Muhammad Fazlurrahman Hadi

The Development of Tolerance Through Islamic Education Among Islamic Minorities in HinduMajority Communities

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The Development of Tolerance Through Islamic Education Among Islamic Minorities in Hindu-Majority Communities

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Article Info	Abstract
  	This research is motivated by the many conflicts in a society represented by the majority-minority and religion, leading to acts of violence, moral crises, and anarchism. Therefore, many parties then developed the role of education, especially Islamic education, amid non-Muslim communities. So, it is essential to analyze the behavior of the Muslim minority amid the Balinese Hindu majority community. How is the content and provision of the values of tolerance at the Bali Bina Insani Islamic Boarding School as a model of religious moderation? The purpose of this research is to analyze, test, and describe the life of a Hindu-majority society that is moderate towards Muslim minorities and, conversely, the development of Islamic values in the form of tolerance at the Bali Bina Insani Islamic Boarding School towards minority Hindu teachers and employees in it. This research shows that despite a Muslim minority in an Islamic boarding school entity amidst a Hindu majority, there are no acts of intolerance. And vice versa, even though there are teachers and employees at the Islamic boarding school who are Hindus (as a minority), they are still given rights that are by work professionalism, and there is no discrimination against them.

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Introduction

In a pluralistic and pluralistic Balinese society, religious differences are a fact. Each religion in Bali has a different history, figures, teachings, and scriptures of each religion.(Ketut & Harsana, n.d.) However, different does not mean contradictory but instead becomes the glue between the Balinese people. The attitude of high tolerance between religions has always been maintained until now. However, this has never been without threats from those who want to tear the integrity and harmony of religious communities in Bali. One such incident was the Bali Bombings I tragedy on October 12, 2002, and the Bali Bombings II on October 2, 2005. (Rachmawati, 2021) The bomb explosions in Kuta and Sanur Bali not only claimed lives and injured hundreds of civilians but also gave birth to an explosion of discourse that questioned the relationship between local and global culture and the interaction of nationalism with ethnic and religious identities. Such interaction creates a social sense which then accumulates into a kind of hope for the unity and harmony of life on the island of Bali still well maintained. (Dauda, 2021)

One clear proof of inter-religious harmony in Bali is the establishment of the Puja Mandala place of worship in the Nusa Dua International Tourism area in 1997. This place of worship is constructed in Kampala Village on a land area of 2.5 hectares, costing approximately 7.5 billion Rupiah. The five places of worship were erected side by side on one land, consisting of the Ibn Battuta Mosque for Islam, the Bukit Doan Protestant Church for Protestantism, the Church of Mary Mother of All Nations for Catholics, Jagatnathann Temple for Hindus, and the Gunan Buddhist Vihara for Buddhism. This area was built on the participation of the community in cooperation. This religious monument invites the admiration of the world community for tangible evidence of faith, harmony in life, and devotion to fulfil spiritual and spiritual needs, as a forum for inter-religious harmony in Bali in particular and in Indonesia in general. (Warsah et al., 2019)

Society, in general, is divided into four conditions, each of which has its value system. First, a community that has its value system and way of life. They are present in a diverse society, but as a minority community, they only try to defend themselves from the discriminatory actions that often lead to them. In addition, they want to defend against fighting other opposing groups. This community is often referred to as cultural diversity in multiculturalism studies. Second, it is a community that is ideologically different from other communities. They seek to provide resistance and or counterbalance to various kinds of culture that develop in society. Even though they, as a minority, want to present their own culture to society, other communities often reject them, so they try to get maximum space for expression. And it is they who, in multiculturalism discourse, are known as imaging diversity. Third, a community that openly says that they are different from other communities because of their different background and history, but they are part of the majority society. They want to be given space by the majority because their presence is often seen as contrary to the majority community in society. It is they who, in multicultural studies, are often known as minority diversity. Fourth, they are referred to as a "counter of diversity" community because they want to provide an alternative to the growing discourse of multiculturalism. They are activists who desire to present alternative values in society due to various influences and backgrounds that have preceded them, for example, anti-forest-based development communities, environmentalist communities, debt-based anti-development communities, etc.(Hadi & Mu'ammar, 2020) So don't be surprised if elements try to divide the harmony and unity among the Balinese, for example.

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Since the Bali bombings, not only Indonesia's good name has a bad precedent, even the Muslim community has been affected. However, optimism toward Islamic education in the country is still considered capable of accommodating cultural balance and reducing conflicts in heterogeneous societies. Where the recognition of the existence and uniqueness of culture, group, and ethnicity is very natural. (Qurrat, 2022) Pondok Pesantren, an Islamic educational institution, is an Islamic education and broadcasting institution. Due to their alignment with the path of Islam's growth throughout Indonesia, Islamic boarding schools are also the country's oldest educational establishments. The fact that Islamic boarding schools were established in the fifteenth century is proof of this. In the current educational landscape, Islamic boarding schools that serve as institutions of higher learning need to adapt and reform in order to generate graduates or generations of challenging, knowledgeable individuals who have the pesantren spirit and the will to continue developing knowledge derived from the Qur'an and Hadith.(Rahardjo, 1985), (Falikul Isbah, 2020)

Bali Bina Insani Islamic Boarding School (abbreviated as PP-BBI) is the only Islamic Boarding School located in Kerambitan District, Tabanan, Bali. This Islamic boarding school is located in a community where most of the population is Hindu. Even so, religious harmony is still maintained so well that President Joko Widodo is amazed by the existence of Islamic boarding schools that can live peacefully and tolerably even though they are in a predominantly Hindu society. (Putra, 2021) Then how are the values of tolerance in Islamic education at PP-BBI, how these tolerance values are implemented, and their impact on these institutions, is interesting.

So, this research focuses on implementing tolerance in Islamic education in the Hindu community at PP-BBI. It is known that of the fifty-six (56) teachers, sixteen (16) teachers are non-Muslim or Hindu. Based on this, it is interesting to study and research how an attitude of tolerance grows without any commotion while maintaining an attitude of mutual respect and respect between teachers of different religions in the Islamic boarding school environment and what kind of management is carried out by Islamic boarding school caregivers. So, until now, it still exists.

Research Method

With a descriptive qualitative design, this study employs a qualitative type. The goal of qualitative research methods is to gain a comprehensive understanding of the events that study participants encounter, including behavior, perceptions, motivations, actions, and other occurrences. In addition, it is also dynamic, with open questions, hides themes and patterns, claims construction knowledge, or is participatory. (Moleong, 2018) A case study is the method employed, wherein a program—events, activities, procedures, or groups of people—is thoroughly examined by the researcher. Additionally, time and activity limit events or circumstances. (Creswell, 2012)

Thus, the researcher made direct observations or came directly to a predetermined location to obtain accurate and in-depth data in this study. The goal is to get a complete and actual picture of a program or activity implemented at a level of society, such as a boarding school. In addition, it is also necessary to approach the informants so that they can adapt the existing data to the facts on the ground—the style of descriptive-qualitative research, which focuses on one particular unit. So, the number of research locations or places becomes urgent with various benefits. The location of this research was carried out at PP-BBI, Jl. Raya Lame, Meliling Village,

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Kerambitan District, Tabanan Regency, Bali Province. One of the reasons why this research was carried out at the Islamic boarding school, apart from Denpasar-Bali, is known as the majority Hindu community. This Islamic boarding school is located right in the middle of a Hindu religious community, with students or all Muslim students. However, around 28.5% (16 teachers) of the 56 educators are Hindus.

In this case, related to the primary data, the researcher obtained data in the form of words resulting from interviews with the Founder of the PP-BBI, the Director of the PP-BBI, the Head of the PP-BBI Madrasah Aliyah, the Head of the PP-BBI, and the board of entrepreneurs at PP-BBI Human Development. Remember, secondary data collected by researchers, including the PP-BBI profile, the number of educators and non-educators, and other supporting data needed in this study. All of this collected secondary data can strengthen the primary data obtained directly. As for obtaining data sources regarding actions or behaviour, the researchers made observations of students and educators who were in Islamic boarding schools when they interacted with learning, both inside and outside the classroom. This includes in places of worship and when chatting with friends in the Islamic boarding school area. Of course, the observations were carried out within the time limit for one semester of the academic year at the PP-BBI.

In addition, there is a need for documentation, which is used to support data interviews and observations. Documentation papers collected to support the primary data sources in this study, namely: profile, vision and mission of the Bali Bina Insani Islamic boarding school, journals of learning activities in the classroom, photos of activities celebrating religious holidays, as well as other social activities carried out at the boarding school. In this last step, the researcher provides data exposure as facts in the field by providing an appropriate interpretation and being able to answer the questions or problems that have been defined in this study. The hope is not only to provide answers to the problems that occur but also to be the right solution.

To obtain objective data in conducting research, use various methods including conducting interviews. Those interviewed were the Founder of PP-BBI, the Director of PP-BBI, the Head of PP-BBI Islamic High School, the Head of PP-BBI Education Bureau, the Deputy for Student Affairs of PP-BBI, and several students. Then conduct participatory observations openly on the research subjects. Start observing the activities of the students from dawn, the learning process in the classroom, outside the classroom, extracurricular activities, as well as community activities outside the PP-BBI. In reducing the data, classifying the data based on categories or groups related to tolerance-based Islamic education, including data on the values of tolerance in Islamic education at PP-BBI. The data presentation is based on the previously reduced data, and of course, verification is also carried out.

Result and Discussion

Balinese Society: The Interaction of the Hindu Majority with the Muslim Minority

Bali is one of the islands in Indonesia, and most of the inhabitants of Bali are Balinese people who adhere to Hindu-Dharmic teachings. The basic framework in Balinese Hindu-Dharma teachings is related to philosophy, ceremonies, and morals, but not all Balinese people adhere to Hindu-Darma teachings. Some Balinese people also embrace Islam, Christianity, and Catholicism. Balinese people are said to have originated from "Austronesian" long before the Balinese people of Majapahit descent (Wong Majapahit) were formed. They each had a leader, and they lived in groups.

Later on, these groups in Bali would become villages. They are Pasek Bali, the Aga people of Bali. In general, Balinese Hindu society is characterized by a culture, customs, and traditions that are transmitted from one generation to the next. (Anak Agung Ketut Suryahadi, 2009)

In carrying out their daily lives, the Balinese Hindu community is based on the Tri Hita Karana concept, which always strives to create a harmonious relationship with God through Bhakti, with others through Punia, and with the environment through compassion. The continuity of the relationship between the three aspects forms a pattern of the living environment, which is classified into three: The spiritual environment in Parhyangan, the social environment in Pawongan, and the natural environment in Palemahan.

Parhayangan made arrangements to keep the spiritual environment alive as a means of worshiping God. Pawongan makes arrangements to keep the social environment alive so that humans might serve one another according to their duties (Swadharma). Palemahan works to protect the natural environment as a source of life and sustenance for all living beings. (I ketut Wiana, 2006), (I Wayan Gede Astawa Karang, Alemarie Ceria, 2021)

Tri Hita Karana refers to the three causes of happiness that can be attained by maintaining a harmonious relationship with the three elements, namely with God. Harmonious relationships with other humans (Pawongan) and with nature (Palemahan). Tri Hita Karana's ideology is a systematic integration that was born from the concept of "Cucupu lan Manik" or the concept of "content and container" (place). This way, the teachings of Tri Hita Karana are a philosophy of life that the Balinese people permanently adhere to in order to achieve happiness wherever they are, following the concept of the village (place), Kala (time), and Patra (circumstances). A balanced, harmonious relationship between content and container is a prerequisite for realizing human happiness (Jana Hita) and world happiness (Jagad Hita).(Yudantini & Jones, 2015) Tri Hita Karana's ideology teaches that life's welfare and happiness come from the existence of three main elements: soul/Atma, energy/prana, and physical/Angga. These three elements are an essential part of the cause of happiness in human life. (Sudira, 2013), (Made Dewi Sariyani, Kadek Sri Ariyanti, 2020)

A ritual is a religious ceremony, in contrast to a ceremonial, whose noun in English is ceremony means a formal ceremony. (Djelantik et al., 2021), (Ardi et al., 2021) Every religion has ritual activities to carry out religious teachings that guide humans to become civilized beings. Rituals are related to mystical notions, which are thought patterns associated with symptoms with supernatural characteristics. (Sarah Hall, Chantel Sloan-Aagard, Ron Harris, Chad Emmett, Carolus Prasetya dicJessica Pettersson, Amelia Cope, 2022)

Some symptoms cannot be obtained through observation or reasoning, which are divided into several parts, namely magical acts associated with the use of materials that work because of mystical powers, religious and cult actions of the ancestors who also work with mystical powers, and rituals that work with mystical powers. Express and change social relations by referring to mystical and ritual notions whose purpose is to increase productivity or strength and purify and protect or increase the material well-being of a group. (Anak Agung Ketut Suryahadi, 2009), (Widiastuti et al., 2015)

The religious life between the Muslim and Hindu communities in Bali from then until now is still maintained in harmony and harmony. Religious tolerance and social order are well maintained in the village. (Mary, 2022) The existence

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of good internal relations between the Muslim and Hindu communities in the village of Pulukan creates a sense of mutual respect, the establishment of a sense of affection, freedom to worship according to the teachings of their religion, the value of cooperation and cooperation that can realize the maturity and openness of the attitude of religious adherents on the island Bali. (I Gst. Pt. Bagus Suka Arjawa, 2021)

Historically, there has been intense interaction between Hindu Nyama and Islamic Nyama, resulting in mutual release and acceptance of integrative values between them. According to Geertz, this can happen due to understanding a fundamental cultural value. (Clifford Geertz, 2013) Balinese people are based on the concept of Tri Hita Karana, with the slogan "splitting pane, slapping Payuk Celebingkah batan biu; gumi Linggah invite liu there, there is keto". This means that there are many differences, and we must be able to accept lower-level multiculturalism philosophically and theoretically. Integration between religious communities can lead to social integration. The concept of Nyama Bali and Nyama Diving is a form of cultural acceptance in Bali. (I Gst. Pt. Bagus Suka Arjawa, 2021)

Nyama Bali and Nyama Selam have been interacting for numerous centuries, which has allowed them to have a social and cultural influence on one another. This is demonstrated by the different ways that Muslim villages in Budakeling village, Saren Jawa hamlet, and Pegayaman village have appropriated ethnic identities, employing Balinese first names like Wayan, Putu, Made, Nengah, Komang, Nyoman, and Ketut. Utilizing the Balinese language and getting together for customs, rituals, and important occasions in daily life helps improve Muslim integration in places like Saren Jawa, Gelgel Village, and Kepaon (Denpasar) with features of Balinese cuisine menus such as Lawar without using pork blood and meat, Satay Wrap, Komoh, Tum, Urab, and making Bebangkit Selamdi Angantiga.(Wargadinata and Iffat Maimunah Rohmani Nur Indah, 2020), (Magdalena, 2014)

The Balinese are therefore socially wise enough to tolerate and accept variances. Hence, they do not require a uniform religion; instead, they can justify differences based on factors such as space, time, human creativity, and circumstances, as demonstrated by the concept of rwa bhindi (binary position) and the village of Kala Patra. They faced this was reflected in the king's political strategy towards the Muslims, as did the kings of Karangasem, Gelgel, Badung, Buleleng, and Jembrana. The king's plan was to keep the castle safe from outside threats while also bringing the populace together. (Mailana, 2019)

Development of Tolerance Values in Islamic Education at PP-BBI

In the context of the PP-BBI, tolerance education has become a primary education that is not only taught through formal education but also daily actions. Because of the location of the PP-BBI, which is in the midst of the community where the majority embraces Hindu teachings, plus not a few teaching teachers at the PP-BBI are Hindu. Of course, it is unique that an Islamic Boarding School, an Islamic religious education institution, has teachers. Who has different religions? But this encourages forming an education system that leads to a tolerant attitude.

The educational content that leads to an attitude of tolerance is included in the curriculum of the PP-BBI, which the curriculum is all plans and arrangements that are related to educational materials, goals, and instruments, in this case, covering various aspects of the lives of students and teachers. Related to interactions between servants and God, interactions with fellow humans, nature, or themselves. All activities in classrooms, dormitories, bathrooms, mosques, offices, dining rooms, and other places, whether in the morning, afternoon, evening, or evening, must all

be in line with the established curriculum. Therefore, it is no exaggeration to say that the PP-BBI curriculum is the "Life and Life Curriculum", which leads to mutual respect. (Santoso & Khisbiyah, 2021)

The PP-BBI curriculum is structured and developed based on correct and proportional educational principles, including student-centred, relevant to life's needs, responsive to science and technology and art developments, comprehensive and sustainable throughout life, and balance between various elements; inner birth, the afterlife, individual and social, life guidance in society and the objective conditions of students, and others. (Maimun et al., 2020), (Hanafi et al., 2021) In this case, Ida Bagus Muhammad Andika, Director of the PP-BBI, said:

> "…to foster an attitude of tolerance in students, the teaching process of Islamic education in Islamic boarding schools must carry out various innovations, one of which is learning several yellow books at BBI Islamic boarding schools using Balinese as the language of instruction, this is intended so that students from Bali and outside Bali can appreciate, learn, and respect the culture in which they are currently studying. Through this learning, it is hoped that it can shape the knowledge of the students about local culture and respect that culture, one way to respect it is by studying the culture."

As an introduction, this is only done if the teacher in charge of learning the book can use Balinese, so there is no coercion for teachers who cannot afford it. Apart from teaching the yellow book with an introduction to the Balinese language, other Islamic educational content that is inserted to inculcate an attitude of tolerance is through various educational activities, such as mutual respect with the surrounding environment, which is predominantly Hindu, participating in cooperation in the environment, and not making noise. (Hana et al., 2021) Director of the IBM PP-BBI Andikha further explained this matter as follows:

> "…our Islamic boarding school is located amid a Hindu community, so it is only natural that any Islamic education we teach at Islamic boarding schools must refer to the insight of tolerance and the nature and attitude we show. We reflect that attitude through the installation of loudspeakers whose sound radius does not come out of the pesantren environment (not using toa) so as not to disturb our brothers of different faiths, we also teach our students to always respect and treat Hindu teachers as they treat them. Ustad or Uztadzah, as well as teachers who are Hindu, we are not forced to wear the same clothes as us."

Islamic education taught in Islamic boarding schools is always accompanied by values of tolerance and respect for diversity and is not close to outside cultures. Islamic education is carried out in and outside the classroom, one of which is through various slogans around the Islamic boarding school building.(Zhang & Nouri, 2019), (Hastasari et al., 2022) Every classroom building is affixed with slogans or wise sentences taken from the Qur'an or Hadith to increase the faith and sense of socialization of all PP-BBI residents, including writings that describe the attitude of the PP-BBI, namely, 4K (Sincerity, Simplicity, Independence, and Solidarity). There is also an Islamic Boarding School Motto: Worship fervently, work hard, study diligently, and get along politely.

As for Islamic Religious Education teachers at PP-BBI, both those who teach at Tsanawiyah and Aliyah in implementing Islamic Education shape the character of students who are tolerant of carrying out several ways of education, including the following:

Morning Parade and Prayer Together

For this reason, every morning before the students enter class, they are gathered in one field. The morning parade is led by the picket teacher concerned. In this morning parade, the teacher who leads gives several messages about how to behave in the PP-BBI environment, dress well, speak well, and get good grades. After the morning parade closes, the leading teacher invites the students to read short letters and pray together. (Saville & Mahbubi, 2021) If the teacher in charge of leading the apple is Hindu, then the teacher will call one of the students to come forward and lead the reading and prayer on the day. In this regard, the researcher interviewed Mrs. Ika Setyawati, S. Pd. As the vice principal of student affairs MTs PP-BBI,

> "At the BBI Islamic Boarding School, apart from Monday because there is a flag ceremony, we hold a joint morning parade. All students are required to be present at 07.15 in the apple field. This is done for all students, both in MTs and MA. The goal of this morning's apple is for students to get used to discipline. Besides that, the picket teacher will also fill this out to instil commendable attitudes in students. After that the students will read short suras and pray together."

So, the morning assembly and prayer together are a disciplined culture taught by the PP-BBI as one of the applications of Islamic educational values.(ANDREI FLORESCU, 2000) Santri teaches students how to get knowledge from anyone, and anyone can imitate morals without limiting ethnicity, religion, and culture.

Think Globally Without Discrimination

In learning activities at the PP-BBI, teachers will face various characteristics from male and female students. In dealing with students who are heterogeneous in terms of gender, educational background, social customs, race, ethnicity, regional language, as well as certain schools of thought or sects that exist in Islam, a teacher must respond wisely, be universal, and not direct students to other ideas.(Abdulhamed et al., 2022) (Kosson et al., 2019) Particular understanding, not discriminating between students, paying attention to the language used when explaining the lesson, and a teacher must show an attitude that all students can accept to avoid the impression of being racist or discriminatory towards other students.(Thomassen & Munthe, 2020) Because in the classroom communication is needed between teachers and students, and the classroom atmosphere is also greatly influenced by the style and attitude of the teacher in interacting with his students.(Schmidt et al., 2022) As stated by Rukhyal Muhtadin, S.Pd., a teacher of Akidah Akhlaq, as follows:

> "In this Islamic boarding school, the culture is diverse, multiplied between students and teachers. As an educator, I must be able to respond to the various cultures of the students. For example, I am a Lombok person born and raised there, and of course, I more or less still have the customs and habits of the Lombok people. Still, the students are from various regions such as Bali, Java, and Lombok; some are from Sumatra and Sulawesi, so I can't force my culture on them, whether it's the way of speaking or something else. To respond to our students as teachers, we must be wise and learn to understand the habits of students from other regions, and not impose our daily culture on them, but for moral things, of course, we will instill them. In the learning process, we do not direct students to one particular school of thought, such as Syafi'iyah or Hanafiyah. We teach various perspectives of existing schools, as long as they do not violate Islamic principles."

To find out the validity of the information obtained from the Akidah Akhlak teacher, the researcher also conducted several interviews with the students at the PP-BBI, as follows:

> "Equalized. So we have never differentiated which one is smarter, which one has a good attitude or not, we are still the same". "If the teacher does not see where he comes from in that class, it means that he is blind. Give a value; it does not matter which area you come from. Then even though the language has a different accent, it doesn't affect it". "It is the same thing, boys and girls are not distinguished, and in class, there are also many who come from outside the region, some are from Madura, Java, Lombok like yes, but it is still the same". "Do not discriminate. It will be the same; the name is also a student."

From the statement above, it can be seen that the Islamic Education teacher at the PP-BBI, in the learning process of interacting with the students, never discriminates against male and female students from outside the region. They are treated equally and fairly, without any discrimination. Shows the universal attitude of Islamic educators in the PP-BBI environment. This behavior also impacts students and their attitude in the pesantren environment and the community around the pesantren, willing to work with anyone without discriminating against origin, ethnicity, or religion. Even this habit will be reflected in the attitude of the santri in interacting with the community around the pesantren, which are all Hindus.

Giving Exemplary

In PP-BBI, teachers play a crucial role in the teaching and learning process. plays a significant part in shaping and developing the conduct of the pupils in addition to being involved in the teaching process. In instilling the values of pluralism, especially in building a tolerant character, a teacher can provide examples and examples in the classroom. The teacher is the most crucial person in providing an example to his students, especially in instilling an attitude of mutual tolerance. As stated by Yuli Saiful Bahri, S.Pd, the head of Madrasah Aliyah PP-BBI as follows: "When educating children, the Uswah Hasanah approach should be the main example for our children because, in my opinion, Islamic religious education is the most important. pleasing in the eyes of the students is an example."

From this statement, the approach used by the teacher is through the Uswah Hasanah or exemplary approach. Observation data support this statement: when interacting with all teachers in the school environment, teachers always mingle with other teachers, even non-Islamic teachers. When outside school hours, the teachers never discriminate against the students; they look very friendly with the students they meet, and vice versa. The other examples implemented are smiles, greetings, and greetings between teachers and teachers or teachers and students. (Paul-Binyamin & Reingold, 2014), (Harjatanaya & Hoon, 2020) This can be seen from the friendly attitude shown by the teacher to the students and vice versa, the students who shake hands with their teachers when they meet, whether they are Hindu or Muslim teachers, and also the way the teacher reprimands students who do not dress neatly.

Upholding an Attitude of Respect and Appreciation

PP-BBI may be the only Islamic boarding school with a non-Muslim teaching staff. In addition to religious differences in this Islamic boarding school, there are ethnic, linguistic, and cultural differences between teachers and students.

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(Soemartono, 2014) Even though there is a Hindu teaching staff, Muslim teachers and Santri never view Hindu teachers differently. The students still respect them as they respect other teachers, and Muslim teachers get along well with Hindu teachers. As one Hindu teacher, Ni Made Suardani, S.Pd., said: "We at the pesantren when we meet or talk to teachers or students are just ordinary, as long as I teach here from 2004 until now I have always been treated well, and I was never forced to wear a veil (hijab), even when I came to the office I usually brought a canang and put it on the desk, and other teachers did not mind that".

Teach students that tolerance of religion or religion does not mean agreeing or justifying beliefs that are different from theirs. Mutual understanding and acknowledgment of religious tolerance is an awareness that even though they have different beliefs, (Stolberg, 2008), (Kokarevich & Sizova, 2015) these differences do not become a barrier to being able to work together and live side by side to create a much better society.

The PP-BBI carries out many signs of Islamic education to form a brush of tolerance for santri. Among these markers is diversity in terms of culture, religion, gender, ethnicity, and class. As information from KH. Ketut Imaduddin Djamal as the founder of the Pesantren:

> "Human resources at the PP-BBI are diverse in terms of gender, class, religion, and ethnicity. From the teacher element, there are Muslim teachers and Hindu teachers. As for the santri element, all of them are Muslim but diverse in terms of ethnicity, class, and gender. The elements of the education staff also vary in terms of religion. Among the education staff who are predominantly Muslim, there are also Hindus. What encourages pesantren to instill values of tolerance in santri".

The PP-BBI, as a forum for Islamic education, has transformed Islamic education by adding a load of tolerance as a basis. Making the teaching of Islamic education at the PP-BBI is not only focused on learning in the classroom, but more than that, it also changes and develops the paradigm of culture in a society. society as well as their surroundings. Distinct from the dominant religious regulations must be the evolution and modification of the paradigm and substance of Islamic education delivered at PP-BBI in a social and cultural environment. a way for Islamic education and culture to adapt to each other's processes and changes. (Suradi, 2018)

As an Islamic educational institution, the PP-BBI embodies the content of tolerance values through many activities. Academically, there are extracurricular programs in pesantren, namely the existence of local content subjects in the form of the Balinese language. In extracurricular activities, there are Balinese dance lessons. Another identity is the existence of Hindu teachers in the pesantren environment; the presence of Hindu employees (security and drivers); the existence of activities for students to greet all teachers, both Muslim and Hindu, according to gender; and almost all the performances of the student's abilities or skills during performances, accompanied by Balinese dance performances such as Puspanjali and Sekar Jagat.

According to Muhammad Fahmi's dissertation, PP-BBI implements a multicultural education system in order to implement Islamic education that includes tolerance. He claims that this is in line with multicultural education, which is a global commitment, and in line with the four (4) messages that Unesco recommends. Education must, first and foremost, cultivate the capacity to identify and embrace the values inherent in individual, gender, community, and cultural diversity as well

as the capacity to share, communicate, and work together with others. Education ought to fortify one's identity and foster the convergence of concepts and resolutions that fortify harmony, fraternity, and unity among people and the community. Third, education ought to improve people's capacity for nonviolent, peaceful dispute resolution. Fourth, education should foster a more peaceful mental environment in pupils so that they can more firmly acquire the virtues of tolerance, patience, and desire to share and nurture. (Fahmi, 2019)

Implementing Islamic education through apple activities and morning prayers together before entering the learning process takes place when viewed from a multicultural perspective is an attempt to bring together the various cultures that exist in the PP-BBI in one place for the gathering. The morning call together in an open field is intended to provide direction from the teacher to students; the teacher in charge of providing direction is not always Muslim, and sometimes Hindu teachers are also allowed to give direction to students; this is intended so that students can take the value -value goodness from anyone. The apple and morning prayer together is an integral part of Islamic education implemented by the PP-BBI. This activity shows the characteristics of the pesantren education system, namely, the kiai (Islamic boarding school leader) and the teachers function as a moral wall that is respected, obeyed, and imitated by the students.(Nessipbayeva, 2013), (Bolandhematan, 2019)

How instructors and students engage during the teaching and learning process demonstrates how the PP-BBI is implementing Islamic education based on the values of tolerance. Students have the chance to present the content in front of their peers and ask questions. All pupils, irrespective of their intelligence level and place of origin, are afforded equitable opportunities to participate in the learning process. (Sinatra et al., 2021) In explaining the lesson, the teacher uses good language that can be understood by all students and does not tend to explain to certain schools of thought. Shows the teacher's acknowledgment of the existence and abilities of all different students. (Vadeboncoeur et al., 2021) One of the features of Islamic education with a multicultural viewpoint to mold tolerant students' character is this attitude of recognizing and tolerating the existence of varied students.

Learning activities in Islamic education must always pay attention to students and respect their backgrounds, freedom of thought, and express opinions. Initiatives do not always arise from the teacher but sometimes from the students. Ricardo L. Garcia, as quoted by Abdul Majid, also stated that one of the factors that teachers must pay attention to when learning takes place is that educators can create a safe and comfortable social environment through the chosen language, sympathetic relationships between students, and fair treatment of students. Culturally diverse students. (Majid, 2012)

Islamic education that is democratic fosters a friendly environment in the classroom; students learn to be more accepting of their friends and teachers despite differences, and tolerance between students and teachers as well as between students blossoms. By providing multiculturally aware Islamic education and encouraging virtues of tolerance, (Malaklolunthu & Rengasamy, 2011) the learning atmosphere becomes more interactive and does not interfere with each other.

The condition of the boarding school is heterogeneous, where students and teachers have different backgrounds and cultures, plus there are Hindu teachers amid the boarding school environment, which is a forum for Islamic education. Recognize and respect one another's uniqueness, and educators should naturally serve as role models for their pupils. (Thajib, 2017), (Rodríguez García, 2019) Shown by teachers at PP-BBI, both Muslim and Hindu, with examples of mutual respect and

respect between fellow teachers and not discrimination. in the process of instructing and learning. Students will have a better understanding of how to act while dealing with cultural differences thanks to the teacher's example.

The teacher is the heart of an educational institution, especially Islamic education, which only sometimes transfers knowledge through the learning process in the classroom. Whether lousy behavior or the way teachers teach will significantly affect the image of Islamic educational institutions. The teacher himself is a role model for the students. In a learning process, consciously or not, a teacher's behavior will be the most effective communication (message delivery), and the influence is enormous on students. This behavior will be an example of the social life of students. The teacher's task is not only as a distributor of knowledge but also to be an example to students, families, and society.

Because of this, teachers who teach in Islamic education environments such as boarding school should not teach in a style that tends to be doctrinal, but they must be able to teach lessons about faith in the spirit of religiosity experienced in everyday life.(Saada & Gross, 2017) The teaching staff at the PP-BBI provide learning by instilling multicultural values, especially tolerance both inside and outside the classroom, (Lorenz et al., 2021) by providing examples of how Islamic and Hindu teachers can work warmly and help each other.(Hummelstedt et al., 2021), (Szelei et al., 2019)

If this mindset is ingrained in them, then a teacher needs to enlighten and guide students with the understanding of respect for one another and for mutual respect in between lessons. The success of Islamic education that contains tolerance can be seen when students can understand the differences that occur in the surrounding environment, such as differences in culture, ethnicity, language, and religion. Students' understanding of the diversity in their surrounding environment will encourage them to respect and respect the opinions of others and not impose their opinions or beliefs on something else. (Omar, 2019), (Nejad et al., 2016) If this has become a habit for students, then when they live in a society outside the boarding school environment, tolerance will grow not only among fellow Muslims but this tolerance will occur among fellow adherents of other religions.

Islamic education activities carried out at PP-BBI always teach skills for living together, respecting each other, and respecting those of different religions. Teachers always provide students with an understanding of the importance of mutual respect and appreciation for each other in differences. Islamic teachings encourage people to always work together with others and help each other with fellow human beings. (Vanner et al., 2022), (MichelleTan & S.Caleon, 2022) This illustrates that Muslims are ordered to maintain religious harmony between the same religion and different religions.

The impact of Islamic education, which incorporates the values of pluralism and tolerance at the PP-BBI generally, is evident in the way students and teachers interact and feel comfortable carrying out the learning process both inside and outside of the classroom, as well as in the unity of the religious community surrounding the PP-BBI and its residents. Hindu. According to this study, the following are the effects of implementing Islamic education on PP-BBI students' development of tolerance:
1. Establishing a welcoming and accommodating environment for learning
2. The achievement of concord in religion and harmony in variety
3. Steer clear of strife and discord.
4. Fostering an environment of tolerance, acceptance, and respect for one another's uniqueness

To produce high-quality teaching and learning, the learning process must be able to present a welcoming and supportive learning environment. The process of learning. Students will feel most at ease learning when their teachers value their active engagement in every learning situation, the language they choose to use, and their universal and democratic approach to leading the learning process.In addition to having a strong understanding of the material, teachers must also be adept at managing the dynamics of the classroom, which is made up of a variety of student traits. The environment of the class will be noisy due to the students' varied attitudes and behaviors if the teacher is unable to control the dynamics of the group.

The realization of religious harmony and harmony in differences between pesantren residents or between pesantren residents and Hindus in the surrounding environment, one of which is in the form of breaking fast together in Ramadan, halal bi halal, celebration of the feast of Qurban, a celebration of Nyepi and other activities social. (Mohd Khalli et al., 2022), (McNally et al., 2022) In activities carried out by residents of the PP-BBI, if it involves many invitations, the surrounding Hindu residents will be involved, and vice versa if there are activities of residents, the residents of the PP-BBI always come down to help. The PP-BBI community can live a more tolerant life as a result of the realization of religious concord and harmony in these differences, particularly by emphasizing to students the value of tolerance.

The impact of Islamic education, characterized by tolerance, makes the family atmosphere in the BBI Islamic boarding school feel warmer, where the relationship between teachers, students, and the boarding school community - the surrounding Hindu community. Reflecting mutual respect and mutual respect is an essential stimulus in the growth of tolerant character in PP-BBI. Building and sustaining social ties amongst religion adherents and upholding positive interactions with other people are two examples of religious tolerance in action. In general, people find it difficult to tolerate difference; instead, they use it as an excuse to oppose one another. Dissimilarities in religion are among the main reasons why people fight with each other. Only when there is mutual respect between religious members can peaceful ties be woven. To allow every religion follower to freely and unhinderedly carry out his religious teachings and rites, cultivate a spirit of religious tolerance.

Regarding normative instruction, the idea of tolerance in Islamic education means that every religious follower has to accept or think that the teachings of his own religion are true while also allowing followers of other religions to do the same. (Ho et al., 2017), (Williamsson et al., 2022) Because of a lack of understanding, appreciation, and application of religious teachings regarding tolerance—which are normatively declared in Qur'anic verses and historically exemplified by the Prophet Muhammad—there are radical-intolerant adherents among Indonesia's Muslim community. As boarding school can be a small laboratory of plural life that students will encounter, it is imperative that Islamic education with a tolerant character be implemented in PP-BBI. Cultivating a tolerant character from an early age can be a deterrent, reduce, and hinder the development of various conflicts in the name of religion in the future.

Conclusion

The PP-BBI, as a forum for Islamic education, carries out a transformation in Islamic education by adding the values of tolerance as a basis; this makes the teaching of Islamic education at the PP-BBI not only focused on learning in the classroom, more than that it also changes and develops paradigms. Of their living surroundings and the culture that permeates society. It is impossible to divorce the evolving religious regulations from the evolution and modification of the paradigm

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and substance of Islamic education provided at PP-BBI within a social and cultural framework. A way for Islamic education and culture to adapt to each other's processes and changes. As an Islamic educational institution, the PP-BBI embodies the content of tolerance values through many activities. Academically, there are extracurricular programs in boarding schools, namely the existence of local content subjects in the Balinese language. In extracurricular activities, there are Balinese dance lessons. Another identity is the existence of Hindu teachers in the pesantren environment; the presence of Hindu employees (security and driver); the existence of activities for students to greet all teachers, both Muslim and Hindu, according to gender; and almost all performances of the student's abilities or skills during performances, accompanied by Balinese dance performances such as Puspanjali and Sekar Jagat.

The PP-BBI is an Islamic educational institution in the Balinese Hindu community. The PP-BBI is a forum for diversity that accommodates students and teachers with heterogeneous backgrounds, including religion, ethnicity, culture, and language. So to create a warm and respectful pesantren environment, it is necessary to implement Islamic education based on plural and tolerant values; this process is carried out by the PP-BBI through various Islamic education activities, including; 1) apples and morning prayers together, 2) being universal and not discriminating, 3) teachers setting an example for students, 4) upholding a competitive attitude of respect and appreciation.

The following illustrates how the PP-BBI's adoption of Islamic education has impacted the development of a tolerant mindset: the establishment of a comfortable and supportive environment for learning in the pesantren, both within and outside of the classroom. the achievement of religious unity and harmony among differences, as well as the avoidance of disputes and rifts. fostering an environment that values tolerance for one another and diversity.

The PP-BBI, a forum for Islamic education that accommodates plural and tolerant values, should start providing comprehensive Islamic learning, study various issues and modern discourses, and continue to provide an understanding of the inevitability of differences by providing concrete examples of how to behave wisely. Wise in that diversity provides a comprehensive picture and insight regarding multicultural values. This research becomes additional knowledge about how to live side by side with differences and can provide benefits in cultivating the character of tolerance. In addition, it is hoped that it can become a reference for further research and reference material in the life of world tolerance.

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