

MODEL OF TOLERANCE EDUCATION IN THE TAHFIDZUL QUR'AN AL-KAHFI HIDAYATULLAH ISLAMIC BOARDING SCHOOL IN SURAKARTA, CENTRAL JAVA, INDONESIA

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Abstract: *This study aims to find out how the tolerance education system has been implemented in the Tahfidzul Qur'an Al Kahfi Hidayatullah Islamic boarding school in Surakarta Indonesia and how the tolerance education method has been applied. The research method used is qualitative. This type of research is a case study in which the research focuses on a particular case to be observed and analyzed thoroughly and thoroughly and the focus of the study is students or students of the Tahfidzul Qur'an Al Kahfi Hidayatullah Islamic boarding school, Surakarta. The data that has been collected and obtained is then analyzed using a structured method. Data collection was carried out by using interview, observation and documentation techniques. We strive to sort, classify and categorize all data that has been collected using guided techniques so that the themes can be identified according to the tolerance education process of the Tahfidzul Qur'an Al Kahfi Hidayatullah Islamic boarding school. The results of this study indicate the tolerance education system in the Tahfidzul Qur'an Al Kahfi Hidayatullah Islamic boarding school that tolerance education is integrated with all subjects, which the curriculum in the cottage is divided into three, namely superior subjects, special subjects and general subjects. Meanwhile, the model for implementing tolerance education includes the placement of boarding schools for students, no permanent placement of students in a hostel, stipulating regulations on the transfer of students every year and through discussion forums and halaqoh.*

Keywords: *Tolerance, Education, Pesantren, Tahfidz, al-Qur'an.*

INTRODUCTION

Speaking of Islamic education, pesantren is the oldest Islamic educational institution and has long been rooted in the culture of Indonesian society. At the beginning of its appearance, the peasantry was a traditional Islamic education system in dormitories in Indonesia (Patriadi et al, 2015) [1]. Pesantren is a reflection of life that will shape character and civilization seen from the learning process of the pesantren, where pesantren is known as an educational institution capable of producing generations who have higher intellectual, emotional,

social, spiritual and integrity abilities (Dhofier, 2011) [2]. Pesantren is a center for the study and deepening of the treasures of Islamic sciences and at the same time as a center for the propagation of Islam in society. Islamic boarding schools are very unique educational institutions, not only because of their long existence, but also because of the culture, methods, and networks applied by these religious institutions. Therefore, Indonesian pesantren are considered as Islamic educational institutions that have become the pioneers of the nation (Park & Niyozov, 2008) [3].

Individuals and organizations, the community have the motivation to establish Islamic education, whether it be Islamic boarding schools / madrasahs / schools, to meet their educational needs. Education is an empowering process that can reveal various human potentials as individuals (Amir, 2013) [4]. They are supported by a very high religious zeal. The spirit of the Islamic community to establish educational institutions is supported by several things, including Islamic teaching motives, competition for influence, organizational strengthening, social demands, and messages from community leaders and science development motives. The motive for the establishment of these educational institutions of course has implications for management and leadership patterns, such as traditional rather than professional, institutional management, based on certain skills such as human skills, conceptual skills, and technical skills in an integrated manner (Mahmud, 2012) [5].

As a traditional Islamic educational institution, pesantren is a place to study, understand, appreciate and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior. Islamic knowledge must match the concept of teaching for its religious followers using a straight belief approach (Raihani et al, 2016) [6]. Islamic boarding schools with their characteristics strive to maintain national unity by cultivating noble morals, this is a real effort made by pesantren in educating the nation's life. Teachers have a very high belief in the possibility of forming students' moral behavior and conscience through an interdisciplinary approach to religion and morality (Manea, 2014) [7]. So that students have more complete and distinctive personalities. Education also functions to strengthen faith and piety specifically in accordance

with religious beliefs, so every learning that is carried out should always be integrated with the values above. The implementation of the education system fosters and builds character values in the nation and state. This can be proven, that the process of life built in Islamic boarding schools contains the values of togetherness, democracy, mutual respect and tolerance. Mutual respect, respect, protection, responsibility, fairness and cooperation in every activity of life are the needs of every child (Nurdin, 2015) [8].

It should be if religious education is able to reflect on the issue of diversity, by transmitting values that can foster tolerance, openness and freedom in the younger generation (Rodger, 1982) [9]. Tolerance must emerge naturally in them as humans, given that human nature as social beings need each other. Even though they are interdependent, the facts that happen do not automatically mean that humans can always coexist harmoniously (Sari, 2017) [10]. Efforts to develop tolerance values must be made in various activities and environments. In the community, this is very important, because there are so many interests involved in it. What is needed in society is not just looking for common ground and agreements that are not easy to achieve, it is the most important thing in a society that is single, if there is mutual understanding (Tilaar, 1999) [11]. Therefore, pesantren has become an educational institution that is in great demand from the community, because it is an alternative educational institution that is able to adapt to the conditions around it.

Tolerance is an attitude of mutual respect for various beliefs or religions (Fadhli, 2018) [12]. Therefore, in the pesantren environment, tolerance and togetherness is one of the important and fundamental pillars to be developed. These values are not sufficiently conveyed through the delivery of oral teaching,

but must also be actualized through good management, and implemented in a wider process space. The values of religious tolerance can be implemented through education. The education system in Indonesia is designed to address the problem of religious intolerance by teaching religious education and religious culture in schools (Parker, 2014) [13].

Based on the above background, the problems in this research can be formulated as follows: How is the tolerance education system in the Tahfidzul Qur'an Al Kahfi Hidayatullah Islamic Boarding School? And what is the model of tolerance education in Al Kahfi Hidayatullah Islamic Boarding School. This study aims to determine the model of tolerance education in the Al Kahfi Hidayatullah Islamic Boarding School in Surakarta. The values of tolerance are important to be internalized in daily life in the pesantren, both through the integration of the pesantren curriculum and through teaching and habituation, considering that all pesantren residents do not only come from the Surakarta area but also come from outside the Surakarta area.

METHODS

The research paradigm uses a qualitative approach. Using a qualitative approach is expected to reveal in depth the meaning of social phenomena and value patterns dynamically and naturally in the research setting. This type of research is a case study. A case study is a research conducted focused on a particular case to be carefully observed and analyzed until it is complete. This research tries to connect theoretically based on the condition of students / students, teachers and institutions. Data sources are the sources from which the data were obtained, including primary data sources and secondary data sources (Williams, 2007) [14].

Primary data is data obtained or collected directly in the field by people conducting research. Among the primary data are notes on the results of interviews, results of field observations, and data about informants. Meanwhile, secondary data obtained or collected by people doing research from existing sources, for example from library materials, literature, previous research and books.

The object of research is a scientific goal to obtain data with specific purposes and uses about an objective, valid, and reliable subject, for example schools and communities and government institutions. While the research subject is the person used to provide information about the situation and conditions of the research place (Lexy, 2010) [15].

Data collection: a. Interviews are data collected by asking direct questions by interviewers to respondents, b. Documentation is the collection of data used to assist the research process in the form of newspaper articles, books, and scientific papers on previous research, c. Observation is a way to collect the desired data by making direct observations. The data validity uses data triangulation techniques for checking purposes or as a comparison to the data that has been obtained. Data analysis, namely by several techniques including: data reduction, data presentation, then drawing conclusions (Ibrahim *et al.*, 2017) [16].

RESULTS AND DISCUSSION

The Education System in the Tahfidzul Qur'an, Al Kahfi Hidayatullah Islamic Boarding School

Formal education has a duty to defend the values and culture of the archipelago from the rapid development of technology from developed countries. This means that our education must maintain a strong academic tradition. Which is proof of its maintained existence in the authenticity of the academic climate. Efforts to create

diverse dynamics of human civilization is a necessity for a developing country. The direction of its development must not be counterproductive to the basic values of Eastern religion and culture. One thing that must be remembered is that the world academic community cannot wait any longer for a solution to cover these shortcomings, especially because the development of religious and Islamic education in the Middle East, South Asia and other areas of the Islamic world is not very promising for humanity, welfare, and global peace (Abdullah, 2017) [16]. Community life which prioritizes a free lifestyle result in a human intellectual and moral crisis. Moreover, global life, directly or indirectly, affects the values of society and the nation.[16]

The main goal of tolerance education is to assist students in developing strategies that will contribute to building a world order that can provide social justice. Because education is a cultural heritage and social systems influence, shape personality and social interactions. One of the character values that needs to be instilled in Indonesia is tolerance. School as an arena where society is built is basically a tolerance education laboratory. Thus, tolerance must be part of school life, both as an education-based and practical activity (Agius et al, 2003) [18].

This attitude of tolerance needs to be developed in the world of education. Including pesantren is very effective in developing values of tolerance. A person can only be tolerated when he already feels and understands the meaning of attachment, self-regulation, affiliation, and awareness. When a person is able to maintain healthy and close relationships, falls in a group, feels comfortable in it, and is able to assess a situation, see strengths, needs, and attachments to others, it is easier for him to adopt tolerant attitudes (Isna, 2012) [19]. To understand the system and mechanism of tolerance, especially in

the majority religion in Indonesia, namely Islam, it is necessary to look at the structure built by kuntowijoyo which he calls the Tauhid structure (Kuntowijoyo, 2006) [20]. Because monotheism determines the quality of worship and the moral beauty of a Muslim (Zakaria, 2015) [21].

Pesantren al Kahfi Hidayatullah is one of the Tahfidzul Qur'an Islamic boarding schools, which is an Islamic educational institution that produces al-Qur'an memorizers. Islamic education is expected to have a share in building the character of the nation and participating in realizing the promise of independence (Abdallah, 2016) [22]. The main objective of Islamic education in Indonesia is not only to create a religious person, but also to create good citizens. Islamic law is very important and needs to be applied in all aspects of life (Yanwar Pribadi, 2013) [23]. Al Kahfi Hidayatullah Islamic Boarding School is an educational institution with a Boarding School system where students study and live in a dormitory environment. Meanwhile, what distinguishes it from other public schools is that the Boardng School instills Islamic values according to its name.

Boarding schools prioritize the importance of instilling faith and sincerity in doing good deeds to all students as a manifestation of the halaqoh programs as stated in the Islamic Boarding School Khiththah: to cadre many students who have pure Tawheed coloring their entire lives, because faith is the driving force of all human activities (Shafwan et al, 2020) [24]. The Tri Santoso sees curriculum states that tolerance education at the Tahfidzul Qur'an al Kahfi Hidayatullah pesantren is integrated with the existing curriculum. The curriculum is divided into three, namely a) Featured Subjects: Tahfid Al-Qur'an, tahfidz Hadith, Arabic; b) Special Subjects: Aqidah, Fiqh, proposed Fiqh, Tafsir, proposed interpretation, Islamic dates, tarjamah Al-Qur'an, Tahsin &

tajwid, Akhlaq, mustolah hadith; c) General Subject: Mathematics, Indonesian, Indonesian literature, English, Science, Social Sciences, German, computers. Skills, art, Scouting and sports are not included in the curriculum, but become extracurricular activities, besides that students are taught to socialize by forming their own community in the cottage, through organizations. Starting from the head of the dormitory, class leader, group leader, intra / extra organization, to the head of the scout team.[2]

Tolerance Education Model in Al Kahfi Hidayatullah Islamic Boarding School

In the context of the Islamic boarding school Tahfidzul Qur'an Al Kahfi Hidayatullah, education with a perspective of tolerance has actually become a basic education that is not only taught by teachers in formal classroom teaching. But it is also applied in the daily life of students. Teachers must provide examples of tolerant behavior in the learning process and emphasize the implementation of tolerance values in everyday life (Nugroho, 2018) [25]. Teachers are aware of the need for tolerance and tolerance education, both in society and in the education system (Sahin, 2011) [26]. Religious teachers act as the vanguard of tolerance, which is then manifested in their social context. Religious tolerance and inclusiveness must be possessed by religious teachers because these teachers have the closest relationship with their students who are mostly young people (Maulana, 2017) [27]. Therefore, formal tolerance education is manifested in the form of teaching that has been included in the curriculum. The teaching system in Islamic boarding schools, which is dominated by foreign languages as a medium of instruction, does not diminish the enthusiasm in implementing tolerance education for students. Because tolerance education is

the primary material and must be taught in Indonesian as a medium.[28]

In the non-formal field, pesantren have plenty of time to prepare various kinds of education. One of them is the insight into tolerance. Democratic values, including tolerance, cannot be developed alone and these values must be studied (Jackman, 1978) [28]. The general pattern that is almost applied in various Islamic boarding schools is because Pondok pesantren is an effective place to internalize tolerance and multicultural education that is integrated into the rules and discipline of the Pondok. One of them is in matters of boarding the students. In the Al-Kahf Hidayatullah Islamic boarding school, there is no permanent placement of sanitary in a hostel. In a sense, all centuries must experience a systematic migration to other dormitories, in order to foster their social spirit towards diversity. Arfan Hamdani, the homecoming of the Tahfidzul Qur'an Al Kahfi Hidayatullah Islamic boarding school, stated that to foster an attitude of tolerance and understanding of other cultures, in one room, students who come from various regions, both Java, outside Java, and even students from abroad are placed in one room. The placement of students in one room is not permanent.[29]

The Tahfidzul Qur'an Al Kahfi Hidayatullah Islamic boarding school stipulates a regulation that every year students must change dormitories. Every one semester they will also move between rooms in the dormitory they live in. This is aimed at providing a variety of life for the students, as well as directing them to expand their interactions and open their horizons to the various traditions and cultures of other centuries. Then will create a positive attitude and respect for others in order to use human freedom (Casram, 2016) [29]. The placement of the students is not based on their area of origin or ethnicity. In fact, the placement

has been arranged by the caretaker of the cottage, and there is no maximum possibility that students from a certain area will occupy the same room. So they don't think primordial and only know their friends who are in one area. The system is applied by students to provide multicultural insights and tolerance through real-life experiences.

Another tolerance education implemented at the Al Kahfi Hidayatullah Islamic boarding school is the enactment of binding rules that prohibit students from speaking the local language. Apart from the main languages Arabic and English, when they enter the Pondok students are only allowed to speak Indonesian on several occasions and interests. The discipline of santri in multicultural education through this language is very strict, for students who violate it will be given varied educational punishments.

With a boarding school system that is supported by a 24 hour education intensity, the load of the Competency-Based Curriculum, as required in formal education, can be passed. In the Competency-Based Curriculum, the main obstacle is the limited teaching time to give students a full understanding of the material. With the boarding school system, the time spent outside the classroom in Islamic boarding schools tends to be more than the formal learning time in the classroom. The limited time for teaching in the classroom can be overcome by the amount of free time that teachers can use to complement teaching to students.

The virtue of tolerance education in Al Kahfi Hidayatullah Islamic boarding school is also reflected in the content of the curriculum that teaches students insights on the diversity of beliefs. Life tolerance is not just a basic human need to live, but also as part of religious teaching (Urrozi, 2019) [30]. One of them is the comparative religion material which describes the history, doctrine, ism, phenomena

and religious dynamics in the world. This material has the potential to build awareness of tolerance for the diversity of beliefs that students will encounter when living in society later on. Religious leaders or figures have a significant role in maintaining social harmony, especially when the state lacks the trust of the people (Suprpto, 2015) [31].

There are discussion forums and halaqoh al-Qur'an as a means of developing tolerance education. This kind of discussion and halaqah can certainly make learning for students so they can be democratic and respect the opinions of others. A new model of religious thought that encourages independent dialogue and discussion on subjective, objective, and intersubjective aspects of science and religion will create a new model of diversity in the multicultural era (Abdullah, 2014) [32]. All this requires more serious efforts in reconstructing scientific methodology and methods of religious studies. It can be seen, when the discussion is going on, of course, there will be various opinions and views, both from the discussion participants themselves and the references used, while halaqoh is an educational process in which students take the position of circling teachers to learn basic sciences and their rules. To develop tolerance education requires the cooperation of all parties in order to achieve the desired mission as well as in developing a religious culture in educational institutions. Religious culture development model in the school community; first to create a systematic school policy model; second, build cooperation with school leaders and residents; and lastly, developing a religious culture through extracurricular activities (Fatimah, 2020) [33].

CONCLUSIONS

Based on the research results it can be concluded that: (1) Tahfidzul Qur'an

Al Kahfi Hidayatullah educational institution is an educational institution with a Boarding School system where all students study and live in a pesantren environment. Tolerance education is integrated with all curricula that have been developed with the management of Islamic boarding schools. (2)The tolerance education model that has been implemented includes: in matters of boarding student accommodation, permanent placement of students in a dormitory is not applied, every semester they move between rooms in the dormitory they occupy, Enactment of binding rules prohibiting students from speaking the local language and through discussion forums and halaqoh al-Qur'an. This kind of discussion and halaqah can certainly make learning for students so they can be democratic and respect the opinions of others.

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