

FOSTERING RELIGIOUS HARMONY: NURTURING TOLERANCE IN ISLAMIC BOARDING SCHOOLS THROUGH KIAI'S EXEMPLARY, CURRICULUM, AND DAILY ACTIVITIES

**Muhammad Akmansyah¹, Utami Yuliyanti Azizah²,
Nurnazli Nurnazli³**

¹²³Universitas Islam Negeri Raden Intan Lampung, Indonesia
akmansyah@radenintan.ac.id

Abstract

Tolerance plays a pivotal role in fostering positive impacts within society, particularly in Indonesia where Pesantren (Islamic Boarding School), as the oldest educational institutions, shape the character of Santri (students) and instills the essence of tolerance. This article aims to describe and analyze how exemplary leadership by the Kiai (Islamic kiais), the curriculum taught, and the daily activities of students in fostering religious tolerance in Khalaf and Salaf Islamic Boarding Schools. The study was conducted as field research using qualitative descriptive methods, delving into Al-Mujatama' al-Islami (khalafiyah), and Arroudhotul Wahidah (salafiyah) Islamic Boarding Schools. Data were gathered through interviews, observations, and documentation from kiais and student teaching staff. The systematic data analysis involved collection, reduction, display, and conclusion drawing, validated through source triangulation. The research results demonstrate that the kiais at both Islamic Boarding Schools exhibit exceptional leadership by promoting inclusivity and understanding through interactions with students from diverse backgrounds. They value dialogue, respect diverse opinions, and uphold tolerance. Al-Mujatama' al-Islami Islamic Boarding School prioritizes religious education and practical skills to foster religious tolerance, while Arroudhotul Wahidah Islamic Boarding School excels in teaching Islamic Heritage Books, fosters tolerance, respect for diverse views, social consciousness, and discourse. Those Islamic Boarding Schools use structured schedules, group activities, and an all-

encompassing educational strategy to foster respect, unity, and holistic growth among students. They cultivate individuals with diverse competencies and compassionate values, emphasizing how religious teachings influence attitudes toward tolerance and respect for religious diversity.

Keywords: *Islamic boarding school; religious harmony; tolerance*

Abstrak

Toleransi memainkan peran penting dalam menumbuhkan dampak positif dalam masyarakat, terutama di Indonesia di mana pesantren sebagai lembaga pendidikan tertua membentuk karakter santri dan menanamkan esensi toleransi. Artikel ini bertujuan untuk mendeskripsikan dan menganalisis bagaimana keteladanan kiai, kurikulum yang diajarkan, dan aktivitas keseharian santri dalam menumbuhkan toleransi beragama di pesantren khalaf dan salaf. Penelitian ini merupakan penelitian lapangan (field research) dengan menggunakan metode deskriptif kualitatif, dengan mengambil lokasi penelitian di Pesantren al-Mujatama' al-Islami (khalaf) dan Pesantren Arroudhotul Wahidah (salaf). Data dikumpulkan melalui wawancara, observasi, dan dokumentasi dari para kiai dan staf pengajar. Analisis data secara sistematis melibatkan pengumpulan, reduksi, display dan penarikan kesimpulan, yang divalidasi melalui triangulasi sumber. Hasil penelitian menunjukkan bahwa para Kiai di kedua pesantren menunjukkan kepemimpinan yang luar biasa dengan mempromosikan inklusivitas dan pemahaman melalui interaksi dengan para santri dari berbagai latar belakang. Mereka menghargai dialog, menghargai perbedaan pendapat, dan menjunjung tinggi toleransi. Pesantren al-Mujatama' al-Islami memprioritaskan pendidikan agama dan keterampilan praktis untuk menumbuhkan toleransi beragama, sementara Pesantren Arroudhotul Wahidah unggul dalam mengajarkan Kitab-kitab Warisan Islam, memupuk toleransi, menghormati beragam pandangan, kesadaran sosial, dan wacana. Kedua Pesantren menggunakan jadwal terstruktur, kegiatan kelompok, dan strategi pendidikan yang menyeluruh untuk menumbuhkan rasa hormat, persatuan, dan pertumbuhan holistik

di antara para santri. Mereka mengembangkan individu dengan beragam kompetensi dan nilai-nilai welas asih, dengan menekankan bagaimana ajaran agama memengaruhi sikap terhadap toleransi dan penghormatan terhadap keragaman agama.

Kata Kunci: *kerukunan beragama; pesantren; toleransi*

A. Introduction

Tolerance is an urge to foster harmony and understanding among diverse groups, beliefs, and lifestyles in multicultural societies¹. The constitution guarantees religious freedom and the right to worship according to one's beliefs². Constructing a tolerant mindset enables individuals and communities to create inclusive and harmonious environments for peaceful coexistence and mutual understanding among different groups³.

In Indonesia, social tolerance still faces significant hurdles, especially in religious and ethnic conflicts, leading to discrimination and social injustice. A recent example of intolerance is the incident of persecution of the Christian Church of Kemah Daud in Lampung, where members were forcibly dispersed while worshipping⁴. Religious intolerance persists and affects many facets of life, including education, such as the three Riau University students who were apprehended and are allegedly terror suspects⁵. The issues surrounding a state school in Padang, West Sumatra, which mandates the hijab for students of other religions, citing the institution's longstanding policy of doing so⁶. As seen by the State

¹Nicoletta Mosconi, "Tolerance and The Multicultural Society," *The Federalist Political Revue*, 1996.

²Office of International Religious Freedom, "2022 Report on International Religious Freedom: Indonesia," US Department of State, 2022.

³Chinedu Anokwulu, "Embracing Diversity in a Globalized World: The Power of Tolerance," <https://www.linkedin.com/pulse/embracing-diversity-globalized-world-power-tolerance-chinedu-anokwulu>, n.d.

⁴Siswawidodo, "Case Of Religious Intolerance In Indonesia Is Not A Simple Problem," accessed April 20, 2024, <https://voi.id/en/bernas/256836>.

⁵Riyan Novitra, "Densus 88 Geledah Gelanggang Mahasiswa Universitas Riau," *TEMPO.CO*, 2018.

⁶Dian Ihsan Rakhmat Nur Hakim, "Joint Ministerial Decree Prohibits Compulsory Religious Attributes in Indonesian Schools," *Kompas.Com*, February 2021,

Junior high schools' prohibition on the headscarf and the State Elementary Schools' policy requiring children to wear Muslim uniforms, intolerance is still a concern in the educational system. There was also intolerance at State Senior High Schools, where the principal made the students attend camp on Easter Day⁷.

Islamic boarding schools, as educational institutions, contribute to enhancing tolerance and pluralism in Indonesia, often reflecting Islamic values of peace and respect for humanity⁸. Despite claims of tolerance, some Islamic boarding schools may harbor potential intolerance and radicalism, promoting violence in the name of modernity and democracy⁹. Studies on strengthening tolerance values in Indonesian Islamic boarding schools have primarily focused on techniques and practices of tolerance education¹⁰. Influential figures, such as Kiais¹¹, play a crucial role in imparting tolerance to students¹². Islamic boarding school promotes multicultural education through classroom and extracurricular practices, emphasizing non-formal learning of

<https://go.kompas.com/read/2021/02/04/050813974/joint-ministerial-decree-prohibits-compulsory-religious-attributes-in-indonesian>.

⁷Dian Ihsan, "Kumpulan Kasus Intoleran di Sekolah," *Kompas.Com*, 2021.

⁸Muhammad Akbar et al., "Islamic Boarding School as a Role Model for Character Education," *KnE Social Sciences*, April 8, 2022, 623–32, <https://doi.org/10.18502/kss.v7i8.10780>.

⁹Nurrohman Nurrohman, "Islamic boarding school Responses to Religious Tolerance, Pluralism and Democracy in Indonesia," *International Journal of Nusantara Islam* 2, no. 1 (June 9, 2014): 69–82, <https://doi.org/10.15575/ijni.v2i1.49>.

¹⁰Moh Sholihuddin and Farida Isroani, "Implementation of Religious Tolerance Values in Islamic Religious Education at a Public High School in Rembang," *FALASIFA: Jurnal Studi Keislaman* 13, no. 1 (March 29, 2022): 61–67, <https://doi.org/10.62097/falasifa.v13i1.859>.

¹¹Ahmad Kharis, "Constructing Interfaith Harmony through the Da'wah of KH. Mahfud ridwan in Semarang, Indonesia," *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam* 16, no. 2 (December 30, 2023): 105, <https://doi.org/10.24042/ijpmi.v16i2.18064>.

¹²Badarussyamsi, Ermawati, and Abdul Latif, "Cultivation of Ethical Tolerance as a Moderate Islamic Education Paradigm at Islamic Boarding Schools in Indonesia," 2021, <https://doi.org/10.2991/assehr.k.210715.002>; Kharis, "Constructing Interfaith Harmony through the Da'wah of KH. Mahfud Ridwan in Semarang, Indonesia."

tolerance through example, practice, attention, and advice¹³. They prioritize tolerance in informal learning, fostering inclusive religious thought and attitudes based on moderate Islamic understanding¹⁴. Islamic boarding schools foster tolerance through informal learning approaches, promoting organic tolerance, community service, and friendship regardless of diversity¹⁵. Tolerance is promoted through a kiais-centered model, integrating tolerance education into all subjects and involving community and student activities¹⁶. Encouraging tolerance includes enhancing knowledge of Pancasila, respecting differences, and preserving national unity¹⁷.

In contrast to previous studies that generally highlight the techniques and practices of tolerance education in Islamic boarding schools, this study emphasizes the process of instilling these values that occur organically and sustainably in the daily lives of students. This study has a significant distinction because it focuses on how Islamic boarding schools naturally foster the values of tolerance through role models, curriculum, and daily activities. The article aims to describe and analyze that fostering tolerance among Islamic boarding school students must occur naturally and involve a lengthy process, recognizing the importance of gradual acquisition for fostering enduring attitudes of tolerance. This research needs to

¹³Raihani, "Report on Multicultural Education in *Islamic boarding school*," *Compare: A Journal of Comparative and International Education* 42, no. 4 (July 30, 2012): 585–605, <https://doi.org/10.1080/03057925.2012.672255>.

¹⁴Irfan Setia Permana Wiantamiharja, "Implementasi Toleransi Beragama Di Pondok Islamic boarding school (Studi Kasus Di Pondok Islamic boarding school Universal Bandung)," *Hanifiya: Jurnal Studi Agama-Agama* 2, no. 1 (February 25, 2019): 1–15, <https://doi.org/10.15575/hanifiya.v2i1.4267>.

¹⁵Mursyid Mursyid, "Pilihan Rasional Kiais Dan Desain Pendidikan Toleransi Di Pondok Islamic boarding school Tebuireng Dan Nurul Jadid," *ISLAMICA: Jurnal Studi Keislaman* 11, no. 1 (September 1, 2016): 27, <https://doi.org/10.15642/islamica.2016.11.1.27-55>.

¹⁶Fajriyah Fajriyah et al., "Kiais Dan Pendidikan Toleransi di Islamic boarding school," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 11, no. 2 (September 8, 2021): 158–72, <https://doi.org/10.33367/ji.v11i2.1670>.

¹⁷Nicolas Eka Novian Wicaksono, "Semangat Toleransi Students Milenial (Studi Kasus Di Pondok Islamic boarding school Roudhotus Sholihin, Demak)," *Prosiding Seminar Nasional Pendidikan Dan Agama* 3, no. 2 (November 28, 2022): 13–27, <https://doi.org/10.55606/semnasp.v3i2.135>.

be carried out based on the assumption that fostering tolerance among Islamic boarding school students naturally and through a lengthy process is crucial because it ensures that tolerance becomes deeply ingrained and enduring. Rushed or artificial methods may not result in genuine tolerance, while gradual acquisition allows students to internalize and practice tolerance authentically, contributing to a more harmonious and inclusive society in the long run.

B. Method

The research constitutes a field study employing a qualitative approach. The research is conducted in two Islamic boarding schools, namely Islamic boarding school *Al-Mujatama' Al-Islami (MI)* located in Karang Anyar Village, Jati Agung District, South Lampung Regency, representing a modern (*Khalaf*) characterized boarding school, and Islamic boarding school *Arroudbotul Wabidab (AW)* as a traditional (*salaf*) characterized boarding school located in Dusun V Jatisari Village, Jatimulyo District, South Lampung Regency. The data sources comprise residents of the boarding schools, including kiais (Islamic scholars), Students (students), and teaching staff, selected through the purposive sampling technique, which involves selecting data sources based on specific considerations. Data collection methods include observation, interviews, and documentation related to the process of fostering religious harmony in *MI* and *Arroudbotul Wabidab* Islamic Boarding Schools. Subsequently, the data is analyzed using qualitative descriptive Miles and Huberman method, involving data reduction, data presentation, conclusion drawing, and verification¹⁸. With this approach, this research aims to explore and understand the process of fostering attitudes of religious tolerance in two Islamic boarding schools with different characters.

¹⁸ A. Michael Huberman, Johnny Saldana Matthew B. Miles, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Arizona: SAGE Publication.Inc, 2014).

C. Results and Discussion

The fostering of religious tolerance attitudes is a process that fosters harmonious personalities through expressions of respect and appreciation for the beliefs of others. This involves allowing individuals to practice their religion without interference, thus promoting better social relationships and communal living. Strategies to strengthen and implement tolerance values in both Islamic boarding schools are primarily through the exemplary behavior of the *kiais*, curriculum subjects, and daily activities of the students.

Kiais' Exemplary

The influence of the *kiais'* exemplary behavior within the Islamic boarding school environment significantly shapes the character of the students. As inheritors of prophetic legacy, the *kiais* serve as role models not only in religious education but also in moral conduct. Their behavior, speech, and attitude serve as guiding principles. A positive perception of the *kiais* as leaders who follow commands while setting exemplary behaviors is crucial. Their behavior is categorized into speech and actions, which significantly impact the students' attitudes. The data gathered from both Islamic boarding schools illustrates the importance of the *Kiais'* role in shaping religious tolerance attitudes among students.

Table 1. Kiais's Exemplary

Forms of Tolerance	Exemplary Actions	Exemplary Actions	Exemplary Actions	Exemplary Actions
Forms of Tolerance	Words	Words	Actions	Actions
Forms of Tolerance	Islamic boarding school MI	Islamic boarding school AW	Islamic boarding school MI	Islamic boarding school AW
Recognizing the Rights of Every Person	Not speaking harshly when having disagreements	Not chastising or advising publicly	Socializing with all people without discrimination of race, ethnicity, culture, and religion	Building good relationships with friends, relatives, and the community without discrimination of race, ethnicity, culture, and even religion
Respecting the Beliefs of Others	As a Muslim, it is obligatory to acknowledge that Islam is the true religion, but it doesn't mean we can impose our religion on others	To you be your religion, and to me be mine	Not disturbing the practices of other religious communities	Respecting and honoring all forms of worship of other religious communities
Agree in Disagreement	Not feeling the most correct, especially in matters of secondary importance	Using differences as a solution to find common ground	Respecting and honoring one another, as differences are God's mercy	Allowing students to choose a legal ruling within the boundaries of the Qur'an and Hadits

Source: results of interviews with Kiais and several kiais.

Tolerance comes in various forms, both in words and actions. According to Table 1, at the MI Islamic boarding school, the exemplary behavior of the Kiais showcases these forms of tolerance. They practice tolerance by refraining from using harsh words when differing in opinions and by socializing with people of all races, ethnicities, cultures, and religions without discrimination. Furthermore, they demonstrate respect for the beliefs of others by acknowledging that while Islam may be considered the true religion, it does not give them the right to impose it on others. Instead, they show respect by not disrupting the religious practices of followers of other religions. Additionally, they exhibit a willingness to agree in disagreement, by not asserting their beliefs as superior, especially in matters of minor importance. Overall, the kiais at the MI Islamic boarding school promote understanding by not harboring hatred towards others and by striving to comprehend and appreciate all forms of differences, as they believe that diversity is a blessing from God.

Table 1 also illustrates various forms of tolerance displayed by the kiais of the AW Islamic boarding school. These leaders demonstrate tolerance through both their words and actions, setting a positive example for their community. One form of tolerance they exhibit is recognizing the rights of every individual. They avoid publicly reprimanding or advising others, and instead, they maintain good relationships with friends, family, and the community regardless of differences in race, ethnicity, culture, or even religion. Furthermore, they show respect for the beliefs of others by saying “*Untukku agama-ku, dan untukmu agama-mu,*” which means “For me, my religion; for you, your religion.” This highlights their commitment to honoring and respecting the religious practices of all faiths. Additionally, the kiais at the AW Islamic boarding school practice “Agree in Disagreement,” where they use differences as a means to find common ground and solutions. They provide their students with the freedom to choose their interpretation of Islamic laws within the boundaries set by the

teachings of the Qur'an and Hadits. Lastly, they emphasize the importance of mutual understanding by valuing and respecting diverse perspectives based on genuine understanding. Kiais of AW Islamic boarding school exemplify tolerance through their inclusive and respectful behavior toward others.

Islamic boarding school Curriculum

MI Islamic boarding school has a primary objective within the realm of education: to mold forthcoming generations with resilient personal ethics, cognitive and emotional maturity, and societal awareness. To realize this aim, the educational framework is segmented into three interconnected domains.

Initially, Islamic Studies: This area strives to establish a sturdy groundwork for the cultivation of students' principles and intellectual capacity. The emphasis lies in fortifying religious comprehension and intellect, preparing them to act as catalysts for positive transformation within the community. Subsequently, Community Engagement: The goal here is to furnish students with practical knowledge essential for becoming benefactors to society at large. They are educated to manifest their potential and aid the community with their acquired knowledge. Lastly, Skills Development: This sector zeroes in on the professional enhancement of practical sciences and technological competencies. The intention is to empower students to assume productive roles as societal members, making constructive contributions both domestically and globally.

At the Islamic boarding school in MI, the curriculum is derived from three foundations: the Middle Eastern curriculum, the Gontor Modern Islamic boarding school's curriculum, and the curriculum of the National Education Department. Within Islamic boarding schools, there exists no segregation between general and specific subjects, akin to the madrasah system, albeit with a distinct emphasis on the structure of the Arabic language. Instruction encompasses subjects such as mathematics, physics, biology, history, and the Indonesian language. Moreover, religious subjects including theology, jurisprudence, Islamic morals, exegesis, and

Hadith are taught, drawing upon classical Islamic literature and reference materials from the Gontor Modern Islamic boarding school.

The cultivation of religious tolerance within Islamic boarding schools is accomplished through diverse subjects, encompassing moral instruction, history, theology, jurisprudence, and civic education. The notion of tolerance is instilled in students by recognizing Islam as the true faith, yet they are urged to exhibit respect for divergences and uphold amicable relations with individuals of non-Islamic faiths.

The weekly flag-raising ceremony at the Islamic boarding school MI is designed to nurture a spirit of nationalism, fondness for the motherland, and sentiment of national identity among students. This forms part of the Islamic boarding school's endeavors to cultivate a generation that embodies not only religious devotion but also possesses a profound sense of social accountability and patriotism.

The educational system of Islamic boarding school AW revolves around the teachings of classical Islamic texts, known as the "Islamic Heritage Book (*ketub al-turâts*)," serving as the core of its curriculum. Employing methods akin to typical *salaf* Islamic boarding schools, instructional techniques include memorization (*hifẓ*), legal discussions (*bahts al-masâ'il*), recitations (*sorogan*), and others. The curriculum encompasses various texts aimed at character development, including tolerance. These texts include: *al-Taqrîb* by al-Qâdhî Abû Syuja'; *Ta'lim al-Muta'lim* by Sheikh Imâm al-Zarnûjî; *Akhlâq lí al-Banât* by Ustadz Umar Bin Ahmad Baraja; *Hadîts Arba'in* by Abû Zakaria Muhyi al-Dîn al-Nawâwî; *Bulûgh al-Marâm* by Al-Hâfîzh Ibnu Hajar al-Asqalânî; *Irsyâd al-'Ibâd ilâ Sabîl al-Rasyâd* by Syaikh Zain al-Dîn Ibnu 'Abd al-'Azîz al-Malibari; *Nashâ'ih al-Diniyah* by Habîb 'Abd Allâh bin 'Alwî al-Haddâd; *Nashâ'ih al-'Ibâd* by Sheikh Nawâwî al-Bantânî; *Risâlah al-Mu'âwanah* by Habîb 'Abd Allâh bin 'Alwî al-Haddâd; *Riyâdl al-Shâlihîn* by Abû Zakaria Muhy al-Dîn al-Nawâwî, etc.

These texts play a pivotal role in shaping the character of the students, instilling virtues such as sincerity, gratitude, patience,

pursuit of worship, and respect for kiais and seniors. Additionally, they emphasize social living, cleanliness, humility, tolerance, and appreciation of differences.

Kitab Syu'ab al-Imân by Sheikh Muhammad Nawâwî serves as a guiding principle for human beings, delineating beliefs, worship practices, and moral conduct. It succinctly explains 77 branches of faith, including the 74th branch which advocates respecting non-Muslims within certain boundaries, encapsulated in the principle “lakum dinukum wa liya din” (to you be your religion, and to me be mine).

In teaching Islamic Heritage Book (*kutub al-turâts*), particularly in the realm of law and jurisprudence, conflicting opinions are presented impartially and proportionally by the instructors. Through discussions, students are encouraged to comprehend diverse perspectives, fostering a balanced understanding. Interviews with kiais elucidate the importance of acknowledging differences in interpretation, thereby nurturing tolerance among students towards fellow Muslims with differing views, as well as towards non-Muslims. The approach aims to cultivate well-rounded, tolerant individuals who uphold Islamic principles while respecting diversity.

Students' Daily Activities

Islamic boarding school MI facilitates diverse social interactions by utilizing a boarding system to establish a conducive learning environment and protect students from external influences. Students acquire valuable experiences within and beyond the classroom, engaging in various Islamic boarding school activities and extracurricular pursuits. These collective experiences nurture unity, companionship, camaraderie, and reciprocal concern among the students.

The everyday schedule of Islamic boarding school AW students emulates typical Islamic boarding school timetables, commencing from pre-dawn prayers to bedtime, encompassing a range of activities like Qur'anic recitations, language reinforcement,

communal tasks, meals, academic sessions, intervals, and prayers. Furthermore, periodic events such as language days and Qur'an memorization gatherings augment the experiences of students.

The organized daily routines aspire to instill discipline, cohesion, unity, and acceptance among students. The rigorous timetable signifies a deliberate endeavor to nurture these virtues, evident in practices like communal dining, which manifest camaraderie and unity. Additionally, communal responsibilities promote mutual regard and acknowledgment among students, each playing a part within the OP3M's (Intra-Islamic boarding school organization) hierarchical framework, akin to a student council, indirectly honing leadership abilities and fostering mutual esteem.

Preceding academic sessions, students chant the "five souls of the student," accentuating attributes such as genuineness, compliance, patience, Islamic brotherhood, and perseverance. Furthermore, they vocalize the Islamic boarding school's anthem, stressing unity and brotherhood irrespective of distinctions. These utterances implicitly underscore the significance of acceptance, notably showcased through the accent on Islamic brotherhood, transcending disparities in ethnicity, language, and heritage.

The promotion of tolerance is further accentuated through day-to-day interactions and instructions. Students underscore the significance of the "10-S" principles, incorporating salutations, smiles, and deference, nurturing a culture of etiquette and admiration among students. Additionally, students are obliged to greet each other's parents and visitors with customary acts of reverence, such as hand-kissing.

In discussions, Students underscore the significance of advocating tolerance and reverence within the educational setting. These endeavors align with the ideology that distinctions should not result in discord but rather in the pursuit of common ground, accentuating the belief that all individuals are akin. This dedication to tolerance and admiration underscores the comprehensive approach to education at the Islamic boarding school MI, where moral development holds equivalent importance to scholarly edification.

The daily activities at Islamic boarding school AW exhibit striking similarities to those at Islamic boarding school MI, albeit distinguished by the notable absence of a formal Islamic boarding school component within Islamic boarding school AW's educational framework. As per accounts from students, the typical daily schedule for students commences with collective dawn prayers, followed by group sessions for Qur'anic study led by the Abah (educators), communal breakfast, and the initiation of academic pursuits at 7:00 AM. Students enroll in diverse educational establishments, spanning from secondary schools to tertiary institutions, before reconvening at the Islamic boarding school for evening prayers at 3:00 PM. Subsequently, they partake in instructing local children on Qur'anic recitation until the evening prayers, culminating in communal sessions for Qur'anic recitation lasting until 9:30 PM.

In addition, students highlighted supplementary engagements beyond the established routine, including educational duties at the local TPA (Al-Qur'an Education Park) and involvement in the BUMP organization, which imparts entrepreneurial skills. These endeavors not only furnish students with proficiencies but also assimilate them into the neighboring community, nurturing principles of tolerance and inclusivity. Furthermore, others underscored the spirit of camaraderie and unity amongst students during communal dining and shared responsibilities, underscoring the bonds forged within the student populace.

The data presented underscores the diverse manifestations of tolerance demonstrated by the Kiais at MI and AW. The kiais express tolerance by abstaining from employing offensive language, engaging with individuals from various cultural backgrounds, honoring the faiths of others, and finding common ground amidst disagreements¹⁹. The behaviors and communications of the Kiais

¹⁹Riqwan Azizah, "The Relevance of Islamic boarding school Culture: A Review on 'Sejarah Etika Islamic boarding school Di Nusantara in Nusantara,'" *Risalatuna: Journal of Islamic boarding school Studies* 1, no. 1 (January 15, 2021): 58, <https://doi.org/10.54471/rjps.v1i1.1243>.

contribute to the cultivation of comprehension, regard, and inclusiveness among their societies²⁰.

The notion of tolerance plays a crucial role in fostering societal harmony, frequently associated with values such as respect, acceptance, and comprehension of various perspectives²¹. The behaviors demonstrated by the kiais at MI and AW Islamic boarding schools are by the principles of tolerance, exemplified by their demonstration of regard for the beliefs of others, avoidance of imposition of their own beliefs, and promotion of dialogue and comprehension amidst differing viewpoints²².

The remarkable conduct exhibited by the kiais at MI, and AW Islamic boarding schools provides a positive illustration of how tolerance can manifest in diverse forms through verbal expressions and behaviors²³. Their dedication to comprehension, reverence, and inclusiveness nurtures a feeling of unity and concord, establishing an atmosphere where individuals can peacefully coexist despite their disparities. Through the promotion of tolerance in their societies, the kiais, contribute to the cultivation of a more tolerant and accepting society collectively²⁴.

When examining the tolerance demonstrated by the kiais at MI and AW Islamic boarding schools, it is evident that both showcase a commitment to honoring the beliefs of others and advancing comprehension through their deeds and language.

²⁰Binti Maunah, "Position And Role Of 'Kiais' In The Community Paternalistics In Indonesia," *Baltic Journal of Law & Politics A Journal of Vytautas Magnus University* 15, no. 2 (2022), <https://doi.org/10.2478/bjlp-2022-001003>.

²¹UNESCO, "Declaration of Principles and Follow-up Plan of Action for the United Nations Year for Tolerance" (Paris, 1995), <https://unesdoc.unesco.org/ark:/48223/pf0000101344>.

²²Ririn Inayatul Mahfudhoh, M. Yunus Abu Bakar, and Ah. Zakki Fuad, "Modern Islamic boarding school Leadership Based on Internalisation of Pancasila," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (March 23, 2023): 108–24, <https://doi.org/10.31538/ndh.v8i1.3304>.

²³Mariana Sokol et al., "Tolerance in the Communicative Culture of Modern Educational Manager," *Propósitos y Representaciones* 9, no. SPE3 (2021), <https://doi.org/10.20511/pyr2021.v9nSPE3.1170>.

²⁴"Tolerance Education in the Hidden Curriculum: A Case Study on Indonesian Public School," *Masyarakat Jurnal Sosiologi* 23, no. 1 (January 25, 2018), <https://doi.org/10.7454/MJS.v23i1.7841>.

Nevertheless, there exist disparities in their approaches toward tolerance. One notable contrast between them lies in their stance on religious diversity. MI Islamic boarding school underscores the significance of Islamic teachings and may lean towards advocating Islam as the ultimate religion. Conversely, AW Islamic boarding school adopts a more comprehensive approach with expressions such as “For me, my religion; for you, your religion,” (Qs.109: 6) displaying a readiness to recognize and honor the beliefs of adherents of other religions.

MI Islamic boarding school's curriculum appears to place a strong emphasis on striking a balance between religious instruction and real-world skill development, mirroring the comprehensive methodology of the *Madrasah* system in nations with a majority of Muslims, where students are educated for both spiritual and material success. Notably, the MI Islamic boarding school's curriculum places a strong emphasis on religious tolerance, reflecting a commitment to promoting peaceful coexistence and respect for diversity. This aligns with current discourses on Islamic education, which emphasize the significance of fostering interfaith understanding and dialogue²⁵. Students have strong ideals and values and are trained to contribute positively to society. MI Islamic boarding school provides a special blend of Islamic education, service to society, and skill building. They act as role models for Islamic educational establishments hoping to equip students for prosperity in a globalized world.

The method taken by AW Islamic Boarding School in teaching Islamic Heritage Book (*ketub al-turâts*) and promoting tolerance among its students is commendable²⁶. This approach incorporates texts that address issues like thankfulness, sincerity,

²⁵Uswatun Hasanah et al., “Eksistensi Pendidikan Islam dalam Upaya Penurunan Tingkat Kriminalitas pada Daerah Rawan Kriminal di Lampung Timur,” *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 14, no. 2 (January 16, 2022): 305–25, <https://doi.org/10.24042/ijpmi.v14i2.10268>.

²⁶Shinta Murti Melida Yasi, Wartyo Wartyo, and Sunardi Sunardi, “Tolerance Representation in the Historical Textbooks,” *International Journal of Multicultural and Multireligious Understanding* 5, no. 6 (August 19, 2019): 213, <https://doi.org/10.18415/ijmmu.v5i6.939>.

and respect for others, all of which help students develop into not just religious but also socially conscious individuals²⁷. One of the guiding principles of the AW Islamic boarding school is to promote dialogue among students and impartially provide opposing viewpoints. This promotes tolerance for opposing viewpoints and just understanding. This is in line with the precept, “For me my religion; for you your religion” (Qs. 109:6), which promotes, within reasonable bounds, respecting the beliefs of others²⁸.

Through group activities and set daily routines, MI Islamic boarding school fosters respect and togetherness among its students, encouraging concern and unity. This emphasis on camaraderie is consistent with effective teaching strategies observed in other educational contexts, where group activities and lessons foster respect and tolerance. MI Islamic boarding school adopts a holistic approach to education that goes beyond academics by fostering values like sincerity and tenacity alongside Islamic fraternity.

The commitment to fostering respect and tolerance not only improves the learning environment but also makes a big difference in students' general character development. This approach is consistent with studies that show how important it is to create respectful and understanding settings in schools so that communities can function more harmoniously. The actions of the MI Islamic boarding school are a powerful illustration of how encouraging respect and tolerance has a good impact on students as well as the larger educational community²⁹.

²⁷Taqiyuddin Taqiyuddin, “Penanaman Toleransi Dalam Pembelajaran Akidah Akhlak di Madrasah Aliyah Swasta Tazakka,” *Belajea: Jurnal Pendidikan Islam* 7, no. 2 (December 21, 2022): 157, <https://doi.org/10.29240/belajea.v7i2.5678>.

²⁸Mohamad Rafi'ie et al., “Nilai-Nilai Toleransi (Al-Sahamah) dalam Perspektif Hukum Islam,” *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)* 4, no. 2 (December 30, 2022): 304–16, <https://doi.org/10.33474/jas.v4i2.17062>.

²⁹“Improving Skills in Batik Design through Digital Application for a Islamic boarding school Community in Jombang,” *ASEAN Journal of Community Engagement* 6, no. 2 (December 30, 2022), <https://doi.org/10.7454/ajce.v6i2.1155>.

The daily schedule at the AW Islamic boarding school combines academic pursuits, religious instruction, community service, and entrepreneurship education to create a holistic educational experience. Students build a wide range of competencies and values through planned activities like group prayers, Qur'anic study sessions, homework assignments, teaching Qur'anic recitation³⁰, and community service with groups like BUMP. The learning environment is further enhanced by the focus on encouraging unity and camaraderie among students through shared responsibilities and community dining³¹. Furthermore, the incorporation of students into the community fosters diversity and tolerance while also instilling a feeling of social duty and compassion, all of which contribute to the overall development and evolution of the group.

AW Islamic boarding school establishes an environment that is supportive of students' intellectual and ethical development, even in the absence of a formal Islamic boarding school structure. Students' testimonies demonstrate the beneficial effects of everyday activities in molding them into well-rounded, academically accomplished, socially sensitive, and community-minded individuals³². A complete approach to education is exemplified by the everyday activities of the AW Islamic boarding school, which incorporate community involvement, academic excellence, religious teachings, and entrepreneurship instruction. The focus on promoting unity among students and holistic development guarantees that AW Islamic boarding school offers a strong basis for scholastic achievement and significant contributions to society.

³⁰Abdul Hamid, Muhammad Akmansyah, "Manajemen Pembelajaran Tanfizh al-Qur'an Pada Pondok Islamic boarding school di Provinsi Lampung," *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam* 11, no. 1 (February 1, 2018): 1–18, <https://doi.org/10.24042/ijpmi.v11i1.3413>.

³¹ST. Noer Farida Laila and Heru Syaiful Anwar, "Transformation Model of History Learning in Increasing Student Competency," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (January 23, 2024): 209, <https://doi.org/10.35723/ajie.v8i1.500>.

³²Nur Azka Inayatussahara and Noorhaidi Hasan, "Between Hallyu and the Qur'an: Everyday Life of Female Students in Yogyakarta," *Ulumuna* 27, no. 2 (December 3, 2023): 501–28, <https://doi.org/10.20414/ujs.v27i2.736>.

D. Conclusions

Through their interactions with students from a variety of backgrounds, the *kiais* at both Islamic boarding schools demonstrate exceptional leadership by promoting inclusivity and understanding in society. By appreciating dialogue and respecting the plurality of opinions, they uphold the idea of tolerance. In line with the tenets of Islamic education, MI Islamic boarding school prioritizes religious education alongside practical skills to promote religious tolerance. However, the AW Islamic boarding school is excellent at teaching Islamic Heritage Books and fostering tolerance, which in turn encourages respect for diverse views, social consciousness, and discourse. Through structured schedules, group activities, and an all-encompassing educational strategy that incorporates academic, religious, and community service components, MI and AW Islamic boarding schools both foster respect, unity, and holistic growth among students. In conclusion, they cultivate individuals with diverse competencies and compassionate values, emphasizing how attitudes toward tolerance and respect for religious diversity can be influenced by the interpretation and application of religious teachings.

Based on this research, it is recommended that creating a supportive environment that encourages open discussion and respect for diverse viewpoints is essential, as is the continued emphasis on Islamic Heritage teachings that promote tolerance. In addition, fostering collaboration across Islamic boarding schools and implementing robust evaluation mechanisms will ensure continuous improvement of an inclusive and holistic approach to education.

Despite the valuable insights gained from this research, some limitations must be acknowledged. The study is limited to two specific Islamic boarding schools, which may limit the generalisability of the findings to other Islamic educational institutions with different contexts and practices. The study also relied heavily on qualitative data, which although rich in detail, may lack the statistical rigour and wider applicability of quantitative research.

References

- Akbar, Muhammad, Suhrah Suhrah, Abdul Wahid, and Nur Afnir. "Islamic Boarding School as a Role Model for Character Education." *KnE Social Sciences*, April 8, 2022, 623–32. <https://doi.org/10.18502/kss.v7i8.10780>.
- Akmansyah, Abdul Hamid, Muhammad. "Manajemen Pembelajaran Tanfizh Alqur'an Pada Pondok Islamic boarding school di Provinsi Lampung." *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 11, no. 1 (February 1, 2018): 1–18. <https://doi.org/10.24042/ijpmi.v11i1.3413>.
- Azizah, Riqwan. "The Relevance of Islamic Boarding School Culture: A Review on 'Sejarah Etika Islamic boarding school Di Nusantara in Nusantara.'" *Risalatuna: Journal of Islamic boarding school Studies* 1, no. 1 (January 15, 2021): 58. <https://doi.org/10.54471/rjps.v1i1.1243>.
- Badarussyamsi, Ermawati, and Abdul Latif. "Cultivation of Ethical Tolerance as a Moderate Islamic Education Paradigm at Islamic Boarding Schools in Indonesia," 2021. <https://doi.org/10.2991/assehr.k.210715.002>.
- Chinedu Anokwulu. "Embracing Diversity in a Globalized World: The Power of Tolerance." <https://www.linkedin.com/pulse/embracing-diversity-globalized-world-power-tolerance-chinedu-anokwulu>, n.d.
- Dian Ihsan. "Kumpulan Kasus Intoleran Di Sekolah." *Kompas.Com*, 2021.
- Fajriyah, Fajriyah, Mufiqur Rahman, Mo'tasim Mo'tasim, Artamin Hairit, Ach. Sayyi, Afandi Afandi, and Roro Kurnia Nofita Rahmawati. "Kiais Dan Pendidikan Toleransi Di Islamic boarding school." *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 11, no. 2 (September 8, 2021): 158–72. <https://doi.org/10.33367/ji.v11i2.1670>.
- Hasanah, Uswatun, Dewi Masitoh, Uswatun Khasanah, and Muhammad Akmansyah. "Eksistensi Pendidikan Islam dalam Upaya Penurunan Tingkat Kriminalitas Pada Daerah Rawan Kriminal di Lampung Timur." *Ijtima'iyya: Jurnal*

- Pengembangan Masyarakat Islam* 14, no. 2 (January 16, 2022): 305–25. <https://doi.org/10.24042/ijpmi.v14i2.10268>.
- “Improving Skills in Batik Design through Digital Application for a Islamic Boarding School Community in Jombang.” *ASEAN Journal of Community Engagement* 6, no. 2 (December 30, 2022). <https://doi.org/10.7454/ajce.v6i2.1155>.
- Inayatussahara, Nur Azka, and Noorhaidi Hasan. “Between Hallyu and the Qur’an: Everyday Life of Female Students in Yogyakarta.” *Ulumuna* 27, no. 2 (December 3, 2023): 501–28. <https://doi.org/10.20414/ujis.v27i2.736>.
- Kharis, Ahmad. “Constructing Interfaith Harmony through The Da’wah of KH. Mahfud Ridwan in Semarang, Indonesia.” *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 16, no. 2 (December 30, 2023): 105. <https://doi.org/10.24042/ijpmi.v16i2.18064>.
- Laila, ST. Noer Farida, and Heru Syaiful Anwar. “Transformation Model of History Learning in Increasing Student Competency.” *Al-Hayat: Journal of Islamic Education* 8, no. 1 (January 23, 2024): 209. <https://doi.org/10.35723/ajie.v8i1.500>.
- Mahfudhoh, Ririn Inayatul, M. Yunus Abu Bakar, and Ah. Zakki Fuad. “Modern Islamic boarding school Leadership Based on Internalisation of Pancasila.” *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 1 (March 23, 2023): 108–24. <https://doi.org/10.31538/ndh.v8i1.3304>.
- Matthew B. Miles, A. Michael Huberman, Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. 3rd ed. Arizona: SAGE Publication, Inc, 2014.
- Maunah, Binti. “Position And Role Of ‘Kiais’ In The Community Paternalistics In Indonesia.” *BALTIC JOURNAL OF LAW & POLITICS A Journal of Vytautas Magnus University* 15, no. 2 (2022). <https://doi.org/10.2478/bjlp-2022-001003>.
- Mohamad Rafi’ie, Farida Isroani, Rini Winarsih, and Achmad Mudrik Bachroini Ad. “Nilai-Nilai Toleransi (Al-Sahamah) dalam Perspektif Hukum Islam.” *Jurnal Ilmiah Abwal*

- Syakhsbiyyah (JAS)* 4, no. 2 (December 30, 2022): 304–16.
<https://doi.org/10.33474/jas.v4i2.17062>.
- Mursyid, Mursyid. “Pilihan Rasional Kiais Dan Desain Pendidikan Toleransi Di Pondok Islamic boarding school Tebuireng Dan Nurul Jadid.” *ISLAMICA: Jurnal Studi Keislaman* 11, no. 1 (September 1, 2016): 27.
<https://doi.org/10.15642/islamica.2016.11.1.27-55>.
- Nicolas Eka Novian Wicaksono. “Semangat Toleransi Students Milenial (Studi Kasus di Pondok Islamic boarding school Roudhotus Sholihin, Demak).” *Prosiding Seminar Nasional Pendidikan dan Agama* 3, no. 2 (November 28, 2022): 13–27.
<https://doi.org/10.55606/semnasp.v3i2.135>.
- Nicoletta Mosconi. “Tolerance and the Multicultural Society.” *The Federalist Political Revue*, 1996.
- Nurrohman, Nurrohman. “Islamic boarding school Responses to Religious Tolerance, Pluralism and Democracy in Indonesia.” *International Journal of Nusantara Islam* 2, no. 1 (June 9, 2014): 69–82.
<https://doi.org/10.15575/ijni.v2i1.49>.
- Office of International Religious Freedom. “2022 Report on International Religious Freedom: Indonesia.” US Department of State, 2022.
- Raihani. “Report on Multicultural Education in *Islamic boarding school*.” *Compare: A Journal of Comparative and International Education* 42, no. 4 (July 30, 2012): 585–605.
<https://doi.org/10.1080/03057925.2012.672255>.
- Rakhmat Nur Hakim, Dian Ihsan. “Joint Ministerial Decree Prohibits Compulsory Religious Attributes in Indonesian Schools.” *Kompas.Com*, February 2021.
<https://go.kompas.com/read/2021/02/04/050813974/joint-ministerial-decree-prohibits-compulsory-religious-attributes-in-indonesian>.
- Riyan Novitra. “Densus 88 Geledah Gelanggang Mahasiswa Universitas Riau.” *TEMPO.CO*, 2018.
- Sholihuddin, Moh, and Farida Isroani. “Implementation of Religious Tolerance Values in Islamic Religious Education

- at a Public High School in Rembang.” *FALASIFA: Jurnal Studi Keislaman* 13, no. 1 (March 29, 2022): 61–67. <https://doi.org/10.62097/falasifa.v13i1.859>.
- Siswowododo. “Case Of Religious Intolerance In Indonesia Is Not A Simple Problem.” Accessed April 20, 2024. <https://voi.id/en/bernas/256836>.
- Sokol, Mariana, Rozlutska Galyna, Shaparenko Khrystyna, Olha Hvozdyak, and Gorodyska Violetta. “Tolerance in the Communicative Culture of Modern Educational Manager.” *Propósitos y Representaciones* 9, no. SPE3 (2021). <https://doi.org/10.20511/pyr2021.v9nSPE3.1170>.
- Taqiyuddin, Taqiyuddin. “Penanaman Toleransi Dalam Pembelajaran Akidah Akhlak Di Madrasah Aliyah Swasta Tazakka.” *Belajea: Jurnal Pendidikan Islam* 7, no. 2 (December 21, 2022): 157. <https://doi.org/10.29240/belajea.v7i2.5678>.
- “Tolerance Education in the Hidden Curriculum: A Case Study on Indonesian Public School.” *Masyarakat Jurnal Sosiologi* 23, no. 1 (January 25, 2018). <https://doi.org/10.7454/MJS.v23i1.7841>.
- UNESCO. “Declaration of Principles and Follow-up Plan of Action for the United Nations Year for Tolerance.” Paris, 1995. <https://unesdoc.unesco.org/ark:/48223/pf0000101344>.
- Wiantamiharja, Irfan Setia Permana. “Implementasi Toleransi Beragama Di Pondok Islamic boarding school (Studi Kasus Di Pondok Islamic boarding school Universal Bandung).” *Hanifiya: Jurnal Studi Agama-Agama* 2, no. 1 (February 25, 2019): 1–15. <https://doi.org/10.15575/hanifiya.v2i1.4267>.
- Yasi, Shinta Murti Melida, Warto Warto, and Sunardi Sunardi. “Tolerance Representation in the Historical Textbooks.” *International Journal of Multicultural and Multireligious Understanding* 5, no. 6 (August 19, 2019): 213. <https://doi.org/10.18415/ijmmu.v5i6.939>.

