2 (22 July 2021): 244–50, https://doi.org/10.31538/ndh.v6i2.1413.

[16] Naïma Lafrarchi, 'Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools', *Religions* 11, no. 3 (March 2020): 1–29, https://doi.org/10.3390/rel11030110.

cases involving tolerance and ways to handle differences. Use historical or literary examples that illustrate conflict and resolution arising from a tolerant attitude.

Positive Behavior Modeling: Be a positive example. Teachers can demonstrate tolerance, show appreciation for differences, and respect diversity in the classroom. Encourage students to share their personal experiences with tolerance. Collaborative Activities: Design projects or group tasks that require cooperation and appreciation of differences. This can help students learn to work with people from diverse backgrounds. Discuss the outcomes of collaboration and how differences can be strengths.

Multicultural Education: Include lesson materials that reflect various cultures, religions, and ethnic backgrounds. Organize special activities to celebrate diversity, such as cultural festivals or art performances from different traditions. Teach Open-Mindedness and Empathy: Discuss the importance of being open-minded to others' views and values. Encourage students to understand others' perspectives by stimulating empathy through discussions, reading books, or watching films.[17]

Addressing Prejudice and Stereotypes: Discuss with students any prejudices and stereotypes they may hold. Provide accurate information to help them understand the realities of others' lives. Handling Conflict Peacefully: Teach students positive and peaceful conflict resolution skills. Raise awareness of the negative impact of unresolved conflicts. Counseling and Mentoring Programs: Provide counseling services for students struggling to adapt to differences. Use mentoring programs to help students understand and manage their emotions. Character Education Reinforcement: Besides tolerance, reinforce other character traits such as respect, integrity, and honesty, which can contribute to a conducive environment for tolerance. Involving Parents and the Community: Encourage parents to support tolerance learning at home. Involve the community in activities that promote an appreciation for differences.

Through a combination of these strategies, teachers can help shape tolerance and character in students, assisting them in becoming individuals who are open-minded and value diversity in society.

Assessment constitutes an integral component of the management system, encompassing planning, organization, implementation, monitoring, and evaluation. Similarly, the curriculum undergoes a comprehensive process from its initial planning stage through organization, implementation, and concluding with monitoring, and evaluation. The absence of evaluation renders it impossible to gauge the status of the curriculum across its design, implementation, and outcomes. This article will delve into defining curriculum evaluation, emphasizing its significance and objectives, and exploring various curriculum evaluation models. Essentially, any planned program, activity, or initiative invariably culminates in an evaluation process.

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[17] Zakiyuddin Baidhawy, *Pendidikan agama berwawasan multikultural* (Erlangga, 2005); James A. Banks and Cherry A. McGee Banks, *Multicultural Education: Issues and Perspectives* (John Wiley & Sons, 2019).

Evaluation is intended to look back at whether a program or activity has been in accordance with planning or not. From the evaluation activities, it will be known that the things that have been and will be achieved have met the specified criteria. Based on the results of the evaluation, a decision is then made whether the program will be continued or revised or even completely replaced.

Curriculum focuses on at least four areas, namely evaluation of curriculum use, curriculum design, student outcomes, and curriculum systems. the effects of evaluation will restore the performance of various parts of the curriculum system. the selection and organization of curriculum developers, the procedures for preparing, organizing, and implementing the curriculum, the function of the coordinator in the preparation team, the influence of teacher levels and teaching conditions on the curriculum, all need to be evaluated and the results can improve the curriculum system as a whole. [18]

Knowing the success of achieving educational goals and also as a way of finding weaknesses in the curriculum as material for evaluation and further curriculum development. In line with what was said by Muhammad Muatafid Hamdi in his journal entitled "Evaluation of the Education Curriculum," he said that in conducting curriculum evaluation it is necessary to hold several principles, among which is the evaluation of racing to the goal.

CONCLUSION

The PAI teacher's strategy in planning the cultivation of tolerance values at Daruttaqwa Gresik High School, the first Islamic Religious Education teacher plans learning strategies including approaches to methods and techniques that have been adapted to the second learning objectives of preparing learning media, preparing learning resources and planning evaluations to determine the extent to which students understand learning which is then designed in the form of a Learning Implementation Plan (RPP). The teacher's strategy for instilling tolerance values at SMADaruttaqwa uses approaches, methods, and techniques.

The approach used in the cultivation of tolerance values is the Cooperative Learning approach, a problem-solving method, and the technique uses the technique of giving assignments, Rool Play, discussions, questions and answers, and lectures. However, not only fixated on the model or method of learning, but there are still several supporting factors including facilities and infrastructure, such as the existence of LCD. Evaluation of Islamic Religious Education teachers in instilling tolerance values at Daruttaqwa Gresik High School has covered all aspects of assessment, namely affective cognitive, and psychomotor. Cognitive aspects relate to thinking

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[18] Rola Ajjawi et al., 'Aligning Assessment with the Needs of Work-Integrated Learning: The Challenges of Authentic Assessment in a Complex Context', *Assessment & Evaluation in Higher Education* 45, no. 2 (17 February 2020): 304–16, https://doi.org/10.1080/02602938.2019.1639613; Muhamad Arif and Sulistianah Sulistianah, 'Problems in 2013 Curriculum Implementation for Classroom Teachers in Madrasah Ibtidaiyah', *Al Ibtida: Jurnal Pendidikan Guru MI* 6, no. 1 (30 June 2019): 110–23, https://doi.org/10.24235/al.ibtida.snj.v6i1.3916.

skills, affective aspects relate to behavioral dispositions and interests, and psychomotor aspects relate to physical activities carried out by students.

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