

Internalizing the Values of Tolerance and Religious Harmony Through Islamic Education Learning at SMA Muhammadiyah 1 Medan

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<p>Abstract: The objectives of this research include describing the process of internalizing the values of tolerance and religious harmony at SMA Muhammadiyah 1 North Sumatra through the think pair share strategy in Islamic Education learning. Analyzing the supporting and inhibiting factors for internalizing the values of tolerance and religious harmony at SMA Muhammadiyah 1 North Sumatra. The research uses qualitative research with a descriptive approach. Data collection techniques include observation, interviews and documentation. The data analysis technique uses the Miles and Huberman model. The results of this research show that the process of internalizing the values of tolerance and religious harmony at SMA Muhammadiyah 1 North Sumatra through the think pair share strategy in PAI learning includes: Learning planning: creating a syllabus, lesson plans, compiling materials, and preparing facilities and infrastructure. Implementation of learning: the teacher teaches, students practice, and the teacher provides feedback. Learning assessment: test, non-test, and observation. Supporting factors for internalizing the values of tolerance and religious harmony: teacher creativity, collaboration with the academic community. Factors inhibiting the internalization of the values of religious tolerance and harmony: unrestricted and unsupervised social media, lack of attention from parents and the surrounding environment. The conclusion is: The think pair share strategy is effective for internalizing the values of tolerance and religious harmony at SMA Muhammadiyah 1 North Sumatra. Teacher creativity and cooperation from the academic community are supporting factors, while unrestricted and unsupervised social media and lack of attention from parents and the surrounding environment are inhibiting factors.</p>	<p>Keywords: Tolerance; Religious Harmony; PAI Learning.</p>
<p>Abstrak: Tujuan Penelitian ini antara lain Mendeskripsikan proses internalisasi nilai toleransi dan kerukunan umat beragama di SMA Muhammadiyah 1 Sumatera Utara melalui strategi think pair share dalam pembelajaran PAI. Menganalisis faktor pendukung dan penghambat internalisasi nilai toleransi dan kerukunan umat beragama di SMA Muhammadiyah 1 Sumatera Utara. Penelitian menggunakan penelitian kualitatif dengan pendekatan deskriptif. Teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Teknik analisis data menggunakan model Miles dan Huberman. Hasil Penelitian ini</p>	<p>Kata Kunci: Toleransi; Kerukunan Umat Beragama; Pembelajaran PAI.</p>

bahwa Proses internalisasi nilai toleransi dan kerukunan umat beragama di SMA Muhammadiyah 1 Sumatera Utara melalui strategi think pair share dalam pembelajaran PAI meliputi: Perencanaan pembelajaran: membuat silabus, RPP, menyusun materi, dan menyiapkan sarana dan prasarana. Pelaksanaan pembelajaran: guru mengajar, siswa berlatih, dan guru memberikan umpan balik. Penilaian pembelajaran: tes, nontes, dan observasi. Faktor pendukung internalisasi nilai toleransi dan kerukunan umat beragama: kreativitas guru, kerja sama civitas akademik. Faktor penghambat internalisasi nilai toleransi dan kerukunan umat beragama: media sosial yang tidak dibatasi dan tidak diawasi, kurangnya perhatian orang tua dan lingkungan sekitar. Kesimpulannya adalah: Strategi think pair share efektif untuk menginternalisasikan nilai toleransi dan kerukunan umat beragama di SMA Muhammadiyah 1 Sumatera Utara. Kreativitas guru dan kerja sama civitas akademik menjadi faktor pendukung, sedangkan media sosial yang tidak dibatasi dan tidak diawasi serta kurangnya perhatian orang tua dan lingkungan sekitar menjadi faktor penghambat.

A. Introduction

The pluralism of the Indonesian nation is based on the many ethnicities, races, cultures and religions of its citizens. Therefore, this nation and its government really maintain harmony and preserve it through various efforts, including strengthening feelings of tolerance and harmony among religious communities. Because problems that often arise and become the axis of dispute between nations are often triggered by differences in beliefs such as religion (Albi & Setiawan, 2023). In this way, religious tolerance and harmony become mandatory and important in this country nicknamed the archipelago. This is also reinforced by the 1945 Constitution in article 29 paragraphs 1 and 2, that all Indonesian citizens may have different beliefs and be protected by the state.

According to Saifuddin (2005) and Komaruddin (2001), the importance of religious tolerance and harmony takes into account several aspects that are closely related to national unity and integrity, because this aspect of unity and unity is clearly written as the basis of the state, namely Pancasila in the third principle, namely Indonesian Unity. These aspects include:

1. Prevent Conflict and Strengthen National Unity

Only an attitude of tolerance prevents division, even between religious communities of different beliefs. The results of this attitude have been felt by various countries in the world and have been able to prevent divisions between compatriots and countrymen. Because tolerance creates a sense of mutual respect for each other, not only those with different beliefs, even those with the same beliefs, tolerance is able to prevent divisions when differences of opinion can be mutually respected.

2. Increasing National Development

Peaceful and conducive societal conditions will improve the standard of living in various aspects, such as economic, social, religious, and will even result in more significant national development, so that a developed and civilized nation will be created. This situation is caused by a society that is tolerant, respectful and harmonious, so that any work related to the progress of the nation will feel easy because there is cooperation and mutual assistance.

3. Enriching Culture and Strengthening National Identity

The pluralism of the Indonesian nation which is based on an attitude of tolerance and harmony between religious communities will strengthen the nation's identity. Tolerance and harmony teach people to get to know each other's cultures, so that this cultural richness will continue to develop because of the many progressive mindsets of all its citizens. So that the nation's identity will become stronger in the eyes of foreign nations.

4. Realizing Justice and Prosperity for All

The creation of an attitude of tolerance and harmony in a nation will automatically create a sense of justice and prosperity. The attitude of mutual respect for the rights and obligations of religious, cultural and customary communities will remain strong if a nation is strong in tolerance, then the nation's prosperity will definitely be strong.

The Ministry of Religion of the Republic of Indonesia (Kemenag RI) noted that the Religious Harmony Index (KUB) in Indonesia in 2021 was 72.67% in the "good" category, although there are several national problems that often interfere with the real manifestation of this nation's tolerant attitude, such as there are acts of terrorism in the name of religion, as well as other acts of intolerance. Apart from that, the Alvara Research Survey in 2022 noted that the Indonesian people really uphold the value of tolerance with 72.6% of respondents saying that the Indonesian people are very tolerant of other beliefs in this country and really respect those beliefs.

However, the index and survey values experience many challenges which could reduce these two values, and we need to be careful. There are several cases that could undermine the sense of tolerance and religious harmony in Indonesia. Although not significant, in Saifuddin (2005) and Komaruddin (2001), this case was able to trigger conflict between brotherhood and national harmony, namely the emergence of hate speech and provocations with SARA nuances on social media, persecution and the establishment of places of worship that did not comply with procedures, lack of public understanding regarding religion and culture, the fading of traditional values that uphold tolerance. Therefore, anticipation is needed from the government or scholars and religionists to strengthen religious tolerance and harmony in Indonesia. There are at least several ways that these three parties can do, namely first, increasing public education and literacy about religion and culture. Second, strict law enforcement against perpetrators of hate speech and provocation with SARA nuances. Third, strengthening dialogue between religious communities. Fourth, community empowerment in maintaining tolerance and harmony (Fauzi: 2017). Even though there are several challenges, there is still much hope for realizing better religious tolerance and harmony in Indonesia (Madjid: 2000). This can be seen from various efforts made by the government, civil society organizations and religious leaders.

Islamic Religious Education (PAI) is currently not only implemented in the oldest Islamic education institution in Indonesia, namely the Islamic Boarding School, but PAI is also one of the subjects in formal schools, whether based on Islam or not. This learning has been implemented in all formal educational institutions starting from elementary schools (SD), junior high schools (SMP) and senior high schools (SMA) in Indonesia, including SMA Muhammadiyah 1 North Sumatra. This school is under the auspices of the Muhammadiyah Community Organization (Ormas). This school carries out various activities that support the growth of tolerance and religious harmony for students. Therefore, this research was carried out at this educational institution, because it has great potential for developing attitudes of tolerance and religious harmony with various supporting activities including the process of internalizing values in PAI learning.

B. Method

This study uses a qualitative methodology. Qualitative research—which comes from the philosophy of postpositivism—is used to study the condition of natural objects (not experiments). The researcher is the main instrument, and the data collection technique uses triangulation (combination), and data analysis is carried out qualitatively or inductively. Quantitative research results emphasize meaning over generalizations (Sugiyono: 2016).

Researchers use a qualitative approach in their research. This approach uses qualitative data to understand research subject phenomena, such as behavior, perceptions, motivations and actions, through narratives (Moleong: 2017).

C. Results and Discussion

Regarding religious perspectives in increasing religious tolerance and harmony, there are several aspects that can be used as learning through the function of religion in education, including (Madjid: 2000): First, instilling an understanding of religious values that support tolerance; Second, all religions

teach the values of kindness and compassion, such as love, peace, mutual respect and helping each other. Appropriate religious education can help students understand these values and use them in everyday life, including in interactions with people from various religions; Third, develop an attitude of empathy and mutual respect. Religious education can help students understand and respect other people, including people of different religions. By understanding other people's beliefs and traditions, students can learn to see the world from different perspectives and gracefully accept differences; Fourth, increase knowledge and understanding of other religions. Good religious education does not only emphasize one religion, but also allows people to learn about other religions. This can help students understand the diversity of religions that exist in Indonesia and foster a sense of tolerance towards differences. Fifth, encouraging dialogue and interaction between religious communities. Religious education can encourage discussion and interaction between religious communities through various activities, such as inter-religious competitions, arts and culture performances, and joint social activities. Activities like these can help students make friends and learn more about people from different religions; Sixth, Strengthening Moral and Ethical Character. Religious education can help students understand moral values such as honesty, justice and responsibility. These values are important for building a tolerant and harmonious society, because they can encourage people to respect each other's rights and obligations.

The planning process to internalize the values of tolerance and religious harmony at SMA Muhammadiyah 1 North Sumatra consists of several steps, such as creating a syllabus, creating lesson plans, compiling materials, and preparing facilities and infrastructure. After the teacher enters to say hello, the students pray, and the teacher checks their attendance. When the example process is complete, students are given questions to answer individually. This process is called the "thinking process", and is intended to improve students' critical thinking abilities. After students answer questions individually, they are

then divided into groups of four to five people, and these groups are formed randomly. During the pair stage, the teacher asks questions to the groups. The teacher asks students to present something periodically which is called the sharing process after they find answers to the discussion. In this process, students will present the results of their discussion. After each procedure is carried out, the teacher returns to the main learning material. At SMA Muhammadiyah 1 North Sumatra, the process of internalizing the values of tolerance and religious harmony involves discussions between teachers and parents. Monthly and annual meetings are also held. Additionally, monitoring of out-of-school activities is used to assess student behavior.

The think pair share strategy contributes to the formation of students' character. They showed changes in four learner traits: tolerance, communication, democracy, and curiosity. In class One of them is teacher creativity, which allows teachers to develop different learning methods. Apart from that, the cooperation of the academic community, which consists of teachers reminding each other and providing suggestions to students, is also a supporting factor. In class lack of attention from parents and the surrounding environment towards inappropriate behavior carried out by students.

D. Conclusion

1. This research shows that the internalization of tolerance values at SMA Muhammadiyah 1 North Sumatra is carried out through various steps, such as learning planning, teaching and learning processes, and evaluation. The "think pair share" strategy has proven to be effective in increasing students' tolerance, communication, democracy and curiosity. Supporting factors for the internalization of the value of tolerance are teacher creativity and collaboration with the academic community. Factors inhibiting the internalization of tolerance values are unrestricted social media and lack of attention from parents and the surrounding environment.

2. Important points, Process of internalizing the value of tolerance: learning planning, teaching and learning process, evaluation. Strategy: "think pair share". Results: increased tolerance, communication, democracy and student curiosity. Supporting factors: teacher creativity, cooperation with the academic community. Inhibiting factors: unlimited social media, lack of attention from parents and the surrounding environment.

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