

Religious Tolerance Education in Al Mukmin Islamic Boarding School of Ngruki

Taufik Nugroho^{1*}, Siswanto Masruri², Ahmad Arifi³

^{1*}Universitas Cokroaminoto, Yogyakarta, Indonesia

^{2,3}UIN Sunan Kalijaga, Yogyakarta, Indonesia

*Corresponding Author Email: taufiknugroho11@gmail.com

ARTICLE INFO	ABSTRACT
<p>Article History: Recieved : 25-05-2022 Revised : 23-10-2022 Accepted : 03-11-2022</p> <p>Keyword: Islamic Religious Education; Learning; Religious Tolerance.</p>	<p>This study aims to analyze religious tolerance education and the Islamic Religious Education curriculum containing religious tolerance at the Al Mukmin Islamic Boarding School (PPIM) of Ngruki. This research method uses a qualitative approach. While the data collection method used the method of documentation, participant observation, and in-depth interviews. The data were analyzed with a content analysis approach. This study found that PPIM Ngruki implemented religious tolerance education through two approaches, namely 1) integration of subjects, and 2) integration of learning outside the classroom. Religious tolerance material is integrated into subjects, namely Al-Qur'an Hadith, Akidah Akhlak, Fiqh, and History of Islamic Culture. Furthermore, religious tolerance material is taught outside the classroom through a program prepared by the Care Unit and Imaratu Syu'unit Thalabah (IST). The materials taught include tolerance, deliberation, neighborly etiquette, worship practices, and local culture, ukhuwah Islamiyah, and moral education. By teaching religious tolerance, students are embedded in an attitude of religious inclusiveness, having a view of equality and non-discrimination, understanding, and forming a religious Islamic boarding school environment. Thus, religious tolerance education implemented at PPIM Ngruki is part of the pesantren's strategy to break some people's negative stigma of being an intolerant pesantren. This study also shifted from a conservative orientation to an innovative moderate orientation.</p>

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



How to Cite:

Nugroho, T., Masruri, S., & Arifi, A. (2022). Religious Tolerance Education in Al Mukmin Islamic Boarding School of Ngruki. *Ta`dib: Jurnal Pendidikan Islam*, 27(1), 67-83.

 <https://doi.org/10.19109/td.v27i1.12287>

INTRODUCTION

Intolerance with acts of violence still occur, such as attacks on Ahmadiyah followers (DZA, 2018; Febriyan, 2011; Setiawan, 2018), and attack on Shia (Bisri, 2012; Detiknews, 2012). On the other hand, intolerance to violence is carried out by individual alumni of PPIM

Ngruki, including Ali Ghufron, Ali Imron, Indra Warman, Farhan Mudjahidin, Muchsin Tsani and Firmansya (Mahmud, 2008). The latest case related to the prohibition of establishing a temple in Sukabumi (Siswanto, 2022). Even the Pancasila Ideology Development Agency (BPIP) reports that cases of intolerance are always increasing from year to year (Pusdatin, 2020). The widespread news of intolerance and acts of violence implies that the Indonesian people in general and Muslims in particular suffer from problems of intolerance and latent acts of violence, which at any time can surface if there is a trigger.

Regardless of their type, Islamic boarding schools in Indonesia are known as tolerant and inclusive Islamic educational institutions. Existing data shows that pesantren education is one of the typical Indonesian Islamic educational institutions that is integrated with the surrounding community (Mastuhu, 1994). So far, no information says that pesantren education causes trouble or even conflicts with the surrounding community. Moreover, at a macro level, pesantren education in the colonial era has become an icon of resistance to Dutch colonialism. Meanwhile, in the Independence era, Islamic boarding schools have contributed their human resources to the Unitary State of the Republic of Indonesia (NKRI). Many pesantren education alumni occupy important positions in certain state positions at various levels (Faridah & Hakim, 2020).

With the widespread news of intolerance and acts of violence committed by some alumni of the pesantren mentioned above, the Indonesian people in general and Muslims in particular are shocked as if they cannot believe it. So far, Islamic educational institutions called pesantren are known to the public as one institution that teaches the value of *tasammuh* (tolerance) (Nurcholis Madjid, 1985). However, with the widespread reporting of intolerance and acts of violence, it seems as if Islamic boarding school education has changed its character from being polite and tolerant to being violent, intolerant, and dangerous. As a result, the Indonesian people in general and the Indonesian Muslims in particular were hit by anxiety and even fear. Moreover, it is possible for those who are not happy with Islam to believe that Islam teaches its adherents to hate non-Muslims and is impressed by Islam instilling an aggressive nature and refusing to live together side by side with followers of other religions or beliefs in Indonesia.

Responding to the above issues, some Indonesian Islamic officials and figures, such as Nazaruddin Umar, high priest of the Istiqlal Mosque, Jakarta, Teacher Wahyudin, Chairman of the Al Mukmin Islamic Education Foundation (YPIA) Ngruki, Surakarta. In addition, Muhammad Sirajuddin Syamsuddin or Din Syamsuddin, said that it was only done by some unscrupulous pesantren education alumni who were not related to institutional boarding school education (Dhyatmika, 2005). In other words, this intolerance and acts of violence are not a learning design and do not represent the 27,722 thousand Islamic boarding schools and 4,175,555 students in Indonesia (Kemenag, 2022).

Pesantren is an educational institution that has an Islamic spirit. Social facts show that pesantren in articulating Islam in society use a moderate way of thinking and attitude (Nurcholish Madjid, 1997). Schwartz (2003) said that the core message of Islam in general is like snow in the desert. Therefore, the pesantren sociologically inherits the nature of the snow, namely showing a cool and moderate Islam (Wahid, 2010).

Since the deadly attacks on the WTC New York and the Pentagon Washington DC., September 11, 2001, the term terrorism has become a global issue. In short, the incident turned out to have a direct impact on Indonesian Muslims. Indonesian Muslims who have so far displayed a moderate face, suddenly caught the eye of the world, because it is suspected that many terrorists are nesting in Indonesia (Al-Rosyid, 2006). More specifically, the nest is located in a boarding school suspected of being linked to a global terrorism network,

namely PPIM Ngruki, Sukoharjo. The big names of PPIM Ngruki, Sukoharjo were dragged down because teacher Abu Bakar Ba'asyir and Abdullah Sungkar had been at odds with the Indonesian government, both in the New Order era and the reform era (CNN, 2019). These two teachers are also known as anti-Western figures. Public opinion strengthened when several PPIM Ngruki alumni, Sukoharjo, were involved in acts of violence in several places in Indonesia. Other information says that this pesantren is also accused of being an agent and continuation of NII Kartosoewirjo (CNN, 2019). Sidney Jones concludes that most people who commit acts of terror in Indonesia are from Islamic boarding schools (Asnawi & Fachri, 2017).

Contrary to Jones' opinion, pesantren, without exception always adhere to the Qur'an that there is no compulsion to embrace Islam. In the perspective of Islamic teachings, forcing other people to convert to Islam is not justified, let alone killing followers of other religions, without a definite reason. The pesantren has firmly held this teaching. Likewise, Islamic boarding schools always adhere to the Qur'an that Islamic teachings ask their adherents to respect differences in ethnicity, group and nation. With the above perspective, Islamic boarding schools have a pluralist character, a prerequisite for the birth of moderate nature. Within the framework of humanity, the character of pesantren is humanist based on human rights. Furthermore, whatever the reason, intolerance and acts of violence are against human rights.

Data from the field informs that several PPIM Ngruki alumni in 2005-2017 were involved in intolerant attitudes and acts of violence in several places in Indonesia. Seeing this fact, the administrator of the PPIM Ngruki Alumni Family Association (IKA) Ngruki Imron Rosyid admitted that several PPIM Ngruki alumni were involved in acts of violence. However, of the 15 thousand PPIM Ngruki alumni, only a few people were involved in violent acts (Tempo, 2006).

In this context, a person's tolerant or intolerant spirit results from the internalization of values by an institution or certain community environment. If what is instilled is the supremacy of the group, building thoughts as elected people, looking down on other groups, without being followed by the realization that outside of religion/and the group other people have an equal position and the same right to life, then it is born intolerant character. On the other hand, if the values of equality are instilled, building awareness that outside the group there are other people/other groups who have the same right to life, then what will grow is a tolerant character.

Seeing the internal and external facts above, PPIM Ngruki is concerned about the conditions of social life of the wider community and the internal part of PPIM Ngruki which tends to be intolerant. This is evidenced by the fact that PPIM Ngruki alumni were involved in violent acts. After all, the intolerance and acts of violence above are not at all an institutional design for PPIM Ngruki's learning, but if this is ignored or allowed, two things may happen. First, these acts of intolerance and violence will harm the good name of PPIM Ngruki in the eyes of the public. Second, the intolerance and acts of violence will be contagious and even thrive in the internal circle of PPIM Ngruki. Therefore, with humility, through all available capabilities, PPIM Ngruki as an integral part of the National Education System, tries to contribute to the Indonesian nation in general and PPIM Ngruki in particular, in the form of participating in teaching religious tolerance to students who are studying in educational institutions.

With the initial data above, PPIM Ngruki teaches religious tolerance to its students. But at the same time, news of the intolerance and violence of several PPIM Ngruki alumni emerged. Then a basic question arises that needs to be answered, whether the Islamic

Boarding School Al-Mukmin PPIM Ngruki educational institution as an integral part of the Indonesian National Education System which has been displaying a soft and inclusive face has changed its direction to become an educational institution that disseminates intolerance and acts of violence to students and building a narrative of conflict, hatred and threats to society.

Many studies related to PPIM Ngruki have been carried out before, including research of Asyhuri (2013) found that the model of curriculum development at Pondok Ngruki tends to be like Tyler's model in which the teacher acts as the object of receiving and implementing the curriculum which has never changed since its establishment in 1974. Supriyanto (2014) found that Pesantren *al-Mu'ayyad* took the *manhaj al-Islam* al-thinking. The sources of Islam are the Qur'an and the Sunnah, but the implementation of Islam may vary. Meanwhile, the Al-Mukmin Islamic Boarding School, Sukoharjo, makes Islam a way of life. Implementation of Islam in the form of Harakah Islamiyah. As a result, the two pesantren have different parenting styles in managing the pesantren. Others research, Muharom (2015), radicalism in the Ngruki Islamic Boarding School. Then followed by the possibility of developing the potential for deradicalization in the pesantren. The negative image of PPIM Ngruki as a den of terrorists is truly bitterly felt by all its administrators. Therefore, it was decided to take action to restore a negative image, including by establishing relationships with local governments. Next Murtadlo (2017) found that after the 2002 Bali Bombings, the Ngruki Islamic Boarding School had undergone several changes such as orientation, management, curriculum, etc. However, some of these changes had actually been initiated long before the Bali bombings, so the Bali bombings were not the main trigger for these changes in the orientation of the pesantren. The changes that occurred in the Ngruki Islamic boarding school were a compromise of the salafi orientation on the one hand and the khalafist orientation on the other from the managers of this pesantren institution and the demands for change that required changes in the management of educational institutions.

The urgency of research on religious tolerance learning at PPIM Ngruki is because PPIM Ngruki has so far been imaged as an intolerant pesantren, namely a nest of terrorists who build conflict narratives and spread threats to other religions, the wider community and are always at odds with the state and government policies, it is necessary to research on religious tolerance and its lessons at the boarding school. Furthermore, the available preliminary data shows that PPIM Ngruki is a pesantren that teaches religious tolerance; inclusiveness and equality. In addition, PPIM Ngruki carries the salaf manhaj, namely the manhaj which requires that current Muslims should be oriented and imitate the articulation of Islam in the salaf era or the early Islamic generation of Islam - the era of the Prophet Muhammad, *khulafaurrasyidin* and *tabi'in*. In addition, the salaf manhaj articulates Islamic teachings using the text approach of the Qur'an and Hadith. In other words, the sociological and contextual articulation of Islamic scholars and jurists after the salaf generation is used as a second reference after the salaf generation. This fact shows that contextual sociological aspects are not considered in articulating Islam in everyday life. Based on previous research studies and preliminary data, this research will focus on learning Islamic Religious Education with religious tolerance at PPIM Ngruki. With a focus on learning religious tolerance, this research will answer PPIM Ngruki's accusations of building an intolerant attitude and as a nest of terrorists.

LITERATURE REVIEW

Islamic Religious Education and its Scope

Islamic Religious Education is education that provides knowledge and shapes students' attitudes, personality, and skills in practicing Islam's teachings, which is carried out at least through subjects at all levels of education (Indonesia, 2011). The scope of Islamic Religious Education includes harmony, harmony and balance: a) human relationship with God; b) man's relationship with himself; c) human relations with fellow human beings; and d) human relations with other creatures and the natural environment. While aspects of Islamic Religious Education include: a) Al-Qur'an/Hadith; which emphasizes the ability to read, write, and translate properly and correctly; b) faith; emphasizing on the ability to understand and maintain beliefs, as well as appreciate and practice the values of *Asma'ul Husna* by the abilities of students; c) morals; emphasizing the practice of commendable attitudes and avoiding despicable morals; d) fiqh/worship; emphasizing on how to do good and right worship and *mu'amalah*; and e) date; emphasizes the ability to take lessons (ibrah) from historical events (Islam), imitate Muslim figures who excel, and relate them to social phenomena, to preserve and develop Islamic culture and civilization (Indonesia, 2011).

Religious Tolerance

Several experts define the notion of religious tolerance, including Cohen (2004) defines religious tolerance as an act that is realized by a person with the principle of refraining from interfering with the behavior of others in various situations, even though that person has the power to interfere with it. Meanwhile, Nurcholish Madjid said that religious tolerance contains the idea of mutual understanding and respect, courtesy and tolerance for the religions and beliefs of others. In this case, Muslims are still prohibited from being rude to those whose gods are different and inappropriate. Furthermore, Nurcholish said that the Qur'an forbids the attitude of attacking or insulting other people's gods that make them turn disrespectful to God Almighty, the true god, just because of the impulse of enmity (Nurcholish Madjid, 1995).

Related to religious tolerance means 1) the willingness of a person or group of people to accept, acknowledge, and appreciate different views or beliefs; 2) acknowledgment that the position of other religions is in equal position. This means that a person or group holds the opinion that all religious community groups with different beliefs are in an equal position before the law and humanity; 3) the establishment that all religious community groups have the same right to live in the state of Indonesia; and 4) the position that even though they have different religions, they feel the need to maintain tolerance in a pluralistic society in terms of religion.

The Role of Islamic Boarding Schools in Building Religious Tolerance

First, build religious inclusiveness. The ideology of religious tolerance in Islamic boarding schools is inclusive. Inclusive means being willing to admit that there is goodness or truth outside of their religion/belief (Nurcholish Madjid, 1997). Second, build a narrative of religious pluralism. In the perspective of pesantren, pluralism is more than just an acknowledgment that human society is plural, diverse; ethnicity, religion and language. It just seems to get rid of fanaticism. More than that, pluralism is diversity or diversity that is bound by civility. One significant thing Islamic boarding schools developed is the awareness

of religious diversity to the students. For pesantren, eliminating diversity is naive and against the laws of nature. Therefore, the diversity of society is *sunnatullah* (Afifuddin, 2012). Third, build a national spirit. Pesantren is very thick with nationalism. National education is a medium and means to maintain the unity and integrity of the Unitary State of the Republic of Indonesia by applying the principles of national education, namely strengthening unity, strengthening security, upholding the benefit, and instilling a sense of love for the homeland (Ibrahim, 2018).

Fourth, build equality/equality. Islamic boarding schools try to fight against human habits to see that glory is related to race (superior), descent, position and wealth. In the view of Allah, the noble person is the most pious person. This equality of position has implications for the recognition of equality or human equality. So, equality does not only mean the existence of an equal position, but equality here is an attitude of acknowledging the existence of equality, equal rights and obligations before God and the state. In this case, the Qur'an has explained the obligations and rights of humans to create an orderly life. fifth, to build the spirit of sincerity, simplicity, independence and *ukhuwah Islamiyah*. Experts differ in their assessment of pesantren. But they agree that the spirit of the pesantren is its soul. The spirit that underlies all activities carried out by all Islamic boarding schools is formulated in the "Panca Jiwa of Islamic Boarding Schools" namely simplicity, sincerity, independence, *ukhuwah Islamiyah*, and freedom (Penyusun, 2012). Thus, the ideology of pesantren education about religious tolerance is very closely related. The ideological values of religious tolerance possessed by the pesantren will guide the journey of the pesantren, including the managers and the knowledge that is internalized to the santri.

METHOD

This research is included in the category of qualitative research. To understand human behavior and culture, this study uses a qualitative method, namely research that will produce narrative descriptive data about the nature of thought and behavior of the study subject (caretakers and students of PPIM Ngruki). It is hoped that this research will obtain in-depth information with the qualitative method and relatively accurate conclusions. This research will explore the PAI curriculum containing religious tolerance which is spread across four PAI subjects, namely Akidah Akhlak, Al-Quran Hadith, Jurisprudence and Islamic Cultural History and material for strengthening PAI learning outside the classroom which is cared for by the Care Unit.

Primary sources are the main and first sources where data can be obtained. Including primary sources are: founders, teacher, and students who all live in life in the pesantren. The data is in the form of testimonials, testimony of an event, official documents of the pesantren and photos of activities, or answers to questionnaires distributed to respondents. In addition to the sources above, community leaders are direct actors of an event. In addition, study books, curriculum, lesson plans, rules/regulations, brochures and other printed sources. Secondary data is data in the form of textbooks, writings and comments from newspapers, magazines or other research results at the pesantren.

Data collection methods used were in-depth interviews, participant observation, and documentation. The data analysis method in this study uses categorical segregation. Furthermore, these descriptions were analyzed using a content analysis approach. Terms of content analysis are objectivity, systematic and generalization. The objective means that the researcher must stick to the existing data. What is meant by systematic is that the understanding of the data is carried out systematically. Furthermore, the results of the content analysis are generalized.

FINDINGS

PAI Learning Contents of Religious Tolerance

1. Al-Qur'an Hadith

The material for religious tolerance is contained in the theme My Tolerant Attitude Creates Peace. The material for religious tolerance is 1) understanding of tolerance and fanaticism; 2) Q.S al-Kaafirun; 3) Q.S. al-Bayyinah, and 4) Hadith about religious tolerance (Penyusun, 2016c). Allah SWT. through QS. al-Kaafirun intends to emphasize that if other beliefs or religions are different, they must be respected. However, this form of respect should not intersect with the Islamic creed "Allah is One". The form of respect for other religions is the wise words "to you your religion and to me my religion". Meanwhile, Surat al-Bayyinah describes the attitude of the disbelievers from the people of the book and the polytheists who still will not leave their religion before the arrival of a messenger as promised by Allah SWT. written in the Torah and the Bible. But the fact is, after the prophet/apostle of Allah SWT. really present during their lives, some believe but many also reject it/or disbelieve. The prophet or apostle present in their midst was true to the characteristics prophesied in their book. The prophet or apostle brings true teachings.

The next material is that everything can be resolved through deliberation. This material is the content of Q.S. Ali Imran: 159 that a Muslim must be gentle, forgive, and consult. Muslims can take lessons from the Battle of Uhud. The strategy applied in the Uhud war resulted from the deliberation carried out by the prophet with his companions, but the Uhud war left bitterness. However, the prophet Muhammad was forbidden to eliminate the tradition of deliberation, and the command to always develop the tradition of deliberation. In deliberation, it must be done with gentleness, openness and forgiveness, and ask Allah for forgiveness by praying for one another (Penyusun, 2016d).

2. Akidah Akhlak

The material of religious tolerance is found in the material of neighborly etiquette. The material on neighborly manners describes the importance of neighbors. In life and living, a human being desperately needs other people. Other people's names in this context are neighbors. Social facts say that no human being can live alone, especially when meeting basic needs such as clothing, housing and food, health and security. These needs can only be met by asking for help from others. In sociology it is called the law of dependence. Therefore, behaving and doing good to others, especially as neighbors, even though they are of different races, ethnicities or religions, Muslims must build an environment full of peace (Penyusun, 2016a).

In a broader context, a group of people with diverse backgrounds who want to unite to live together is known as a nation. Allah SWT. awarded sociological facts of the Indonesian nation with diversity. The basic nature of society is diversity, race, religion, ethnicity, and language. In sociology, this phenomenon is known as the law of diversity. This diversity will be positive if there is synergy between the various elements. In a sociological perspective, despite having different races, ethnicities and religions, substantially, these community groups live in a situation of interdependence. Therefore, efforts to integrate diversity to build synergies to bear the burden of living together are mandatory for every community member. The community's diversity is accommodated in the "Bhinneka Tunggal Ika" frame.

Practically, in everyday life on the broader community, human life must be neighbors. In order for neighborly life to take place in harmony, concrete steps are needed. These steps are: 1) respecting neighbors, 2) willing to help when in trouble, 3) having a cheerful face

when meeting, 4) visiting each other, 5) advising gently, 6) willing to forgive, and 7) don't hurt neighbors (Penyusun, 2016a).

Furthermore, the material about avoiding despicable behavior is cunning, greed, injustice and discrimination. Cunning is a negative trait that harms others and oneself, such as being good at deceiving; deceitful; cheating. Greed or greed is the nature of someone who loves wealth or position excessively without heeding the game's rules or applicable laws. Because of the strong urge to acquire wealth or position, all means are taken. Zalim or persecution means being arbitrary or unfair to oneself, others, and Allah. Whereas discrimination is treating other people differently. The difference in treatment is based on skin color, class, ethnicity, economy, social status and others (Penyusun, 2019).

3. Fiqh

The material for religious tolerance is contained in the concept of fiqh and worship in Islam. In social facts, some questions must be answered related to Islamic rituals. Fiqh is the result of ijthad (the mobilization of all the thinking power of the scholars) to solve society's problems. Because Fiqh is the result of the ijthad of scholars regarding certain objects, several possibilities occur. The first, possibility is an agreement on the results of ijthad. The second, possibility is the difference in the results of the ijthad of the scholars. The third, possibility is the agreement of the results of the ijthad of the scholars with several notes. This allows for differences in applying practical worship that are visible or visible in society (Penyusun, 2016e).

4. History of Islamic Culture

The material for religious tolerance is found in the material for the local culture of the archipelago. When the scholars spread Islam for the first time to the archipelago, there was no information that there was a clash between the teachings of Islam contained in the Qur'an and Hadith with local customs. Islamic preachers try to accommodate local culture that is following Islamic teachings. In other words, the preachers do not necessarily erase the local culture but adjust it between local culture and Islamic teachings. The results of this model da'wah are like what we call the Islamic concept of the archipelago. Local traditions in the archipelago that are thick with Islamic colors are Islamic articulations in the style of local culture such as the traditions of halalbihalal, Kupatan, Sekaten, Rabu Kasan, and others (Penyusun, 2016f).

The material of tolerance is found in the material of pious deeds, tolerance, *musawah*, and *ukhuwah* (Penyusun, 2016b). Good deeds are good deeds that are beneficial and get rewards as Surah An-Nahl: 97. Tolerance according to the Qur'an and as-Sunnah is stated in the Qur'an Surah al-Mumtahanah 8-9, namely doing good and being fair to people who did not fight you because of religion and did not drive you out of your country. *Musawah* is a view of the equality of all humans in rights and obligations without any differences in race, ethnicity, religion and nation as in the letter ar-Rum: 30. *Ukhuwah* means brotherhood, harmony and unity or solidarity carried out by one person to another.

Implementation of Religious Tolerance Materials in Class

The implementation of Islamic Religious Education (PAI) material on religious tolerance is carried out in three stages: preliminary, core, and closing. The results of observations were carried out on the subjects of the Qur'an and Hadith and Akidah Akhlak.

Table 1. Implementation of Religious Tolerance Material in Al-Qur'an Hadith

No.	Activity
1	<p>Preliminary activities</p> <ul style="list-style-type: none"> - Say hello and ask one of the students to lead the study prayer - Teacher asked about last week's lesson - Teacher delivered the main material about <i>tasamuh</i> as the subject of today's learning and the learning objectives - Teacher shows pictures - Teacher asks students to comment and ask questions related to the picture shown 1) Why do people demonstrate against the establishment of churches?; 2) How did they demonstrate?; 3) What are the protesters' demands?
2	<p>Core activities</p> <ul style="list-style-type: none"> - Students listen to the Teacher's explanation about Surah Al-Kafirun and Q.S. al-Bayinah - Teacher invites students to pay attention to Q.S. Surah al-Kafirun and Q.S. al-Bayinah while explaining asbabun nuzul the two letters. - Santri read and broaden their horizons about Surah Al-Kafirun and Q.S Al-Bayinah - Teacher relates the meaning of Surah Al-Kafirun and Q.S Al-Bayinah, students are asked to write Surah Al-Kafirun and Q.S Al-Bayinah - Teacher explained the hadith related to <i>Tasamuh</i>. - Teacher asked students to: 1) Look for regulations for the establishment of houses of worship in Indonesia; 2) Information about what happened to the founding of the church through news in magazines or newspapers; and 3) Analyzing the demonstration incident - Teacher asked the students to conclude the case for the construction of the house of worship and present it in front of the class. The results of the students' investigation into the case of the establishment of the house of worship were 1) The church was established in the midst of a Muslim community. 2) The church building committee manipulates community support data. 3) The land for the church construction plan is legally flawed; and 4) The community held a demonstration accompanied by the local police.
3	<p>Closing activities</p> <p>Teacher concluded with his students that Muslims live side by side with other adherents based on the principle of <i>tasamuh</i>. The principle of <i>tasamuh</i> is based on the letters al-Kafirun and al-Bayyinah. The establishment of a house of worship in whatever form and whoever will carry it out must refer to the Law on the establishment of a house of worship. The example in establishing a house of worship must be in accordance with applicable laws, there must be no element of lies</p>

Observing the data above, it can be concluded that the PAI learning content of religious tolerance with the main material "*tasamuh* attitude" provides information that 1) the subject matter explains tolerance between religious communities, 2) Islam provides the theological basis for *tasamuh* attitudes for Muslims in life and the life of a society that plural, including in terms of religion, 3) The theological basis is Q.S. al-Kafirun and al-Bayyinah. Religious people must obey the existing laws, calm the establishment of houses of worship.

Table 2. Implementation of Religious Tolerance Material on Akidah Akhlak

No.	Activity
1	<p>Introduction activities</p> <ul style="list-style-type: none"> - Teacher performs attendance of students - Teacher asked one of the students to lead the prayer - Followed by reading the selected surahs of the Koran together. - Teacher checks the readiness of students with the neatness of clothes, seats - Teacher provides an explanation of the subject matter of tolerance and harmony and motivates students about the beauty of tolerance and harmony
2	<p>Core activities</p> <ul style="list-style-type: none"> - Teacher asked students to observe 1) Video shows about riots in India, 2) Santri asked

	<p>about what happened to videos and pictures; 3) The students asked about what was the cause of the incident</p> <ul style="list-style-type: none"> - Teacher asked students 1) In his small group to discuss the factors causing the riots that occurred in the previous video show; 2) Santri discuss about the second show which describes the harmonious life of community groups of different faiths - The students in their group identify the factors that cause harmony in society - Santri in their small groups discuss about the efforts that can be done in building harmonious social life and avoiding violence. The results of the discussion based on data about the riots concluded that the Government of India issued a citizenship law. The Muslim group did not get the citizenship, so they felt discriminated against. - Teacher asks students 1) Write down the results of the discussion; 2) Paste it on the classroom wall; 3) Take turns presenting the results of their group discussions in front of their classmates; 4) Take turns each group responds to what is presented.
3	<p>Closing activities</p> <ul style="list-style-type: none"> - Teacher and students carry out reflections on the activities that have been carried out - Provide reinforcement to the main lessons that can be taken from today's lesson. Don't let it happen in Indonesia - Planning follow-up activities - Delivering the core activities for the next learning, namely discussing the verses of the Qur'an which teach about tolerance and harmony - Teacher together with students close the lesson by praying

From the description above, the Islamic Religious Education (PAI) learning material containing religious tolerance at PPIM Ngruki shows that the PAI learning material containing religious tolerance is spread across various subjects. The subjects include Akidah Akhlak, Al-Qur'an Hadith, Jurisprudence and History of Islamic Culture. The subject matter refers to three harmony/tolerance, namely 1) tolerance between religious communities; 2) internal tolerance of religious people; and 3) tolerance between diverse people and the government. While the content of religious tolerance contains 1) the concept and basis of the teachings of religious tolerance (*tasamuh*), namely the teachings on the willingness to accept the presence of other religions or beliefs; 2) building equality (*musawah*) between religious adherents; 3) Prohibition of discriminating against adherents and other religious beliefs; and 4) building brotherly brotherhood both internally among Muslims, between religious adherents and *ukhuwah* based on humanity and nationality (*wathaniyah*).

Implementation of PAI Learning Contents of Religious Tolerance outside the class

The Care Unit is a unit in PPIM Ngruki responsible for implementing non-formal education. Non-formal activities at PPIM Ngruki are; students who love nature (Sapala), culinary arts, fashion, *muhawaroh* (conversation in Arabic and English en masse), art performances, marching, calligraphy, sports clubs, *nasyid*, health training, *muhadlarah* (3 language speech), *da'wah* in society, the study of *ba'da* Maghrib, *halaqah takwinul* akhlak, *qira'ah* and *tartil* Qur'an, book study (*sorogan*), *tasmi'* Qur'an and journalistic training. In the implementation of the above activities, the Care Unit is assisted by Imaratu Syunit thalabah (IST).

Imaratu Syu'unit Thalabah (IST) is a student organization at PPIM Ngruki. IST is the only intra-pesantren organization in PPIM Ngruki. IST is a place to train students to organize: leadership, managerial, and creativity development. At first, this organization was founded on the date. 01 Muharram 1405 H/1983 AD, named OP3IN (Al-Mukmin Islamic Boarding School Student Organization). The work units under IST are the Language, *Da'wah*, Security, *Riyadhoh*, Takmir, and K3 Lembaga Institute.

Activities related to strengthening religious tolerance outside the class are 1) *Muhawarah* is a mass practice of Arabic and English conversations held regularly according

to a schedule; 2) *Tasji`ul Lughah* is an activity to develop Arabic vocabulary or *mufradat*. Activities carried out in class and outside the classroom by increasing the vocabulary of Arabic and English. In addition, the new words that can be then built into perfect sentences; 3) *Muhadloroh*, namely the activity of giving speeches in three languages, namely Indonesian, English and Arabic; 4) *Ta`lim al-Qur`an*, namely teaching practice activities and building the ability of students to preach in the community; 5) Lectures after Magrib are spiritual shower activities given by senior clerics; 6) Halaqah is a small group of students (Focus Group Discussion). This *halaqah* consists of 10 students with a mentor. The *halaqah* activities are *takwinul* morality, *tahfidzul* Qur`an, the study of the book of Riyadushalihin; 7) *Qira`atul* Qur`an, which is a routine activity of reading the Qur`an after Magrib and dawn; 8) *Sorogan*, namely the activity of students reading books guided by Ustadz by adjusting the available time; and 9) Journalism and various courses, namely the activities of managing periodicals of PPIM Ngruki magazine and wall magazines as well as computer courses, *tahsinul* *Qira`ah* and culinary, fashion and calligraphy.

Implementation of PAI learning with religious tolerance outside the classroom in the form of 1) *Ukhuwah Islamiyah*. All students, indiscriminately, are required to take part in non-formal learning outside the classroom. PPIM Ngruki students come from various cultural, economic, ethnic and racial backgrounds, but at PPIM Ngruki, they remain united in the frame of *ukhuwah Islamiyah*; 2) Strengthening noble character. Strengthening noble character education through halaqah. This activity aims to increase compliance with applicable rules or the adjustment of santri behavior to group norms; behave politely, be respectful towards the Teacher and peers, listen diligently and take notes on learning materials from resource persons; and 3) Strengthening character education. Strengthening Character learning in the parenting unit is spread across many units and in a variety of activities. Characters that are instilled in students are religious, such as praying five times a day, fasting, respectful and responsible character, and being humble.

The Results of the Implementation of PAI Learning Contents of Religious Tolerance

The purpose of learning religious tolerance is to form the character of students who have *tasamuh* nature, namely being willing to accept the existence of other religions or groups even though they do not agree. Or acknowledge the existence of other religions and groups, even if they don't agree. The form of acknowledgment of the existence of other religions and groups, namely: students respect religious beliefs/other groups, towards other people's religions/beliefs or opinions, students are willing to accept differences and commitment will not interfere with other people's religions/beliefs.

1. The attitude of religious inclusiveness. Referring to the results of a questionnaire on religious tolerance, the researcher can conclude that PPIM Ngruki students have an attitude of religious inclusiveness. This is evidenced by the students' understanding that outside of Islam there is goodness and truth in accordance with the letters of Al-Kafirun and al-Hujurat: 13. PPIM Ngruki students also have an attitude of internal inclusiveness of religious communities. This attitude was built from the study of Islamic jurisprudence related to differences in schools of thought.
2. Have a view of equality and non-discrimination. Data related to equality, PPIM Ngruki students have an attitude and view of equality. PPIM Ngruki students realize that Islamic teachings forbid their followers to discriminate against fellow Muslims and followers of other religions. On the other hand, Islamic teachings require Muslims to treat fellow Muslims and followers of other religions equally. Likewise, in the context of pesantren life, PPIM Ngruki from the beginning emphasized that all students, regardless of

background, had the same rights and obligations. PPIM Ngruki does not discriminate between one student and another.

3. Attitude of Understanding. Every student must obey the rules of the Islamic boarding school. One of these rules is that students must be willing to live together with other students in one room who have different backgrounds: regional origin, language, ethnicity and culture. Living together programs are often referred to as "living in". This program aims to mix one culture with another. The results of observations about "living in" can be reported as follows: with the santri program

Established the quality of a religious boarding school environment. PPIM Ngruki builds a culture of religious tolerance by implementing the Panca Jiwa and the Five Disciplines. The Five Souls of the pesantren include sincerity, simplicity, independence, ukhuwah Islamiyah and sacrifice. Meanwhile, the Panca Disciplines of Islamic boarding schools include worship, morals, learning, environment and language. In addition, the Five Souls and the Five Disciplines are applied strictly in the form of in-class learning (formal) and learning outside the classroom (Non-formal).

DISCUSSION

The implementation of religious tolerance education carried out by PPIM Ngruki through learning in and outside the class has an urgency to be developed so that negative images of terrorism that develop in society can be minimized. The urgency of this development is by strengthening tolerance between religious communities, strengthening tolerance between internal religious communities, and proportionally placing religions within the framework of nationality and statehood.

1. Strengthening tolerance between religious communities

Institutionally PPIM Ngruki recognizes the fact that Indonesian society is plural. The plurality of society in terms of religion, culture, and politics. The statement feels cliché and repetitive. However, if we look at the many problems of the Indonesian nation since independence until now, one of them is the problem of religious intolerance. The problem of religious intolerance continues and consumes the energy of the Indonesian nation, where the nation's energy should be able to solve substantial problems; poverty, underdevelopment and illiteracy. Because the problem continues to strengthen, most of the nation's energy is absorbed in the problem.

A number of data obtained from the field shows that the Indonesian people's social life is suspected of having problems of religious intolerance. For example, the church's construction in Kunir Pamulang, South Tangerang. In addition, the location of the church establishment is in the middle of a Muslim settlement, which feared apostasy will occur (Carolina, 2008). In addition to the conflict above, other acts of violence in the name of religion are attacks on ulama in Lamongan. The attack happened to a caretaker of Pondok Karangasem Paciran Lamongan named Abdul Hakam Mubarok (Jyg, 2018). In addition to the facts above, it should be added that the survey results of the PPIM UIN Syarif Hidayatullah Jakarta in 2005 stated that the development of intolerance in Indonesia is now increasingly worrying. This is supported by the results of their survey which shows that 63% of Ustadz in Indonesia tend to be intolerant, 56% of the community does not agree if non-Muslims establish religion-based schools (Yaqin, 2005). Wahid Foundation in collaboration with LSI stated that SMA from 34 provinces in Indonesia with a percentage of 7.7% of high school students were willing to take radical actions (Hakim, 2016).

In other words, PPIM Ngruki prepares students as citizens of the nation who live and practice religious tolerance, are polite and harmonious, and can interact with fellow citizens

of different nations, organizations, religions, and beliefs. Once again, the possible solution that can be offered through religious tolerance learning is to build the idea of inclusive pluralism, namely that there is goodness and truth in other religions/beliefs.

2. Strengthening the internal tolerance of religious communities

Strengthening internal religious tolerance is one of the important agendas in learning religious tolerance at PPIM Ngruki. The facts of internal intolerance of religious communities are still a problem that continues to color the history of the Indonesian people. Example: the attack on the Ahmadiyya Community in Cikeusik, Pandeglang, West Java by the community which resulted in 3 (three) Ahmadiyah deaths and 5 (five) injuries (Ulum, 2011). In addition, there was an attack on a Shia settlement in Karanggayam Village, Sampang, Madura, on August 26, 2012 (Bisri, 2012). So the urgency of the importance of learning internal religious tolerance at PPIM Ngruki is an activity to make students aware that Islam as a teaching contained in the Qur'an and Hadith is one. But in social reality, the way Muslims are religious is very diverse and varied. Experts in Islamic studies have named this phenomenon as Islam is one in diversity.

Why are Muslims in one faith, but the rest are very diverse? Some experts answered that this happened because each group felt they had the authority to translate Islam according to their respective social demands (Syarif, 2015). In this perspective, the primordialism of internal Islamic groups is still an acute problem that characterizes the history of Islam in Indonesia. Although theoretically, Islam is not a pro-primary religion, but when Islam is embraced and internalized by a group of people, Islam's internal primordialism is born. Seeing this fact, the internal primordialism of Islam is human nature which is always present in Islamic society. Its existence cannot be denied or even ignored. It should be noted that Islam's internal primordialism with all its characteristics is negatively correlated with living together in social life to build *ukhuwah Islamiyah*. In PPIM Ngruki's perspective, these innate traits must be followed by awareness of the presence of other people who have different views and expressions of Islam. The possible solution that can be offered to overcome the internal primordialism of Islam is to build Islamic internal inclusivism. What is meant by internal Islamic inclusivism is the thought and understanding that holds that within Islamic groups there is goodness and truth. Negative potentials in Islamic internal primordialism are eliminated and directed at *ukhuwah Islamiyah* (Penyusun, 2012).

Learning religious tolerance at PPIM Ngruki is actually an effort to make the nature of religious tolerance into the culture of the pesantren environment. Building a culture of religious tolerance at PPIM Ngruki means cultivating diversity in the form of respecting others regardless of religious organization, race and class (Penyusun, 2012). Therefore, learning religious tolerance means practicing acts of religious tolerance with the principle of respecting differences, to strengthen *ukhuwah Islamiyah* and *ukhuwah wathaniyah*. In other words, religious tolerance learning tries to instill the attitude of PPIM Ngruki residents to accept differences in living diversity.

Through religious tolerance learning, PPIM teaches that Islam should not impose its religious teachings on others. The students are trained to live religiously and democratically at the same time, namely to respect and respect religious and cultural diversity. To increase religious tolerance, the students are asked to practice the teachings of Islam correctly, namely 1) They must not harass, let alone demean and insult other people's religions; and 2) The students are encouraged to take proportional actions of tolerance, namely not to mix up the teachings of one religion with another.

PPIM Ngruki as one of the Islamic educational institutions seeks to produce students who are *tafaqqahu fiddien*, namely students who have a kaffah understanding of Islam and

are ready to carry out Islamic teachings as a whole, are virtuous, are willing to accept others regardless of the background of sects and religious and cultural organizations. (Penyusun, 2012). Based on this, PPIM Ngruki implemented integrated religious tolerance learning with PAI subjects. This is important to do as PPIM Ngruki's response, both long term and short term, to the possibility of the emergence of symptoms of intolerance, both micro and macro at the local and national levels.

3. Proportionate placement of religion within the framework of nationality and state

The urgency of learning religious tolerance at PPIM Ngruki within the framework of nationality and statehood is to place religion (Islam) proportionally in nationality and statehood. PPIM Ngruki considers that religious tolerance learning has an interest in instilling in students so that the articulation of Islam in nationality runs proportionally. What is meant by proportional articulation of Islam is that students are part of the people and nation, so that students contribute to Indonesian nationalism. Therefore, one of the themes carried out in this framework is that santri must become supporters of Indonesian nationalism. In addition, a santri makes Indonesia a place to do good deeds. A true Islam and a true nationalist. Furthermore, for PPIM Ngruki, Muslims as the majority population of Indonesia should be the protectors of other religious people. In addition, in the perspective above, PPIM Ngruki balks at imposing Islam on others, looking down on other religions, especially by using violent means in the name of Islamic truth.

Thus the learning of religious tolerance at PPIM Ngruki seeks to 1) Equip the students to have insight and knowledge about religious tolerance correctly; 2) Equipping students to have the skills to apply religious tolerance by Islamic law; and 3) Equipping students to avoid acts of intolerance and violence by losing their sense of humanity, however in the name of the truth of Islam.

Furthermore, related to the implementation of the PAI curriculum containing religious tolerance, the problem with changing the mindset of PPIM Ngruki managers is especially for teaching staff or Teacher and Teacherah. The problem is a request for educators or Teacher and Teacherah to change in the way of thinking, behaving and working in learning. This change is in the form of the unification of three learning paradigms, namely the Active Santri learning paradigm or Student Active Learning (SAL), problem-solving and discovery-based learning and the position of educational staff or Teacher and ustadz as motivators, directors and learning controllers. Third, the learning paradigm is integrated in the scientific approach.

PAI K-13 learning content of religious tolerance is still separate in four subjects: Akidah Akhlak, Al-Qur'an Hadith, Jurisprudence and History of Islamic Culture. Therefore, the learning of religious tolerance at PPIM Ngruki has not been integrated into a single unit of religious tolerance material. As far as available data, it can be concluded that PPIM Ngruki has not yet developed a learning method for religious tolerance. So far, religious tolerance learning has followed the K-13 scientific approach, there is no typical model for religious tolerance learning.

CONCLUSION

PPIM Ngruki implements religious tolerance education through two approaches, namely 1) integration of subjects, and 2) integration of learning outside the classroom. Religious tolerance material is integrated into subjects, namely Al-Qur'an Hadith, Akidah Akhlak, Fiqh, and History of Islamic Culture. Furthermore, religious tolerance material is taught outside the classroom through a program prepared by the Care Unit and Imaratu Syu'unit Thalabah (IST). The materials taught include tolerance, deliberation, neighborly etiquette, worship practices, and local culture, ukhuwah Islamiyah, and moral education. By teaching religious tolerance, students are embedded in an attitude

of religious inclusiveness, having a view of equality and non-discrimination, understanding, and forming a religious Islamic boarding school environment. Thus, religious tolerance education implemented at PPIM Ngruki is part of the pesantren's strategy to break some people's negative stigma of being an intolerant pesantren. This study also shifted from a conservative orientation to an innovative moderate orientation. The drawback in this study is that it does not include quantitative data on the level of religious tolerance, which can be done in further research.

REFERENCES

- Afifuddin, A. (2012). Pluralisme Keagamaan Pada Lembaga Pendidikan Islam Tradisional (Studi Sosiologis Filosofis tentang Pluralisme pada Pondok Pesantren di Kabupaten Bone). *Al-Qalam*, 18(1), 142–153.
- Al-Rosyid, B. (2006). *Persepsi Pesantren Ngruki Terhadap Terorisme (Studi Di Pesantren Al Mukmin Ngruki Sukoharjo Surakarta Jawa Tengah)*. University of Muhammadiyah Malang.
- Asnawi, A. U., & Fachri, Y. U. (2017). Eksistensi International Crisis Group Dalam Perkembangan Gerakanterrorisme Di Indonesia Studikasu: Gerakam Jemaah Islamiyah tahun 2002-2015. *Jurnal Online Mahasiswa (JOM) Bidang Ilmu Sosial Dan Ilmu Politik*, 4(1).
- Asyhuri. (2013). *Pendidikan di Pondok pesantren al-Mukmin Ngruki Sukoharjo; Telaah Kurikulum dan Model Pembelajaran*. UIN Sunan Kalijaga.
- Bisri, M. (2012). Kronologi Penyerangan Warga Syiah di Sampang. *Tempo*. <https://nasional.tempo.co/read/425697/kronologi-penyerangan-warga-syiah-di-sampang>
- Carolina. (2008). Ormas Islam Demo Pembangunan Gereja di Pamulang. *Okezone*. <https://news.okezone.com/read/2008/08/13/1/136347/ormas-islam-demo-pembangunan-gereja-di-pamulang>
- CNN. (2019). Jejak Radikal Ba'asyir, dari Era Soeharto hingga Jokowi. *CNN Indonesia*. <https://www.cnnindonesia.com/nasional/20190118212047-12-362083/jejak-radikal-baasyir-dari-era-soeharto-hingga-jokowi>
- Cohen, A. J. (2004). What toleration is. *Ethics*, 115(1), 68–95.
- Detiknews. (2012). Kronologi Kekerasan yang Dialami Warga Syiah di Sampang. *DetikNews*. <https://news.detik.com/berita/d-1999831/kronologi-kekerasan-yang-dialami-warga-syiah-di-sampang>
- Dhyatmika, W. (2005). Din Syamsuddin: Teroris Pakai Kedok Islam Sesat. *Tempo*. <https://nasional.tempo.co/read/69353/din-syamsuddin-terorispakai-kedok-islam-sesat>
- DZA. (2018). Ahmadiyah Laporkan Kasus Penyerangan di Lombok ke Polda NTB. *CNN Indonesia*. <https://www.cnnindonesia.com/nasional/20180720184506-12-315822/ahmadiyah-laporkan-kasus-penyerangan-di-lombok-ke-polda-ntb>
- Faridah, E., & Hakim, A. (2020). Peran KH Saifuddin Zuhri Sebagai Menteri Agama Pada Masa Orde Lama (1962–1967). *Historia Madania: Jurnal Ilmu Sejarah*, 4(2), 303–312.
- Febriyan. (2011). Tragedi Cikeusik Diduga Kuat By Design. *Tempo*. <https://nasional.tempo.co/read/312138/tragedi-cikeusik-diduga-kuat-by-design>
- Hakim, R. N. (2016). Survei Wahid Foundation: Indonesia Masih Rawan Intoleransi dan Radikalisme. *Kompas*. <https://nasional.kompas.com/read/2016/08/01/13363111/survei.wahid.foundation.indonesia.masih.rawan.intoleransi.dan.radikalisme?page=all>
- Ibrahim, R. (2018). Pesantren Dan Pendidikan Kebangsaan: Studi Tentang Buku al-Difâ ‘ani al-Wathân min Ahammi al-Wâjibât ‘ala Kulli Wâhidin Minnâ Karya Kiai

- Muhammad Said. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 42(1), 148–170.
- Indonesia, P. (2011). *Keputusan Menteri Agama Republik Indonesia Nomor 211 Tahun 2011 Tentang Pedoman Pengembangan Standar Nasional Pendidikan Agama Islam Pada Sekolah*. Kementerian Agama.
- Jyg. (2018). Penyerangan `Orang Gila` Terhadap Ulama Terjadi Lagi, Korbannya KH Hakam Mubarak. *Radarkota*. <https://m.radarkota.com/read/5199/Penyerangan-Orang-Gila-Terhadap-Ulama-Terjadi-Lagi-Korbannya-KH-Hakam-Mubarak>
- Kemenag. (2022). *Statistik Data Pondok Pesantren*. Direktorat Pendidikan Diniyah dan Pondok Pesantren. <https://ditpdpontren.kemenag.go.id/pdpp/statistik>
- Madjid, Nurcholis. (1985). *Merumuskan Kembali Tujuan Pendidikan Pesantren, dalam Pergumulan Dunia Pesantren*. P3M.
- Madjid, Nurcholish. (1995). *Islam, Agama Kemanusiaan: Membangun Tradisi dan Visi Baru Islam Indonesia [Islam, a Humanitarian Religion: Building a New Tradition and Vision for Islam in Indonesia]*. Paramadina.
- Madjid, Nurcholish. (1997). *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*. Paramadina.
- Mahmud, A. (2008). *Pesantren dan Pergerakan Islam, Studi Tentang Alumni Pesantren al-Mukmin Ngruki (IKAPPIM) Ngruki, Sukoharjo, Surakarta dan Fundamentalisme Islam*. UIN Sunan Kalijaga.
- Mastuhu. (1994). *Dinamika Sistem Pendidikan Pesantren*. INIS.
- Muharom, F. (2015). Respon Pondok Pesantren Terhadap Problem Pencitraan di Media (Studi Pemulihan Citra Pondok Pesantren Islam al-Mukmin Ngruki Sukoharjo Surakarta. *UIN Sunan Kalijaga Yogyakarta*.
- Murtadlo, M. (2017). Reproduksi paham keagamaan dan respon terhadap tuduhan radikal (Studi kasus Pesantren Ngruki pasca bom Bali 2002). *Harmoni*, 16(1), 75–93.
- Penyusun, T. (2012). *Sekilas Profil Pondok Pesantren Islam Al-Mukmin*. PPIM Ngruki.
- Penyusun, T. (2016a). *Akidah Akhlak Kelas VII*. Kementerian Agama.
- Penyusun, T. (2016b). *Akidah Akhlak Kelas XII*. Kementerian Agama.
- Penyusun, T. (2016c). *Al-Qur'an Hadis Kelas VII*. Kementerian Agama.
- Penyusun, T. (2016d). *Al-Qur'an Hadis Kelas XII*. Kementerian Agama.
- Penyusun, T. (2016e). *Fikih Kelas X*. Kementerian Agama.
- Penyusun, T. (2016f). *Sejarah Kebudayaan Islam Kelas IX*. Kementerian Agama.
- Penyusun, T. (2019). *Akidah Akhlak Kelas X*. Kementerian Agama.
- Pusdatin. (2020). *BPIP: Kasus Intoleransi di Indonesia Selalu meningkat*. BPIP. <https://bpip.go.id/berita/1035/352/bpip-kasus-intoleransi-di-indonesia-selalu-meningkat.html>
- Schwartz, S. (2003). *The two faces of Islam: Saudi fundamentalism and its role in terrorism*. Anchor.
- Setiawan, S. R. D. (2018). Polri Masih Selidiki Kasus Penyerangan Jemaah Ahmadiyah di Lombok Timur. *Kompas*. <https://nasional.kompas.com/read/2018/05/24/20140231/polri-masih-selidiki-kasus-penyerangan-jemaah-ahmadiyah-di-lombok-timur>
- Siswanto. (2022). GMRI Berpesan Agar Semua Pihak Menyikapi Kasus Klenteng Jiu Tian Kung di Sukabumi dengan Kepala Dingin. *Suarajabar.Id*. <https://jabar.suara.com/read/2022/07/06/160546/gmri-berpesan-agar-semua-pihak-menyikapi-kasus-klenteng-jiu-tian-kung-di-sukabumi-dengan-kepala-dingin>
- Supriyanto. (2014). *Ideologi Pendidikan Pesantren dan Implikasinya terhadap Paham Keagamaan (Studi Komparasi Antara Pesantren al-Muayyad dan Pesantren Al-Mukmin Sukoharjo)*. UIN Sunan Kalijaga.

- Syarif, N. (2015). Islam dan Kemajemukan di Indonesia (Upaya Menjadikan Nilai-nilai yang Menjunjung Tinggi Kemajemukan dalam Islam sebagai Kekuatan Positif bagi Perkembangan Demokrasi). *Asy-Syari'ah; Jurnal Hukum Islam*, 17(3), 185–276.
- Tempo. (2006). Banyak Terlibat Terorisme, Alumni Ngruki Minta Maaf. *Tempo*. <https://nasional.tempo.co/read/72704/banyak-terlibat-terorisme-alumni-ngruki-minta-maaf>
- Ulum, W. (2011). Kronologi Penyerangan Jamaah Ahmadiyah di Cikeusik. *Tempo*. <https://nasional.tempo.co/read/311441/kronologi-penyerangan-jamaah-ahmadiyah-di-cikeusik>
- Wahid, A. (2010). *Prisma Pemikiran Gus Dur*. LKiS.
- Yaqin, A. (2005). *Pendidikan Multikultural*. Pilar Media.