

ISTAWA: Jurnal Pendidikan Islam (IJPI)  
P-ISSN: 2502-573; E-ISSN: 2541-0970  
2020, Vol. 5 No. 2  
<http://journal.umpo.ac.id/index.php/istawa/>

**Religious Learning at Material of Tolerance  
in the Salatiga State Vocational of High School (SMK)**

**Abdul Ckamim<sup>1</sup>, \*Ahmad Fikri Sabiq<sup>2</sup>**

<sup>1,2</sup>Institut Agama Islam Negeri (IAIN) Salatiga, Central Java, Indonesia

\*ahmadfikrisabiq@gmail.com

**ABSTRACT:** *This research is motivated because of the importance of instilling tolerance values to students in the school environment, so students can become individuals who have an open mind, are not rigid, have a good characteristic, and accept a difference. This study aims to determine the content of tolerance values in the development of Islamic, Christian, and Buddhist religious education materials and to determine the efforts of Islamic, Christian, and Buddhist Religious Education teachers in instilling tolerance values to students in the Salatiga State Vocational of High School (SMK) Year 2019. This research method uses a qualitative approach by examining documents that are learning materials either from textbooks or materials from the Lesson Plan (RPP) made by teachers and interviews about teacher efforts in instilling tolerance values to students. The data obtained is then outlined in the form of a description, not in the form of numbers. Based on the results of a study of Islamic, Christian, and Buddhist religious education as a whole, it meets the principles of developing learning materials and contains tolerance values. Overall Islamic Religious Education (GPAI) teachers, Christian religious education teachers (GPAK), Buddhist religious education teachers (GPAB) have an effort to instill tolerance values to students who meet three aspects of their assessment, namely aspects of peace, aspects of respecting differences and aspects of awareness. From this study, it was concluded that the learning of Islam, Christianity, and Buddhism in the Salatiga State Vocational of High School (SMK) in 2019 was based on a review of the development of material from textbooks and materials from the Lesson Plan (RPP) and based on the efforts of teachers in carrying out learning in it there are tolerance values.*

Penelitian ini dilatarbelakangi akan pentingnya penanaman nilai toleransi kepada siswa di lingkungan sekolah, agar siswa dapat menjadi pribadi yang memiliki fikiran terbuka, tidak kaku, berakhlak baik, dan dapat menerima sebuah perbedaan. Penelitian ini bertujuan untuk mengetahui muatan nilai toleransi pada pengembangan materi dan upaya guru dalam penanaman nilai-nilai toleransi kepada siswa pada mata pelajaran Pendidikan Agama Islam, Kristen, dan Budha di Sekolah Menengah Kejuruan (SMK) Negeri Kota Salatiga Tahun 2019.

Metode penelitian ini menggunakan pendekatan kualitatif dengan menelaah dokumen materi pembelajaran dan wawancara kepada guru. Data yang diperoleh dituangkan dalam bentuk diskripsi. Berdasarkan hasil telaah materi Pendidikan Agama Islam, Kristen, dan Budha secara keseluruhan memenuhi prinsip pengembangan materi pembelajaran dan di dalamnya mengandung nilai toleransi. Secara keseluruhan guru Pendidikan Agama Islam, Guru pendidikan Agama Kristen, dan Guru Pendidikan Agama Budha memiliki upaya dalam menanamkan nilai toleransi kepada siswa yang memenuhi tiga aspek yaitu kedamaian, menghargai perbedaan dan aspek kesadaran. Dari penelitian ini didapatkan kesimpulan bahwa pembelajaran agama Islam, Kristen dan Budha di Sekolah Menengah Kejuruan (SMK) Negeri Kota Salatiga tahun 2019 berdasarkan telaah pengembangan materi dari buku paket dan materi dari Rencana Pelaksanaan Pembelajaran (RPP) serta berdasarkan upaya guru dalam melaksanakan pembelajaran di dalamnya terdapat nilai-nilai toleransi.

**Keywords:** *Religious Learning, Tolerance, Islamic-Christian-Buddhist Education.*

## INTRODUCTION

Indonesia is a country that is predominantly Muslim, in other words, a country where many people embrace Islam, although some embrace other religions such as Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and so forth. This plurality is very clear, but in general differences between religious communities, ethnic groups, cultures, races do not cause significant disputes because pluralism is something that is bound to happen. Value is the essence inherent in something very meaningful to human life (Thoha, 1996). Humans will have a real meaning of life if they have values or in this case ethics. Every human being should pay attention to a value in himself so that when living this life can be good and have a good attitude of tolerance. Tolerance in its origin gives the sense of letting, freeing, not taking care of anything that is outside of itself. If it is related to religion, tolerance is letting others understand, live, and carry out whatever is following its uniqueness. A difference is not a matter of our provisions but the provisions of God, namely Allah Almighty who is All-Set as stated in the letter. Al-Hujurat verse 13. From this verse, it can be understood that the pluralism that occurs in this world is God's will.

Religion reminds that pluralism occurs at the will of God Almighty, so it must be graciously accepted and respected, including differences in religious conceptions. The difference in conception between the religions that exist is a reality, which cannot be denied by anyone. Differences and even the clash of conceptions that occur in almost all aspects of religion, both in the field of the conception of God and the conception of life regulation (Azizy, 2005). Armstrong which states that the major religions in the world have various conceptions and different perceptions about God (Amstrong, 2001). The concept of God between

one religion and another is very different based on the characteristics of each. The differences that exist in terms of positive can get to know each other and enrich the culture of Indonesia and this nation. For people who think positively with the existence of diversity will bring a lot of knowledge of Allah in this world to be understood in depth.

The diversity possessed by this nation, on the one hand, becomes the capital of cultural wealth and provides benefits to the Indonesian people because it can be used as a source of inspiration for the process of consolidating democracy in Indonesia. But on the other hand, pluralism has the potential to create social conflicts between religious communities which can threaten the integrity of the Unitary State of the Republic of Indonesia (NKRI), especially if the diversity is not addressed and managed properly (Hisyam et al, 2006). This is in line with the opinion of H.A.R. Tilaar which states that multicultural societies save a lot of strength from each group, but on the one hand, it also saves the seeds of division if it is not managed properly and rationally (Tilaar, 2004).

As in Al-Kafirun's letter which is aimed at religious people, it is not permissible to confuse a religion. Mutual respect between one another is highly recommended by Allah. Tolerance, if it is fertilized properly, will lead to love and balance of life will be able to. As Azyumardi Azra's opinion, quoted in his book Ngainun Naim, states that Islam recognizes the right to life of other religions and justifies the right to life of other religions to carry out the teachings of their respective religions (Naim, 2013). Religious tolerance can be practiced tolerantly, especially in countries where citizens are democratic of one another (Moore, 2006).

Strengthening tolerance aims to develop a harmonious social order. In building a harmonious social order, three basic components form the basis for each individual in conducting their interactions, namely: *First*, trust, trust that is built properly between one individual with another individual, between individuals and groups, between groups and groups. *Secondly*, Norm, this is a value that is agreed upon by every member of the community to be used as a legal sign that must be obeyed in a community, these norms become a reinforcement of social control in the social system of society which is a shared value (*Share Value*). *Third*, the network where this concept has a network of cooperation in the social system of society that has a continuous reciprocal relationship (Sazali, 2015).

The purpose of education is that students are directed so that later they can become citizens who respect their fellow citizens, including those who are different. Education is organized in a democratic and non-discriminatory manner by visiting human rights, religious values, cultural values, and national plurality. Thus it can create harmony and tolerance (Fuad, 2018). This is in line with the opinion of Paulo Freire, education is not an "Ivory Tower" that tries to stay away from social and cultural realities. Education, according to him, must be able to create an educated and educated society, not a society that glorifies social prestige as a result of the wealth and prosperity that it experiences (Freire, 1984). In the current era, a sense of tolerance must exist in the soul and body of each human being, because by maintaining mutual tolerance between fellow humans or other creatures will make life more beautiful and meaningful. A country will be destroyed just because of the loss of tolerance between one another. Tolerance will not grow if there is no

understanding of how important the attitude of tolerance must be upheld in a region, region, or country.

Salatiga is a mini Indonesia located between Semarang Regency and Boyolali Regency. The city of Salatiga is the author's destination because the city has been proven as a whole to get the second most tolerant City Nobel in Indonesia. The author believes the importance of knowing the extent of tolerance education in religious education in the Salatiga City Vocational High School (SMK). hope the author can find out the review of the tolerance value of religious education learning materials and the efforts of teachers in instilling tolerance values in Islamic, Christian, and Buddhist religious education in the Salatiga City Vocational High School (SMK) in 2019.

This study aims to determine the content of tolerance values on Islamic, Christian, and Buddhist Religious Education learning materials as well as to determine the efforts of Islamic, Christian, and Buddhist Religious Education teachers in instilling tolerance values in students in the Salatiga City Vocational High School (SMK) 2019.

## RESEARCH METHOD

In this study, the authors used content analysis and used a descriptive qualitative approach. (Moloeng, 2005)Whereas for data collection techniques, researchers use a way of analyzing documentation to find data on teaching materials used in learning. This theory also critically studies the teaching material used related to tolerance values. Furthermore, researchers used interviews (interviews) to determine the efforts of Religious Teachers in instilling the value of tolerance in the State Vocational High School (SMK) in Salatiga City in 2019.

The research subjects include the Administration or the school administration section, which is expected to provide school profile information and an overview of activities related to the inculcation of tolerance values to students. Then the Islamic, Christian, and Buddhist Teachers at the Salatiga City Vocational High School (SMK). The subject is expected to provide information about the efforts of a teacher in instilling tolerance values to students. While the Research Objects are learning materials contained in textbooks or Lesson Plans on Islamic, Christian, and Buddhist Religious Education.

The data sources used in this study are twofold. *First*, the primary data sources in this study are textbooks or Lesson Plans (RPP) for Religious Education, Islamic, Christian, and Buddhist Religious Education Teachers. *Second*, Secondary data sources in this study are school documents, including vision and mission, and photo interviews.

Data collection techniques using interviews, to determine the efforts of religious teachers to instill the value of tolerance in State Vocational School students in Salatiga. Next is the documentation, to find data about supporting data relating to tolerance values, and the Religious Education syllabus, to critically examine how the concept of developing tolerance values to students during learning.

This study uses qualitative analysis, with a taxonomic analysis model that is based on the domain, and only one character is the same (Sugiyono, 2015). This model identifies tolerance values in the material in the form of textbooks or Lesson Plan (RPP) obtained by researchers in the field, and the results of interviews about the point of view of religious teachers relating to efforts to instill tolerance values to students.

## FINDINGS AND DISCUSSION

Tolerance is defined as *Liberality Toward the Opinions of Other; Patience with Other.*(Teall, 1985)Tolerance in Arabic is called "Tasamuh" meaning generosity, mutual consent, mutual assistance (Siradj, 2013). In terms of language, the word tolerance comes from Latin, Toleran which has the meaning of letting them think differently, without being hindered. In the Big Indonesian Dictionary that tolerance is defined as the nature of respect, allow, and allow the beliefs, habits, and behavior that contradict. John L Esposito in his actual book Islam explains that tolerance is the nature of interaction that is mutual understanding and understanding between one individual and another group (Nopriansyah, 2017).

Tolerance is also an ambivalent concept that respects and respects the beliefs of others even though there is a conflict with one's understanding of the true religion according to oneself (Baidhaw, 2005). Tolerance can also be grouped into passive and active tolerance. Passive tolerance is the attitude of refusing to disturb and support someone or who is not liked or neutral towards him, while active tolerance is actively involved in protecting and supporting what is being done by someone (Araujo, Iwan-Michelangelo, Bosner, & Gatner, 2008). Tolerance can also be understood as an attitude of patience and inferiority', even can be said attitude is not" insistent "in dealing with differences from beliefs or religions (Widiyanto, 2016). In a world that is too diverse or often called a multicultural society, an attitude of tolerance is very necessary to strengthen a bond that has been built, both ties of organization, nationalism, and so forth.

In this case, it can be known several aspects of tolerance character, namely *First*, the aspect of peace which includes indicators of caring, fear, and love. *Second*, aspects of respecting differences and individuals include indicators of mutual respect for one another, respecting other people's differences, and respecting oneself. *Third*, aspects of awareness include indicators of respecting others' kindness, being open, receptive, comforting in life, and comforting with others (Supriyanto & Wahyudi, 2017). The three aspects of tolerance above if applied in life will be very useful for a pluralistic life.

The purpose of instilling tolerance is that students become tolerant, that is, allowing or allowing others to be themselves, respecting others both their origins and background, which is always meaningful, refusing to talk to others about what to do and persuading their desire to listen to them so that following oneself for certain progress (Baidhaw, 2005). The diversity and diversity of religions, cultures, ethnicities, languages, and customs are characteristic of Indonesia in the eyes of the world. These noble values need to be maintained together in a frame of tolerance and mutual respect. In the realm of democracy Indonesia, maintaining harmony between religious communities and society is the responsibility of all parties.

Collaboration between the community and the government is needed to maintain religious harmony, service, regulation, and community empowerment. The conception of Unity in Diversity which was instigated by the founders of the nation must be understood in a whole and the universal way so that the differences and diversity that exists can be managed properly in building the nation and state (Saidi, 2017).

In the development of learning materials must consider the things about the potential of students, the relevance to the needs of students and work demands, the level of physical, intellectual, emotional, social and spiritual development of students, certification schemes and underpinning knowledge of competency tests, usefulness for participants students, scientific structure, strengthening the main values of character education, 21st-century skills, and time allocation (Bakrun, 2017).

From this theory, it can be understood that the development of learning materials must be in the material content. If a teacher when going to give learning material must pay attention to the theory of floating the material which is usually contained in the Learning Implementation Plan (RPP) then the material will be more directed.

### **Study of Islamic Education Learning Materials**

On Islamic Religious Education learning materials both at SMK N 1 Salatiga, SMK N 2 Salatiga, SMK N 3 Salatiga have the same content. Material related to tolerance or multiculturalism relations is in the odd semester XI class material containing tolerance values on the material, namely: *First*, displaying mutual respect and respect based on the Qur'an Surah Yunus / 10: 40-41 and surah Al-Maidah / 5: 32 The verse explains that the differences in belief are all Sunnatullah. The verse explains the importance of tolerance or the importance of focusing on each other's activities without interfering in the activities or activities of others. Our job together is to maintain the peace of life by loving, the people around us. That is, we are prohibited from performing behaviors that can harm others, including hurting and carrying out acts of violence (Mustahdi & Mustakim, 2017).

The command to respect each other and protect the nature described in the Qur'an Al-Maidah verse 32. In the material, the verse explains it is forbidden to kill a human being because if a person kills one human is like killing all living humans. This explanation can be understood by how humans must maintain and respect one another (Mustahdi & Mustakim, 2017). Thus the harmony of fellow human beings will be created. In the material above, the writer examines the concept of material development, namely the potential of students. The authors assess the material according to the needs of students today in their lives with the title "tolerance as a unifying tool of the nation", the material in this chapter has a map of the concept of tolerance behavior, avoiding oneself from acts of violence, analyzing tolerance behavior and acts of violence doctrine religion, accustomed to tolerance and avoid violence (Mustahdi & Mustakim, 2017).

Many of the youths are wrong in understanding religion so they fall into intolerant matters, tend to blame, feel the noblest so that control in social activities does not exist and that can enter into intolerance. Then this material is very

suitable and following the needs and potential of a student and must be studied. Then there is relevance, which is following psychological needs, as well as social issues related to current life. The material is placed at the beginning of the semester to strengthen understanding. Seen at this time sometimes one house or one village differs from one religion to another often, so the attitude of tolerance must be instilled. The school environment is also very much different, starting from a different face, attitude, religion, behavior, all of it is based on the value of tolerance well it will create comfort in the move. A student if he does not understand the meaning of tolerance can be dangerous so that he can do something that deviates from the nature of religion. Proven to be explained in chapter 11 of the package book that one of the challenges to realize national unity and unity is the problem of national harmony (Mustahdi & Mustakim, 2017). In the hadith written in the book explains that *there is no faith so that someone loves his neighbor as he loves himself (H.R Bukhari and Muslim)*.

Furthermore, the level of development includes physical, intellectual, emotional, social, and spiritual learners. The material in this discussion explains to respect each other's activities. There is a letter in Jonah verses 40-41 which gives an understanding that there must be differences and focus on each other's business without having to disturb others. Next is the certification scheme (competency). With the target to memorize the verse, then the ability or mastery of the material will be easily achieved. Students who have memorized or even understood the meaning deeply will have a good tolerant attitude.

Then it is about the benefits for students, It is very useful to prevent mutually destructive actions and foster a sense of togetherness. Through the material tolerance in this chapter students will have a good attitude of control. Beautifully critical but still respectful of one another. If students already have a good attitude of control, then conflicts between students will be deciphered/resolved properly. This material is explained in Surah Al-Maidah verse 32 which implies that if someone kills another person then it is as if he killed all humans on this earth, and whoever preserves life means someone saves all humans throughout the earth.

Next about the scientific structure, structured material, or following the rules of writing RPP. From the explanation of meaning, the basis of the proposition used, the content of the material, and attitude of behavior that must be taken. Strengthening the value of character education, Containing character values for cooperation despite different beliefs, mutual respect between one another. In this case, the material that contains the character value is the attitude of respect for others, cooperation, belief in God (religious), tolerant, wise. In the material, it is also explained that the social principle in which society is like one body and individuals is like a limb. If a limb hurts then, the other limbs also feel pain (Mustahdi & Mustakim, 2017). The material in the textbook also describes behaviors that support the chapter on tolerance, namely learning empathy, mutual respect for differences in beliefs, respect for differences of opinion. 21st Century Skills, Skilled in the 21st Century because verses are displayed on the monitor. In the RPP made by religious teachers, there are supporting tools, namely, the LCD Projector used to explain verses, meanings, recitation, and meanings contained in verses about tolerance. And then about the time allocation of 2 face to face, is

enough time to discuss one chapter. In mastering the material, questions and answers and discussions related to the material were also carried out.

*Second*, the material about tolerance is also on the material of Faith in the Prophet and the Prophet by the difference of the Prophet and the Prophet then it is clear that they are holy people and have books and followers. So it can be seen that the difference does not mean wrong (Mustahdi & Mustakim, 2017). In that material can be explored namely aspects of the potential of students, students have the potential to be able to understand the material of faith in the Messenger of Allah who is numerous. In the material, it is explained that Allah has 315 Apostles and 124,000,000 Prophets (Mustahdi & Mustakim, 2017). Of these large numbers, every believer must believe that the prophets are good people, guarded against sin so that students are expected to think about God's greatness over all of His authority. Then relevance in life is very necessary knowledge about faith in the Messenger of Allah, and students can learn from the tolerant nature of the Apostles. Students who are taught about believing in the Apostle will get good enlightenment by being able to imitate the morals of the prophets and apostles that can be applied in life. A teacher must explain that the prophet Muhammad who is the fittest as a role model or public figure who can be emulated, starts from his compassion, patience, Qonaah.

The level of physical, intellectual, emotional, social, and spiritual development of students. Learning is carried out in the discussion, but for assessment on an individual assignment or test basis. In the physical aspect that in the teachings of Islam a student can know who is a prophet, prophet and how will the noble character so that it must be imitated or emulated.

Certification scheme (competence), cognitive: know the behavior of reflection to the Apostle. Psychomotor: Practicing behavior. The benefits for students, students can understand the life of the apostle as a role model of life. Scientific structure, Tersruktur in material preparation: understanding of faith in the messenger of Allah, nature, duties, and wisdom of faith in the Messenger of Allah. Strengthening the value of good character education if it can be done in life. 21st-century skills where the practice of learning is often done with discussion so that it can be maximized by showing videos relating to the best behavior of the Apostle. And the last is the time allocation, 3 hours of study is enough to explain faith in the Messenger of Allah.

*Third*, behavior that reflects faith in the book of Allah. This material explains that Allah has four of us celestial that if humans hold on to us it will not be lost. The four books are at different times and the Qur'an is believed to be a book of completion (Mustahdi & Mustakim, 2017).

The author's study is about the potential of students, students have the potential to understand the Prophet who brought the book from Allah. because the material described in the textbook has been explained coherently starting from understanding, kinds, the purpose of studying the material of faith in the book, the contents of the material, and even explained how to apply the noble behavior of faith in the book. The material of faith in the book is relevant to the needs of students because it can analyze the basis of religion which turns out that Allah does not only send down one book but four books that must be believed to be true even



though Muslims believe in the Qur'an as a perfect book (Mustahdi & Mustakim, 2017).

For the level of physical, intellectual, emotional, social, and spiritual development of students. The material explains that there is a book revealed by Allah most closely related to all human affairs both in small matters until the big things discussed in the book of Allah Almighty. the type of discussion also covers physical, intellectual, emotional, social, and spiritual development. In the Spiritual aspect: studying and reading the Holy Qur'an will be a cure for the heart. So it is known as the book or in this case, the Qur'an is the medicine of a good day. The existence of books that must be used as faith so that a person or student can think openly and see the difference is Sunnatullah. Inclusive thinking, if it can still be applied in life, will create an atmosphere of peace and tolerance. Described in the material in addition to the book that was revealed to the prophet, Allah Almighty also revealed the Suhuf to the prophets. Certification scheme (competence), in this material a student can find out the differences in the various books of Allah, but cannot be profound because there are no examples of book forms other than the Qur'an.

The material is delivered with the discussion but the evaluation is only with daily tests. Students explained in the material that God Almighty divides the book 4 types must be believed and all are truly following the era. So a student is expected to be able to apply tolerance by understanding the kinds of books that must be trusted. The benefit for students is that students can be more open-minded so that the effects in their lives can respect one another. Mutual respect gives rise to good affection. Scientific structure, namely students know the characteristics of the books of Allah. The psychomotor aspect is where students practice reading the contents of books that are believed to have the truth. While effective is to apply and emulate the contents of the book that has been revealed. Strengthening the value of character education that is the material of faith in the book becomes the basis must have an attitude of tolerance between one another. The value contained in this material is very much, one of which is summarized in the noble behavior in the material content that is mutual respect for one another so that the attitude of tolerance can be realized. 21st Century skills in which the application of learning is used Powerpoint and displayed on the screen to make students more clearly understand the material. Allocation of time is 2 hours of study time enough to study the material of faith in the book because students are only understood by providing information relating to the books of Allah.

Overall study in this material is generally based on indicators ideally this material contains the value of tolerance contained in the material delivered to students so that the teacher becomes a driving force for applying the attitude of tolerance that can be applied in student life. Study the values of tolerance in the material contained in the aspect of peace, namely the material of tolerance explained in three chapters on faith in the book of Allah, faith in the Prophet, and material on tolerance where each chapter invites respect for each other. The aspects of respecting differences and individuals are explained in chapter 11 which explains how important it is to value the activities of others, not disturb them and focus on each other's activities without hurting others. The aspect of consciousness

contained in Islamic religious education materials explains that every human being lives together even though differences and race tolerance must be raised to strengthen one another. The difference is a definite Sunnatullah.

### **Study Learning Materials for Christian Religious Education**

Basic competence that contains the meaning or value of tolerance in Christian religious education materials. The first is to be grateful for God's gift in the presence of multiculturalism in Indonesia. This basic competence discusses the church's attitude towards multiculturalism. This material is expected that students can add insight and enlightenment about multiculturalism or diversity. Regarding this new view, it is hoped that people of the world will have a new perspective on diversity, that is, all humans in their diversity have the same right to be accepted, respected, and fulfilled their human rights. All people from racial, ethnic, national, cultural, social, geographical, and religious backgrounds are called to proactively realize the life of multiculturalism. Multiculturalism here can be interpreted as diversity in everyday life. A review of the material regarding the attitude of the church towards multiculturalism is as follows.

Potential Learners, Students can find out the church's attitude in a difference. The indicators contained in this material are 1) An explanation of the church's attitude towards multiculturalism, 2) Explains how the church embodies multiculturalism. 3) Call for service projects relating to realizing multiculturalism. 4) Views and experiences about multiculturalism. 5) Invitations of youth and the community respect multiculturalism (Non-Serrano & Chandra, Pendidikan Agama Kristen dan Budi Pekerti Kelas XII, 2017). In this material students are understood about being simple in a multicultural society and broad or general. The relevance of this material makes students know how the church's attitude in a difference.

The level of physical, intellectual, emotional, social, and spiritual development of students. Students are more able to accept differences in life as social beings. Certification scheme (competency) where students can apply good attitudes from church teachings for life. A very good attitude is needed to sustain the development and success of students by applying a tolerant attitude in life. The benefit for students so they can realize the difference. Students or students can find out the basis of multiculturalism, and the attitude of the church toward the community or outside the community. The scientific structure of cognitive aspects where students know the attitudes that must be applied, Psychomotor: students practice the contents of church teaching by making slogans related to multiculturalism. Effective: applying and imitating the contents of Jesus' teachings in daily life. Bible Material: Ephesians 2: 11-21, Galatians 3: 26-28. The above verse explains that multiculturalism is not syncretism, because multiculturalism does not sacrifice God's mission. Even though multiculturalism God's mission is even more pronounced, especially when God tells Abraham "because of You, all nations on earth will be blessed" using his explanation that in Jesus there were no Jews or Greeks, no slaves or freemen; we are all one in Jesus Christ (Non-Serrano, Pendidikan Agama Kristen dan Budi Pekerti Kelas XII, 2017). It can be understood that all human beings are equal in God, so they must not distinguish between one another and cause division. Strengthening the value of character education in this

material students are more able to improve religiosity and nationalism by not focusing on differences. Appreciate the difference in this respect written tolerance in the material.

21st Century skills are making interesting slogans in which the learning application is carried out discussion but for evaluation with repetition. For the allocation of time, namely 2 hours of study according to the author, enough time to study church multiculturalism material.

*Second*, basic competencies about developing attitudes and behaviors that value and accept multiculturalism. Basic competence in this material explains more about the diversity of religions is a reality that cannot be denied. The law of love taught by the Lord Jesus is the main reference for Christian youth to open up to those who are different. This study is about attitudes towards people of other religions, namely: the potential of students where students can understand the importance of mutual respect between followers of the religion. The relevance of this material is very important to be understood and mastered by students for social survival. The material discussed in this chapter is 1) describes living together with people of different faiths with multiculturalism. 2) make work related to Multiculturalism. 3) design a joint project indifference. 4) arrange prayer requests so that each teenager is called to practice solidarity and togetherness with fellow believers of a different faith. The above material is very relevant to be studied by students as a stronghold not to do something that is prohibited by religion, especially concerning tolerance. Students know and practice will be broader in their knowledge and experience relating to differences.

The level of physical, intellectual, emotional, social, and spiritual development of students. In this learning, students are expected to be able to understand the basis of the Bible about diversity. Students can also explore religion to increase faith. The basic knowledge in this chapter is found in the Bible: Psalm 133. As a basis or scientific foundation that must be mastered by students. A certification scheme (competency) where students can memorize the gospel of John 14: 6, and the stories of the apostles 4:12. The benefit of the students becomes the basis for socializing by students. In the material narrated by Jesus, the parable of the Samaritan, in this case, Jesus explained that religion, besides Christians, also many people who do good deeds and are ordered to be open to differences that have become certain in life. This scientific structure consists of three components, namely the background of religious conflict as a picture of the occurrence of religious conflict, views on the relationship between religions, attitudes related to interfaith relations. When Jesus was asked by the Pharisees in about the law that must be obeyed, Jesus answered "Love God, your God, with all your heart and soul and with all your mind (38) that is the first and foremost law. (39) and the second law, which is the same, is: love your neighbor as yourself. (40) on these two laws, all depend on the law and the prophets. " In Luke 10: 25-37 describes fellow human beings there is not only one religion but all humans. In this case, scientifically contains elements of religious tolerance.

Strengthening the value of character education in the material mentioned the importance of being religious tolerance, mutual respect, and not fanatical. 21st Century skills are the need to innovate in learning so that skills can be applied.

Allocation of time is 2 hours of study and 3 meetings enough to master the material so that it can be applied in everyday life. Study the value of tolerance in Christian Religious Education subject matter in the Peace Aspect, which is found in chapters 6 and 7 in class XII textbooks which contain explicitly and implicitly to spread the peace of every religious community. The chapter also explained how religious diversity is viewed from the church's attitude towards all people. The aspect of respecting differences can be seen in the material described in the Bible: Ephesians 2: 11-21, Galatians 3: 26-28. Seen from the aspect of material awareness in the subject of Christianity contains a tolerant value was applying the concept of love in life is very important and taught by the Lord Jesus.

### **Study of Buddhist Education Learning Materials**

Basic competencies in learning materials of Buddhism and manners include: First, basic competencies about developing an attitude of pluralism, inclusivism, and tolerance in the social environment. This material is found in chapter 2 of the textbook. Humans live in diversity and diversity both in race, ethnicity, language, customs, and religious diversity. This plurality creates cultural diversity and aspirations, so it must be maintained to preserve beauty (Nasiman & Nurwito, 2016). When mutual respect is established, community peace will be easy to obtain.

This material study is about the potential of students where students can find out attitudes of differences in the social environment. The material in this chapter is following the potential of current students. students are introduced to a variety of attitudes in the difference that is inclusive, tolerant which is the subject of the material. The relevance of this material makes students know how the attitude to be taken with the existence of differences or diversity. As explained that Buddhists must realize that there are sects and sub-sects outside the sect that they profess, which also teaches Buddhism towards the highest happiness, namely Nibbana (Nasiman & Nurwito, 2016). From the above quotation, it can be understood that each Buddhist in it turns out to also be divided into several sects, and must respect one another concerning people of other faiths. The level of physical, intellectual, emotional, social, and spiritual development of students is that students are more able to accept differences in life and understand the role of religion in life. In this case, the attitude of tolerance can be formed by exploring and practicing religious teachings properly. As explained by Buddha, he has set an example of a tolerant attitude, one of the figures who showed a tolerant attitude was King Asoka in the Batu Kalingga inscription Number XXII said as follows:

*“We must not respect our religion by denouncing other religions. On the contrary, other religions should be respected based on certainty. By doing so we make our religion develop, in addition to the benefit of other religions. If insulting other religions, it will harm our religion while harming other religions. Therefore, anyone who respects his religion and denounces other religions is merely motivated by devotion to his religion, and with thoughts of how I can glorify my religion, it can harm own religion. Therefore, harmony is recommended with understanding so that everyone hears and is willing to listen to the teachings of others”* (Nasiman & Nurwito, 2016).

In the above quote, it can be interpreted that Buddhism teaches its people to respect each other and respect other religions. Karen respects other religions as well as observes her religion. Similarly, respect for other people's sects is likened to respecting his sect. The certification scheme (competency) is that students can apply an attitude of tolerance in people's lives. Apply tolerance, respect for other people's religions or sects. The benefit for students is being able to realize that differences exist. By studying the material students can have an open mind about what must be done in an existing difference. The cognitive structure of the scientific aspect is that students know the attitudes that must be applied in life. For the psychomotor aspect, students practice Buddhist teachings well, the need for harmony in life. While the affective aspect is to apply and emulate the contents of the teachings of Buddhism.

Strengthening the value of character education in this material students are more able to increase the attitude of respect in differences, being tolerant, religious in carrying out their teachings without degrading the teachings of others. 21st Century Skills in the application of learning carried out discussions and social practices in the community. Time allocation is 3 hours of study with 3 meetings. This is enough time to study material pluralism, multiculturalism in life, and understand the meaning of tolerance based on existing material and can be applied in life.

*Secondly*, basic competencies about applying Buddhist teachings in people's lives. This material discusses religious freedom. Thus Buddhism is not a Dogmatic religion. Dogmatic means to believe or have to believe and must not reject it. Buddhism should not be a form of blind faith, but Buddhism demands to prove its truth. Buddha freed his people to accept his teachings without having to prove (Nasiman & Nurwito, 2016).

Buddhism prioritizes love in spreading religion in the world. Buddhism is the only religion that has never been a war in the name of religion. Buddhism develops peacefully throughout the world without bloodshed. Thus Buddhism is a religion that consistently realizes peace in the world as the main goal of every religion.

The study of the material is the potential of students, namely the material on freedom of religion, students can understand the importance of mutual respect between adherents of the religion. Students get information about the Kalama in the Kalama Sutta. The relevance of this material is very important for students to understand and master for community survival. This material makes the people who study it have an open mind in religion because it is also explained by a story between a group of young men discussing with the Buddha about religion or religion.

The level of physical, intellectual, emotional, social, and spiritual development of students in learning is expected that students can understand the social attitudes that must be taken in life. This material makes students able to think critically about the religion that must be chosen and how attitudes must be taken with the existing differences. From a social point of view, students can emulate the attitude of the Buddha in a Kalama Sutta story. Certification scheme (competency), students can increase their faith by studying religious teachings. This material also makes students competent in exploring religious tolerance material.

The benefit for students is to become the foundation of students' social life activities with their friends or the community. Students can also pick inspiring stories in the material. The scientific structure of this material is that students can know various religions and different ways of worship. In chapter 3 it also explains the uniqueness of Buddhism that is that Buddhism does not differentiate classes, Buddhism is a religion of peace with universal teachings of compassion, there is no compulsion in Buddhism, Buddhism teaches itself as a protector, Buddhism is an anti-violence religion, Buddhism teaches the law of cause and effect (Nasiman & Nurwito, 2016). The material explained that Buddhism is very complete teaching governing human life in terms of individual religious and good social life. This contains the value of tolerance in the material.

Strengthening the value of character education is to have a high social attitude then cooperation will be easy to implement, an attitude of peace, mutual respect, tolerance with differences. 21st Century skills are the need to display via video relating to diversity. Although in this case more social practice. Allocation of time is 3 hours of study with 2 meetings enough to master the material being studied.

Study the tolerance value in this material is found in chapters 2 and 3 where when viewed from the aspect of peace in chapter 2 explained by the difference then the need to maintain the beauty together with not doing violence as taught by the Buddha. From the Aspect of Appreciating the differences of others and individuals, we find the value of tolerance in chapter 3 which explains the relation of religious freedom in which respecting differences is highly recommended because it belongs to the Buddhist mission. From the aspect of awareness of the value of tolerance found in the material of Buddhist Religious Education which is explained the teachings of compassion towards fellow human beings without discriminating.

To be easy to understand, researchers compile the results of the study in a table as follows:

**Table 1.** The Aspects of Tolerance

The aspects of tolerance	Islamic education	Christian education	Buddhist education
the aspect of peace	explaining the importance of making peace to anyone	realizing multiculturalism by spreading love for peace	encouraging each Buddhist to spread peace in accordance with the teachings of the Buddha
the aspect of respecting differences	respecting the beliefs of others in daily life	respecting differences as taught in the Bible	promoting tolerance to anyone whether one religion or different religion
the aspect of awareness	spreading the teachings of Islam as a blessing without discriminate against other people	spreading the concept of love to all humans	promoting the concept of compassion to all humans or all beings

### Efforts of Religious Education Teachers in Cultivating Tolerance Values

Islamic religious education is taught three hours of lessons in one week, it has become the 2013 curriculum rules. In this learning, the concepts applied are character-based so each lesson must contain or be contained therein inserted character learning. In this case, the discussion related to this research is about tolerance. Tolerance is very important to be applied in life as revealed by Mr. Muhammad Hafidz. He said that "tolerance is very important because our lives are in a plural society of culture, language, and even religion" (Hafidz, 2019).

First, the peaceful aspect. Teachers' efforts in implementing tolerance are often even always applied in the State Vocational High School (SMK) in Salatiga as revealed by Mr. Muhammad Hafid, a PAI teacher at SMKN 3 Salatiga:

*"As teachers, we always give understanding to students in their activities to pay attention to aspects of worship and Muamalah where if aspects of worship then as humans should not interfere with one another, but if in the concept of Muamalah it must respect each other creatures of Allah"*

The phenomenon of increasing moral dedication and dishonorable behavior such as violence, brawl, exclusion, and weak tolerance as well as respect for others in all its forms involving school children is a real indicator in the effective form of the model and function of Islamic education that has so far been carried out.(Zain, 2013)In their efforts, the teacher invites students to discuss the importance of maintaining peace and being able to coexist even though they are of a different religion. Students are invited to think logically or in substance the importance of maintaining peace. "My motivation for children is related to peace, as long as we live side by side with other people, we have to spread peace with one another" (Wida, 2019).

Keeping the peace is very necessary in the world of education. This is for the integrity of human relationships. As explained by Untoro, an Islamic Education Teacher, we always highlight the example of the Prophet who has good character (Untoro, 2019).

In religious education orientation and methodology must be changed (Khoiri, 2017). It is not only dogmatic which is only spiritually focused, but socially it must be applied to religious people. When a good social sense is applied, peace must be achieved.

Second, aspects of respecting differences and individuals. It is human nature that there must be differences, so one of the best ways to address a difference is to respect the difference itself as conveyed by Mr. Hafidz that the concept of respect that I explained in school is:

*"Respecting other people is very important in life because we cannot live alone in this world. At the time of learning, we always instill Islamic religious beliefs but I also explain that it is very important to respect other religions"* (Hafidz, 2019).

Every citizen is guaranteed freedom of religion that can be applied in his life as well as applied in SMKN 1 Salatiga. Schools that have diversity in all their activities but can be harmonious with mutual respect and respect among fellow believers as explained by Mr. Untoro in his interview namely:

*"My efforts in explaining tolerance to our students are guided by article 29 paragraph 2 that the state guarantees religious freedom to its adherents in carrying out this belief"*

*which is the basis of tolerance at SMK N 1 Salatiga. 'for Muslim men and women, there is a study of princesses accompanied by younger siblings from PMII, while other religions carry out their worship in the space provided. We preach to one another concerning the activities of worship to support each other" (Untoro, 2019).*

In the explanation above it can be seen that in multicultural schools there are efforts to instill religious tolerance by applying mutual respect.

*"Many times I reminded that in our verbal communication we live side by side with people who are not the same. If we want to be respected, you have to respect, if you want to be respected, you have to respect because there is a law of good lead, so if we want to get good then we must do good" (Wida, 2019).*

Third, the aspect of awareness. As good as humans are the most useful for others. That sentence is often heard in our lives. In Islamic learning, I also explain to students or students to increase awareness that we are social creatures who must co-exist. If there are sick people, whether Muslims or non-yes, we still have to help without discriminating between religions (Untoro, 2019). The value of awareness or sensitivity in life needs to be applied in this life for social harmony in life.

*"If any of our non-Muslim friends are affected by my accident, instead, we motivate the children, let's make it a charity field for us, after all, they are God's creatures whose lives they live next to us, so we as humans are social creatures, so what if one day we fall? we will also definitely be helped so from the moment of helping others we don't need to choose what religion, what culture he comes from, as long as he is the same as humans" (Wida, 2019).*

The school that the writer met applies high awareness to move forward together so that the school can run smoothly and well. As if someone needs help, students are educated to continue to help without thinking about the relationship with religion.

Furthermore, the efforts of teachers of Christian Religious Education in instilling tolerance values are: First, the aspect of peace. Below are the results of an interview with a Christian religion teacher, namely: *"In every material, I often mention the connection with tolerance which is very important to apply in life. I always tell children to continue to apply tolerance in life" (Ngastoroso, 2019).*

From the interview, a writer learned that Christian religion teachers also have an effort to teach games that are proven by seeing their students carry out learning activities safely at school. *"We always teach students the basis of Christianity is love, where each of us must love others, obviously spreading peace and it is very important to do" (Jaryono, 2019).*

Every true religion certainly invites goodness, does not destroy or teach its adherents to spread hatred. Tolerance must be upheld well and try to be applied in everyday life. By applying peace, a comfortable and peaceful life can be obtained.

*"What I do in learning tolerance in this aspect of peace, I always tell my children through the teachings of the Lord Jesus that love your neighbor as you love yourself. There I explained to love not only one religion but that in general and broad" (Ojak, 2019).*



The author can know that in Christian teaching is very important in applying peace to live in society. Loving someone is like loving himself as conveyed by Mr. Ojak that loving yourself is surely the best, definitely wanting to be at ease. So in this aspect peace is very important even must be applied in life.

Second, aspects of respecting differences and individuals. Religious education in schools is one of the efforts to prevent radicalism. This becomes important to the continuity of a good life. Mutual respect and if applied in life will have a positive impact. Since going to school, it must be inculcated that the difference is beautiful, as explained by teachers in the Salatiga Vocational High School (SMK) namely:

*“In instilling the beliefs that I apply to students that are we must believe the truth of our religion but also must respect other religions” (Ngastoroso, 2019). “I explained to the child that we are one, that is, from the descendants of the children of Adam, so with this religious difference it is certain to happen because this is God's will. So we can't force something to be the same” (Ojak, 2019). “Appreciating the difference must be applied in life and it is through compassion that we can apply in this life to mutual respect” (Jaryono, 2019).*

In this case, it can be understood that in instilling the value of tolerance by Christian religious teachers, that is, understanding children to respect each other.

Third, the aspect of awareness. In this aspect, it focuses on social attitudes that are commonly applied or carried out by the teacher in explaining to students. The following are the results of the interviews, i.e.:

*“We as social beings clearly cannot live individually but are stinging in need of others. Therefore, when associating, don't differentiate between one another because we are social creatures who need each other and don't have to question your religion, is that so?” (Ngastoroso, 2019) “As social creatures, we must spread the love of our fellow human beings both in different religions, because they are the same creatures of God, and who does not love others means he does not like God. So I often tell children not to look at their religion when doing good” (Jaryono, 2019).*

So the concept of love in Christianity is very much emphasized by the religious teacher who teaches these lessons. In this case, the teacher always motivates to spread love as exemplified by the Lord Jesus to his people. The teachers argue that if the concept of love has been spread throughout the world, then aspects of tolerance can be easily achieved.

Furthermore, the efforts of teachers of Buddhist education in instilling the value of tolerance include: *First*, aspects of peace. Providing peace is as soothing as it is in explaining to students to continue to apply peace intolerance, namely:

*“We give examples in society that tolerance brings comfort, security, harmony because in Buddhism so as not to denigrate the religion of others, because if we denigrate the religion of others it means we denigrate our religion” (Danis, 2019).*

In an interview conducted with a Buddhist teacher namely Mr. Danis the aspect of peace is very important to apply in life so that life becomes calm, comfortable and there is no anxiety in social activities. Researchers also explained

the picture of peace between one and another if in Islam there is the activity of slaughtering animals Sacrifice then the other religions also come together to help him. This is evidence that there is an attempt by a religious teacher to implement a peaceful life in the school environment.

Second, aspects of respecting differences and individuals. In religious learning conducted at State Vocational Schools in Salatiga, the efforts of Buddhism teachers in explaining to students are related to respecting differences, namely:

*“Respect for differences is very important because we live different things, some are beautiful, some are beautiful, some are tall, some are short, some are born normal, there are defects, we must appreciate them because it is the karma of each of us when we experience it so we can respect other people as we respect ourselves”* (Danis, 2019).

Mr. Danis explained the difference is a certainty that occurs in life. In vocational schools in terms of respecting differences go well so that peaceful living can be achieved. It was proven when the teacher's greetings in the morning shook hands without distinguishing one another.

Third, the aspect of awareness. In this aspect, the efforts of the Buddhist Teachers explain that:

*“If there is a friend, even if it hurts, it is very necessary for us to help, even though it is a different religion, that the Buddha himself also helps other people of different religions indiscriminately, whether he is rich, poor, male or female, all loved by Buddha”* (Danis, 2019).

From the interview, the writer can understand that when differences become a problem to do something then every individual will not be the one who benefits others. It must be realized that from birth to death certainly need someone else. Respect for the difference has been applied in the Vocational High School (SMK) N in Salatiga with evidence that if there is an illness even though different religions students also visit him by not questioning religious factors.

## CONCLUSION

The content of tolerance values contained in Islamic religious education learning material fulfills three aspects of tolerance, namely the aspect of Peace by explaining the importance of making peace to anyone, aspects of respecting differences and individuals by respecting the beliefs of others in daily life, and aspects of awareness by spreading the teachings of Islam that are graces for all nature without discriminating against others. Then the content of tolerance values contained in Christian religious education material also fulfills three aspects of tolerance, namely the aspect of peace by recognizing the existence of multiculturalism by spreading the love for peace, aspects of respecting differences and individuals by respecting differences as taught in the Bible, the aspect of awareness by spreading the concept of love to all humans. While the contents of the tolerance value on Buddhist religious education materials there are also three aspects, namely the aspect of peace by encouraging each Buddhist to spread peace following the teachings of the Buddhist. Aspects of respecting differences and individuals by promoting tolerance to anyone whether one religion or different

religion. And the aspect of consciousness is by promoting the concept of compassion to all humans or all beings. Of the three study material contained in the learning of Islamic, Christian, and Buddhist Religious Education contains three aspects of tolerance. Overall the efforts of Islamic, Christian and Buddhist teachers in instilling tolerance value meet three aspects of tolerance, namely Islamic religion teachers strive to understand the importance of peaceful attitudes in life according to the meaning of Islam namely peace love, Strive for students to understand that differences are Sunnatullah which must occur, strive understanding to students that the importance of applying Islamic awareness as a mercy for all nature. Christian Religion Teachers also work on three concepts of tolerance, namely explaining to students the importance of peaceful attitudes in multiculturalism life. Strive for students to understand that Respecting and valuing differences is equally respectful and self-respecting. And seek to understand students the concept of love taught by the Lord Jesus. While the efforts of Buddhist religion teachers to instill tolerance values namely explaining to students history and the nature of Buddhism in life that is spreading peace, explaining to students the awareness that life in this world is side by side with differences, the importance of respecting one another. And explain the application of life awareness to be compassionate in life. Judging from the results of the study of the material content there is a tolerance value in it which is supported by the efforts of religious teachers in instilling tolerance values in the learning of Islam, Christianity, and Buddhism in the Vocational High School (SMK) of Salatiga City in 2019.

For religious education teachers, they pay more attention to the principles of developing learning materials and teaching techniques that are in line with the impression of more lively, interesting and not monotonous, only lectures and Islamic religious teachers are expected to be able to better understand students concerning the limits of tolerance. Furthermore, teachers of Christianity should be able to maximize learning time or additional hours to give an understanding of the Friday Prayer hours for those who are Muslims. Teachers of Buddhism, are expected to be able to provide an understanding of the limits of tolerance in religion in their entirety and comprehensively.

For researchers, this research can be developed with other methods so that the same theme can produce a different research focus so that it has different results. For example with quantitative research so that it can be seen how successful tolerance learning is implemented in schools. The research will be more complete if added to the object under study. In terms of research added Catholicism, Hinduism, Confucianism, or even religion of belief following the Religion recognized in the country of Indonesia.

## REFERENCES

- Amstrong, K. (2001). *Sejarah Tuhan; Kisah Pencarian Tuhan yang Dilakukan oleh Orang-orang Yahudi, Kristen dan Islam Selama 4000 Tahun*. Bandung: Mizan.
- Araujo, A. C., Iwan-Michelangelo, D., Bosner, B., & Gatner, S. (2008). The Historical and Philosophical Dimensions of the Concept of Tolerance. *Discrimination and Tolerance in Historical Perspective*, Vol. 4, No. 18 .
- Azizy, A. Q. (2005). *Harmoni Kehidupan Beragama*. Yogyakarta: Oasis Publisher.
- Baidhawiy, Z. (2005). *Pendidikan Agama Berwawasan Multikultural*. Jakarta: Erlangga.
- Bakrun, M. (2017). *Perencanaan dan Pengembangan Kurikulum*. Yogyakarta: Media Akademia.
- Danis. (2019, September 24). Guru Pendidikan Agama Buda SMK N 1, 2, dan 3 Salatiga. (A. Ckamim, Pewawancara)
- Depag. (2005). *Al-Qur'an dan Terjemahnya*. Bandung: Diponegoro.
- Freire, P. (1984). *Pendidikan Sebagai Praktek Kebebasan*, Terj. Alois A Nugroho. Jakarta: Gramedia.
- Fuad, J. (2018). Pembelajaran Toleransi, Upaya Guru Pendidikan Agama Islam dalam Menangkal Radikalisme di Sekolah. *Annual Conference for Muslim Scholar*.
- Hafidz, M. (2019, September 24). Wawancara dengan Guru PAI SMK N 3 Salatiga. (A. Ckamim, Pewawancara)
- Held, D. a. (2007). *Cultural Politics in a Global Ag, Uncertainly, Solidarity, and innovation*. Oxford: One World Publication.
- Hisyam, M., & dkk. (2006). *Budaya Kewargaan Komunitas Islam di Daerah Rentan Konflik*. Jakarta: LIPI Press.
- Jaryono. (2019, September 24). Guru PAK. (A. Ckamim, Pewawancara)
- Jati, R. W. (2014). Toleransi Beragama dalam Pendidikan Multikulturalisme Siswa SMA Katolik Sang Timur Yogyakarta. *Cakrawala Pendidikan Th 33 No. 1* .
- Khoiri, Q. (2017). Arah Pengembangan Pendidikan Agama Berwawasan Multikultural. *Intizar Vol 23, No. 1* .
- Lintuhaseng, A. M. (2011). *Nilai-Nilai Pendidikan Multikultural dalam Buku Buku Ajar Sejarah Kebudayaan Islam*. Yogyakarta: UIN Sunan Kalijaga.
- Moloeng, L. J. (2005). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Moore, L. L. (2006). *Accounting for spetial variation in Toleransce: The Effects off education and religion*. Social Forse.
- Mustahdi, & Mustakim. (2017). *Pendidikan Agama Islam dan Budi Pekerti*. Jakarta: Gramedia.
- Naim, N. (2013). *Islam dan Pluralisme Agama*. Yogyakarta: Aura Pustaka.

- Nasiman, & Nurwito. (2016). *Pendidikan Agama Budha dan Budi Pekerti*. Jakarta: Gramedia.
- Ngastoroso. (2019, September 24). Guru PAK SMK N 3 Salatiga. (A. Ckamim, Pewawancara)
- Non-Serrano, J. B. (2017). *Pendidikan Agama Kristen dan Budi Pekerti Kelas XII*. Jakarta: Gramedia.
- Non-Serrano, J. B., & Chandra, J. S. (2017). *Pendidikan Agama Kristen dan Budi Pekerti Kelas XII*. Jakarta: Gramedia.
- Nopriansyah, E. (2017). Telaah Pemikiran Alwi Shihab tentang toleransi beragama dalam buku Islam Inklusif. *Nurani Vol. 17, No. 2* .
- Ojak. (2019, November 28). Guru PAI SMK N 1 Salatiga. (A. Ckamim, Pewawancara)
- Rachman, M. B. (2015). *Pendidikan Karakter: Pendidikan Menghidupkan Nilai untuk Pesantren, Madrasah, dan Sekolah*. Jakarta: Lembaga Sosial Agama dan Filsafat (LSAF).
- Sabiq, A. F. (2020). *Analisis Kematangan Beragama dan Kepribadian serta Korelasi dan Kontribusinya terhadap Sikap Toleransi*. Publikasi Ilmiah. IAIN Salatiga.
- Sabiq, A. F. (2020). *Hubungan antara Kematangan Beragama dan Kematangan Kepribadian dengan Sikap Toleran pada Guru SD PTQ Annida Salatiga Tahun 2020*. Tesis. IAIN Salatiga
- Sabiq, A. F. (2018). *Pendekatan Sainifik dalam Pembelajaran Pendidikan Agama Islam*. Salatiga: Linsser Media.
- Saidi, R. (2017). Urgensi Menjaga Kemajemukan dalam Era Demokrasi. *Tapis Vol. 13* .
- Sazali, H. (2015). Penguatan Toleransi Agama: Analisis Komunikasi Pembangunan Agama. *Komunikasi Politik Vol. 08, No. 2* .
- Schweitzer, F. (2007). Religious Individualization: New Challenges to Education for Tolerance . *Religious Education Vol. 29* .
- Siradj, S. A. (2013). Tasawuf sebagai Basis Tasamuh, dari Social Kapital Menuju Masyarakat Moderat. *At-Tahir Vol. 13* .
- Sugiyono. (2015). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R & D)*. Bandung: Alfabeta.
- Supriyanto, A., & Wahyudi, A. (2017). Skala Karakter Toleransi: Konsep dan Oprasional Aspek Kedamaian, Menghargai Perbedaan dan Kesadaran Individu. *Counsellia Vol. 2* , 61-70.
- Teall, A. E. (1985). *Webstrer's New American Dictionary*. New York: Book.
- Thoha, C. M. (1996). *Kapita Selekta Pendidikan Islam*. Yogyakarta: Pustaka Pelajar.

- Tilaar, H. A. (2004). *Multikulturalisme, Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*. Jakarta: Grasindo.
- Untoro. (2019, September 24). Guru SMK N 1 Salatiga. (A. Ckamim, Pewawancara)
- Wida. (2019, September 24). Guru SMK N 2 Salatiga. (A. Ckamim, Pewawancara)
- Widiyanto, A. (2016). *Religious Authority and the Prospects for Religious Pruralism in Indonesia, The Rule of Traditionalist Muslim Scholar*. Germany: LIT Verlag.
- Wrench, J. S. (2006). Religious fundamentalism and Inter Curtular communication: The Relationships Among Ethnocentrism, Intercultural Communication Apprehension, Religious Fundamentalism, Homonegativity, and Tolerance for Religious Disagreement. *Journal of Intercultural Communication Research*, Vol. 35 .
- Zain, H. (2013). Pengembangan Pendiidikan Islam Multikultural Berbasis Manajemen Sumber Daya Manusia. *Tadris Vol. 8, No. 1* .