

Strengthening Professionalism Madrasah Teachers In Increasing Religious Tolerance (study on madrasah teachers in jakarta and banten region)

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ABSTRACT

This study aims to determine the strengthening of the professionalism of madrasah teachers and the efforts made by madrasah teachers in increasing religious tolerance. The research method used qualitative research with a field study approach. For data analysis used observation techniques, interviews and documentation. Strengthening the professionalism of madrasah teachers is carried out by providing personal understanding of the differences in each individual both related to differences in race, ethnicity and religion. Next is to seek information related to religious tolerance through reading materials such as books, magazines, newspapers and related articles. Another strengthening of professionalism was by actively participating in seminars, workshops, training on religious tolerance, both those carried out by the government and non-governmental organizations. The efforts of madrasah teachers in increasing religious tolerance were to provide an understanding to each individual of the differences in various aspects, this aims to get to know each other. Another effort was to give freedom to each individual to carry out worship activities according to religious teachings, by providing facilities that can provide peace and comfort in carrying out worship.

Keywords: *Professionalism, Madrasah teachers, Religious Tolerance.*

ABSTRAK

Penelitian ini bertujuan untuk mengetahui penguatan profesionalisme guru madrasah dan upaya yang dilakukan guru madrasah dalam meningkatkan toleransi beragama. Metode penelitian yang digunakan adalah penelitian kualitatif dengan pendekatan studi lapangan. Untuk analisis data digunakan teknik observasi, wawancara dan dokumentasi. Penguatan profesionalisme guru madrasah dilakukan dengan cara memberikan pemahaman pribadi atas perbedaan yang ada pada setiap individu baik yang berkaitan dengan perbedaan ras, suku dan agama. Selanjutnya adalah mencari informasi terkait toleransi beragama melalui bahan bacaan seperti buku, majalah, surat kabar dan artikel terkait. Penguatan profesionalisme lainnya adalah dengan aktif mengikuti seminar, workshop, pelatihan toleransi beragama, baik yang diselenggarakan oleh pemerintah maupun lembaga swadaya masyarakat. Upaya guru madrasah dalam meningkatkan toleransi beragama adalah dengan memberikan pemahaman kepada setiap individu akan perbedaan dalam berbagai aspek, hal ini bertujuan untuk saling mengenal. Upaya lainnya adalah memberikan kebebasan kepada setiap individu untuk melakukan kegiatan ibadah sesuai dengan ajaran agama, dengan menyediakan fasilitas yang dapat memberikan ketenangan dan kenyamanan dalam menjalankan ibadah.

Kata Kunci: *Profesionalisme; Guru Madrasah; Toleransi Beragama.*

A. INTRODUCTION

Currently the challenges in religious education are very complex (Saihu & Aziz, 2020). The emergence of religious exclusivity that makes every believer of religion feel most right without respecting followers of other religions. This raises the conflict between adherents of one religion with another religion. At least in the dark history of the Indonesian nation, there have been several cases of religious conflict that spread across several parts of Indonesia, such as the religious conflict in Poso in 1992, the Sunni and Shia conflict in East Java in 2006, the religious conflict in Bogor related to the construction of the Yasmin GKI since 2000 and has experienced problems in 2008. Inter-religious conflicts were increasingly felt when the 2017 Regional Head Election (Pilkada) followed by the 2019 Presidential Election (Pilpres) clashed religious issues with politics which made Indonesian people almost dragged (Muharam, 2020). This exclusivity can harm the adherents of the religion and the country where the religion belongs.

Another problem is related to religious education is the interpretation of religion which tends to be textual-fundamental. (Rosyad et al., 2021) The lack of open doors for dialogue in religious learning as well as religious doctrines about right and wrong, infidel-Muslim heavens and hells have closed the dialogue path and have not opened an alternative to a more humanist understanding. This kind of understanding will eventually produce movements that are seen as unconstitutional movements, this can lead to radicalism in religion. For this reason, a refreshing way of reading and interpretation perspective is needed so that problems in religious education can be overcome.

In the scope of Islamic education, the failure to implement education is due to the fact that new educational practices pay attention to cognitive aspects in developing awareness of (religious) values, and neglecting the development of affective and conative-volitive aspects, namely the willingness and determination to practice the values of Islamic teachings. (Syahru Ramadhan, 2020) Educational institutions or schools have an important role in seeking the practice of religious values in students' daily lives. Strive for the creation of religious harmonization within the frame of tolerance. Teachers have a role in strengthening students' religious attitudes (Nur, 2019). For this reason, it is important for every teacher to broaden their knowledge, both related to general knowledge, especially religious knowledge (Sholichah et al., 2022).

Religious tolerance is the formulation of belief in each individual related to the values contained in the teachings of his religion (Mangantibe & Taliwuna, 2021). In the sense that a person holds fast to the beliefs he holds, by continuing to carry out harmonious social

relations based on respect, cooperation and togetherness. In addition, religious tolerance is tolerance that includes issues of belief in humans related to the faith or divinity that they believe in. Everyone should be given the freedom to believe in and embrace a religion (have a creed) of their own choosing and get respect in the implementation of the teachings that they profess or believe in. (Abror & Mhd., 2020) This view opens insight into how living with tolerance is a necessity.

The establishment of a tolerance attitude and culture begins with the cultivation of tolerance values that are implemented by the teacher in presenting learning materials to students in the classroom, so that the lessons can be accepted, understood and used by students properly (Andriyansyah, 2019). The correct understanding of tolerance will strengthen the religious attitude of students both with the religion they hold and between religions.

In addition to intersect with religion, tolerance is also closely related to the issue of freedom or freedom of human rights in the order of social life, thus allowing tolerance for differences in opinion and belief of each individual (Dewi Murni, 2018). This allows each individual to live mingle and work together by prioritizing respect and affection in terms of differences in views and beliefs.

The study of tolerance is developed from the internalization of tolerance at the most basic level, namely kindergarten (Zain, 2020). This research is motivated by the diversity of religions that exist in PAUD Widya Dharma Banjarmasin City. The diversity of religions adopted by students in PAUD requires schools to have an attitude of tolerance. Through a qualitative field research approach, this study conducted observations, interviews and documentation to teachers to find out strategies for planting tolerance. From the results of this study, it was found that the strategy used in instilling tolerance was by introducing good qualities, introducing the nature of religious tolerance, stimulating students to think about good qualities and tolerance, and teachers teaching students to feel the benefits of tolerance.

Furthermore, the study on the implementation of tolerance developed to the secondary education level (Yunus, 2017). This research is conducted at SMP Negeri I Amparita, Kec. Tellu Limpoekab Sidrap. This study aims to determine the implementation of religious tolerance values, supporting and inhibiting factors, and success in implementing religious tolerance values in PAI learning. The findings of this study indicate that to implement the values of tolerance is to provide opportunities for students to learn and understand their beliefs, create a climate of tolerance in each lesson, and deepen the related material related to the values of tolerance. The supporting factors for the implementation of religious

tolerance are the policies of both the government and educational institutions related to the implementation of tolerance values, as well as adequate learning and worship facilities. The obstacles are differences in students' ability levels, students' emotional maturity that is not the same, lack of facilities (learning media), limited time in learning (Syafri, 2019).

The next study is about Tolerance Between Religious Attitudes in SMA Muhammadiyah 4 Porong Students . This study focuses on the description of religious tolerance among students. Using a quantitative approach by distributing questionnaires to respondents, namely students. Sources of data were obtained from the specified sample, namely 44 students who were divided into 3 classes. The results of this study indicate that 4.6% or as many as 2 students have a good tolerance attitude with a calculated value between 121-160, while the rest 95.4% or as many as 42 students have a very good tolerance attitude with a calculated value between 161-200. From the results of this study, the attitude of inter-religious tolerance in high school students Muhammadiyah 4 P orong is in the positive category (Widhayt & Jatningsih, 2018).

Furthermore, studies on strengthening tolerance values are also carried out at the university level. The research is carried out at the Indonesian Education University (UPI) Bandung using a qualitative approach. Data is collected by using observation and interview techniques. The findings of this study want to know the pattern of internalization of moderation values through PAI courses at UPI Bandung. The material is adjusted to student input, the competence of the course lecturers and support from the UPI campus environment. The curriculum is designed according to the provisions of the Higher Education (PT). The internalization method is carried out face-to-face in lectures, tutorials, other seminars. The form of evaluation is through screening of Islamic insights orally and in writing on regular reports from lecturers and tutors (Purwanto et al., 2019).

From the various research studies developed above, it is explained that the internalization of tolerance values can be developed from an early age to higher education. Educators as facilitators have broad opportunities to provide approaches to students in developing tolerance values. In addition, teachers or educators also have an important role in seeking to internalize tolerance values in learning materials, and patterns of interaction and socialization in educational institutions. Efforts that can be made by teachers are to understand the concepts and theories that form the basis for internalizing tolerance values, participate in various activities for self-development related to tolerance material, and provide self-understanding to educators to promote an attitude of respect and freedom of opinion and belief.

This paper argues that the culture of tolerance developed in schools is not only related to learning materials, but also strengthening teacher professionalism in an effort to increase religious tolerance. Strengthening teacher professionalism is a necessity. For this reason, teachers, especially madrasa teachers, are required to continue to learn and observe various phenomena in society regarding the problems that develop in society. In addition, the need to have an attitude of tolerance that can be developed in learning is also a benchmark for mutual respect between religious communities. The attitude of feeling the most correct about the teachings of his religion should be recognized as an attitude that must be avoided, because it will trigger problems.

In particular, this paper has the aim of this study to determine the strengthening of the professionalism of madrasah teachers, as well as the efforts made by madrasah teachers in increasing religious tolerance. To obtain research results, the type of research used in data analysis is qualitative research with a field approach. For data analysis techniques using observation, interviews and documentation. Observations and interviews were carried out on representatives of madrasah teachers in the regions, Banten and Jakarta. The selected educational institutions are specifically located in the Pandeglang, Tangerang Selatan and Jakarta areas. For the Pandeglang area, interviews were conducted with Darul Ilmi madrasah teacher, for the Tangerang Selatan area, observations and interviews were conducted with the madrasah teacher at the al-Amanah al-Ghontori Islamic boarding school, and for the Jakarta area, interviews were conducted with the madrasah teacher at the MDTA bilqis center.

B. LITERATURE REVIEW

The importance of teachers providing a correct understanding of the meaning of tolerance is to provide enlightenment and insight to students so that their implementation can be accepted by various parties. Rusdan Rosyid alumni and teachers of Madrasah al-Amanah al-Ghontori explained that religious tolerance is a response to mutual respect and appreciation between followers of religions, because in religions there are good things to do. The behavior that needs to be developed is mutual respect and appreciation, not insulting and mocking followers of other religions. This view explains that there are functions of religion that are not ignored and cannot be partially understood by religious adherents, but rather the meaning and function of religion as a whole. The function of religion is to explain various phenomena and values that cannot be explained. In addition, the function of religion

is also as a support for the issues and problems that befall each of its adherents (Santoso & Wisman, 2020).

The term tolerance in Islam is “Tasamuh” which is understood as the nature or attitude of respecting, allowing, or allowing different views and opinions. Differences are necessary, as explained in the Qur’an Surah al-Hujurat verse 13 above, because each individual lives with a different educational background, differences in abilities and family upbringing patterns of course have different perspectives and opinions. The attitude taken is to accept differences and maintain togetherness. In order to maintain tolerance, the following are indicators that can strengthen religious tolerance:

Indicator	Explanation
1. Accept the difference	a. Feel comfortable with anyone even though they are different
	b. Understand that point of view of each person can't be the same
	c. Reject differences well
2. Respect for others	a. Give freedom to others to act according to their principles
	b. Do not discriminate or give the same treatment
	c. Respect others even though they are different
3. Respect faith	a. Don't underestimate other people
	b. Respect others regardless of identity
	c. Don't feel right
4. Letting or Not forcing a desire	a. Let someone be different from us
	b. Don't force others
	c. Be generous with a difference

These indicators can be used as a basis for madrasah teachers to strengthen religious tolerance in learning activities and socializing activities in the school environment. To develop tolerance indicators, teacher efforts are needed to strengthen their professionalism with various activities and readings on various situations as well as involving teachers in various activities.

C. METHOD

This research was conducted in several religious schools in Banten and Jakarta. This study uses qualitative research methods, namely research used to examine the condition of natural objects, using data collection techniques carried out by triangulation (combined) and inductive data analysis, and the results of this qualitative study emphasize meaning rather than generalization (Sugyono, 2009). The research approach uses evaluation research methods using case studies. Case studies are an approach that is often used to investigate small social units such as families, school clubs and youth groups. (Joyce P, Gall, Meredith D, Gall, & Borg, 2003) explains that case studies are defined as research that pays attention to individual cases rather than the method of inquiry used. Case studies are part of qualitative research. Data collection techniques in this study used interviews, observation, and documentation. This research was conducted at the Boarding School al-Amanah al-Ghontori Tangerang, Bilqis Center Indonesia Jakarta and Madrasah Darul Ilmi Pandeglang, Banten.

D. RESULT AND DISCUSSION

Research on the professionalism of madrasah teachers in strengthening religious tolerance was carried out in madrasahes located in the Banten and Jakarta areas. Precisely in Madrasah and Islamic Boarding School al-Amanah al-Ghontori, South Tangerang, Madrasah Diniyah Awaliyah Darul Ilmi Pandeglang and Madrasah Diniyah Takmiliyyah Bilqis Center Jakarta. This research used observation, interview and documentation techniques. The interview was conducted with one of the teachers at the madrasa. This study aims to determine the strengthening of the professionalism of madrasa teachers , as well as the efforts made by madrasa teachers in increasing religious tolerance.

1. Madrasah Teachers Professionalism in Strengthening Religious Tolerance

The implementation of tolerance in educational institutions or schools is not an easy thing. There are three elements that can strengthen a culture of tolerance, namely teachers or educators, education staff and students (Abd. Halim Peuohaq, 2022). An educator or teacher is someone who has a duty to provide teaching (Barni, 2019). Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education in formal education, basic education and secondary education (Dalyono & Agustina, 2016). So as, the madrasah teacher is someone who has the task of teaching, guiding, directing and training as well as evaluating students in the religious field at the madrasa. The position of teachers as professionals aims to implement the national education system and realize the goals of

national education, namely the development of the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens. A democratic and responsible state (Dalyono & Agustina, 2016). The task of madrasa teachers in strengthening religious material will coincide with strengthening tolerance. This is because the learning materials intersect with the lives of both fellow religions and between religions. Tolerance (*tolerare*) is interpreted as being patient to let something happen. Broadly, the meaning of tolerance is an attitude or human behavior that does not deviate from the rules, respects or respects every action that other people take. Whereas tolerance in religion means mutual respect and mercy towards followers of other religions, not forcing them to follow their religion and not even interfering in anything in the affairs of their respective religions (Mursyid, n.d.). The essence of tolerance is an effort in terms of goodness, especially in religious pluralism in order to achieve harmony, both between followers of religions and between other religions (Fitriani, 2020).

The ability of madrasah teachers to implement religious tolerance is part of teacher professionalism. One of the indicators of teacher professionalism is referring to Article 20 of the Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, namely professional teachers act objectively and not discriminatory on the basis of considerations of gender, religion, ethnicity, race, and certain physical conditions (S. Nur & Mardiah, 2020). To get a good understanding of tolerance, of course, educators or teachers must have basic and strong knowledge that will be implemented in learning.

It is important for teachers to have an objective and non-discriminatory attitude because Indonesia is a country that has a diversity of ethnicities, languages, races and religions. This indicator can be seen from the number of diverse students, both race, ethnicity and religion in one school. In addition, the attitude of the teacher who is able to provide a comfortable attitude without being discriminatory to each student who has differences will provide a sense of comfort and develop an attitude of mutual respect and cooperation.

Religious tolerance in the view of Islam is not to fuse with each other in belief. Nor to exchange beliefs with different religious groups. Tolerance here is in the sense of *muamallah* (social interaction), so that there are common boundaries that may and may not be violated. This is the essence of tolerance where each party is able to control themselves and provide space to respect each other's uniqueness without feeling disturbed or threatened by their beliefs or rights (Abror & Mhd., 2020).

Islam provides space for tolerance to each individual, because the spirit that Islam upholds in life is the spirit of “taaruf” which is getting to know each other. These signs are contained in the Qur’an Surah al-Hujurat / 49: 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ ١٣

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware.” (Al-Hujurat [49] : 13)

The verse explains that Allah SWT created men and women from various tribes, and nations with the aim of getting to know each other. Diversity is a necessity and nature that cannot be denied. To run it well, it takes a pattern of learning and understanding that must be done from an early age. The pattern of learning that can be done is through the learning process in both informal education such as family and formal education, namely the school environment. Learning that is carried out massively by giving appreciation to every difference will provide harmony and cooperation between individuals.

2. Strengthening Teacher Professionalism in Increasing Religious Tolerance

Madrasah teachers must have broad abilities and insights regarding religious tolerance. This was because the Indonesian people have diverse cultures, ethnicities, races and religions. The diversity that exists in Indonesia is a gift from God that must be maintained. However, if it was not properly cared for, it would have a conflict impact that is quite dangerous for the integrity of the country. For this reason, it was necessary to continue to provide socialization and assistance as well as coaching to every educational institution, especially every teacher so that they can maintain diversity in Indonesia and live harmoniously side by side. The main door was through material in learning to students and the strengthening of teacher professionalism in the form of coaching and counseling by the government. This was conveyed by Lutfi Hidayat, a teacher at the Madrasah Diniyah Takmiliiyyah Bilqis Center who explained that the teacher’s efforts to continue to strengthen understanding and information about religious tolerance is to accept the differences in each individual. Next was gotten information through reading sources such as books, magazines and articles related to tolerance. To strengthen the results of the reading, the teacher tries to implement it on the subject matter and the condition of students at school.

Another view was conveyed by Ghafera Kamelia, a teacher at the Madrasah Darul Ilmi, Pandeglang Regency. In her interview, she explained that she and several madrasah teachers in Indonesia participated in teacher professionalism strengthening activities organized by

the Istiqlal Mosque in Jakarta. This activity was related to the teacher's efforts to strengthen religious tolerance. This activity, in addition to adding information and insight, also provides participants with enlightenment and flexibility in accepting religious differences in Indonesia. Furthermore, according to Ghafera Kamelia, the activity was also provided a view of freedom for every believer to carry out his teachings, and another thing from the results of the training explains that tolerance between religious adherents will strengthen the belief of every believer in the religion she adheres to, because in tolerance there are certain limits. Must be held firmly, namely faith. In addition, tolerance was needed for good and constructive things.

3. Teachers' Efforts in Increasing Students' Religious Tolerance

Teachers have an important role in promoting the values of tolerance in the educational sphere. The values of tolerance was accepted differences, respected others, respected beliefs, and allowed or given freedom each individual to carry out his religious teachings. Lutfi Hidayat as a madrasah teacher explained in his interview that the teacher's efforts to implement the values of tolerance was not easy, require patience and hard work, considering the diverse students with different backgrounds. In addition, the information obtained by students is also diverse. Social media has a big role that can help provide understanding and information about differences between religions. Freelance writings and articles on social media was free and easy for students to access and lead to provocative religious conflicts. For this reason, the role of the teacher was to provide educational approaches and services to students. What Lutfi Hidayat did as a teacher was to provide an understanding that God created humans of various ethnicities, nations, languages and religions, the goal is to get to know each other. The starting point of human existence was being known each other. Furthermore, other efforts made were to provide opportunities for each student to carry out religious teachings and provide freedom in their implementation. The form of providing opportunities was to facilitate each student to worship according to their religion.

E. CONCLUSION

Strengthening the professionalism of madrasah teachers in increasing religious tolerance is to give teachers themselves the differences in each individual. Furthermore, adding information and insight about tolerance that can be found through reading materials such as books, magazines and writings. To embed the results of these readings can be implemented in learning and social life at school. In addition, professional strengthening of madrasa teachers is also carried out by following guidance, workshops, training on tolerance

carried out by government agencies or non-governmental organizations. Efforts made by madrasa teachers in increasing religious tolerance are to provide students with an understanding of the differences between each individual. This difference is created so that each individual knows each other. Furthermore, the efforts made are to provide opportunities and freedom for every religious adherent to carry out religious activities, as well as to facilitate them in order to create a comfortable and calm worship atmosphere.

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