Implementation of Learning Management In Building an Attitude of Religious Tolerance at State High Schools In The Muna District

La Hadisi,[1] Miftahur Rahman Hakim,[2], Zulkifli Musthan,[3] Husna Nashihin[4]

[1,2,3]IAIN Kendari
[4]INISNU Temanggung
lahadisi@gmail.com, fahmisyam@gmail.com, zulkifli@iainkendari.ac.id,
aufahusna.lecture2017@gmail.com

ABSTRACT
This study aimed to describe and reveal a portrait of student diversity and management of PAI learning in building an attitude of religious moderation in public high schools in the Muna District. This Research used a qualitative approach, and data were collected through interviews, observations, and documents. From this study it can be seen that the results of the study show: (1) the portrait of diversity in SMA Negeri Muna Regency is: (a) SMAN 1 Raha has 1125 Muslim students, 10 Christians and 2 Hindus (b) SMA Negeri 2 Raha students who 1256 Muslims are Muslims and the number of students who are Christians is 38 people; (c) SMA Negeri 1 Tongkuno has 490 Muslim students and 18 Christian Catholic students (d) SMA 1 Tongkuno Selatan has 93 Muslim students and 29 Christian Catholics; (2) The implementation of PAI learning management in building Tolerance at public high schools in Muna Regency is as follows: (a) The planning for PAI learning in fostering Tolerance has been established in the national education system; (b) Implementation which includes intra-curricular activities, extra-curricular activities or additional classes, and routine activities and habituation of cooperation and (c) The evaluation phase is carried out through an assessment of the completeness of each basic competency in each material taught as well as attitude and spiritual assessment sheets in observing students' daily behavior.
Keywords: PAI Learning Management, Tolerance, Attitude

A. INTRODUCTION

As an archipelagic country with people living in different areas, Indonesia is plural (Nasihin and Puteri Anggita Dewi 2019). This condition provides a positive side where people's lives become very dynamic and can create conditions that complement and need each other. According to Kamal (2013: 451), there is diversity, which is the nation's wealth. The founders of the Indonesian nation inherited the plurality of Indonesian society, which is not an obstacle in realizing unity and unity but the realization of the national ideals of the Unitary State of the Republic of Indonesia.

The plurality that belongs to the Indonesian nation, on the one hand, is a significant capital; however, if it is not managed correctly, it can trigger various kinds of negative prejudice between individuals and groups of people so that it can undermine unity and brotherhood which leads to the birth of a conflict (Sarwadi 2023). This means that if this pluralism needs (Husna Nashihin, Yahya, and Aziz 2020) to be correctly understood, then it is inevitable that there will be disputes within community groups, whether related to race or religion.

One social conflict that often arises in society is between religious communities. Events of violence involving religious symbols are the biggest problem for the Indonesian nation, and now it has become a national problem and has even become an international issue. In Indonesia, the majority are Muslims (Husna Nashihin 2019b), but the existence of other religions, such as Catholicism, Christianity, Hinduism, Buddhism, and Confucianism (Husna Nashihin 2022). The diversity of religions in Indonesia has resulted in some of its adherents having an understanding of radicalism and intolerance which leads to acts of violence and riots between religious communities. Some of the religious feuds that have occurred in Indonesia are the feud in Aceh in 2015 between Muslims and Christians, the feud in North Sumatra in 2016 between Muslims and Buddhists, the Poso conflict between Muslims and Christians, and there are many other cases. A religious feud is a fire in the husk that can reappear any time.

In responding to the rise of religious feuds, to maintain unity, it is necessary to make efforts to prevent it from happening again. There is a need for a vision and solution to foster harmony and peace in religious life by strengthening religious tolerance (Suharto, 2019). Tolerance is an open attitude and a desire to acknowledge the existence of other differences in terms of race, skin color, language, customs, culture, and religion (Husna Nashihin 2018).

Islamic religious education is one of the subjects that teach students always to behave and follow good morals. This is because good morals are one of the central teachings of Islam, in which Muslims must do good to others, including those with different beliefs, ethnicities, races, classes, and other differences. Tolerance and other morals lived and practiced by Muslims reflect the main character of Islam, namely, people who are rahmatan lil 'Alamin. Learning Islamic religious education (Husna Nashihin 2017) at an ideal level must develop multicultural awareness to create a tolerant attitude towards adherents of other religions. (Hamid, 2016). nEducation will be maximized if it has good management, especially PAI learning management which involves planning, implementing, and evaluating learning efforts (Husna Nashihin 2019a).

The practice of religious tolerance in public high schools (SMA) in Muna Regency is interesting to study. Muna Regency is a part of Southeast Sulawesi Province, where the people are predominantly Muslim, and a small proportion are non-Muslims. Therefore, several high schools with multi-religion, including SMA Negeri 1 Raha, SMA Negeri 2 Raha, SMA Negeri 1 Tongkuno Selatan, and other public high schools. Based on the initial observations at several public high schools, the researchers saw that the students did not mingle or group, regardless of ethnicity, ethnicity, and religion, during their activities in the school environment. Muslim students, as students who have the majority religion, do not make them disturb non-Muslim students. Even though, for example, there were cases, the teacher, in this case, the Islamic religion teacher, provided direct direction and guidance so that this behavior would not be repeated. The results of an interview with one of the Religious Teachers were that:

> "Once upon a time, I found that a non-Muslim friend was treated the same as a Muslim student, in a less civilized manner, such as spitting on his chair and soiling it. The student must be shown how the instructions of the Qur'an actually prohibit us from disturbing people of other religions as long as they don't disturb us. This is a guide in our religion. If the problem of tolerance in our religion, I think it is very clear. However, the names of students have not yet reached there where high school students put forward enthusiasm; we as teachers must direct it based on verses related to tolerance (Interview with PAI Teachers of SMAN 1 Tongkuno).

Educators or teachers are essential components in building an attitude of religious tolerance so that students are aware of diversity. The teacher has the main task of providing cognitive abilities and values that will later guide students in getting along with other people. Ideally, Islamic Religious Education (PAI) teachers must be able to provide

awareness to students to be tolerant of the pluralities that will be faced. Therefore, teachers must carefully consider and prepare lesson plans to increase student learning opportunities and improve the quality of teaching. If learning management is excellent, implementing Islamic religious education will build an attitude of religious tolerance in students.

Based on the description above, the authors are interested in following up on these problems in the form of research activities on "Implementation of PAI Learning Management in Building an Attitude of Religious Tolerance in State Senior High Schools in Muna District."

B. RESEARCH METHODS

1. Research Approach

The method used in this research is qualitative case study research. This research concentrates intensively on one particular object studied as a case. The researcher used a descriptive research type because he wanted to describe the results based on interviews and observations about the Implementation of PAI Learning Management in Building Religious Tolerance for State Senior High School students in Muna Regency.

2. Location and Time of Research

Researchers took locations at public high schools in Muna Regency in this study. The choice of location was based on the ease of obtaining information and data, so that access to research in the field could be reached. In addition, the choice of a public high school in Muna Regency as the object of research was based on the phenomenon and initial information that the development of tolerance by focusing on the management of PAI learning has its characteristics that are relevant to the problem to be studied. The implementation of this research lasted for seven months, from May to October 2022.

3. Data and Data Sources

The data of this study are symptoms related to the implementation of PAI learning management in building an attitude of religious tolerance for students at SMA Negeri Muna Regency. There are two data sources in this study, namely primary data sources and secondary data sources, which can be obtained in the form of spoken or oral utterances and the oral utterances and behavior of the informants. Informants as primary data in this study, such as Principals, vice principals, PAI teachers, students, and the community. Secondary sources are obtained by reviewing several documents and books on research topics.

4. Data Collection Techniques

Data collection techniques and procedures are essential steps in research because the primary goal of the research is to get data. Knowing the proper data collection techniques will make it easier for researchers to get precise and accurate data. Creswell (2003: 143) explains that the steps for collecting data involve: (1) setting the boundaries of the research; (2) collecting information through observation, interviews, documents, and visual materials; (3) establishing rules for recording information. In this study, data collection techniques were carried out using observation techniques, interviews, and document studies.

5. Data Analysis Techniques

In qualitative research, data is analyzed at the time of data collection and after the completion of data collection. The data analysis technique that the authors use in this study is descriptive, as is often done in qualitative research. The flow or stages of this research analysis are based on the perspective of Miles and Huberman (1984:12), namely data collection, display, reduction, and conclusion/verifying. After all the necessary data has been collected, the data is processed and presented using descriptive analysis techniques by going through certain stages. The writer uses this descriptive analysis technique to narrate, interpret, and describe qualitative data obtained by the author from research methods, namely observation, interviews, and documentation.

C. RESULTS AND DISCUSSION

1. A portrait of the diversity of students at SMA Negeri Muna Regency

The growth of intolerance that develops in society indirectly illustrates society's socio-cultural problems caused by exclusive views, understandings, and attitudes. Thanks to this phenomenon, multicultural education plays an essential role in improving and providing solutions to the above problems. The inculcation of multicultural values in learning is expected to restore Indonesian values as a feature of a multicultural country. It is characterized by mutual respect, tolerance, justice, and complete equality. (Fita Mustafida, 2020)

There are several public high schools in Muna Regency with diverse religious backgrounds. Regarding the diversity of religions in Public High Schools in Muna Regency, several schools do not provide unique learning in religions other than Islam. However, schools provide time for other religions to learn according to their beliefs based on directions from the school or the time they have arranged for themselves. Schools are just waiting for the learning outcomes they have done at the time of the final assessment to

be integrated into their grades. The portraits of diversity in SMA Negeri Muna Regency are

    a. SMA Negeri 1 Raha is one of the schools that has a diversity of religions which includes 1,125 Muslim students or a percentage of 98.9%, then Christian and Catholic students total of ten people with a percentage of 0.9%, and finally Hindu students, two people with a percentage of 0.2%;

    b. SMA Negeri 2 Raha students in 2022 will have a total of 1,294, with 1,256 Muslim students with a percentage of 97.1% and 38 students who are Christians or a percentage of 2.9%;

    c. SMA Negeri 1 Tongkuno is one of the schools that has a diversity of religions which includes 490 Muslim students or a percentage of 97.2%, and 18 Catholic Christian students with a percentage of 2.8%;

    d. The number of students at SMAN 1 Tongkuno Selatan is 121, consisting of 93 Muslim students, a percentage of 76.2%, while Christian Catholics are 29 students with, 23.8%.

2. Management of PAI Learning in Building an Attitude of Religious Tolerance at SMA Negeri Muna Regency.

Islamic Religious Education (PAI) plays a vital role in instilling the values of tolerance in children. That Islam is a religion of rahmatan Lil alam, not only a mercy for its adherents or a mercy for Muslims. Islam prioritizes universal human values. Therefore Islam also teaches the concept of multiculturalism in building human social relations, namely hablun min annas. (Fita Mustafida, 2020)

Religious tolerance can be understood as acknowledging the existence of religions other than ours with all forms of systems and procedures for worship and giving freedom to carry out their respective religious beliefs (Wahyu Hidaya & Jatiningsih, 2018, p. 600). The attitude of tolerance is essential for students with diverse backgrounds in the context of religion, race, ethnicity, and class. For this reason, public high school students in Muna Regency must have an attitude of tolerance because some schools have more than one religion. In this study, four schools were identified as having more than one religion, namely SMA Negeri 1 Raha, SMA Negeri 2 Raha, SMA Negeri 1 Tongkuno, and SMA Negeri 1 Tongkuno Selatan. In this case, Islam, as the most dominant religion, certainly requires teachers to instill tolerance towards Muslim students so that they can accept and respect the presence of non-Muslim students in their schools. As we know, Islam does not only teach how we worship Allah SWT but also how we relate and interact with other

human beings, be it the same religion or different religions. In the Qur'an, Allah SWT. said:

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

"Allah does not forbid you to do good and to act justly towards those who did not fight you because of religion and did not expel you from your land. Indeed, Allah loves those who behave justly." (Q.S. Al Mumtanahah: 8).

This verse emphasizes that tolerance is not something new for Muslims. However, long ago, the Qur'an instructed Muslims to do good to followers of other religions in any form as long as they do not disturb Muslims. This means that when people of other religions are not hostile and do not do evil to us, then we are encouraged to have good relations with them as long as they are not related to matters of faith and worship of mahdhah (compulsory worship), such as prayer, fasting, pilgrimage, and so on. Rasulullah has exemplified this attitude SAW how to communicate well with followers of other religions.

The learning process will not be successful if you only rely on a teacher. Many other interconnected components include students, curriculum, teaching materials, learning methods, and media (Rhain, Nashihin, and Srihananto 2023). Management has such an essential function, as stated by Sayyidina Ali ibn Talib (in Hartono and Nuzula, 2022: 139), namely "Al haqqu bila nidham yablibuhul bathil bin nidham" which means: "truth that is not managed neatly will be defeated by falsehood which neatly organized." In this case, PAI Learning in building tolerance must have good learning management to implement effectively and efficiently.

The learning process consists of three stages: planning, implementation, and evaluation. All of that is one unit that cannot be separated from one another, so these steps are very helpful in learning success. The management of PAI learning in building an attitude of tolerance at public high schools in Muna Regency is as follows:

a. Planning

Planning is essential in a learning process. Every teacher must have learning tools because they become a reference in the learning process. In making plans, PAI teachers at SMA Negeri Kab Muna refer to the curriculum from the government, making it easier to compile. The steps are analyzing effective days, making annual and semester programs, compiling syllabus, and preparing lesson plans. (Mashuri, 2020) According to the Minister of Education and Culture of the Republic of Indonesia No. 65 of 2013 concerning process

standards for primary and secondary education in lesson planning (2013:5-7), The lesson plan is "a face-to-face learning action plan for one or more meetings". RPP describes the process and organization of learning to acquire the basic skills described in the curriculum and defined in the critical content (Rahmawati and Rachman 2022) (Rhain, Nashihin, and Srihananto 2023). The broadest range of lesson plans includes one core competency consisting of one or more indicators for face-to-face meetings. Planning is a significant step before you start implementing activities.

Implementation of Learning At SMA Negeri 1 Raha, planning for PAI learning in cultivating an attitude of tolerance has been established in the national education system so that teachers start planning at the time of compiling the curriculum and since preparing lesson plans where the goal of this competency is tolerance. This is also supported by the school's vision and mission regarding tolerance learning. IMTAQ's values are loaded with beliefs, understandings, attitudes, feelings, and behaviors that originate from the Qur'an and Hadith. Made as a goal to create a religious school environment (Julkifli 2022). This is also following the findings of researchers at SMA Negeri 2 Raha that planning for tolerance, in general, has been included in the school curriculum, especially in Islamic learning, which prioritizes morals (Husna Nashihin 2017) and the benefit of the people. This is because it is based on stakeholders that SMA Negeri 2 Raha has a multi-religious school background.

At SMA Negeri 1 Tongkuno and SMA Negeri 1 Tongkuno Selatan, there is no unique curriculum used by PAI teachers in explaining and teaching students about tolerance. Islamic teachings do not discriminate against respect for everyone from a human perspective. This is because of Allah SWT. Revealed Islam as mercy Lil Alamin for the entire universe. This means that Islam is present in creating peace and avoiding various kinds of disputes, both vertical and horizontal disputes.Teachers of the Islamic Religious Education (PAI) subject at SMA Se-Raha Regency have made learning planning tools such as syllabus, lesson plans, and preparation for mastery of the material (H Nashihin 2019).

b. Intracurricular Activities

Intracurricular activities are learning process activities in the classroom where Islamic Religious education contains material about understanding the Islamic religion which includes how to relate to Allah SWT (hablum minallah) and how to relate to fellow human beings (hablum minannas).

Related to the attitude of tolerance, being respectful of a different position with one's own. (Muhammedi, 2016) Public High Schools in Muna Regency carry out learning activities that lead to giving students a good understanding of religion, especially tolerance and strong arguments regarding the importance of respecting each other, as well as advice about the importance of tolerance and respect for others. PAI teachers in the learning process emphasize student activity by using various learning methods. This of course aims to maximize the learning process so that learning material can be understood and applied by students in everyday life. According to Anita Lie (2008) good learning is when a teacher is able to use appropriate strategies and methods in learning according to student characteristics so that students can understand what is conveyed by the teacher. Besides that, during the learning process of the PAI teacher the teacher provides opportunities for non-Muslim students to be outside the classroom because non-Muslim religious students have their own schedule in studying their own religion that they make. (Kartini et al., 2019) .

c. Extracurricular Activities

Instilling an attitude of tolerance through extracurricular activities, activities carried out outside of school subjects that can be practiced both inside and outside school to broaden horizons. Extracurricular activities are student activities outside the regular learning schedule to provide students with additional knowledge, skills, and insights. In cultivating an attitude of tolerance, students of SMA Negeri in Muna Regency in extracurricular activities are given the freedom to participate in general extracurricular activities. However, for extracurricular activities in a religious context, students are free to carry out according to their beliefs without forcing other people to join in their respective religious activities. This is a form of respect for the school's diversity in its students. This means that learning activities are general, and all students are involved regardless of their religious background. However, in religious activities, schools do not have the right to force and involve all students regardless of their religious differences. Allah SWT. has confirmed this in the Qur'an:

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ

Translation: for you your religion, and for me, my religion (Q.S Al Kaafirun: 6)

The verse emphasizes that Muslims must stand for their religion, not mix the Islamic faith with other religions. This means that Muslims must have limits in carrying out

tolerance. Muslims may be involved if these activities do not involve Islamic beliefs. Vice versa, we should not force other people to participate in our religious rituals. Besides that, the verse gives meaning to respect for the existence of other religions, and it is forbidden to disturb, make fun of or ridicule the worship rituals of other religions.

The school plans routine activities and cooperation habits to create student cooperation and cohesiveness. Routine activities and cooperation paths include praying every time an activity is started without being forced to pray according to any religion. In congregational prayer activities, the school encourages tolerance and social character by teaching good manners and manners, and the example of the teacher supports this as a good role model for their students. The process of character formation occurs not only through classroom learning but also through the embodiment of student character through habituation activities. The personality development process in schools can be successful if it is supported by several parties, such as school principals, teachers, and parents (Lestika & Rahmawati, 2019). SMA Negeri also carries out habituation in Muna Regency in getting used to cooperation between students in collecting school fees and the habit of cooperation and respect by emphasizing students to visit and visit the families of students who have been struck by misfortune.

One of the forms of extracurricular activities at Public High Schools in Raha Regency is participating in Extracurricular Spiritual Islamic (Rohis) activities. The ROHIS coach explains that one way to instill tolerance is through dialogue between the coach and students. This dialogue occurs when administrators and supervisors hold coordination meetings, briefings, or coordination meetings with the school principal or deputy principal (Apriliani & Ghazali, 2016). Students who take part in spiritual extracurricular activities and others have a deeper understanding of tolerance (Apriliani & Ghazali, 2016). In fact, according to Bakri, the character formation of high school students has more tolerant values for students who take part in extracurricular activities (Bakri et al., 2021). This is supported by (Gazali et al., 2019) attitude character values tolerance in the form of habituation and planting in extracurricular activities. So students who participate in spiritual activities and other extracurricular activities have a high tolerance for others.

From the explanation above, PAI learning is implemented in public high schools in Muna Regency, namely intracurricular and extracurricular activities. Teaching PAI is a scientific discovery-based learning model and uses various methodologies such as questions and answers, lectures, group discussions, and assignments. To realize the hope of instilling an attitude of tolerance in PAI learning, PAI subject teachers must innovate to

achieve learning goals. Therefore the method helps teachers implement learning so that students and teachers can communicate actively and achieve the teacher's wishes. In the learning process in PAI learning, the teacher always motivates, greets, and observes his students, makes lesson plans and lesson plans and prepares students for the lessons to be delivered. In addition, the teacher also plans the media and prepares the methods used in learning.

d. Evaluation

Evaluation is an activity to examine and determine the implementation that has been carried out in the entire organizational process to achieve results according to plans or programs that have been set to achieve goals. This means that by carrying out a learning evaluation, a teacher can find achievements in building tolerance so that if it is not yet effective, it can make improvements where it can be appropriately done in subsequent implementation.

The evaluation stage of PAI learning in public high schools in looking at the achievement of implementing PAI learning in cultivating an attitude of tolerance is carried out through an assessment of the completeness of each basic competency for each material being taught as well as attitude and spiritual assessment sheets in observing students' daily behavior. Even though some schools have not carried out specific assessments, basically, they have been integrated into the PAI assessment at the end of each semester. Addaraini & Mufidah (2022: 26) state that the purpose of evaluating learning outcomes is to carry out assessments by giving exams to students at the end of learning, while the purpose of learning evaluation is to look for deficiencies in the learning process carried out by the teacher. Evaluation of PAI learning should be based on cognitive and psychomotor abilities and must be carried out thoroughly (Ma'rifah, 2012) and (Na'im, 2021). Evaluation is carried out on activities carried out by students both intracurricularly and extracurricularly (Malla, 2017).

Evaluation of PAI Learning in Building Religious Tolerance at Muna Regency Public High School includes evaluation of learning or teaching and learning processes in and outside the classroom for intra and extra-curricular activities. The results of the study on PAI materials which include evaluating the value of religious tolerance, are based on the planning, implementation, and evaluation of the learning that will be carried out. Schools first formulate assessment objectives, identify learning outcomes, then create questions and make observations in the field to see students daily. The evaluation carried out by PAI teachers already includes all aspects of assessment, namely cognitive, affective and

psychomotor (Ma'rifah, 2012) (Mashuri, 2020). Cognitive aspects are carried out through written and oral tests. The cognitive side refers to thinking skills, the affective side refers to character, behavior, and interests, and the psychomotor side refers to students' physical activity. Apart from that, this school also accepts students from all walks of life, and during the ceremony and before the start of the teaching and learning process, they pray according to their respective religions.

D. CONCLUSION

From the results of research on the Implementation of Learning Management in Building an Attitude of Religious Tolerance in State Senior High Schools in Muna Regency, it can be concluded several things as follows; there are several public high schools in Muna Regency with diverse religious backgrounds. The portraits of diversity in SMA Negeri Muna Regency are: (1) SMAN 1 Raha The total number of students is 1137 people, 1125 Muslims or a percentage of 98.9%, Christians 10 people a percentage of 0.9% and Hindus 2 people a percentage of 0.2%; (2) SMA Negeri 2 Raha students in 2022 will have a total of 1,294 with 1,256 Muslim students with a percentage of 97.1% and 38 students who are Christians or a percentage of 2.9%; (3) SMA Negeri 1 Tongkuno has a total of 502 students with 490 Muslim students or a percentage of 97.2% and 18 Christian Catholic students with a percentage of 2.8%; (4) the number of students at SMAN 1 Tongkuno Selatan is 121 students consisting of 93 Muslim students with a percentage of 76.2%, while Christian Catholics are 29 students with a percentage of 23.8%.

The implementation of PAI learning management in building an attitude of tolerance at Public High Schools in Muna Regency is as follows: First, planning where PAI learning in cultivating an attitude of tolerance has been established in the national education system so that teachers start planning at the time of compiling the curriculum and since preparing the RPP even though some do not yet have a special curriculum that is used by PAI teachers in explaining and teaching students about tolerance; Second, Implementation or implementation. The third stage of the evaluation is carried out thoroughly based on cognitive, affective and psychomotor aspects.

REFERENCES

Addaraini, A. F. M., & Mufidah, N. (2022). Improvisasi Manajemen Pembelajaran Untuk Efektivitas Pencapaian Tujuan Pembelajaran. *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, 7(1), 15-30.

Apriliani, I., & Ghazali, H. (2016). Toleransi Remaja Islam Kepada Pemeluk Agama Yang Berbeda: Studi Ekstrakurikuler Rohani Islam (Rohis) Sma Di Bekasi, Jawa Barat. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*, *1*(1), 1. Https://Doi.Org/10.22515/Attarbawi.V1i1.32

Bakri, A. R., Sutrisno, S., & Mushafanah, Q. (2021). Analisis Nilai Karakter Pada Kegiatan Ekstrakurikuler Menggambar. *Indonesian Values And* Character *Education Journal*, *4*(1).

Creswel, John W. (2003). *Research Design, Pendekatan Kualitatif Dan Kuantitatif*. Cet. Ii. Jakarta: Kik Press

Depdiknas. (2000). *Manajemen Peningkatan Mutu Berbasis Sekolah : Konsep Dan Pelaksanaan*. Jakarta: Depdiknas

Fita Mustafida. (2020). Integrasi Nilai-Nilai Multikultural Dalam Pembelajaran Pendidikan Agama Islam (Pai). *Jurnal Pendidikan Islam Indonesia*, *4*(2), 173–185. Https://Doi.Org/10.35316/Jpii.V4i2.191

Gazali, N., Cendra, R., Candra, O., Apriani, L., & Idawati, I. (2019). Penanaman Nilai-Nilai Karakter Peserta Didik Melalui Ekstrakurikuler Pramuka. *Aksiologiya: Jurnal Pengabdian Kepada Masyarakat*, *3*(2), 201–210.

Hamid, Abdul. (2016). Metode Internalisasi Nilai-Nilai Akhlak Dalam Pembelajaran Pendidikan Agama Islam Di Smp Negeri 17 Kota Palu. *Jurnal Pendidikan Agama Islam-Ta'lim,* Vol 14 No. 2

Hartono, N. D., & Nuzula, M. F. (2022). Manajemen Pendidikan Islam Di Sd Islam Surya Buana Kota Malang. *Jurnal Kependidikan Islam*, *12*(2), 138-147.

Husna Nashihin. (2017). *Pendidikan Akhlak Kontekstual*. Cv. Pilar Nusantara. Https://Books.Google.Co.Id/Books?Id=Ubwidwaaqbaj.

Julkifli. (2022). "Kedudukan Dan Tugas Manusia Dalam Perspektif Tafsir Al-Qur'an Zubdatu At- Tafsir Karya Muhammad Sulaiman Abdullah Al Asyqar." *Amorti: Jurnal Studi* Islam *Interdisipliner* 1 (2): 103–10.

Kamal, Muhiddinur. (2013). Pendidikan Multikultural Bagi Masyarakat Indonesia Yang Majemuk. *Al-Ta Lim Journal* 20.3 : 451-458.

Kartini, R. O., Indrawadi, J., Isnarmi, & Fatmariza. (2019). Toleransi Dalam Keberagaman Di Sekolah Mayoritas Budha. *Journal Of Civic Education*, *2*(1), 23–29.

Lestika, N., & Rahmawati, I. (2019). Penerapan Pembiasaan Doa Bersama Sebagai Penanamna Nilai Karakter Toleransi Dan Sosial Di Sd Negeri Jatingaleh O1 Semarang. *Seminar Pendidikan Nasiona (Sendika)*, *1*(1), 90–98.

Lie, A. (2008). *Mempraktikkan Cooperative Learning Di Ruang-Ruang Kelas*. Jakarta: Grasindo

Ma'rifah, I. (2012). *Rekonstruksi Pendidikan Agama Islam: Sebuah Upaya Membangun Kesadaran Multikultural Untuk Mereduksi Terorisme Dan Radikalisme Islam*.

Malla, H. A. B. (2017). Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Humanistik Dalam Membentuk Budaya Toleransi Peserta Didik Di Sma Negeri Model Madani Palu, Sulawesi Tengah. *Inferensi*, *11*(1), 163.

Mashuri, I. (2020). Pembelajaran Pai Berbasis Multikultural. *Edupedia*, *4*(2), 95–103.

Miles, Matew B. And Huberman, A. Michael.(1984). *Qualitatif Data Analysis*. London: Sage Publication

Muhammedi. (2016). Pendidikan Multikultural Dalam Perspektif Islam: Upaya Pengenalan Nilai-Nilai Islam Yang Universal Kepada Peserta Didik Melalui Dunia Pendidikan. *Nizhamiyah*, 6(2), 67–81. Http://Jurnaltarbiyah.Uinsu.Ac.Id/Index.Php/Nizhamiyah/Article/View/72/57

Nashihin, H. (2019). *Analisis Wacana Kebijakan Pendidikan (Konsep Dan Implementasi)*. Cv. Pilar Nusantara. Https://Books.Google.Co.Id/Books?Id=Sxcqeaaaqbaj.

Nashihin, Husna. (2017). *Pendidikan Karakter Berbasis Budaya Pesantren*. Formaci. Https://Books.Google.Co.Id/Books?Id=X27idwaaqbaj.

Nashihin, Husna. (2018). "Character Internalization Based School Culture Of Karangmloko 2 Elementary School" 3 (2): 81–90. Http://Ejournal.Uin-Malang.Ac.Id/Index.Php/Abjadia.

Nashihin, Husna. (2019a). "Konstruksi Budaya Sekolah Sebagai Wadah Internalisasi Nilai Karakter." *At-Tajdid: Jurnal Ilmu Tarbiyah* 8 (1): 131–49.

Nashihin, Husna. (2022). "Konsturksi Pendidikan Pesantren Berbasis Tasawuf-Ecospiritualism." *Edukasi Islami : Jurnal Pendidikan Islam* 11 (01): 1163–76. Https://Doi.Org/10.30868/Ei.V11i01.2794.

Nashihin, Husna, M Daud Yahya, And Noor Aziz. (2020). "Morality And Expression Of Religious Moderation In " Pecinan "," No. Dalimunthe 2016: 24158–68.

Nasihin, Husna, And Puteri Anggita Dewi. (2019). "Tradisi Islam Nusantara Perspektif Pendidikan Multikultural." *Islam Nusantara* 03 (02): 417–38. Https://Jurnalnu.Com/Index.Php/As/Article/View/135.

Na'im, M. (2021). Pembelajaran Pendidikan Agama Islam (Pai) Dalam Membentuk Nilai Toleransi Beragama Di Smpn 1 Cepu. *Edu-Religia Jurnal Keagamaan Dan Pembelajarannya*, 4(2), 21–28.

Rhain, Ainur, Husna Nashihin, And Tio Hanif Srihananto. 2023. "Tahsin Reading Assistance For Islamic Boarding School Tahfidz Qur ' An Muhammadiyah Daarul Arqom Sawahan Ngemplak Boyolali" 2 (1): 27–44.

Sarwadi, Husna Nashihin. (2023). "Character Education Between The Western Context And Islamic Perpective" 4 (1): 1–12.

Suharto, Babun. (2019). *Moderasi beragama: Dari Indonesia untuk dunia*. Yogyakarta: LKIS

Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa Departemen Agama dan Kebudayaan. (1994). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka

Undang-Undang Nomor 20 Tahun 2003 tentang *Sistem Pendidikan Nasional*