Islamic Religious Education Based on Inter-Religious Tolerance at the Elementary School

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Abstract: Religious tolerance is a key value in multicultural societies, and schools are often a suitable place to build understanding and respect for diverse religious beliefs. In the context of education, Islamic Religious Education has an important role in shaping attitudes of tolerance between religious communities. This research aims to develop an effective Islamic Religious Education learning strategy in shaping the character of religious tolerance. This involves curriculum development, teaching methods, and relevant approaches. This study used a qualitative research approach with a phenomenological approach. The methodology of this research involved distributing a prepared questionnaire regarding inter-religious tolerance attitudes in elementary schools. Involving surveys, interviews, observations, documentation, and data analysis then providing a detailed description of the data collected. The steps in conducting research with a phenomenological approach, namely determining the location and individuals, data collection techniques, data recording procedures, field issues, and data storage stages. The results of this study show that (1) the curriculum design integrates tolerance values. (2) educators consistently incorporate teachings about toleration between religious groups into their teaching materials (3) educators serve as role models by symbolizing a tolerant lifestyle, and (4) organize significant religious events and community activities to further promote tolerance.

Abstrak: Toleransi beragama adalah nilai kunci dalam masyarakat multikultural, dan sekolah seringkali menjadi tempat yang cocok untuk membangun pemahaman dan rasa hormat terhadap beragam keyakinan agama. Dalam konteks pendidikan, Pendidikan Agama Islam memiliki peran penting dalam membentuk sikap toleransi antar umat beragama. Penelitian ini bertujuan untuk mengembangkan strategi pembelajaran PAI yang efektif dalam membentuk karakter toleransi beragama. Ini melibatkan pengembangan kurikulum, metode pengajaran, dan pendekatan yang relevan. Penelitian ini menggunakan pendekatan penelitian kualitatif dengan pendekatan fenomenologi. Metodologi penelitian ini melibatkan penyebaran

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kuesioner yang disiapkan mengenai sikap toleransi antar umat beragama di sekolah dasar. Melibatkan survei, wawancara, observasi, dokumentasi dan analisis data kemudian memberikan deskripsi rinci data yang dikumpulkan. Langkah-langkah dalam melakukan penelitian dengan pendekatan fenomenologi yaitu penentuan lokasi dan individu, teknik pengumpulan data, prosedur pencatatan data, isu-isu lapangan, dan penyimpanan data tahap. Hasil dari penelitian ini menunjukan bahwa (1) desain kurikulum mengintegrasikan nilai-nilai toleransi. (2) pendidik secara konsisten menggabungkan ajaran tentang tolerasi antara kelompok-kelompok agama ke dalam materi pengajaran mereka (3) pendidik berfungsi sebagai model peran dengan melambangkan gaya hidup yang toleran, dan (4) menyelenggarakan acara-acara keagamaan yang signifikan dan kegiatan komunitas untuk lebih mempromosikan toleransi.

INTRODUCTION

Religious tolerance is a key value in multicultural societies, and schools are often a suitable place to build understanding and respect for diverse religious beliefs. (Ash-Shiddiqy, 2021). In the context of education, Islamic Religious Education has an important role in shaping attitudes of tolerance between religious communities. (Faozan, 2022). Some interesting things found in this study are that although the majority of schools have students with diverse religious backgrounds, this diversity does not always trigger conflict. Teachers have effective strategies to foster students' religious tolerance attitudes (Muqorrobin, 2022). (Muqorrobin, 2023).. In addition to providing basic religious teachings, students are also accustomed to real practice in building communication relationships with people of different religions. Religious learning not only focuses on aspects of knowledge, but also on aspects of student attitudes and behavior. The formation of inter-religious tolerance character is an important part of the education process. (Jannah, 2023). so that Islamic religious education can help students appreciate differences and become more open to other religious beliefs has

profound social implications. (Sutrisno, 2019). Religious tolerance is the foundation for a harmonious and inclusive society. (Goli & Santosa, 2023).

Given the many differences that exist, it is imperative for all Indonesians to consistently embrace the responsibility to maintain harmonious coexistence within the prevailing plurality. (Pabbajah et al., 2021). Religion is an example of diversity that we often encounter in our daily lives. Indonesia recognizes six officially recognized religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Khong Hu Chu. (Duraesa, 2019). The Ministry of Home Affairs' Central Bureau of Statistics (BPS) revealed that in 2021 Indonesia's population stood at 273.32 million, with 86.93% identifying as Islam, 10.55% as Christian (7.47% Protestant Christian and 3.08% Catholic Christian), 1.71% as Hindu, 0.74% as Buddhist, 0.05% as Confucian, and 0.03% as followers of other religions. (BPS 2022, 2023). Based on the facts given, it is clear that Islam has emerged as the dominant religion in Indonesia. Given the significant variation in the way different religions are presented, the potential for interfaith hostility will be substantial.

Several previous studies have been conducted including the Implementation of Tolerance Education in Indonesia: This research discusses the mapping of tolerance education studies in Indonesia and its implementation. The locations of tolerance education implementation include schools, pesantren, youth communities, and families. Schools and pesantren are often the focus of research, while communities and families are rarely the place of tolerance education research. Next, Cultivating Interfaith Tolerance Attitudes in Schools: This study explores the relationship between the understanding of Islam and the level of religious tolerance of students at school. The focus is on understanding the principles of religious tolerance in the context of a multicultural society. Furthermore, The Role of Islamic Religious Education in Enhancing Religious Tolerance: This study analyzes the impact of the implementation of Islamic religious education on students' understanding of the principles of religious tolerance. The aim is to understand the relationship between students' understanding of Islam and religious tolerance.

The novelty of this research is the role of Islamic religious education in improving tolerance. The implementation of Islamic religious education plays an important role in shaping students' understanding of the principles of religious tolerance. There is a significant positive relationship between a deep understanding of Islam and students' level of religious tolerance. Although the majority school has students with diverse religious backgrounds, this diversity does not always trigger conflict. Teachers have effective strategies to foster students' religious tolerance. So with this effort, Mutiara Harapan Elementary School Bangkabelitung provides the most effective way to implement interfaith tolerance through Islamic Religious Education for students.

This research aims to develop effective PAI learning strategies in shaping the character of religious tolerance. This involves developing relevant curriculum, teaching methods and approaches. This research can explore the role of teachers in shaping students' religious tolerance attitudes. In addition, the research can also examine the relevance of the PAI curriculum in teaching religious tolerance values.

The hypothesis of this study is that effective teaching of Islamic Religious Education (PAI) in elementary schools contributes to the improvement of inter-religious tolerance attitudes among students. Students who follow an Islamic Education program with an approach that emphasizes the values of tolerance and diversity show a better attitude of tolerance compared to students who follow an Islamic Education program that focuses more on ritualistic and dogmatic aspects. The implementation of extracurricular activities involving interfaith discussions and cooperative activities among students from various religious backgrounds increased interfaith understanding and tolerance. The influence of teachers in teaching tolerance values through PAI is more significant than the influence of teaching materials alone in shaping inter-religious tolerance attitudes in elementary schools. Students who are involved in faith-based social activities, such as charity or interfaith cooperation, show a higher attitude of tolerance compared to students who are not involved in such activities. These hypotheses can be tested through research methods involving surveys, interviews, observations and data analysis.

METHOD

This study used a qualitative research approach with a phenomenological approach

(Arikunto, 2003). Research respondents were selected using a non-probability sampling method, in which the sample or respondent is not given the same probability to be selected through random selection by the researcher (Noor, 2015).

Steps in conducting research with a phenomenological approach:

1. Siting and Individuals: Identification of research sites and subjects to be interviewed (L, 2022). Subjects must have experiences that are relevant to the phenomenon under study. Mutiara Harapan Bangka Belitung Islamic Elementary School was chosen as the research site in this study. The study involved conducting a survey among 35 randomly selected students of Mutiara Harapan Bangka Belitung Islamic Primary School, specifically targeting students between the ages of 9 in grade 4 to grade 6.

2. Approach Process: approaching the subject through interviews. In this process, the researcher tries to understand the subject's experience in depth and explore the meaning contained in the phenomenon.

3. Informant Selection Strategy: choose informants who have experiences that are relevant to the phenomenon to be studied. Informants must be able to provide rich and meaningful insights. (Wicaksono, 2022).

4. Data Collection Techniques: using in-depth interview techniques to explore the subject's experience. carefully and systematically record the results of the interview.

5. Data Recording Procedures: During the interview,take good notes on the data. Focus on the subject's experience, the meanings given, and the feelings that emerge. (Fitrah & Luthfiyah, 2017).

6. Field Issues: During the research,pay attention to field issues that may arise, such as

ethics, trust, and the relationship between the researcher and the subject.(Muhadjir, 2021).

7. Data StoragePhase: Once the interviews are complete, keep the data safe and structured. This data will form the basis of the phenomenological analysis.

The methodology of this study involves the distribution of a prepared questionnaire on interfaith tolerance attitudes to be delivered on June 1, 2024 and June 2, 2024. The results of the questionnaires were analyzed so that in the final stage of the study, the researchers will present the research findings, analyze the respondents' responses, and make conclusions that highlight the importance of Islamic Religious Education in promoting interfaith tolerance.

RESULTS AND DISCUSSION

Mutiara Harapan Islamic School in Bangka Belitung is the first stage of compulsory education. Here, teachers work hard with passion to ensure students gain literacy and numeracy skills, as well as develop good personal skills and basic knowledge. The school is located at JL. Kartini Utama Raya No. 25, Selindung Baru Village, Gabek Sub-district, Pangkalpinang City, Bangka Belitung Islands, with the zip code of 33117.

The program at Mutiara Harapan Primary School covers a wide range of subjects, including Islamic Studies, Bahasa Indonesia, Mathematics, English, Science, and Civic Education. In addition, the school also promotes students' interests through various intra- and extracurricular activities throughout the academic year, such as flag ceremonies, field trips, and celebrations of Islamic days.

Inter-religious tolerance plays an important role in primary school education. Here are some reasons why we should have an attitude of tolerance:

1. Respect and Appreciation: Toleranceteaches us to respect and appreciate others with different beliefs. This helps to create good relationships between people and prevent conflict. (Romadhon, 2022).

2. National Unity: Tolerance also has an impact on national unity. By respecting differences, we strengthen the bonds of brotherhood and nationalism. (Firdaus, 2023).

3. Harmony and Peace: An attitude of tolerance creates harmony and peace in society. It allows us to coexist with mutual respect (Ismail et al., 2023).

4. Increasing theStrength of Faith: Tolerance helps us understand and appreciate religious diversity (Habi, 2020). It can strengthen faith and deepen our understanding of others' beliefs (Pasombo et al., 2022).

Examples of tolerance in elementary school include getting along with all friends regardless of religion. Working together and respecting each other, despite our different backgrounds.

Survey Analysis of Interfaith Tolerance at Mutiara Harapan Elementary School Bangka Belitung

Based on the results of the questionnaire that has been distributed, the survey on religious tolerance attitudes in Indonesia, the majority of students at Mutiara Harapan Bangka Belitung elementary school answered in a way that tolerance is at an ordinary level, with the following result specifications:
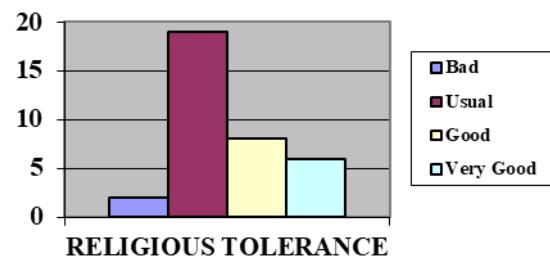

Figure 1 Students' religious tolerance

This suggests that the level of cultural tolerance in Indonesia is now considered average or ordinary, and has not yet become a defining characteristic of the nation. Furthermore, this question relates to cases of intolerance within the school, which may be directed against either the respondent themselves or individuals around the respondent within the school community, suggesting that:

According to respondents, there are several causes that contribute to religious intolerance in schools, namely:

1. During childhood, typically, they are enrolled in primary school and experience developmental changes in their physical, emotional, and social aspects relevant to children. Students' thinking while in school may be characterized as unstable, indicating a lack of maturity in understanding various forms of differences that occur, especially in relation to religion.

2. The lack of role of instructors is because there are still some instructors in the school who have not succeeded in building a culture of tolerance, which results in the suboptimal realization of this culture in the school environment.

3. Lack of family figures. Since the family serves as the basic institution for a child's

education, it provides opportunities for children to develop social skills and foster mutual respect.

4. Factors related to the environment and society The environment and social interactions serve as catalysts for the development of one's character, having either good or negative influences.

5. The level of open-mindedness among the Indonesian population is low, as shown by the persistent resistance to the adoption of new cultural norms.

6. bias against the religious groups that make up the majority The many differences between dominant groups and minority groups lead to discrimination against certain groups within the aforementioned religions.

7. Often using religion as a symbol for sensitive matters. Engaging in thoughtless statements about sensitive topics such as religion without considering the emotions of affected individuals is a manifestation of intolerance that has the potential to undermine religious pluralism in Indonesia.

Schools also provide designated time for religious worship, offer lessons to enhance religious knowledge, acknowledge various religious greetings at the beginning of events, plan events to avoid conflicts with religious worship, promote mutual respect among students of different religions, encourage charitable donations for social activities, support other religious activities, and prevent any form of offense to other religions. (Azizah, 2023).

The Role of Islamic Religious Education in Realizing Interfaith Tolerance at Mutiara Harapan Bangka Belitung Elementary School

Education is the initial stage where we begin to shape our beliefs and concerns (Tamrin, 2021). An educator plays an important role in effectively disseminating the teachings of Islamic Religious Education, ensuring that there are no misunderstandings or misconceptions regarding the principles of Islamic religious knowledge. (Aryani, 2022). In addition, the goal is to ensure that the knowledge gained from learning is optimally utilized in the daily lives of Indonesian learners. (W. Hidayat, 2020). Understanding, cultivating and applying a tolerant mindset to reduce conflict between religious communities is essential. Religious differences in Indonesia have evolved into distinctive and iconic features, serving as a uniting force rather than a dividing factor in the nation's trajectory. To overcome any religious differences, it is advisable to enhance the sense of brotherhood, as commanded and explained by the Prophet (PBUH). (Fachrian, 2017). Islamic Religious Education serves as a metaphor for efforts to promote harmony and unity in Indonesia by instilling noble values in the younger generation. (Assegaf et al., 2021).. The role of Islamic education in Indonesia is to facilitate religious congregations (Kholidah, 2019). (Kholidah, 2019).

The role of Islamic Religious Education in realizing tolerance between religious communities at Mutiara Harapan Bangka Belitung Islamic Elementary School has been realized with the following steps:

a. Fostering peace and harmony is essential to promoting tolerance and preventing divisions among religious communities.

Given the diverse nature of Indonesia as a country with variations across the board, it is imperative that Indonesians have a strong sense of tolerance for significant variations. (Sutrisno, 2019). This is key to guaranteeing the maintenance of national sovereignty. By incorporating State Education and Islamic Religious Education into the school curriculum (Hatim, 2018), students will gain a comprehensive understanding of the importance of maintaining national unity in the Republic of Indonesia, as well as the methods to achieve this unity within a religious framework. (Mahrus, 2021).

b. Cultivate Indonesian individuals who demonstrate citizenship and faithful adherence to religious beliefs.

Cultivating a well-groomed individual character, which includes nationalism and religious devotion, is essential for promoting harmony in the social sphere. (Julianto & Umami, 2023). Islam is a religion that promotes the maintenance of existing differences to encourage happy coexistence between people of different religions. (Hulalango & Rostitawati, 2019)..

c. Provide instruction to promote tolerance among religious communities, both in educational settings and in the wider society.

Islam, as a religion, values diversity and emphasizes the need for education. It also educates individuals to be kind and respectful to others, especially when it comes to worship and religion. (Alam, 2017). In the Qur'an, the Prophet Muhammad stated that humans were created in tribes and nations to facilitate mutual understanding and recognition. (Rahman, 2019).

d. Cultivate individuals who have strong faith and deep respect for Allah swt.

As creatures of Allah, we have the responsibility to continuously improve our faith and honor. (T. Hidayat & Syafe'i, 2018). The formation of Islamic Religious Education is facilitated by its presence. Teachers facilitate students' deeper understanding of the truth of their God, fostering an ever-increasing respect for God's prohibitions and a genuine desire to fulfill His commandments. (Parwati et al., 2023).. A nation that maintains divine foundations will be formed as a result of cultural development characterized by the fear of God's prohibitions (Hamidah, 2021). This culture comes from Islamic education, which is taught in schools from primary to tertiary levels, as well as from informal gatherings outside educational institutions. (Sukardi, 2020).

e. Integrate the principles of interfaith tolerance into the Islamic religious education curriculum at school.

Teachers at Mutiara Harapan Elementary School in Bangka Belitung consistently strive to incorporate lessons on tolerance into their Islamic religious education curriculum. Despite the natural uncertainty that surrounds the ideals of tolerance, teachers make a conscious effort to integrate it into their teaching plans. According to Ahmad Mujit, the truth of learning is that it involves active engagement between educators and students. Teacher involvement can facilitate children's learning process and stimulate their desire to acquire knowledge from a carefully designed and structured

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curriculum. (Siagian et al., 2023). It is important for all individuals to understand the principles contained in the curriculum and to establish connections with objective reality as it relates to the students.

Planning is a strategic tool used to achieve expedition objectives. (Mandalika et al., 2024). Planning should be aligned with the applicable curriculum to ensure that the material is delivered according to the current learning needs of the students (Mustar et al., 2024). (Mustar et al., 2024)..

According to Syaiful, learning planning is the systematic allocation and integration of resources to support and improve the efficiency and effectiveness of activities aimed at achieving learning objectives. (Sagala, 2011).

This study focuses on Islamic religious education planning at Mutiara Harapan Elementary School in Bangka Belitung, with the aim of promoting tolerance among individuals with different religious backgrounds. Much of the content is already included in the current curriculum and teaching modules. The teaching modules include teachings that promote tolerance and provide indicators of values related to toleration, such as providing assistance, being tolerant, mutual cooperation, democracy, unity and peace. (Annisa, 2023).

The indicators mentioned above include the value of tolerance. The educators then created lesson plans that accurately reflect the complexity of promoting interfaith tolerance at Mutiara Harapan Elementary School in Bangka Belitung. After the children received guidance from the instructors, they were able to embrace the material presented and develop a sense of acceptance towards religious communities among their peers at school.

Obstacles to Islamic Religious Education in Realizing Interfaith Tolerance in Elementary Schools

During the implementation stage, there were several barriers that hindered the progress of the religious community at Mutiara Harapan Elementary School in Bangka Belitung. These barriers include immature thinking, lack of religious education, intolerance, inappropriate choice of social environment and associations, lack of open-mindedness, discrimination by the majority group, and a culture that often exacerbates sensitivity. Observable implementations in schools include respecting diverse opinions and avoiding the establishment of beliefs, allocating time for religious worship for all religions, offering lessons on the spiritual aspects of various religions, acknowledging various religious greetings at the beginning of events or speeches, planning events to avoid conflict with religious obligations, showing respect for friends engaged in worship, contributing a portion of wealth to social activities, supporting religious activities of other faiths, and refraining from insulting or abusing other religions.

To promote the formation of a culture of religious tolerance in the future, the government has introduced Islamic Religious Education as a comprehensive subject aimed at shaping the character of the Indonesian people. (Tamrin, 2021). This subject not only focuses on theoretical knowledge but also emphasizes spiritual development (Dodego & Witro, 2020).

The purpose of Islamic religious education is to foster individuals who have strong beliefs and respect for Allah swt. (Hasan & Arif, 2021) to cultivate Indonesian citizens who are law-abiding and faithful in the practice of their religion, to encourage a culture of tolerance among people of different faiths, both in the educational setting and in

the wider society, and to promote a sense of unity and cohesion in Indonesia by avoiding religious disputes. (Aminuddin & Kamaliah, 2022).

It can be concluded that Islamic Religious Education plays an important role in shaping the character of youth in a country that values religious communities. (Jannah, 2023). Inter-religious tolerance can be achieved by implementing the following: (1) Correlating the ideals of tolerance in learning with the planning process, (2) Educators consistently incorporating the principles of interfaith tolerance into the curriculum, in addition to (3) Religious communities engaging in the cultivation and practice of tolerance. (4) The patterns created by educators in life are characterized by tolerance. (5) There are days of religious activities and communal work.

CONCLUSION

Islam as a religion that promotes peace and unity among all people, should strongly reject the presence of religious intolerance in the midst of the diverse world in which we live. Based on the questionnaires distributed earlier, it is clear that the level of religious tolerance in Indonesia remains at an average level and has yet to become a rooted cultural and character trait that unites the nation in every member of its society. It is the duty of all citizens, including the Muslim majority in Indonesia, as well as the government, to actively promote kindness and encourage harmony in their neighborhoods.

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