

Tolerance Education for Islamic Boarding School Students on Lombok Island

Zarkasi Efendi¹, Ansori²

¹Universitas Islam Negeri Mataram, Indonesia

²Institut Agama Islam Qomarul Huda Bagu, Indonesia

Email: zarkasyiefendi915@gmail.com¹, ansorifaisal97@gmail.com²

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ABSTRACT

Lombok Island is a small island that is part of the Province of West Nusa Tenggara. In history, Islam on Lombok continues to experience various changes in various aspects including in terms of Islamic boarding schools and religious organizations. It certainly has an impact on the development of religious education in Lombok, where religious education is dominated by a centralized system of Islamic boarding schools. The purpose of this study is to analyze the views of Islamic boarding schools on tolerance education in Lombok and examine the methods and practices of tolerance education for students in Islamic boarding schools in Lombok. This research is a qualitative descriptive study. It explained certain social phenomena. It concludes that the concept of religious tolerance implemented in Islamic boarding schools in Lombok is *rahmatan lil 'alamin* which in practice always refers to adhering to the principles of *ahlusunnah wal jama'ah*, such as *tawashut* (moderate), *tawazun* (balanced), *i'tidal* (straight), and *tasamuh* (tolerance). The methods and practices of instilling the values of religious tolerance in students at Islamic boarding schools are first, organizational education. Second, the study of the turats. Third, the role models of figures or kyai, and the values of tolerance education that are practiced at Islamic boarding schools on Lombok Island are mutual understanding and acceptance, mutual respect and appreciation, deliberation, and upholding equality.

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Corresponding Author:

Ansori,

Institut Agama Islam Qomarul Huda Bagu, Indonesia,

Jl. H. Badaruddin, RT. 02, Bagu, Pringgarata, Bagu, Mataram, Kabupaten Lombok Tengah,
Nusa Tenggara Bar. 83562

Email: ansorifaisal97@gmail.com

1. INTRODUCTION

Lombok Island is a small island that is part of West Nusa Tenggara Province which consists of one municipality, namely the City of Mataram, and four Regencies namely West Lombok Regency, Central Lombok Regency, East Lombok Regency, and North Lombok Regency. Lombok Island is also known as Gumi Sasak or the island of a thousand mosques (Maulana, 2018). The island of a thousand mosques is a term attached to Lombok, the mosque is a representation of Sasak culture on this island. In the record, there are 3,767 large mosques and 5,184 small mosques, found in 518 villages, meaning that each village in Lombok has more than one mosque (Nursyamsi, 2018). The name of Pulau Seribu Mosque comes from a working visit by the Director General of Islamic Community Guidance at the Ministry of Religion Effendi Zarkasih in 1970, at that time Effendi inaugurated the Jami Cakranegara Mosque. When inaugurating, Effendi Zarkasih was impressed that there were so many mosques in Lombok. It is well known until now (Aziz, 2009).

Islam in Lombok continues to experience various changes in various aspects including in terms of Islamic boarding schools and religious organizations, namely the variety of religious organizations that develop within it. It certainly has had an impact on the development of religious education in Lombok, religious education is more dominated by Islamic boarding schools, as we can see with the establishment of many Islamic boarding schools in Lombok. As for this matter, we need to see how the role of Islam in building tolerance between people of the same religion or different religions in its development, both before and after Indonesia's independence. The development of Islam has influenced the dimensions of Indonesian people's lives, as well as being the starting point for the birth of the concept of Islamic education in Indonesia. According to Mahmud Yunus, in Hasbulah, the history of Islamic education is as old as the arrival of this religion to Indonesia. The model of religious education that has developed since the beginning shows a pattern that adapts to the context of simplicity and modesty (Umar, 2016).

This study was conducted in three large Islamic boarding schools in Lombok, namely the NU Al-Mansyuriah Ta'limussibyan Bonder Islamic Boarding School, the NW Nurul Haramain Narmada Islamic Boarding School, and the Abu Hurairah Mataram Islamic Boarding School. The three Islamic boarding schools represent the style of major organizations in Indonesia except for Muhammadiyah. Each of these Islamic boarding schools has distinctive characteristics regarding education and strategies for fostering and educating students who live in Islamic boarding schools or who are not living. Several interesting things encourage researchers to investigate the three Islamic boarding schools. First, at the NU Al-Mansyuriah Ta'limussibyan Bonder Islamic boarding school which is under the auspices of the Ta'limussibyan Bonder Praya Barat Foundation, Central Lombok district. Including the Islamic boarding school which is the choice of the community in housing their sons and daughters so that students from the NU Al-Mansyuriah Ta'limussibyan Bonder Islamic boarding school do not only come from the island of Lombok but from various regions such as the islands of Sumbawa, Bali, NTT. The two Nurul Haramain NW Narmada Islamic boarding schools. Based on the history of its establishment, this Islamic boarding school is under the auspices of the Nahdlatul Wathan organization which was founded by Al-Maghfurulahu Maulana Syekh TG.KH. Zaenuddin Abdul Majid Al-Ampenani. Pondok Pesantren Nurul Haramain NW Narmada is geographically located in the capital of the Narmada sub-district. The location is side by side with a Hindu village and a church. The third was Abu Hurairah Mataram Islamic Boarding Schools. The Abu Hurairah Mataram Islamic Boarding School is under the

auspices of the Al-Hunafa Foundation. It is geographically located in the provincial capital of West Nusa Tenggara, namely in the city of Mataram. Departing from the background above, the researcher focused on examining how Islamic boarding schools view tolerance education for students in Lombok? What are the methods and practices of tolerance education for students at Islamic boarding schools in Lombok?

2. METHODS

This study uses a qualitative descriptive approach. The data sources from this study are Observations, Interviews, and Documentation. The interview was conducted in April 2020 for 3 days. On the first day, the researchers interviewed the head of the NU Al-Mansyuriah Ta'limussibyan Bonder boarding school, Bq. Mulianah. It was continued on the second day the researchers interviewed the leader of the Nurul Haramain NW Narmada Islamic boarding school, namely TGH. Hasan Juaini, and finally the researchers interviewed the leader of the Abu Hurairah Mataram Islamic boarding school, Hasbiallyh. The data analysis technique in this study follows the theory presented by Miles and Huberman, which the researchers describe in the schematic below.

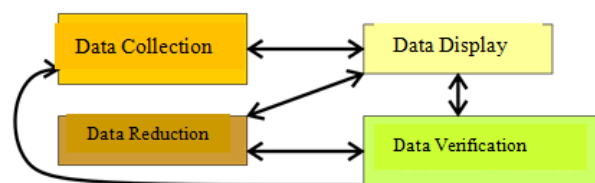


Figure 1. Data Analysis (Miles & Huberman, 1994).

3. RESULTS AND DISCUSSION

The view of tolerance education for students at the NU Al-Mansyuriah Ta'limussibyan Bonder Islamic Boarding School, Nurul Haramain NW Narmada Islamic boarding school, namely: Islam is rahmatan lil'amin which in its implementation always refers to adhering to the principles held by *ahlussunnah wal jama'ah* namely *tawasuth* (moderate/middle way), *tawazun* (neutral/balanced), *i'tidal* (straight/upright), and *tasamuh* (tolerance). By referring to the Islamic values of *washatiyah* it can be interpreted as an attitude that avoids anarchist actions and tries to choose a middle way in dealing with a problem that is being faced. This is especially true if it is related to religion, then this principle tries to find a middle way that is not textual and also not over or liberal in religion. To maintain harmony in a society that is diverse in ethnicity, language, and religion.

The concept of tolerance education offered by the Abu Hurairah Mataram Islamic boarding school is not quite different from the NU Al-Mansyuriah Ta'limussibyan Bonder Islamic boarding school, Nurul Haramain NW Narmada Islamic boarding school. However, the Abu Hurairah Mataram Islamic boarding school in providing space for non-Muslims to contribute to teaching outside of religious lessons does not have the slightest space. This is in anticipation of maintaining the faith so that all leaders at the Abu Hurairah Mataram Islamic boarding school refuse to accept non-Muslim educators. And the Abu Hurairah Mataram Islamic boarding school teaches the values of tolerance to students more towards the *al-hikmah* (wise) model not *al-mujjadi* (debating) then in interpreting the sources of their religious teachings it is more textual rather than contextual. used in

the Abu Hurairah Mataram Islamic boarding school, most of them were adopted from Saudi Arabia, although some were also used as a curriculum reference from the Indonesian Ministry of Religion.

According to Fredirich Heiler in Marsudi (2017), an expert in Comparative Religion from Marbrug quoted by Marsudi said tolerance is an attitude of acknowledging the existence of a plurality of religions and respecting all these religions. Furthermore, Heiler concluded that a plurality attitude is a necessity to maintain social survival. Casram (2016) say, a plurality attitude will protect a person from the tendency to fall into excess.

KH. Ali Machsum (Ra'is Aam Nahdlatul Ulama) states "There are limits to tolerance according to their respective beliefs. Islam respects people who are Christians, Buddhists, Hindus, and other religions. Not because they are Christians, Buddhists, or Hindus but Islam respects them as servants of Allah. Allah's creation must be loved. Islam requires mutual respect for fellow religious people, but it would be apostasy if it justified other religions (Dinata, 2012). Thus, Allah stated in QS. Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O mankind! Surely, We have created you from a male and a female and made you nations and tribes, that you may get acquainted with one another (your lineage). Surely the most honorable of you in the Presence of Allah is he who is the most pious of you (not by your race or lineage). Surely Allah is All-Knowing, All-Aware.

Muhammad Quraish Shihab explained from Surat Al-Hujarat verse 13 that getting to know each other is to achieve a goal, getting to know each other is to work hand in hand, content fills but in the process, there is an acknowledgment to respect each other, for example, I am in this profession and you also have another profession, I have a nation and religion, you also have a nation and religion, this makes us have to respect each other to complement and complement each other. Respect is not a common view but respect each other. You cannot benefit from other people without knowing and respecting each other, that is why in this letter Allah explains that humans will show their piety in the form of mutual respect and respect or more precisely tolerance because respect does not justify other people's opinions (Muttaqin, 2018).

From the results of the study, the researcher concluded that the Islamic boarding school's view of tolerance applied was: Islam is *rahmatan lil'alamin* which in its application and implementation always refers to the principles of ahlussunnah wal jama'ah with its tendency to Islamic values washatiyah. In the sense of avoiding extreme actions, and choosing the middle way in dealing with a difference. Especially if it is related to religion, then this principle is an attitude that prioritizes the middle way, is not textual, and is also not excessive/liberal in religion. To maintain harmony and peace amid differences, both fellow and non-Muslims.

Then tolerance education that is built in Islamic boarding schools also emphasizes harmony between religion and the state. Religion and state must be positioned together in one breath. In this case, Islamic boarding schools have a strategic goal to be built, namely to build a relationship between religion and the state in a symbiotic mutualism. The state as an institution requires religion as a moral basis to uphold the establishment of a state. Meanwhile, religion will not function optimally without maximum support from the state. Thus, it also required an attitude of openness between religion and the state. It means that religion and the state support each other, and so forth.

If it is related to the concept of tolerance education in Islamic boarding schools with Fredirich Heiler's theory, it has a mutually supportive relationship. It emphasizes balance in thinking, interacting, and behaving in responding to the differences between the principles of religious teachings and the traditions of society. This is also in line with the concept of Islamic boarding schools' views on tolerance education which prioritizes the middle way and is pluralist without interfering with other people's choices, even in religion and not being textual and also illiberal in religion, in the sense of understanding religious texts both The Al-Qur'an and Hadaist are not textual, but how to understand and respond to the Al-Qur'an and Hadith related to the context of the times or the current situation without changing the essence of the sources of these teachings.

If it is related to the theory of Quraish Shihab, as explained earlier, Islamic boarding schools in tolerance education prioritize the middle way, not textual and not liberal in religion. In the sense of understanding religious texts, both the Qur'an and Hadith in a non-contextual way, but how to understand and respond to the Al-Qur'an and Hadith related to the context of the current era or situation and place. The individuals who are textual in understanding religious postulates tend to follow radicalism or what is termed right Islam, and conversely, people or groups who are too free tend to be liberal. This concept does not mean giving birth to uncertainty but giving birth to a religious concept that can give birth to harmony amidst group differences so that as a result security and peace are created in society.

Quraish Shihab in Putri & Fadlullah (2022) explained that *washatiah* is not an attitude that is unclear or indecisive towards something or tends to be passive. It is considered as *wasath* (middle), which is a choice that leads to the allegation that *washatiah* does not encourage humans to try to reach the top of something good and positive, such as worship, knowledge, wealth, and so on. This is in line with the goal, namely something positive that can give birth to peace. And also, as the concept of Islamic boarding schools understands texts or religious arguments in a non-textual and free way, this is to give birth to a firm concept, both between the arguments and the understanding of non-Muslims, traditions, infidels, and hypocrites.

3.1. The method and practice of the values of tolerance education for students at the NU Al-Mansyuriah Ta'limussibyandan Nurul Haramain NW Narmada Islamic Boarding School

The results of the method and practice of the values of tolerance education for students at the NU Al-Mansyuriah Ta'limussibyandan Nurul Haramain NW Narmada Islamic Boarding School are:

a. Organizational Education

Organizational education is fundamental in Islamic boarding schools under the auspices of an organization. Organizational education carried out at the al-Mansyuriah Islamic boarding school was carried out by providing special material about NU's and the obligation to attend a membership loyalty period for new students which was carried out by the NU autonomous body, namely the Nahdlatul Ulama student association. Conceptually, NU's education is developed from facts that can be observed from the history and existence of NU, starting from the history of its formation, the birth of its founders, attitudes, and behavior as well as the example of its founders.

As for the Nurul Haramain Narmada Islamic boarding school, in its organizational education, it uses NW's education, namely having meanings related to Nahdlatul Wathan Diniyah Islamiyah as an organization that was born in Pancor - East Lombok - NTB. NW's

education in its implementation and application aims to form students who are tolerant of religion and always refer to the concepts or principles held by Nahdlatul Wathan Diniyah Islamiyah as taught by its founder, namely TGKH. M. Zainuddin Abdul Majid.

b. The exemplary of the characters

The character in this case is a *kiyai* in a boarding school. *Kiayi* as a determinant of direction in an Islamic boarding school has a role to create the vision and mission of the Islamic boarding school. This will later determine how far tolerance education is at an Islamic boarding school.

Then the example of the *kiyai* also greatly influences the cultivation of the tolerance values of the students. For example, at the NU Al-Mansyuriah Ta'limussibyan Islamic Boarding School, Muliyanah was chairman of the foundation and Chancellor of UNU NTB. This is related to his figure, a figure who has provided enlightenment and peace in religion and the state. Furthermore, at the Nurul Haramain NW Islamic boarding school, namely TGH. Hasanain Juani as a caretaker and coach, in this case, is a community figure and even the public who has many relationships also brings coolness and peace to religious people.

c. Study of the turat book

This book study can be said to be a step taken by the NU Al-Mansyuriah Ta'limussibyan Bonder Islamic Boarding School and the Nurul Haramain Narmada Islamic boarding school to strengthen the value of Washatiyah Islam or moderate Islam through a comprehensive path of understanding *ahlussunnah wal jama'ah*.

Comprehensive mastery of religious knowledge through the study of this book will also affect one's level of moderation in religion. This is one of the aims of the NU Al-Mansyuriah Ta'limussibyan Bonder Islamic boarding school and the Nurul Haramain Narmada Islamic boarding school so that it can strengthen the value of religious moderation in the students. By studying this book, students will also understand the essence of the teachings of *ahlussunnah wal jama'ah*. Thus, someone who understands the essence of *ahlussunnah wal jama'ah*, or in short ASWAJA has the behavior of respecting differences, not easily blaming other people or groups, really maintaining harmony, and loves peace not only among Muslims but acts toward non-Muslims.

The turats books studied are grouped into three, 1) Islamic knowledge such as *jalalain* interpretation, *fathul mu'in fathul qorib*, *minhajul a'bidin*, *ta'limul muta'allim*, and others. 2) methodological sciences such as *ushul piqh*, *qa'idul fiqhiyah*, *mushtalhalul hadith*, and others. 3) science of tools such as *matnjurmiyah*, *matan bina' mukhas qawaidul arabiyah*, and others.

Regarding the discussion of tolerance, it can be said that there is no specific discussion in this book, but during the study, the yellow book was inserted and discussed about it. As for the method itself, lectures, questions and answers, and discussions are often used.

As for the Abu Hurairah Mataram Islamic boarding school, the methods used in tolerance education at this Islamic boarding school are:

a. The Exemplary Method

The exemplary method is a method in which a person instills and improves a good personality character by exemplifying. The Abu Hurairah Mataram Islamic boarding school with this exemplary method that the students get from the *asatidz* and the prophetic stories conveyed by the *asatidz* makes them indirectly have a moderate and tolerant view of fellow Muslims and non-Muslims.

b. Habituation method

The habituation method used by the Abu Hurairah Mataram Islamic boarding school is closely related to the *asatidz* who direct and regulate every activity in the boarding school. When there are students who can be consistent in carrying out religious orders or can be kind to others, the hostel provides rewards and praise for the students so that positive habituation is instilled in the students.

c. Advice method

One way of the Abu Hurairah Mataram Islamic boarding school in instilling tolerance education is to use advice. Where one can get advice from anyone, from any circle to form a tolerant character. The formation of a tolerant character at the Abu Hurairah Mataram Islamic boarding school by advising students so that they can understand and emulate the ways and attitudes of the figures uttered when receiving advice.

The values of tolerance education that are practiced at the Al-Mansyuriah Bonder boarding school, Nurul Haramain NW Narmada Islamic boarding school, and the Abu Hurairah Mataram Islamic boarding school are:

a. Mutual understanding and acceptance

Based on the explanation of the data that the researchers have described above, it can be seen from the attitude of the students and the views of the teacher and their leaders towards other students. They understand and accept each other in interacting in the boarding school environment or outside the boarding school environment. In the world of Islamic boarding schools, of course, there are heterogeneous students. They come from different tribes, races, origins, and cultures. And Islamic boarding schools are residential places for students who do not only come from one area but from various regions. This fact includes various inherent implications. Differences in geographical background, of course, lead to differences in the culture of each *Santri* because it cannot be denied that each region has a different culture. This reality demands that fellow students know and understand each other.

b. Mutual respect and appreciation

In the context of the learning process in the cottage environment. One of the students gives a lecture or presentation, so the other students listen carefully as a form of mutual respect. In the classroom during the learning process, respect is shown by appreciating the views of other students when expressing their personal views. The attitude of respect for students is shown by respecting both the content of their views and the way they are conveyed, for example by listening when a student is talking, and not laughing if there is an error in his presentation. This is shown by the NU Al-Mansyuriah Ta'limussibyan Bonder Islamic Boarding School, the Nurul Haramain NW Narmada Islamic boarding School, and the Abu Hurairah Mataram Islamic boarding School as the researchers have described in the previous discussion.

c. discussion

Deliberation is applied as a method of class discussion or group discussion. Class discussion is a problem-solving process that involves all class members as discussion participants. In addition, the social system built in group discussions is also cooperative and democratic because it is oriented towards activating students. In this way, the implementation of deliberation as a class discussion method refers to cooperative learning.

d. Uphold equality

Islamic boarding schools are very open and not exclusive in terms of ethnicity and culture. *Santri* who attend Islamic boarding schools do not only come from one area but

sometimes come from various geographical areas in Indonesia. From different backgrounds, all students are treated equally. Both students who come from local areas and immigrant areas, both have the opportunity to advance and develop their creativity and knowledge.

In the context of life at the NU Al-Mansyuriah Ta'limussibyanBonder Islamic Boarding School, the Nurul Haramain NW Narmada Islamic boarding School and the Abu Hurairah Mataram Islamic boarding school there is no dichotomization of the students, either because of social status, culture and gender. All students are treated equally without any discrimination between the rich and the poor, or the elite class and the regular class. In the pesantren tradition, both students from the common people and aristocrats live under the same roof. They gather, sleep, and study, in the rooms that have been provided before. Santri who have different cultural backgrounds, origins, and races can still be good friends and get along well with fellow students.

The cultivation of values is a process of cultivating attitudes into one's self through coaching, guidance, and so on so that one's person masters and lives deeply a value, so that it can be reflected in attitudes and behavior by expected standards.

The results of this study related to the methods and practices of tolerance education values for students at Islamic boarding schools are carried out through several activities; first, Organizational education; second, turots book study; third, exemplary kiai figure; fourth, foreign language program. And the values of tolerance education that are practiced are: 1). Mutual understanding and acceptance, 2). Mutual respect and appreciation, 3). Deliberation, 4). Upholding equality.

Organizational education at the NU Al-Mansuriah Islamic boarding school has a meaning related to Nahdlatul Ulama as the largest Islamic organization in Indonesia. And as for organizational education at the Nurul Haramain Narmada Islamic boarding school, it means things related to Nahdlatul Wathan as an organization that was born in Lombok, West Nusa Tenggara.

Organizational education is obtained in several activities. First, MOS or OSPEK activities for students. Second, there are diniyah subjects in class. Third, in the form of seminars or discussions which in this case are mostly organized by the autonomous bodies of the two organizations. Then the method of tolerance education is carried out in several ways including deliberations, language programs, question and answer, and discussion.

Then the exemplary figure or kiyai at Islamic boarding schools greatly influences the tolerance education of Islamic boarding school students. This is achieved from the participation of the leaders of each Islamic boarding school.

The results of the research above have a connection with the theory expressed by Muhaimin, which is related to the stages of internalization, namely transaction transformation and trans-internalization. And then there is a strategy or process for cultivating character values, namely power strategy, persuasive strategy, and normative reeducative strategy (Muhaimin, 2009).

As previously mentioned, organizational education at Islamic boarding schools is obtained through several activities, namely: Ta'arruf period and campus introduction period, learning about NU and NW in class, and discussions or seminars by autonomous bodies in each organization. The three activities use discussion, lecture, and question-and-answer methods.

If it is related to Muhaimin's theory of value instillation, it is in line with the stages of value transformation, value transaction, and value trans-internalization. As previously

stated, the learning method for the three things above is through discussions, lectures, and question and answer. The lecture method has the same goal as the stages of value transformation, namely the ustad or lecturer only informs about good and bad values about NU and NW to students in verbal communication. Then the method of discussion and question and answer is in line with the objectives of the value transaction stage, in which this stage or method of value or knowledge in this case about NU and NW is carried out by two-way communication or interaction between students and ustadz or teachers, or between fellow students who are reciprocal interactions. In other words, ustad and Santri both have an active attitude. The trans-internalization stage is much deeper than just a transaction. In this stage, the appearance of Asatidz before students is no longer a physical figure, but a mental attitude. At this stage all the methods used for organizational learning are included, be it lectures, question and answer, and discussions because all the gestures and behavior of the lecturer will become an assessment and example for students when conveying about organization. and not only during learning but whenever and wherever as all leaders provide examples to all students in acting and adopting the values of tolerance education. Thus, it can be concluded that the need for a figure who is not just conveying but also an example of a tolerant/moderate life in religion is urgently needed.

And then the results of this study are also in line with Muhaimin's theory regarding strategies or processes for cultivating character values, namely power strategies, persuasive strategies, and normative re-educative strategies. From the explanation of the previous data, it is explained that every institution, whether it is a school or university that is affiliated with a certain organization, in this case, NU and NW, is obliged to learn about that organization. So, this is in line with Muhaimin's theory of the strategy of cultivating values, namely the power strategy. This power strategy has the meaning of cultivating character values by using power through the people's power that exists in the institution.

Furthermore, organizational learning through the various activities mentioned above using both the lecture, question and answer and discussion methods will explain the material, which indirectly invites or forms students to become part of the organization, whether done directly or indirectly both from thoughts, attitudes, and behavior. This is in line with Muhaimin's theory of a strategy to cultivate values, namely a persuasive strategy, in which this strategy is carried out to shape the views and opinions of school or campus residents and even society in general.

Then finally normative re-education, this strategy aims to carry out re-education to instill and replace the paradigm of thinking of community with a new one. Related to this, the results of interviews and questionnaires at the Abu Hurairah Islamic Boarding School, Al-Mansuriyah Islamic Boarding School, and Nurul Haramain Islamic Boarding School have students of various backgrounds and ethnicities and different cultures, and also they are organizationally different. Even though they come from different organizational backgrounds, Islamic boarding schools still carry out coaching with the methods previously mentioned. From the results of this study, it can be understood that the Abu Hurairah Islamic Boarding School, the Al-Mansuriyah Islamic Boarding School, and the Nurul Haramain Normative Re-Educative Islamic Boarding School.

The second planting activity or process of tolerance education is the study of the turats book. If it is associated with Muhaimin's theory about the stages of internalization and strategies for internalizing values, it is more or less the same as organizational education, because the learning method uses the same method. It was just that in the study of this book, there is a difference or the emphasis is more on the trans-

internalization stage, because it can be said that the culture of the santri is very attached to those who study at the Islamic boarding school. So, the personal example of a kyai or leader is very attached. And the average teacher at Islamic boarding schools is a religious and community leader in Lombok terms called Tuan Guru or Kiyai.

As for the turat books studied in Islamic boarding schools, they were generally written by scholars who adhere to the ahlussunnah wal jama'ah wing, which we know as moderate scholars. The goal is to form a moderate person in religion who can bring peace and harmony to religion and society and benefit the ummah.

Furthermore, the findings or results of research related to the process or model of tolerance education for students at the Abu Hurairah Islamic Boarding School, Al-Mansuriyah Islamic Boarding School, and Nurul Haramain Islamic Boarding School, namely organizational education and study of turats books with Thomas Lickona's theory regarding three important components in building character education, knowledge about morals, moral feeling, and moral action. (Thomas Lickona, 2020). First, moral knowing this component is related to one's knowledge about something. In the context of this study, students know the values the value of tolerance in religion that they get through organizational education or book study taught by clerics at Islamic boarding schools. Furthermore, the second, moral knowing, this component is related to attitudes about something that he knows, it could be love, hate, and so on. In the research context, this is related to the attitude of the students with the knowledge they get about the values of tolerance that they get from organizational education and turats education. Or from that knowledge how he behaves with others in the sense of those who come from different backgrounds. Then the third is moral action. This has the meaning of behaving by what he knows and what he responds to. In the context of this research related to the behavior of students after knowing organizational eating and studying turats books. The real evidence that we can take is that in their daily lives they can get along and embrace each other, both new and old students, regardless of ethnicity and culture, and background.

Furthermore, the findings from the tolerance education method at the Nurul Haramain NW Narmada Islamic boarding school are through a foreign language program. The language program aims to realize Arabic and English language learning that improves abilities and fosters the enthusiasm of students to speak and apply Islamic character. With the following target achievements:

- a. Mastering 250 English and Arabic vocabulary
- b. Able to speak verbally
- c. Able to read bare books/master nahwu and sharaf
- d. Able to listen and translate Arabic sentences.

Foreign language programs often present speakers from outside Islamic boarding schools and even teaching staff from the United States who are non-Muslims. The presence of the teaching staff is a form of openness of the Islamic boarding school to accept people from other religions to carry out language development for students. In this case, the important point is the ability and competence of the teaching staff, regardless of their religious background. The presence of teaching staff was also treated well like a guest who must be glorified in the teachings of Islam.

Methods and practices of tolerance education can also be seen in the brands offered by each Islamic boarding school. Based on the presentation of data on the methods and practices of tolerance education in the three Islamic boarding schools mentioned above, we can conclude that each Islamic boarding school has a distinctive style and different brands, for example, the Al Mansyuriah Bonder Islamic boarding school with

ASWAJA education under NU, Nurul Islamic Boarding School. Haramaian ASWAJA under NW, Abu Hurairah Islamic Boarding School with Salafi education.

In the context of this study, if it is associated with the perspective of Vincent Mosco (Vincent Mosco, 2009) the Al Mansyuriah Bonder Islamic Boarding School with ASWAJA education under NU has a value communication where there is an application of the values of *ahlussunnah wal jama'ah* which contains the message that education is under the auspices of NU. If it is very comprehensive, the product marketed from this message is the Al Mansyuriah Bonder Islamic Boarding School to meet the educational needs and interests of the community. Thus, the selling point shows that the students and alumni of the Al Mansyuriah Bonder Islamic Boarding School are educated in the economic, social, language, cultural, health, and religious fields.

As for the Nurul Haramain Islamic boarding school with ASWAJA education under the NW, it has resulted in almost no definite differences being found with PP Al Mansyuriah Bonder in terms of the communication of values being carried out, but the Nurul Haramain Islamic boarding school with the provision of ASWAJA education under the NW auspices. and more flexibility in thinking related to tolerance among fellow Muslims and even non-Muslims.

As for Salafi in the Salafi education area, it includes the codification of values because the message to be transformed is to try to be inclusive, and obedient to the state and there is no hidden curriculum and still target students after graduation to be able to memorize the Qur'an and Hadith. Then from the transformation of this message, they produce and design their nationalist education and continue to memorize the Qur'an and Hadith so that the image of the salafi shows nationalism and is pure religion (Abdullah, 2020).

As for instilling the value of tolerance in Islamic boarding school students has challenges, namely the difficulty of understanding and teaching students. Similar challenges are also caused by students who have strong characters and come from different backgrounds.

The solution offered is that the *asatidz* must better understand the understanding and emotional level of the students by always being role models and motivators so that the students are enthusiastic about carrying out the values of tolerance.

Another challenge faced by students outside the Islamic boarding school in tolerance education is that they are very attached to the world of the internet, and are fond of accessing YouTube and other social media. This certainly influences the way of thinking, acting, and how to convey something to others. With the problems previously mentioned as educators and mentors, it is advisable to be patient and continue to provide motivation and exemplary students so that the understanding that we have given does not just change when they find new things that are contrary to the understanding that has been given by the *asatidz*.

4. CONCLUSION

The concept of religious tolerance implemented in Islamic boarding schools on Lombok, namely Islam which is *rahmatan lil 'alamin* which in practice always refers to adhering to the principles of *ahlussunnah wal jama'ah*, namely *tawashut*, *tawazun*, *i'tidal*, and *tasamuh*. In the sense of an attitude that prioritizes the middle way, adjusting the text to the context and also behaving or behaving with certain rules or restrictions in religion. As for the Abu Hurairah Mataram Islamic boarding school, the concept of tolerance that is implemented is Islam which is *rahmatan lil 'alamin* which refers to the sources of the teachings of the Qur'an and Hadith which are textual and inclusive of differences but not

accommodating to local culture. Methods and practices of religious tolerance education for students in Islamic boarding schools are carried out through several activities, first, organizational education. Second, the study of the turat book. Third, the role model of the kyai. The values of tolerance education that are practiced in Islamic boarding schools on Lombok Island are mutual understanding and acceptance, mutual respect and appreciation, deliberation, and upholding equality.

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