



Tolerance Learning in Islamic Religious and Character Education Textbooks

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Article History	Abstract
Received March 08, 2023	<i>Islamic Religious and Character Education (hereafter PAI) textbooks are part of an important means of teaching character values, including tolerance. Some cases of intolerance are still common in Indonesia and are even associated with Islamic religious education in schools. Therefore, there is a need to review Islamic religious education in schools. This study examines the PAI materials that include tolerance learning in Islamic religious education textbooks at the 7th, 8th, and 9th grade junior high school levels. This research is important so that in the future, tolerance learning materials can be provided to students in accordance with the portions. This study uses a literature review with a qualitative approach that analyzes the content of Islamic Religious and Character Education textbooks published by the Ministry of Education and Culture of the Independent Curriculum (7th and 8th grade books) and the Revised 2013 Curriculum (9th grade books). The data obtained are then collected and analyzed using the content analysis method. The data analysis techniques in this study used 3 data analysis steps, namely: data reduction, data display, and data verification. This study shows whether there is tolerance learning in Islamic Religious Education and Character Education textbooks or not. The results of the study show that the Islamic Religious Education and Character Education textbooks at the junior high school level strongly promote tolerance.</i>
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INTRODUCTION

Tolerance is one of the character values that must exist in any nation, especially Indonesian. Being multicultural, Indonesia is very vulnerable to division (Anwar 2018, Wati 2013). Through tolerance, multiculturalism

will actually be a great virtue in building unity, oneness, and harmony (Anwar 2016). This character of tolerance can be instilled through education (Ayu Suciartini 2017), especially through the teaching of Islamic Religious Education (PAI) in schools (Prasetiawati 2017b). Ideally Islamic Religious Education in



schools teaches everything related to religious content (Manizar 2018), including how to be religious or how to behave in the midst of the diversity of religious communities (Fachri 2014).

Incidents of intolerance in Indonesia continue to be a major problem for the country. It cannot be denied that there have always been examples of intolerance and that they continue to exist today. It can be recalled that since the establishment of the Unitary State of the Republic of Indonesia (NKRI) to the present, there have been incidents that have undermined the value of tolerance, such as the DI/TII rebellion (1949-1962) and the desire to establish the Islamic State of Indonesia in the midst of a cultural society (Budiayanti, Parhan, Islamy et al. 2021, Fatah 2012). Then there was the PRRI and Permesta (1950) that happened because one of the causes was the existence of tribal hatred. This was followed by the Free Aceh Movement in 1976, a result of disagreements over the application of Islamic cultural and religious values. There are many more events that occurred before the completion of the unitary state of the Republic of Indonesia.

Even after Indonesia became a unitary state, problems with intolerance persisted until now. For instance, according to a 2012 report by the Center for Strategic and International Studies (CSIS), religious tolerance in Indonesian society remains low. As many as 68.2% of respondents opposed the establishment of other religions' places of worship (Hermawati, Paskarina and Runiawati 2017). Additionally, 243 violations of the right to freedom of religion or belief occurred between January and November 2013, according to data from the Setara Institute. Conflict then broke out in 2015 as Christians set fire to a mosque before the Eid al-Fitr prayer. Additionally, a suicide bombing occurred nearby at the Makassar Cathedral Church in 2021 (Ilham 2015). In 2016, there was a repeat of the same case, namely the rejection of the construction of a mosque in the city of Manado and the existence of regulations

in favor of only one religion (Fitriyana 2020), while racial conflicts broke out in Wamena in 2019 (Sodik 2020).

Intolerance affects not only the wider community but also students who are still in school. Since 2014, there have been a number of cases related to intolerance in schools, including the ban on the use of the headscarf in schools, the obligation on the use of the headscarf for all students regardless of religious background, and the prohibition on electing non-Muslim student council presidents by teachers (Denata 2021). Furthermore, situations of intolerance lead to behavior such as clashes, brawls, and murders (Julaeha 2020). Findings of a study conducted by the Center for Islamic and Community Studies at the Jakarta State Islamic University revealed that many Islamic Religious Education teachers at the elementary and junior high levels tended to have exclusive views and were intolerant of differences, both within and outside the scope of Islam (Rahmawati and Munadi 2019).

As a result of the community's and students' intolerance, it is fairly uncommon for people to blame Islam as the pioneer. Those who oppose Islam spread misconceptions that Islam is a constraining, strict, hard, rough, dangerous religion that is far from peace, compassion, and unity, and so does not reflect the beauty of religion (Mumin 2018). In line with this argument, the concept and practice of Islamic education is criticized for using educational methods that are exclusive, dogmatic, and less offensive to moral aspects (Prasetiawati 2017a). This criticism is based on the process of religious education, which usually emphasizes the safety of the individuals and their own groups rather than the safety outside the group (Mumin 2018).

Islamic scholars often claim that Islam is a religion of *rahmatan lil alamin*, which literally translates as a religion that brings mercy, peace and prosperity to all living beings (Awal 2020) (Awal, 2020). Thus, it is the responsibility of educational institutions, especially the Islamic religious schools, to

educate individuals within the framework of mutual respect and respect for all human beings and to impart contents of spiritual values that are peaceful and serene. In this case, teachers play an important role in restoring the true image of Islam by producing quality, tolerant, and noble students, which is much needed in the face of the progress of modernity. This is done so that the morals of students reflect the beauty of the religion. This will create a generation of tolerant citizens (Fuad 2018).

Looking at all of the cases above, it appears that intolerance issues are well ingrained in Indonesia. This does not appear to be consistent with the identity of a country that values tolerance. It turns out that the basic notion of the state, the motto, and the laws are insufficient to transform the nation into a tolerant one. As a result, planting and emphasizing the need of tolerance must be done in practise, not simply theory. This can be done through education, which is known as a place to educate people from an early age. As written in the 2003 National Education System Law Chapter 3 article 4 paragraph 1 that education that has been implemented must be democratic, fair, and non-discriminatory by upholding human rights, religious values, cultural or cultural values and national diversity. Therefore, educational institutions should make extra efforts to play their role optimally in order to achieve national educational goals, especially in an urgent situation like this. As stated in the Law of the Republic of Indonesia concerning the National Education System No. 20 of 2003 in Chapter II, Article 3 explains the basis, function and purpose of national education, namely to form the character of a nation's civilization that has noble character and spiritual virtue. Specifically, the content of the law also refers to the Islamic Religious Education, where it is also concerned with the noble character of students, especially those who are Muslim.

The content of instructional materials and the curriculum implemented by educational institutions may be linked to the

development of intolerance. Since instructional materials are generally neutral in substance, they can provide chances for the growth and development of intolerance or vice versa, namely fostering tolerance and peace (Mumin 2018). This statement highlights the importance of textbooks in influencing educational outcomes. It is thus timely to examine the current Islamic Religious Education and Moral Education textbooks. According to Mustaqim (2019), the 2016 PAI curriculum has accommodated tolerance learning, implying that PAI learning does not solely talk about beliefs and worship but also morality. However, a study by Mawarti revealed that the contents of the teaching materials contained in Islamic religious learning did not adequately exhibit the vision of tolerance (Mawarti 2017). In this case, it appears that there are differences regarding the learning of tolerance in each of the textbooks used. In addition, it also shows that not all Islamic Religious Education textbooks accommodate tolerance learning.

Therefore, it is very important to conduct a deeper investigation into the content of tolerance learning in Islamic Religious Education and Moral Education textbooks, especially for junior high school (SMP) students, where junior high school is the human phase entering adolescence (between the ages of 12 and 18) (Wahyuni 2020). While adolescence is a vulnerable age for conflict-causing behavior (Wahyuni 2020) and a time when humans begin to search for their identity (Hasanah, Sahara, Sari et al. 2017), it is thus critical to direct them towards good personalities, noble characters, and personalities that demonstrate beauty in religion (tolerance). Learning tolerance at junior high school can also be a provision for students before entering senior high school, where currents of understanding intolerance and radicalism have begun to influence, so that students should be able to counteract these currents with existing provisions (Munip 1970). Aside from that, no research has been conducted to date that specifically discusses

tolerance learning in PAI textbooks at the junior high school level. As such the researchers are interested in investigating whether or not there is tolerance learning contained in the Islamic Religious Education and Moral Education textbooks at the Junior High School (SMP) level.

LITERATURE REVIEW

The writers were able to get the six most pertinent national journals on this theme as follows:

First is a research conducted by Mujahidil Mustaqim with the title, "Analysis of Tolerance Values in the Curriculum of Islamic Religious Education." According to this study, the curriculum's objectives and lesson plans for promoting religious tolerance have been adjusted to meet the demands and circumstances of the modern world.

Second is a research conducted by Nurul Rahmawati and Muhammad Munadi with the title, "Formation of Tolerance through Islamic Religious Education and Moral Education for Class X Students at SMKN 1 Sragen 2017/2018 Academic Year." This research shows that through educational activities such as discussions, the formation of attitudes of tolerance and ethical behaviour through PAI learning can be seen ([Rahmawati and Munadi 2019](#)).

Third research was conducted by Sri Mawarti with the title, "Educational Values of Tolerance in Islamic Religious Learning." This research revealed that the materials contained in the al-Qur'an and Hadith textbook and Fiqh textbook did not fully reflect the vision of tolerance ([Mawarti 2017](#)).

Fourth is research conducted by U. Abdullah Mumin entitled, "Tolerance Education from the Perspective of Islamic Education (Content Study of Learning Approaches in Schools)." This research found that tolerance in schools can be achieved through a humanistic approach in the midst of various diverse learners.

Fifth research was conducted by Abdul

Fatah with the title, "Culture of Tolerance in Learning Islamic Religious Education." This research found that SMA Negeri 1 Kota Tangerang Selatan developed a culture of religious tolerance through a contextual and humanistic learning process of Islamic Religious Education (PAI), holistic learning assessment, and tolerance-based extracurricular activities ([Fatah 2012](#)).

Sixth research was conducted by Yuni Utami in her thesis entitled, "Content of Religious Tolerance in Islamic Education Study of Class XI High School Teaching Materials." This research is a library research study (library research), which results in the conclusion that the contents of the values of religious tolerance in the Islamic Religious Education textbook for class XI SMA by Sadi and Nasikin have reflected efforts to shape the character of students who are able to be tolerant towards people of other religions ([Utami 2018](#)).

Although the six studies above have the same theme, there are differences between each study. Similarly, the research to be carried out in this study has similarities and differences with the six previous studies described. The similarity is that this research also discusses tolerance learning materials that are taught within the PAI framework. The difference is that this study only examines the material through Islamic education textbooks for junior high school (SMP) students. Previously, there was no research that addressed the issue of tolerance through textbooks for junior high school (SMP) students, as most research examined it through direct schools or field studies.

CONCEPTUAL FRAMEWORK

Islamic Religious Education in Schools: Its Nature and Purpose

Based on article 2 and article 3 of the Law of the Republic of Indonesia of 2003 concerning the National Education System, education functions to develop abilities and shape noble national character and civilization,

educate the nation's life, and develop the potential of students to have a noble character, healthy personality, responsive, creative, independent, democratic, tolerant and responsible who believes in and fears God Almighty.

In the context of Islamic Religious Education, in line with Zakiah Daradjat's opinion, Baihaqi argued that the ultimate goal of Islamic Religious Education is to encourage students to surrender entirely to Allah and to serve (worship) Him (Baihaqi 2000).

The development of these two educational goals demonstrates that, in essence, national education goals are directly proportional to religious education goals. Furthermore, because Islam is the majority religion in Indonesia, the goals of national education are closely aligned with those of Islamic Religious Education. Thus, PAI in schools aims not only to educate knowledge in theory but also to train students to be able to use or practice the knowledge learned in everyday life in order to establish social ethics and noble character.

In this research, two curricula are used, the autonomous curriculum (for grades 7 and 8 junior high school) and the revised 2013 curriculum (for grades 9 junior high school) in terms of general objectives and specific goals. Based on the Decree No. 008/H/KR/2022 of the Head of Education Standards, Curriculum and Assessment Agency of the Ministry of Education and Culture on the Learning Achievements of the Independent Curriculum, the primary educational goals, PAI goals for schools as a whole, and PAI goals for different levels are set (Kemendikbudristek 2022). The main goal in education is to create a character based on the student profile of Pancasila. There are six categories of Pancasila students, including "Faithful, Pious to God Almighty and Noble; Independent; Critical Thinking; Creative; Cooperative; Global Diversity" (Zen and Khairiyah 2017).

Internalization of Tolerance as Part of the Goals of Islamic Religious Education in Schools

In Islam, tolerance is known as "*tasamuh*", which comes from the Arabic equivalent of the word *sa-ma-ha*, meaning broad-mindedness or forgiveness when circumstances permit; *samahah* has the meaning of *tasahul* or ease and is often interpreted as a synonym for tolerance, while tolerance itself is a borrowed word from the English "tolerance", which means "to let". In the Grand Indonesian Dictionary, tolerance means the way or attitude of tolerance. Where tolerance means silence or letting go (Qodratulloh, Anwar, Suharto et al. 2022). Meanwhile, the word *tasamuh*, when seen in al-Munawwir's dictionary, implies the attitude of allowing or allowing gracefully. Thus, in practice, *tasamuh* is an attitude that makes it easier for everyone to practice what they believe in with mutual respect, not in the context of legitimacy or justification. This meaning is in contrast to the practice of tolerance in Western culture which focuses on prohibiting someone from refuting the opinions of others (Qodratulloh et al. 2022). In essence, people who have an attitude of tolerance are those who allow other people to be themselves, respecting their origins and backgrounds.

Several verses explain tolerance towards religions other than Islam in detail. When grouped thematically, these verses can be divided into several sub-themes as follows (Fachrian 2018, Yasir 2014):

A. Tolerance in beliefs and worship practices

Al-Qur`an has explained the behavior of tolerance towards other religions regarding worship and belief in *surah al-Kāfirūn* verses 1-5. The last verse of this *surah* emphasizes a reference for Muslims in practicing tolerance, that is "for you your religion, for me my religion." This line specifically emphasizes that each person can do what they believe is right and good without

regard for the opinions of others and without disregarding each other's ideas.

B. Tolerance coexists with other religions
Islam is a religion of peace and *rahmatan lil'alam*. Therefore, it is forbidden to force followers of other religions to embrace Islam, because there is no compulsion in religion as stated in surah al-Baqarah verse 256.

C. Tolerance in intercommunity relations

In dealing with fellow human beings, whether they have a religion or not, an ethnicity or not, an understanding or not, or in various other forms of difference, the Qur'an explains that Muslims must continue to behave kindly, even towards unbelievers and non-believers. Muslims are forbidden to violate their rights, as Allāh says in surah al-Maidah verse 2.

D. Muslims' internal tolerance

Islam emphasizes tolerance for all diversity, including religious, racial, and even inter-Muslim divisions. This is important since Muslims in Indonesia are not a homogeneous community, but rather have a wide range of traditions, understandings, modes of worship, religious expressions, and so on (Haryanto 2015).

Tolerance Learning through Islamic Religious and Character Education in Schools

Learning is an important aspect of the educational process in order to achieve educational goals. In brief, education in Indonesia aspires to produce the future generation of a nation with strong morals, proficiency in science and technology, a noble national spirit, or a peaceful and tolerant attitude. This is also in line with PAI's goals in schools, which are to produce Muslim individuals who follow the teachings of their religion and to produce Muslim individuals with Indonesian national character who maintain peace and harmony in interfaith and interreligious relations. Didi Darmadi said that

Islamic religious education has two objectives, namely civic purpose and religious purpose, to ensure that students not only understand but also become good citizens. Soedjatmoko further argued that the role of religion in education is to create an awareness of pluralism by fostering a sense of shared humanity with people who are fundamentally different in their ideological orientation (Rahmawati and Munadi 2019). These educational goals can be achieved through the learning process. As stipulated in RI Law Number 20 of 2003 concerning the National Education System, learning is a process of interaction of students with educators and learning resources in a learning environment that has the potential to produce a learning process that leads to the cognitive development, attitudes and skills of the participants educated.

To achieve the educational objectives, Islamic religious education should ideally be able to strengthen national education through the learning process (Fachri 2014). Based on this statement, Islamic Religious and Character Education in schools must focus on the Islamic values of *rahmatan lil'alami*, emphasizing Islamic humanism, tolerant, democratic, and multicultural principles (Wati 2013).

Learning tolerance in PAI subjects in schools can be implemented through curricula, lesson plans, textbooks, and teaching and learning processes carried out by teachers in the classroom (Manizar 2018). A set of basic competences or learning outcomes should be required, which includes competences that can support the formation of an attitude of tolerance, learning implementation plans (RPP) that can achieve the formation of a basic competence or learning outcomes, contents of textbooks that can support the formation of an attitude of tolerance, as well as the learning process carried out by the teacher in the classroom, which leads to the formation of a philosophy of tolerance in students. Therefore, the teaching of tolerance in schools must be oriented to the achievement of educational goals. Teaching tolerance through PAI in

schools must be carried out in a comprehensive and well-prepared way, starting with lesson plans, teaching curricula, learning media, and learning methods to develop students' attitudes to respect the rights of others regardless of race, religion, language and culture, and regardless of the majority and minority.

The Islamic view of tolerance education is reflected in 4 (four) main issues that are considered as the basis for tolerance education, namely: the unity in the aspect of God and His message (revelation); the prophetic unity; no compulsion in religion; and the recognition of the existence of other faiths (Mawarti 2017). Islamic religious education, through its *aqidah* teaching, emphasizes the importance of the "brotherhood" of religious people, both between religions and within religion (Prasetiawati 2017a). This demonstrates support for moral education in PAI. Each student must learn various linked tests in *aqidah* lessons, including faith in *Allāh* SWT, the prophet Muhammad SAW, etc., while also understanding the significance of putting faith into practice in daily life (Fachri 2014). *Allāh* created humans with various ethnicities, religions and other differences, believing that *Allāh* also sent down books other than the Qur'an.

Islamic educators must recognize that Indonesian violence and terrorism are frequently caused by improper religious manifestations in the community (Mumin 2018). Unfortunately, such social cognition is the result of "religious education". Many people who have received religious education continue to view other groups who are not regarded as holy as enemies. Therefore, it is essential to provide religious education that focuses on social and human virtues as well as religious practices and monotheistic beliefs (Mawarti 2017), as a concrete manifestation of *hablumminallāh* and *hablumminannās* practice.

RESEARCH METHOD

This research seeks to explain tolerance learning in PAI teaching materials in various forms through textbooks for Islamic Religious Education and Character Education (PAI & BP) at the junior high school level. In this case, the researchers use a qualitative approach to examine the tolerance learning presented in the PAI and BP textbooks at the junior high school level (Abror 2020). The researchers collect data using this junior high school PAI and BP textbook, which is subsequently employed as an object of study in order to gain objective propositions and ideas. Primary data collection was carried out using the data source triangulation method, where in this study, researchers used three different data sources, including the PAI & BP teachers' book, PAI & BP students' book, and the Ministry of Education and Culture or laws (Alfansyur and Mariyani 2020). The details of the primary data sources used are as follows:

A. Teachers' Book

1. Teachers' book for Islamic Religious Education and Characteristics (PAI & BP Books) is published by the Ministry of Education and Culture in collaboration with the Ministry of Religious Affairs for Grade 7 Independent Curriculum.
2. Islamic Religious Education Teacher's Book and Characteristics is published by the Ministry of Education and Culture in collaboration with the Ministry of Religious Affairs for Class 8 Independent Curriculum.
3. Islamic Religious Education Teachers' Book and Characteristics is published by the Ministry of Education and Culture Curriculum 2013 grade 9.

B. Student's Book

1. Student book for Islamic Religious Education and Characteristics is published by the Ministry of Education and Culture in collaboration with the Ministry of

- Religious Affairs for Grade 7 Independent Curriculum.
2. Students' book for Islamic Religious Education and Characteristics is published by the Ministry of Education and Culture in collaboration with the Ministry of Religious Affairs for Class 8 Independent Curriculum.
 3. Islamic Religious Education Student's Book and Characteristics is published by the Ministry of Education and Culture Curriculum 2013 revision for grade 9.

While collecting secondary data, the researchers obtained journal articles that discussed PAI & BP textbooks and the Permendikbud. Therefore, it would be very appropriate for the researchers to use a qualitative research approach with the library research method (Mustaqim 2019); where this study's data collection technique was a documentation study. Furthermore, the data analysis model the researchers used was content analysis. Data analysis techniques in this study used 3 data analysis steps, namely: data reduction, data display, and data verification.

RESULT AND DISCUSSION

Proportion of PAI Material in PAI and Character Education Textbooks at the Junior High School Level

Figure 1

PAI & BP Teachers' Book Class 7 Independent Curriculum



Figure 2

PAI & BP Teachers' Book Class 8 Independent Curriculum



The content of the PAI & BP textbooks at the junior high school level (grades 7, 8, and 9) consists of 5 subject areas, including the Qur'an and Hadith, *Aqidah*, Morals, Fiqh, and the History of Islamic Civilization (SPI) (Abidin and Kusrini 2021, Ahsan and Sumiyati 2018, Pudjiani and Mustakim 2021). The PAI by chapter is as follows:

Based on the table above, it can be seen PAI textbooks tend to teach jurisprudence material because the number of chapters of jurisprudential material is more than the scope of other materials. Morals, Quran, Hadith, Faith and SPI are taught with the following progressions. Meanwhile, the proportion of PAI material based on the content/sub-section of the material for grade 7 and 8 levels of the independent curriculum and for grade 9 K13 books is as follows:

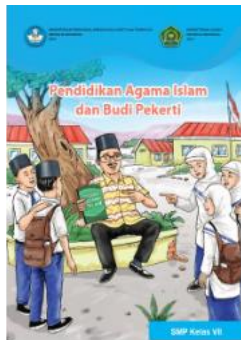
Based on the above findings, it can be concluded that the content of the PAI & character education textbooks at the junior high school level in grades 7, 8, and 9 focuses

Figure 3

PAI & BP Teachers' Book Class 9 Curriculum 2013 Revision



Figure 4
Students' Book PAI & BP Class 7
Independent Curriculum



on forming noble activities for students. In this case, moral material is always included in every chapter of the material, even though the subject matter taught is related to worship. Each branch of the material always contains the wisdom and behaviors that students must have during the learning process. In addition, the moral material also has its specifications or portions in the teaching of moral education. This is what makes the content of the moral material have a more significant portion compared to other materials, and that the distribution of the moral material is not only in one chapter.

The fact that PAI's character education textbooks contain a significant amount of moral content says more about the nature of the organization than its intended goals. Islamic Religious Education and Character Education is a subject that exists in schools under this name to promote the noble character of students, to produce students who

Figure 6
Students' Book PAI & BP Class 9
Curriculum 2013 Revision



have noble character towards their God, themselves and those around them. The goal of national education is to produce a generation of people who are charitable, pious, knowledgeable, competent, creative, healthy, independent, democratic, and responsible, not to produce religious experts. This goal is similar to the goal of the PAI subject, which is to produce a generation of Muslims who are religiously observant and have a noble character.

Moral material is still required in all stages of development to protect education from moral decay. Criminal activities, violence, anarchy, promiscuity, corruption, and intolerance continue to plague the Indonesian country, resulting in violent confrontations (Pawero 2017). As the Western world, which conforms to a secular epistemology, develops today, so does knowledge (Pratiwi 2020). This affects almost all age groups both in terms of values and morals. Additionally, globalization

Table 1 Proportion of Junior High School PAI Material Based on the Number of Chapters in Grade 7, 8, and 9 Textbooks

Ladder class	Subject Areas				
	The Qur'an and Hadith	Aqidah	Morals	Fiqh	History/Date of Islam
VII	CHAPTERS: 1, 6	CHAPTERS: 2, 7	CHAPTERS: 3, 8	CHAPTERS: 4, 9	CHAPTERS: 5, 10
VIII	CHAPTERS: 1, 6	CHAPTERS: 2, 7	CHAPTERS: 3, 8	CHAPTERS: 4, 9	CHAPTERS: 5, 10
IX	CHAPTERS: 7, 13	CHAPTERS: 1, 8	CHAPTERS: 2, 3, 9	CHAPTERS: 4, 5, 10, 11	CHAPTERS: 6, 12
Total	6 CHAPTERS	6 CHAPTERS	7 CHAPTERS	8 CHAPTERS	6 CHAPTERS

Table 2 PAI Material Proportion Table based on sub-section of the material

Ladder class	Subject Areas					Total
	Quran and Hadith	Aqidah	Morals	Fiqh	SPI	
VII	8	3	14	7	6	38
VIII	6	3	17	6	4	36
IX	9	12	19	11	3	55
Total	23	18	50	24	13	128
Percentage (%)	18	14,1	39,1	18.8	10	100%

has a detrimental impact on lifestyle changes that are contrary to Islamic teachings and the nation's philosophy, which the Indonesian government views as its noble heritage. Ironically, however, others claim that the failure of religious education, even Islamic religious education, leads to moral degradation (Sopiah 2012). Religion aims to regulate the conduct of interpersonal interactions, which are crucial for the continuation of society. Religious education is an integral part of the educational system that fosters a high moral character. Therefore, it is not surprising that the PAI and Character Education textbooks include moral material in a considerably higher proportion.

The topic covered in moral learning in this junior high school PAI and Character Education textbooks include:

- A. the relationship with God (*hablumminallāh*), which includes the inner faith in Allah, angels, holy books, apostles, *qada* and *qadar* and the last day, as well as performing mandatory worship and sunnah such as prayer, zakat, hajj, umrah, Makkah, and sacrifice.
- B. the relationship with fellow human beings (*hablminannās*), namely internalizing the value of prayer and remembrance in preventing heinous and *munkar* acts, avoiding *shibah* behavior, encouraging the practice of *tabun*, tolerance (*masamune*), applying an attitude of trust and honesty, a philosophy of keeping promises, caring for others, respect for parents and teachers, as well as perspectives on manners, courtesy,

and shame; in this case, the 8th grade PAI & Character Education textbook and nine related materials tends to teach tolerance more than moral material related to other laudable traits.

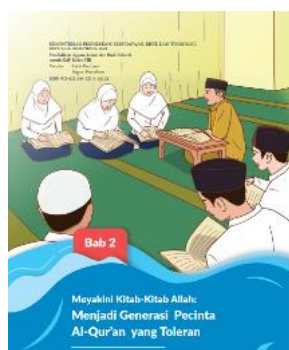
- C. positive behavior, effort, and surrender through students' interaction with themselves.
- D. the relationship with the universe (*hablum minal alam*), which includes caring for the slaughter of animals by observing the customs and ordinances of slaughter. In addition, environmental conservation is a form of caring for the environment and nature that Allah created to prevent natural damage.

The above explanation regarding the material components of morality is in line with Ramayulis' opinion in his book that the scope of PAI includes human relationships with Allah, human relationships with fellow human beings, human relationships with himself, and human relationships with other creatures and the natural environment (Pawero 2017). Thus,

Figure 7
Explicit Tolerance Material



Figure 8
Implicit Tolerance Material (1)



it can be said that the moral material presented in the PAI & Character Education textbook has been able to support the PAI goals as well as the national educational goals.

The proportion of PAI teaching materials for grades 7, 8 and 9 based on the scope of the material:

- A. Al-Qur'an and Hadith. in this subject, students are required to read and memorize a number of verses in the al-Qur'an and Hadith. In addition to the memorization, materials of this subject integrate moral and ethical education.
- B. *Aqidah*. Topics covered in this subject include the six pillars of faith: faith in Allah, faith in angels, faith in the holy books, faith in the messengers of God, faith in the last day/doomsday, and faith in *qada* and *qadar*.
- C. Morals. This subject discusses the basis of Islamic Religious Education and Character which includes topics such as 1) internalizing the values of prayer and remembrance, 2) slander and *tabayun*, 3) trustworthy and honest attitude, 4) tolerance, 5) honesty and keeping promises, 6) respecting parents and teachers, and 7) good manners and shame.
- D. Fiqh. This subject explains the pillars of Islam and *fiqh muamalah*.
- E. History/Islamic Dates. The content of this subject material discusses the Umayyad Caliphate, the Abbasid

Caliphate, and the history of Islam's entry into Indonesia.

Learning Tolerance in PAI and Character Education Textbooks at the Junior High School Level

The distribution of tolerance learning in PAI and Character Education textbooks for grades 7, 8 and 9 is presented explicitly or implicitly. Explicitly, this means that tolerance learning material is the main topic of discussion in a learning chapter and is studied clearly and in-depth. An example is given in the 8th grade PAI book in chapter 8.

Meanwhile, implicitly in here means that tolerance material is not taught as a separate subject, but tolerance ideals are integrated into certain course topics.. These tolerance values are prevalent in every chapter of the PAI books for grades 7, 8 and 9. Tolerance values in these books include mutual respect, helping each other regardless of race, respecting each other's worship, avoiding conflicts, and maintaining friendship over differences. Below is an example of the PAI class 9 book, where in chapter 12, tolerance values are integrated into the material section of the history of Islam's entry in Indonesia.

In this chapter, the content of the material to be taught discusses the history and theories of the figures who played a role in bringing Islam to the Indonesia. However, the lesson that can be drawn from this material is related to tolerance, namely the existence of an attitude of tolerance in the figures. Another example of such implicit integration can be seen in the 7th grade PAI textbook, chapter 8, page 105.

In terms of content, each PAI and Character Education textbook promotes the

Figure 9
Implicit Tolerance Material (2)

Beberapa manfaat tabayun antara lain:

- a. Berhati-hati dalam menerima berita.
- b. Menghargai orang lain sehingga tidak terjadi kesalahpahaman.
- c. Berbaik sangka terhadap sesama sehingga dapat menimbulkan kerukunan dan kedamaian.
- d. Persatuan dan kesatuan dapat terjaga baik di lingkungan keluarga, sekolah dan masyarakat sekitarnya.
- e. Menciptakan kerukunan dan kedamaian di masyarakat.

Figure 10
Tolerance in belief and worship

d. Hubungan Sosial

Para mubalig yang menyebarkan Islam di Nusantara pandai dalam menjalin hubungan sosial dengan masyarakat. Mereka yang telah tinggal menetap di Nusantara aktif membaaur dengan masyarakat melalui kegiatan-kegiatan sosial. Sikap mereka santun, memiliki kebersihan jasmani dan rohani, memiliki kepandaian yang tinggi, serta dermawan. Silaturahmi, bekerja sama, gotong-royong mereka lakukan bersama penduduk Nusantara dengan tujuan menarik simpati agar masuk Islam. Pada kesempatan tertentu, mereka menyampaikan ajaran Islam dengan cara bijaksana, tidak memaksa dan merendahkan. Islam mengajarkan persamaan hak dan derajat bagi semua manusia karena kemuliaan manusia tidak ditentukan oleh kastanya melainkan karena ketakwaannya kepada Allah Swt. Islam juga mengajarkan umatnya untuk saling membantu, yang kaya membantu yang miskin, yang kuat membantu yang lemah dan saling meringankan beban orang lain. Dengan demikian, ajaran Islam makin mudah diterima oleh penduduk Nusantara.

values of tolerance in the following categories, including:

A. Tolerance in belief and worship

In this category, students are given an understanding related to “for you your religion, for me my religion”. Students are also taught that a Muslim should not force other believers to become followers of Islam because in Islam there is no concept of coercion in religion. Students are also directed not to make fun of other religions, their holy books, their religious symbols, and their ways of worship. An example of this category can be found in the 8th grade PAI book in chapter 2.

B. Tolerance in living with other religions

In this category, students are taught that cooperation with followers of other religions is permitted, including cooperation in social, political, economic/muamalah affairs, science and technology, and other beneficial cooperation, except in matters of faith. There is no tolerance in matters of faith, meaning that a Muslim is prohibited from interfering with others’ faith and worship, in other words practicing other religions’ worship. Through this category, understanding of the concept of tolerance taught in Islam is imparted to the nations’ generation to reduce cases of intolerance in Indonesia in the future. The content of this category can be seen in the 8th grade PAI book in chapter 8.

C. Tolerance in intercommunity relations

This category highlights the importance of tolerance for all differences in ethnicity, race, views, opinions, groups, communities, organizations and other social distinctions. This category is demonstrated in the 7th grade PAI book in chapter 8, page 185 (Figure 9).

D. Muslims’ internal tolerance

Internal tolerance of religious communities is frequently mentioned in the students’ textbooks, and it is emphasized that, in essence, a Muslim with fellow Muslims should reconcile disagreements; prevent hate speech; avoid mutual censure; be courteous; avoid mutual fault-finding; and *ta’aruf* and hospitality. Such content is reflected in the 8th grade PAI book in chapter 8.

Based on the above findings, it is clear that the state is instilling a tolerant mentality in the nation through the PAI and Character Education textbooks. First of all, the instilling of tolerance is explicitly stated in the textbooks. In this example, the attitude of tolerance is studied in depth. In this regard, students are taught about the meaning and concept of tolerance in Islam, how to behave in order to become a tolerant generation, how to deal with difficulties related to intolerant circumstances, and how to study tolerance using verses from the Quran and Hadith.

Second, Tolerance education is also provided implicitly in every chapter of the PAI and Character Education textbooks. Students

Figure 11
Tolerance coexists with other religions



Figure 12
Muslim internal tolerance



are subtly reminded of the need of tolerance when the values of tolerance are integrated into every topic in textbooks. The explicit and implicit presentation of tolerance learning demonstrates that fostering a tolerance attitude is a focus of the PAI curriculum. The third strategy is tolerance learning, which is included in the PAI and Character Education textbooks and is presented based on a concept consisting of 4 categories, both explicitly and implicitly, including: 1) tolerance in belief and worship, 2) tolerance in coexistence with other religions, 3) tolerance in intercommunity relations, and 4) tolerance in the internal relations of Muslims.

Indonesia is a multi-religious country. Each religion has its own way of worshipping and honoring its god. This is often used to make fun of each other. In this case, tolerance is crucial for the next generation to learn. By instilling tolerance in students from an early age, there will be opportunities in the future to make Indonesia, despite its multiculturalism, a united and peaceful country (Djollong and Akbar 2019).

Conflicts between religious communities have continued to occur from ancient times to the present, though not for long (Mawadda, Anwar, Asrianti et al. 2022). The data presented in the background section indicate that cases of inter-religious intolerance have existed in Indonesia. Through the material of tolerance in coexisting with other religions, students are encouraged to

understand the nature of tolerance towards differences in terms of beliefs. Tolerance material in intercommunity relations (as shown in Figure 9) teaches students the values of mutual understanding, forgiveness, and acceptance of each other in order to suppress conflicts between students caused by intolerance.

Tolerance in Muslim internal relations in Indonesia is a more delicate feature than inter-religious tolerance. Internal Muslim tolerance is linked to tolerance for diversity among Muslims in groups (Islamic organizations), sects, schools of thought, *manhaj* (way of religion), and Islamic studies (Fuad 2018). Understanding this is important for students to learn because Muslims in Indonesia are now divided into many organizations, sects, and so on (Mustaqim 2019).

Certain Muslim groups often contest Indonesia's Islamic culture. This culture is a legacy of Muslim intellectuals in the archipelago, who incorporated earlier traditions into Islamic ones. However, some groups have gone so far as to ridicule these traditions. As a result, disagreements among Muslims over these traditions are relatively common in Indonesia (Asrori 2017). As mentioned in the Background section, intolerant behavior has spread throughout the world, eventually leading to catastrophic conflicts. Even the practice of internal tolerance among Muslims in Indonesia has its ups and downs. These ups and downs are caused by a unique understanding based on "them" and "us" relationships. Various critics often claim that radicalism, extremism, and fundamentalism are disguises for violence caused by patterns of exclusive, intolerant, and non-dialogical interpretations of religious texts (Fuad 2018). In this case, religion must be responsible for the realization of justice and peace against all the differences that exist between religions. This will not be achieved by relying solely on an exclusive theology that only ends with truth claims. It requires a pluralistically oriented theology of liberation to adhere to what it attaches to without disturbing

other adherents (Ginting and Ayaningrum 2009). In response to this, PAI textbooks, through the values of tolerance (mutual respect and respect) ingrained in each chapter of the teaching materials, strive to understand and recognize the essence of Islamic law in order to avoid rigid and extreme thinking. In essence, mutual respect is an indicator of tolerance (Bakar 2015).

Thus, all tolerance studies stated in this PAI and Character Education textbooks strive to alleviate the problem of intolerance in Indonesia by fostering noble character in students. PAI subjects are the most strategic places to develop students' noble character, including tolerance, because the textbooks utilized promote tolerance at each grade level of junior high school. These textbooks are designed to embody the character of a tolerant nation as a part of noble character. The main goal of education itself is to create a generation of noble character, which is also in line with the goals of the current educational curriculum.

CONCLUSION

The scope of PAI material in the SMP level PAI and Character Education textbooks is divided into five elements: the Qur'an and Hadith, Creed, Morality, Jurisprudence (*Fiqh*), and the History of Islamic Civilization. These junior high school level PAI and Character Education textbooks teach noble character and manners. In this case, the moral education content is evenly distributed in each chapter regardless of its scope.

The textbooks for PAI and Character Education at the junior high school level promote and emphasizes the importance of inculcating tolerance in students as the next generation of the nation. The attitude of tolerance instilled in the textbooks is based on the concept tenets, and principles of tolerance in Islam. Through these books, PAI teaches tolerance learning in 4 categories: 1) tolerance in belief and worship, 2) tolerance in coexistence with other religions, 3) tolerance in intercommunity relations, and 4) tolerance in

the internal relations of Muslims. The values of tolerance presented based on these categories, including: 1) mutual respect for differences in worship practices among religious communities and among Muslim religious communities; 2) building good relations with adherents of previous holy books (other religious scriptures); 3) cooperating with adherents of other religions; 4) creating a sense of unity among fellow Muslims through friendship; and 5) appreciating the differences in traditions and culture. Thus, learning tolerance through religious education can be an effective practice that provides broad insight into attitudes of tolerance.

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