

Understanding and Implementation of Religious Tolerance Verses Among High School Boarding School Students In Soloraya

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ABSTRACT

This qualitative research aims to determine the understanding and application of religious tolerance verses among boarding school high school students in the Soloraya area. Data were collected through questionnaires and interviews with students and teachers. The findings show a positive understanding of religious tolerance verses in such schools. Students gain this understanding through formal and informal social guidance and interaction. They display tolerant behavior towards both Muslim and non-Muslim individuals. A variety of factors contribute to the development of tolerant attitudes, including student background, teacher understanding, effective classroom management, family roles, and harmonious relationships between school and family. Boarding schools such as *MATIQ Isy Karima*, Muhammadiyah Trensains, *IT Al-Huda*, *Daarul Fath*, *Baitul Qur'an*, and *Al-Muayyad* have implemented the values of tolerance through formal and informal activities. The article recommends concrete measures to increase tolerance among boarding school students, such as the implementation of a multicultural pesantren curriculum, visits by religious leaders, inclusive social activities, house of worship visits, and interfaith seminars.

Keyword: Tolerance Verses, Understanding, Implementation, Boarding School, Soloraya

A. INTRODUCTION

Understanding and implementing verses of tolerance in religious life has significant relevance in social and religious contexts. In the Soloraya region, which consists of the cities of Surakarta, Sragen, Karangayar, Boyolali, Klaten, Wonogiri, and Sukoharjo, there is a high school (SMA) with a boarding school approach that applies religious values and character education (Khoiruzzadi et al., 2020). Even though the religious education approach at the SMA boarding school in Soloraya provides a strong foundation for religious understanding, up-to-date research is still needed on their understanding and implementation of verses of tolerance in religious life.

The Soloraya region is famous for its cultural, ethnic, and religious diversity, but also often experiences violence and intolerance between community groups (Baidhawiy, 2019). Therefore, the understanding and practice of religious tolerance are crucial in building a harmonious and respectful society. On the other hand, boarding school high school students in this region are in a self-discovery phase and tend to try new things (Hashmi et al., 2022). However, they are also vulnerable to recruitment by terrorist groups. Research from the National Counterterrorism Agency (BNPT) shows that some of the perpetrators of terrorism come from teenagers with a high school education (Auzai et al., 2019).

In addition, there is suspicion of boarding school education as a place for the spread of radical views, especially because of the potential for a hidden curriculum (Zakariyah et al., 2022) delivered by several teachers with a tendency to understand radical-extreme. Therefore, it is important to examine the understanding and implementation of tolerance verses among high school boarding school students in the Soloraya region.

This article investigates the comprehension and application of tolerance verses among the high school boarding students in the Soloraya region. The research was conducted at several renowned boarding schools, including *MATIQ Isy Karima* in Karangayar, Muhammadiyah Trensains in Sragen, *IT Al-Huda* in Wonogiri, *Darul Fath* in Boyolali, *Baitul Qur'an* Sragen, and *al-Muayyad* in Surakarta, all of which prioritize al-Qur'an education. Although prior studies have explored related subjects, none have specifically addressed the understanding and implementation of tolerance verses among high school boarding students in Soloraya. Therefore, this research significantly contributes to bridging the existing knowledge gap on this matter.

Several studies have explored this topic. Yusuf (2018) examined religious exclusivism in the Integrated Islamic School Network (JSIT) in Yogyakarta, emphasizing Islam as the sole truth. Prosmala Hadisaputra (2020) focused on mapping and implementing tolerance

education in Indonesian schools and Islamic boarding schools. Zakariyah et al. (2022) conducted research on enhancing religious tolerance values at *Al-Fattah* Siman Sekaran Lamongan Islamic boarding school, based on the principle of *ahlussunnah waljama'ah*.

This article aims to foster an inclusive and tolerant educational approach in boarding schools, ultimately leading to a more harmonious and respectful society in the Soloraya region and Indonesia

B. RESEARCH METHODS

This qualitative research study explores high school students' perceptions in the Soloraya area regarding verses of tolerance and their application in religious life. Data were collected from 131 participants, including 120 students and 11 teachers from six High School Boarding School Students: *MATIQ Isy Karima*, *Muhammadiyah Trensains*, *IT al-Huda*, *Darul Fath*, *Baitul Qur'an*, and *Al-Muayyad*. Questionnaires and interviews were used to gather information. The questionnaires helped understand students' views on tolerance verses, while interviews provided deeper insights. Content analysis theory facilitated data analysis, enabling the identification and examination of information derived from the collected data.

C. RESULT AND DISCUSSION

1. Definition of Tolerance Verses

In Arabic, tolerance is known as "*tasamuh*," which is derived from the word "*samaha-samhan-simahan-samahatan*," meaning generous and giving (Manzūr, 1997; Al-Rāzi, 1999; Muşţafa et al., n.d.). Another term used is "*tamassaha*," describing a generous, kind, and tolerant attitude that involves the ease of forgiveness (Yasin et al., 2023).

In Indonesian, tolerance is defined as an attitude that involves respecting, allowing, and accommodating differing stances. It is characterized by mutual respect with the aim of creating peace (Poerwadaminta, 1993). Indonesia's diversity of ethnicities, languages, religions, and historical backgrounds contributes to a rich cultural mosaic, with the hope of fostering a safe and comfortable environment for everyone. The verses of tolerance promote values of accepting others with full respect, regardless of their religious or ethnic backgrounds (Wahidah, 2016).

The Qur'an contains numerous verses emphasizing the importance of tolerance, harmony, and respect for religious differences. These verses play a vital role in forming an inclusive understanding and mutual respect within religious life (Ismail et al., 2023).

An accurate understanding of the verses of tolerance is crucial in overcoming prejudice and discrimination between religions. It also fosters an inclusive attitude and builds a society based on brotherhood and justice. Furthermore, a correct understanding can help prevent religious extremism and radicalism, contributing positively to creating a harmonious society (Hasan, 2018).

This article draws upon various verses promoting tolerance. For instance, Al-Baqarah: 256 encourages finding common ground among different religions, while Ali Imran: 64 stresses the importance of respecting others' beliefs. In Al-An`am: 108, the focus is on prioritizing peace over hostility, and Al-Anfal 61 advocates for humanist social interactions that avoid discrimination based on beliefs. Al-Maidah: 5 acknowledges the necessity of recognizing religious plurality. Yunus: 99-100 advises preaching with goodness, and Al-Nahl: 125 prohibits the destruction of places of worship. Al-Hajj: 40 emphasizes human equality, and Al-Hujurat:13 promotes fairness in interactions. Additionally, Al-Mumtahanah: 8-9 recognizes the exclusivity of belief, while Al-Kafirun: 6 asserts the right to freedom of religion.

2. Definition of High School Boarding School Students in Soloraya

The term "boarding school" refers to an educational institution that operates under a system where students reside in dormitories during a specified period. Senior High School (SMA) boarding schools are upper secondary schools that follow this boarding system, requiring students to live in dormitories under specific conditions (Hidayatullah et al., 2020). Although boarding schools share similarities with Islamic boarding schools, they are not identical. Islamic boarding schools primarily focus on studying the yellow book, while boarding schools combine traditional and modern elements (Susiyani, 2017).

The main objectives of the boarding school education system include providing students with general and religious education, instilling discipline and independence, and fostering strong moral character (Sholikhun Muhamad, 2018).

The following section presents brief profiles of six boarding schools in Soloraya, which served as the research subjects:

a. School Profile: MATIQ *Isy Karima* Senior High School in Karangayar

Matiq Isy Karima Senior High School in Karangpandan is an Islamic boarding school with a primary focus on Qur'an memorization. By combining traditional boarding school teachings with the national curriculum, it aims to produce *hafiz* – those who have memorized the Qur'an – with noble character and knowledge in various fields, including technology.

Matiq Isy Karima's vision includes fostering disciplined Qur'an memorization, providing religious education for good morals, ensuring effective learning in both religious and general subjects, and promoting the development of students' talents in sports and arts.

b. School Profile: Trensains Muhammadiyah Senior High School in Sragen

Trensains Muhammadiyah Sragen Senior High School, established in 2006, is a boarding school with a primary focus on studying the Al-Qur'an and Hadis Nabawi, nurturing a 21st-century generation inspired by Ibn Sina.

The unique Trensains curriculum combines national and science-focused boarding school subjects, encompassing natural sciences, Qur'anic understanding, Arabic, and English. It stands out by integrating Islamic teachings with modern public-school science education. The school is located in Sragen, Central Java, Indonesia.

c. School Profile: SMA IT Al-Huda Senior High School in Wonogiri

IT Al-Huda Senior High School in Wonogiri, established in 2015, is an Integrated Islamic high school. Situated in Central Java, it envisions nurturing Quranic, smart, creative, and spirited leaders through an integrated boarding program.

The school's mission includes providing professional education based on Islamic values, cultivating moral habits, guiding students in Quranic memorization, developing potentials through curricular and extracurricular activities, and integrating science, technology, and IMTAQ (Integrity, Morals, and Religious Understanding). Its objectives involve strengthening students' Quranic connection, promoting academic excellence, encouraging scientific research, nurturing an entrepreneurial spirit, teaching Arabic and English, fostering leadership qualities, and preparing students for tertiary education.

d. School Profile: Darul Fath Senior High School in Boyolali

Darul Fath Tahfizhul Qur'an (PPTQ) Senior High School is an Islamic educational institution operated by the *Al-Fath* Pengging Foundation. It maintains a neutral stance towards any specific organization, political party, or group.

The school envisions nurturing an intelligent, productive, and morally upright Qur'anic generation. Its missions include Qur'an memorization, instilling good morals, providing education in foreign languages and technology, preparing preachers, promoting consistent worship, and reinforcing Islamic teachings within the community. PPTQ Darul Fath offers educational programs for elementary, junior high, and senior high schools.

e. School Profile: Baitul Qur'an Senior High School in Sragen

Baitul Qur'an Senior High School in Sragen focuses on Al-Qur'an *tahfidz* education alongside formal education for junior and senior high levels. Established in 2010 with ten

students, it later expanded with the establishment of Baitul Qur'an Boarding junior high schools in 2011.

The school offers four programs: *tahfiz*, academic, language, and entrepreneurship. They actively participate in various social activities, including campaigns to reduce plastic usage. The school is located in Dawung, Sambirejo, Sragen Regency, Central Java, Indonesia.

f. School Profile: *Al-Muayyad* Senior High School in Surakarta

Al-Muayyad Senior High School in Surakarta, established in 1992, aims to provide students with a strong scientific understanding and equip them to adapt effectively to societal developments.

Al-Muayyad strives to produce graduates who are pious, possess good morals, and are committed to the welfare of society. The school emphasizes foundational skills in the field of Al-Quran and beliefs aligned with *Ahlussunnah wal-Jama'ah*. It is located at Mangkuyudan, Purwosari, Laweyan, Surakarta City, Central Java.

3. Understanding Verses of Tolerance: Insights from High School Boarding School Students in Soloraya

Based on the research findings, it can be explained that, in general, students from MATIQ *Isy Karima*, Muhammadiyah Trensains, IT *Al-Huda*, *Darul Fath*, *Baitul Qur'an*, and *Al-Muayyad* boarding schools possess a good understanding of verses related to tolerance. When asked about eleven verses of tolerance, both students and teachers responded positively, particularly concerning surah Al-Kafirun, which they consider as the main basis for practicing tolerance with out-groups (Hasan, 2013; Surahman et al., 2022).

Tolerance toward non-Muslims is not forbidden, as long as it is in the realm of social interaction and is not related to faith. Tolerance includes giving followers of other religions the freedom to worship according to their beliefs, to respect each other, and not to blame another religion (Saihu, 2022; Hasan, 2016).

Interestingly, this understanding of tolerance is not delivered in great detail within a specific subject or curriculum. Instead, students acquire this understanding from religious guidance and social interactions facilitated by the boarding schools, both in formal and informal settings.

The interview results corroborate the above findings, with informants highlighting the role of religious guidance in shaping their understanding of tolerance (Ake, 2019). The school carries out various activities, formal and informal, to impart these values. Generally,

when the school has its educational goals, they will be achieved through stages of construction or teaching. Formal transmission occurs through learning materials and teacher explanations, even though there is no specific material dedicated to verses of religious tolerance.

Teaching to instill the values of these verses falls within the cognitive aspect, where the application of Bloom's taxonomic principle is fundamental in promoting multicultural education (Jauhari, 2017). The teacher plays a crucial role in providing this understanding, as their accurate comprehension will positively influence the students' understanding.

The cognitive process starts with knowledge acquisition, where students store information about religious tolerance, including its definition, significance in daily life, relevant verses, and its benefits. The second stage involves understanding, where students can explain the values of religious tolerance they have learned.

The third stage is application, wherein students can utilize their knowledge and understanding of tolerance to address real-life situations. The fourth stage is analysis, where learners break down their knowledge into a comprehensible structure. Finally, the fifth stage is synthesis, where students combine their knowledge and understanding of religious tolerance to demonstrate creative behaviour (Nafiati, 2021). This stage is observed in community activities organized by the school and involving the students.

Informally, the understanding of verses of tolerance is conveyed through religious lectures, weekly meetings (*liqa*), and other social activities. The boarding schools actively demonstrate their openness to outsiders, engaging with the community and the government, in an effort to challenge the notion of boarding school or *pesantren* exclusivity propagated by some parties (Irwan et al., 2020).

Informal education, being independent, conscious, and responsibility-driven, plays a crucial role in instilling tolerance values applicable in everyday life (Syaadah et al., 2023) It offers advantages, as learning often takes place outside the classroom, encouraging students to put into practice what they have learned from educators (Anisatun Nur Laili, 2020).

The boarding school students' comprehension of verses related to religious tolerance is significantly influenced by the educational objectives, teacher competence, and extracurricular activities conducted (Arifin et al., 2020). Teacher competence, particularly in effectively conveying the material, is of paramount importance, as it can greatly impact how well students absorb the teachings.

4. Implementation of Religious Tolerance Verses among High School Boarding School Students in Soloraya

The results of the study highlight that all informants emphasized the importance of tolerance and mutual respect in social interactions, whether with fellow Muslims or non-Muslims. However, it was clarified that the tolerance limit was only related to social issues, and matters of faith were not subject to tolerance (Hasan, 2016). This indicates the presence of boundaries that distinguish the identity of different groups in the social context.

Gromova & Bichurina (2015), asserted that social identity will not be detached in any social context. Thus, it becomes the basis for identifying social identity in each group, based on cultural values in that specific environment (Alimin et al., 2019). Even so, they emphasize the importance of mutual respect among individuals and grant freedom for each religious believer to practice their worship according to their respective beliefs (Hasan, 2017). This belief is founded on their understanding of verses promoting tolerance, including the letter *al-Kafirun*.

The diverse backgrounds of students play a pivotal role in fostering an attitude of religious tolerance among them. This aligns with the study's findings, which reveal that schools like *MATIQ Isy Karima*, *Muhammadiyah Trensains*, *IT Al-Huda*, *Darul Fath*, *Baitul Qur'an*, *Al-Muayyad*, often admit students with diverse backgrounds. These diverse backgrounds contribute to an attitude of openness, acceptance, mutual respect, and respect for each other.

The cultivation of religious tolerance is further reinforced through religious lectures held regularly at schools, specific teachings on da'wah before students graduate, and teachers leading by example. While the research results show positive attitudes from students in practicing the values of tolerance, it is recommended to include multicultural content or curriculum modified according to the *pesantren's* values (Hasnida, Muh.Misbah, 2022). The significance of a multicultural curriculum in Islamic education, focusing on cognitive, affective, and psychomotor domains to achieve educational goals effectively (Syahbudin et al., 2018).

The affective domain involves five stages: acceptance, response, assessment, organization, and characterization, wherein students integrate learned values with societal values to respond and behave in accordance with their environment (Zukdi et al., 2022; Shakeel, 2019).

Similarly, the psychomotor domain encompasses several stages: perception, readiness, guided movement, habits, adjustment, and creativity, enabling students to carry out religious tolerance behaviors confidently.

The research subjects demonstrate their ability to interact with the community through religious and non-religious activities, such as religious studies with the community and social service activities. This highlights the impact of practical and creative learning methods that involve students directly in conveying knowledge effectively because active learning encourages students' creativity in problem-solving.

Classroom management is a key element in creating a positive school climate (Güzeldere Aydin et al., 2020). Students' perceptions of teachers also play a role in their psychological involvement with class management.

The family play a crucial role in inculcating values of religious tolerance, which shape a child's behavior towards differences encountered outside the family environment. Aligning educational goals between families and schools enhances students' development, and when family values align with school values, educational goals are better achieved (Nurfalah, 2018).

D. CONCLUSION

Based on the discussion above, it can be concluded that high school boarding school Students in Soloraya at *MATIQ Isy Karima*, Muhammadiyah Trensains, *IT Al-Huda*, *Darul Fath*, *Baitul Qur'an*, and *Al-Muayyad* have a good understanding of the verses of tolerance. Even though there is no specific curriculum on tolerance, the students gain this understanding through coaching and social interactions. They show tolerance and mutual respect, particularly towards both Muslim and non-Muslim peers. Various factors, such as student backgrounds, teacher understanding, classroom management, family role, and alignment of educational goals, influence the formation of religious tolerance attitudes.

Overall, these boarding schools successfully implement religious tolerance values. To enhance students' understanding and application of tolerance, the article recommends implementing a multicultural curriculum, arranging visits between religious leaders and places of worship, organizing inclusive social activities with diverse religious backgrounds, and conducting interfaith seminars. The goal is to foster a more inclusive educational environment.

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