

The Value of Tolerance in Tanbih Implemented through the Covert Curriculum at the Suryalaya Islamic Boarding School, Tasikmalaya

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Abstract:

This study explains the values of tolerance through a hidden curriculum based on the teachings of tanbih as a pesantren guideline for teaching the noble values of living in harmony. Tanbih is a testament from the founder of the Pesantren regarding life guidance that all components of the extended family of the Pesantren Suryalaya must carry out. Previous studies have explained that the interaction between teachers and students is an essential element in the success of the hidden curriculum and that certain religious values can affect religious tolerance. Based on this study, researchers argue that cultural/religious values are an important foundation in internalizing tolerance education in schools. In this study, the researchers focused on the value of tanbih as an element of Islamic culture that underlies tolerance education in Pesantren through a hidden curriculum. This study uses a qualitative approach with observation techniques, literature studies, and in-depth interviews. In theoretical analysis, the value of tanbih is an Islamic cultural element that underlies various hidden curriculum components to foster tolerance in students. Cultural/religious values that form the basis of religious education must receive special attention to reduce the potential for intolerant education.

Keywords: character education; pluralistic society; religious values; sociology of education; tolerance education.

INTRODUCTION

Indonesia is a country with characteristics of a multicultural society. This is proven by the existence of 17,000 islands, the diversity of languages, customs, traditions, and six official religions recognized by the government. In a demographic context, Indonesia's population reached 207 million people in 2016, with a diversity of 700 ethnic groups spread throughout the region. This gives Indonesia the title of being the country with the largest population in the world and the country with the largest number of Muslims (Rahman, 2013). In an effort to ensure that this pluralistic society can live side by side, the role of tolerance becomes important in everyday life (Rosyad et al., 2022).

In reality, the conditions of tolerance required by a pluralistic society do not appear to be in line with the ideal form of the development of tolerance (Setia & Rahman, 2022). The significant development of intolerance that occurred in West Java is an indication of this condition. The 2019 State of Freedom of Religion/Belief Report in Indonesia by the SETARA Institute shows that West Java is the province with the highest number of discrimination violations and the highest level of intolerance in Indonesia. The number of violations increased in 2019 with 33 incidents, compared to 2018 which recorded 24 incidents. Several factors causing this include the development of intolerant actors, especially in Bandung, Tasikmalaya, and Cianjur, as well as the style of Islam in West Java, which tends to be rigid and strict (Hafiz & Hasani, 2020).

In addition, Mudzakkir's (Mudzakkir, 2017) analysis of the development of intolerance in Tasikmalaya reveals that intolerance often originates from historical and sociological backgrounds. As an illustration, in Tasikmalaya the identity of 'santri city' has emerged which is related to identity politics and understanding of 'Islamic law'. Other intolerant incidents were linked to riots triggered by economic problems, such as the perception that Chinese businessmen had dominated the position of native businesspeople. In this context, economic issues are often linked to intense religious sentiment. To deal with the development of intolerance and strengthen tolerance in a pluralistic society, the government involves formal education as the main medium for instilling the values of tolerance (Abiyuna & Sapriya, 2018; Mulyati, 2017; Nazmudin, 2017; Widiyanto, 2017).

Formal education is a structured and planned program or activity, carried out by government agencies through institutions such as schools or universities (Muawanah, 2018). As one example, schools implement Citizenship Education which summarizes democratic values, which come from various sources of knowledge and have a positive influence on society and parents, based on Pancasila and the 1945 Constitution of the Republic of Indonesia (Winarno, 2006). One of the main objectives of Citizenship Education is to instill a pattern of thought that is in accordance with the values of Pancasila (Suharyanto, 2013). Apart from Citizenship Education, religious education also plays an important role as a medium for strengthening tolerance in the educational environment. Religious education plays a role in increasing individual spirituality towards God in accordance with the religion they adhere to. Apart from that, religious education also teaches the importance of mutual respect between followers of different religions to maintain national harmony and unity.

Although religious education plays an important role in the context of diversity, cases of intolerance that develop in society are often associated with justification claims originating from religion itself. This underlines the importance of further exploring the potential of religious education in supporting a tolerant life. One effective approach to this teaching is through 'Tanbih', a guideline used at the Suryalaya Tasikmalaya Islamic Boarding School.

Religious education is not only formal, but can also be taught covertly, as in Tanbih. Tanbih is applied as a veiled element in the form of integral teachings through daily life practices in pesantren and schools under the auspices of Yayasan Pendidikan Serba Baki. Based on previous studies, Tanbih generally focuses more on discussing Islamic values and the content of the tanbih itself in a narrative manner (Somantri & Dahwadin, 2019).

Tolerance in schools is implemented, one of the ways, through Civics lesson materials. This is carried out in order to build a tolerant multicultural society. Cultivation of differences is carried out through criticism and fostering a sense of empathy and tolerance (Widiyanto, 2017). Furthermore, multicultural education is also taught about tolerance through an identity and cultural development approach. In general, multicultural education is taught to teach students about differences related to individual backgrounds and various other groups, such as respecting differences summarized in diversity, understanding differences in economic, social, psychological and historical classes. Tolerance learning in schools is carried out to provide students with perspectives and attitudes to deal with differences in heterogeneous communities from various ethnicities, genders, religions, interests, cultures and various other forms of diversity.

In Thaufan and Sapriya's (Abiyuna & Sapriya, 2018) study, the institutionalization of the character of tolerance was carried out in Purwakarta Regency by implementing a program for teachers and students to get used to living in an orderly and environmentally sensitive manner, implementing school values and making schools a means of forming positive values and establishing relationships. harmony between students. The school that has implemented this program is SMPN 1 Purwakarta. The implementation of tolerance education is carried out through classroom, school culture-based and community-based education. This implementation is supported and accompanied by teachers. Through the PKN subject, character education is implemented for students. The character education taught to students includes: implementing insightful literacy through reading books, reciting Pancasila as a pledge before lessons begin, and singing and listening to national songs with the theme of Purwakarta Day.

The hidden curriculum, the concept that is the focus of this research, is in the realm of schools which organize classrooms, appreciation systems, and moral socialization through available learning media. This opinion is supported by Powel, Farrer, Cohen, et al (Mickelson, 1987), who argue that teachers have an important role in communicating various aspects and agreements to students. In this way, the objectives of the hidden curriculum can be achieved effectively. Hidden curriculum is found in the rules of every educational institution. This can be seen from the way the school organizes classrooms, appreciation systems, and moral socialization through various available learning media (Ballantine et al., 2021). This explanation is supported by Powel, Farrer, Cohen, et al (Mickelson, 1987) who explain that teachers have a fairly flexible role in negotiating and agreeing with their students

in order to achieve the goals of the hidden curriculum. Students have a very significant role in responding to teacher learning, so that this can ultimately influence mutually agreed class activities. Therefore, the better the response the students give to their teacher, the better the various routine practices of the class will be.

On the other hand, Apple (Apple, 2018) in another article explained that the hidden curriculum had influenced students' daily lives in the form of subjective values and teachings. This is related to the reality of workers in the industry. Apple is of the view that schools through their hidden curriculum have led students to the industrial world to behave like robots who are completely controlled by the mode of production and the realities of society. The cause of this was alleged by Apple to be a hidden curriculum that was socialized through a deterministic model and whose focus was too exclusive. Apple said that this hidden curriculum contains elements of subtle reproduction at an ideological level to legitimize inequality (Apple, 2006).

Apple (Gottesman, 2012) also explains that the description of the curriculum for science and social studies does not realistically describe existing social conditions. Apple argues that schools have covered up various realities that actually exist in society, such as conflict. A curriculum that covers the occurrence of conflict will be directly proportional to covering social reality for students. Furthermore, most of Apple's foundations in arguing come from the Marxist tradition, for example, Apple supports that the main source of change and innovation comes from internal conflict.

One of the values that can be taught through a hidden curriculum is tolerance. Powel and (Hermawati et al., 2017) explain that tolerance is an exception to things that are not liked, but are still allowed to be done. Another definition put forward by Cohen is that tolerance is an attitude of not interfering in or intervening in the affairs or behavior of other parties. In other studies it is also explained that tolerance is the basis for national unity and integrity. Furthermore, if we look at the context of *tanbih* which instills the values of harmony and unity, conceptually this is in line with Powel and Clarke's study in looking at the situation of tolerance in society.

Then, the content of this veiled curriculum is in the form of *tanbih* that contains the values of tolerance. The aspects that will be deepened in the *tanbih* that contain the values of tolerance are as follows: "(1) To those who are above (in the form of property, knowledge of the department) should be respected and live in harmony as they should; (2) For others or those of the same age and knowledge should avoid conflict and it is highly recommended to cooperate in the context of religion and country; (3) Towards people whose condition is below, it is recommended not to insult, to be arrogant, and it is recommended to be gentle, and guide through advice and invite to goodness; (4) To the poor it is recommended to give love, an attitude of decency, and for each individual it is recommended to feel the condition of the poor who are lacking, so that for each individual it is recommended to care." Then, apart from the four points of *tanbih* content, in the closing part there is a closing strand of *tanbih*, such as not being allowed to hate scholars who are not in line, not being allowed to blame other people's teachings, not being allowed to examine other people's students, and not leaving the place if you experience offense (Rachmat, 2005).

In the study (Hermawati et al., 2017), tolerance is an exception to things that are not liked and are allowed to be done. Another definition, Cohen states that tolerance is an attitude of not interfering and interfering in the affairs of other parties. Furthermore, based on Vogt (1997), tolerance can generally be divided into three types, namely political tolerance, moral tolerance and social tolerance. First, political tolerance is the basis of other types of tolerance, relating to civil rights in the context of religion, ethnicity, politics, cultural differences and gender. Second, moral tolerance relates to aspects of privacy, including views on pornography, homosexuality and abortion. Third, social tolerance concerns ascriptive characteristics, such as skin color and language.

Specifically, this research was designed to answer the main question, namely how the value of tolerance in *tanbih* at the Suryalaya Tasikmalaya Islamic Boarding School is implemented through a covert curriculum for students and santri. The main aim of this research is to describe sociologically how the *Tanbih* teachings in the hidden curriculum at the Suryalaya Islamic Boarding School function in teaching the value of tolerance. These values in *Tanbih* are taught through a hidden curriculum in Islamic boarding school activities, especially in schools under the auspices of the Serba Bakti Foundation.

METHOD

This research uses a descriptive qualitative approach. The main data collection technique is in-depth interviews. Apart from that, researchers also used observation collection techniques and documentation studies. Interviews were conducted with 9 (nine) informants consisting of Islamic boarding school leaders, teachers, students, santri and alumni regarding the lessons taught by teachers and the effects obtained by the students themselves. The selection of informants was carried out using purposive sampling, namely by identifying informants who were stakeholders who were either currently involved or had been involved in teaching and learning activities

within the foundation or. The observation units in this research are schools and Islamic boarding schools within the Suryalaya Islamic Boarding School Education Foundation. Meanwhile, the unit of analysis examined in this research is the Suryalaya Islamic Boarding School Education Foundation entity. The choice in the context of Islamic boarding schools was based on the age of Islamic boarding schools which have been established for more than a century in the Tasikmalaya area and have educated thousands of students. Suryalaya Islamic Boarding School is a combination-based Islamic boarding school, meaning that there are Islamic boarding school institutions and school education foundations in general (available from kindergarten to high school levels).

Researchers made observations by identifying activities in the Islamic boarding school environment through various discussions regarding Islamic boarding school education. Documentation studies were carried out on various Islamic boarding school documents relating to Islamic boarding school learning and activities. The researcher carried out the validation process through triangulation using various available sources, both through journals, books and directly through other informants who were actors in the context at the Suryalaya Islamic Boarding School. Limitations encountered in the research process, namely the issue of tolerance, are quite sensitive issues in the Islamic boarding school environment. The informants who will be interviewed are stakeholders who have an important influence in the Tasikmalaya environment with its homogeneous environmental life and almost all of its residents are Muslim.

RESULTS AND DISCUSSION

Suryalaya and Tanbih Islamic Boarding Schools in Islamic Boarding School Education

The Suryalaya Tasikmalaya Islamic Boarding School is part of the development of the congregation in Indonesia. The teachings of the tarekat, which were originally spread through kingdoms and rulers in the previous era, developed rapidly when Sultans or Kings also began to embrace the teachings of the tarekat. The Qadiriyyah Naqshabandiyah Order (TQN), which became the basis for the establishment of the Suryalaya Islamic Boarding School, developed between the 13th and 18th centuries. This development was marked by the spread of the congregation to various other areas, such as Aceh, Demak, Sambas Sultanate, Ternate, Goa, Cirebon and Banten (Sunardjo, 1995). The connection between the teachings of this tarekat cannot be separated from the large number of Indonesian ulama who perform the Hajj and study in Mecca. After returning to their homeland, these clerics then taught the tarekat in their home area. Broadly speaking, the development of the Suryalaya Islamic Boarding School is divided into several leadership periods, as follows:

1. The Leadership Period of Sheikh Abdullah Mubarak/Abah Sepuh (1905-1956)

Sheikh Mubarak moved the Islamic boarding school he led from Tundangan, then to Cisero Village, and finally ended up in the Godebag area or what is currently known as the Suryalaya area. These various movements occurred due to interference from local ulama and the Dutch colonial government. Syekh Tolhah, a teacher from Syekh Mubarak in Cirebon, stated that the Suryalaya area is a strategic area for the future development of TQN. When establishing the Islamic boarding school, Sheikh Mubarak was accused of establishing the Islamic boarding school without permission from the Regent of Tasikmalaya and was also accused of spreading deviant Islamic teachings, witchcraft, and fighting against the Dutch government.

Then, Sheikh Mubarak became the religious advisor to the Regent of Ciamis in 1924 and built good relations with other Regent, such as the Regent of Bandung, Kanjeng Wiranatakusumah III and the well-known cleric in the West Java area, Raden H. Hasan Mustafa. Towards the end of the Dutch colonial period, TQN received wide recognition from various parties thanks to the network that Sheikh Mubarak had built with the regents. In the same period, the Suryalaya Islamic Boarding School also firmly opposed the Darul Islam (DI) rebellion led by Kartosuwiryo (van Dijk, 2014). To complete this statement, researcher conducted in-depth interviews with informants and obtained information that the development of Islamic boarding schools themselves began to exist since the Dutch colonial era, where they were still run in a simple manner and they did not have free time to carry out Islamic boarding school activities because they were still guarded by the Dutch.

2. The Leadership Period of K. H. Shohibul Wafa Tajularifin/Abah Anom (1956-2011)

In the following period, led by KH. Shohibul Tajularifin, Islamic boarding school showed significant developments in the fields of agriculture and water, and brought TQN into an era of rapid development. This was marked by the large number of figures, officials, intellectuals and other community figures arriving at the Islamic boarding school. The year 1963 marked the progress of Islamic boarding schools with the establishment of the First

Islamic Middle School Islamic Boarding School Education Foundation (SMIP); in 1968 the Islamic Da'wah College (PTDI) was established; and starting from 1966 until now, the Serba Bakti Pondok Pesantren Foundation was established which manages various educational institutions ranging from Kindergarten level, Madrasah Diniyah Awaliyah (MDA), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), High School (SMA).), to the Latifah Mubarakiyah Islamic College (IAILM). Not only that, the development of Islamic boarding schools during the time of KH. Shohibul Wafa Tajularifin also covers Inabah Education, namely a rehabilitation center for drug abuse for teenagers. Inabah itself has 23 branches spread across West Java, DKI Jakarta, Central Java, East Java, even Malaysia and Singapore.

Tanbih has a Positive Value for Tolerance

Tanbih, a term that means "warning" in Arabic, refers to the teachings given by Sheikh Abdullah Muhammad in 1956 to his son, KH. Shohibul Wafa Tajularifin. In its development, tanbih has experienced various transformations. First, the tanbih written in 1946 was taught to TQN students without distinguishing gender background or social status, be it men, women, nobles, or commoners. Tanbih, which is sourced from the Al-Quran, can be summarized in three main points as follows: (1) To those who are higher in position, religion, the state cannot oppose and must acquiesce; (2) To fellow equals in various matters, disputes are prohibited; (3) For those below, it is forbidden to insult. Then, the poor should be kind and not arrogant.

Second, the tanbih written in 1947, gave emphasis to all TQN students, both young and old, in order to avoid division. In addition, this tanbih also conveys the hope that the majesty and glory of the King or President will increase in the presence of Allah SWT. Third, the tanbih written in 1949, contains the practices that should be carried out in the practice of TQN. It is hoped that through these practices, the students will be able to get rid of bad behavior and lust, and be able to do good. In this tanbih it is also recommended for students to have a teacher, with the aim of obtaining spiritual guidance. Fourth, the tanbih written in 1952, the tanbih has been written in Indonesian which was previously only written in Sundanese. In general, it is written that the students of TQN are encouraged to respect those who are above, those who are equal, those who are below, and are encouraged to love the poor. The fifth, tanbih written in 1956, is the version that is still used today. The points in this tanbih become a reference for santri, congregation, and students in carrying out TQN at Pesantren Suryalaya Tasikmalaya. This Tanbih includes four main points, namely:

1. People who are above (in the form of wealth, knowledge of positions) must be respected and live in harmony as they should;
2. For fellow citizens or those of equal age and knowledge, they must avoid conflict and are strongly encouraged to work together in the context of religion and state;
3. For people whose condition is below, it is recommended not to humiliate them, be arrogant, and are advised to be gentle, and guide them through advice and invite them to goodness;
4. The poor are encouraged to show affection, politeness, and each individual is encouraged to feel the condition of the poor who experience deprivation, so that each individual is encouraged to care.

Cultivation of Tanbih in Covered Curriculum

Tanbih learning has been instilled through various Islamic boarding school activities held by schools at various levels in the Education Foundation. Based on data obtained from observations and in-depth interviews with informants, the normalization process in school learning has been underway. This statement is in line with Apple's opinion which shows that the implementation of the school curriculum increases with additional learning content for students. This can be seen in how the school mobilizes its students to actively participate in Islamic boarding school activities through monthly recitations (*manaqib*) to gain additional learning in it.

The manaqib activity, which also took place during school hours, showed that school authorities and the Education Foundation played an important role in the process of planting tanbih. Furthermore, the instructors also participate in this process by instructing the students to follow the activity.

On the other hand, during the month of Ramadan, students are invited to take part in Islamic boarding school activities. With direction from the school, students take part in religious learning which includes studying the Al-Quran, the Yellow Book, and Suryalaya dhikr material. Through this activity, students who do not have a TQN background also get the opportunity to get to know TQN and its worship activities (tanbih), and they directly become part of the TQN Brotherhood. This phenomenon is in accordance with what Apple stated, where the hidden

curriculum plays a subtle role through the additional values taught to students and santri, forming ideological learning.

Based on the role of *tanbih* as a value of tolerance instilled by the Suryalaya Islamic Boarding School through schools under the auspices of the Serba Bakti Foundation, researchers found various shortcomings in the process of instilling the value of *tanbih* tolerance. Among them, the intensity of *tanbih* teaching in vocational schools is still rare, but at every *manaqib* recitation it is still often read for the *tanbih* itself. Furthermore, the implementation of *tanbih* among students outside the formal teaching environment is still lacking, especially due to differences in Islamic backgrounds between students. This obstacle arises when the student's family background and the environment in which they live are not included in the TQN. Apart from that, the internalization process of forming ideology, as stated by Apple regarding the hidden curriculum, is still a deficiency in the internalization process and its application in a tolerant life based on *tanbih* values.

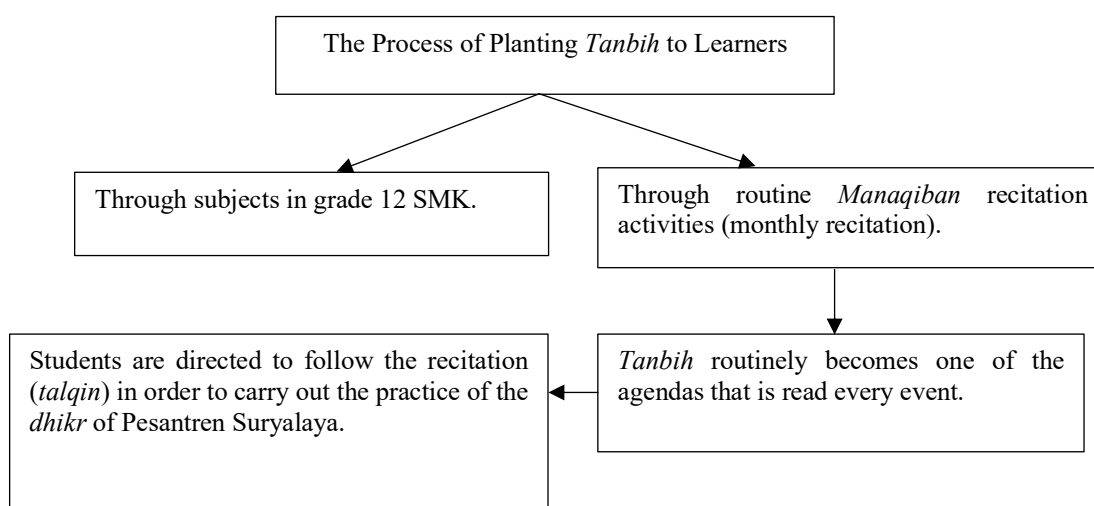
Tanbih as a part of education at the Suryalaya Islamic Boarding School

Cultivation of *tanbih* values at Pondok Pesantren Suryalaya is not only limited to santri who specifically study at Pesantren and students involved in TQN, but also extends to educational institutions that are under the auspices of Yayasan Serba Bakti. Outside the scope of formal education which is under the supervision of the Ministry of Education and Culture and the Ministry of Religion, the researcher observes that there are values conveyed to students implicitly, similar to additional learning through school extracurricular activities. As an illustration, in the *Manaqib* pesantren activities, students routinely follow the monthly *Manaqib* Pesantren Suryalaya studies, where *tanbih* points are read. Although the activity is not explicitly included in the formal curriculum, its implementation is carried out by the foundation that sponsors the schools. The statement is supported by informant interview data that states that there is no *tanbih* curriculum, learning is available through practical remembrance. As a result of the worship process, the *tanbih* values are in accordance with those in the Al-Quran.

Education regarding the values in *tanbih*, especially for students, forms an important understanding of tolerance which includes respecting others, appreciating differences of opinion, respecting diversity in the Islamic religion, and respecting the roles of men and women. Confirmation of the importance of tolerance was also obtained from an informant who emphasized that tolerance is basically a process of respect for differences.

For santri, students, and the general public who are part of TQN, the cultivation of *tanbih* values, especially in the context of education, is delivered through various activities both in formal and non-formal forms. Here is a chart of planting *tanbih*:

Picture 1 *Tanbih* Cultivation Process Chart



Source: Results of Processed Data (2023)

Based on Figure 1, the process of inculcating additional values is carried out in the 12th grade subjects of SMK. However, more intensively, this process is carried out through the routine activities of manaqib and guiding students to participate in Talqin with the aim of becoming part of TQN. Furthermore, they were instructed to participate in religious practices, including applying the tanbih points in their daily lives. Furthermore, the teaching of tanbih in the classroom is also done by some instructors who have a pesantren background and teachers of religious subjects.

The meaning of the value of tolerance in Tanbih for students

The meaning of the value of tolerance in tanbih for students and santri has a deep and diverse dimension. According to the main informant, tanbih is seen as a series of values that direct religious behavior, such as obedience and discipline in worship. Tanbih also strengthens social ethics, which includes the obligation to help each other, especially when dealing with individuals who are experiencing difficulties. In the context of inter-generational relationships, the importance of respecting elders is emphasized. An informant described how tanbih promotes non-fighting behavior with older people. This reflects how tanbih also involves teaching about respect for elders.

In the context of daily application, tanbih teaching is internalized through various school activities at vocational schools, one of which is. This proves that tanbih does not only function as a theoretical guide. In addition, tanbih is also used as a practice applied in the daily lives of students and santri which helps them understand and apply the value of tolerance effectively. Furthermore, tolerance in the foundation's educational environment can also be seen in dealing with issues of differences in political views and choices, the informants show an attitude that tends to accept, respect and understand any differences that exist. The informants realized that the right to have political choices is the right of every individual, including the choice of political parties and regional head candidates. This value is in line with the teachings at the Suryalaya Islamic Boarding School which does not view differences in views as a problem.

Based on the data obtained, Tanbih's teaching has influenced understanding in accepting and appreciating differences in religion and belief. On the other hand, the data also shows the ability to accept differences of opinion in a political context. In this case, respecting the rights of other individuals and ensuring that such actions do not conflict with religious norms and state law, are considered important aspects of tolerance. Overall, Tanbih's teachings have shaped the understanding and practice of tolerance, both in religious and political contexts. In the context of organizational leadership, the data obtained shows an attitude of acceptance and appreciation towards female leaders. Their views are guided by the principle of professionalism that as long as leaders have the necessary leadership qualities and skills, gender is not an issue. This statement reflects the understanding that men and women both have potential in leadership roles.

On the other hand, in the aspect of relations between cultural diversity in Indonesia, data findings show that attitudes of inclusiveness and acceptance are very dominant. "Bhinneka Tunggal Ika" is the main principle that forms the basis of their views in accepting differences and diversity. In the data obtained, it is recognized that every cultural difference that exists is not only a variation in society, but also a valuable opportunity to learn and get to know each other. Referring to this data, even though it comes from Sundanese culture, the importance of appreciating and understanding other cultures such as Java, Kalimantan and Sumatra is prioritized. This shows that it is not about imposing one's own culture on others, but rather about mutual respect and acceptance of this diversity. Cultural diversity is not considered an obstacle, but rather a valuable source of new knowledge. Through teaching tanbih, the values of tolerance and respect for cultural diversity have been internalized.

In addition to the data obtained, it was found that the environment also plays an important role in shaping attitudes towards cultural diversity. For example, interacting with people from various regions in Indonesia has helped in understanding and accepting cultural differences. It was found that despite coming from different cultures and languages, they all had a common identity as Indonesian citizens. Furthermore, the data shows that good communication and mutual assistance are part of the values implemented, indicating that tanbih values have been internalized in daily interactions with individuals from various cultural backgrounds.

In this research, another interesting thing is social tolerance which is also the focus of discussion related to differences in inherent aspects of individuals such as race or skin color. The informants generally showed an attitude that accepted and respected these differences. Factors that determine this attitude include learning

from higher education and the existence of social norms that consider differences as something natural and should be respected (Mustari & Rahman, 2012). Seeing the Indonesian context which is rich in racial and cultural diversity, the data obtained emphasizes the principle of respecting these differences. This attitude is rooted in the teachings of *tanbih* and is a reflection of the culture of inclusiveness and deep tolerance in Indonesian society. Thus, it can be said that understanding and implementing the values of social tolerance has become an integral part of the communities that have been influenced by *tanbih*.

Tanbih teachings also clearly and in detail emphasize the importance of appreciation, affection and respect for all individuals, whether they are older, equal in age, younger, or poor. This shows the teaching's sensitivity to diversity and equality in society. This also reflects the core of Islamic values which support peace and respect between human beings. Referring to differences in skin color or other ascriptive matters, it can be seen that the attitudes described in the *tanbih* are truly in line with the attitudes accepted by the informant. For example, the data obtained confirms that they do not see differences in skin color as a problem, but rather see them as part of diversity that must be accepted and respected. This shows that *tanbih* teachings do have a positive impact in encouraging tolerance and respect for differences in society.

Students in the Islamic boarding school education environment share the view that accepting and appreciating every difference in the social sphere is something important. As students and students, the differences that exist are creations of Almighty God. In his view, differences are not a problem. They emphasize that we should not let differences become a source of division, but rather see them as part of the diversity of God's creation. Seeing this, researchers found that the informants' perspectives also highlighted the importance of togetherness and the need to avoid divisions in society. With the conformity of views regarding this issue, it is clear to researchers that *Tanbih* teachings, as well as Islamic teachings more broadly, place great emphasis on the value of unity and mutual respect for differences as a form of respect for God's creation.

CONCLUSION

Tanbih as a teaching that contains the values of tolerance has been taught through a veiled curriculum. Although in practice *tanbih* in internalization still has shortcomings, including the lack of intensity and space for teaching *tanbih* to students. Nevertheless, *tanbih* still has tolerance values. It can also be seen that *tanbih* is effectively channeled through a veiled curriculum for students in schools under the auspices of the *Serba Bakti* foundation. *Tanbih* has an important role as a reminder delivered by Sheikh Abdullah Mubarak to the *Ikhwan Tarekat Qodiriyah Naqsabandiyah* (TQN) in their worship practice at *Pesantren Suryalaya*. Serves as an ideology and guideline for all TQN congregations, and also holds a strategic role. Through *Yayasan Serba Bakti Suryalaya*, which manages various levels of education including Vocational High School (SMK), implements the role of *tanbih* that emphasizes the value of tolerance between students and *santri*. By encouraging values such as respect for others, both those in higher and lower positions in the context of age and wealth, *tanbih* is expected to be the main instrument in producing the ideology and practice of tolerance among students and *santri* at *Pesantren Suryalaya*. Thus, it is hoped that *tanbih* can become a learning medium for tolerance for students.

Through this research in religious education, in fact there are things that can be explored in it. So, cultivating tolerance would be best done through education. Apart from citizenship education that instills tolerance, religious education also has tolerant religious values that can be instilled in students. Therefore, it is important to explore religious values that have the value of tolerance. Meanwhile, from a policy perspective, it is important for the government through the Ministry of Religious Affairs, the Ministry of Education, Culture, Research and Technology, and public-based schools to further explore religious education in order to improve the life of tolerance in society.

LIMITATION AND STUDY FORWARD

Limitations in this research are the limited sample taken in the research and limitations in the generalization of the study results. Then, for the development of similar studies in the future, we can focus on more detailed tolerance studies in hidden curriculum studies. In the future, it is necessary to carry out further elaboration regarding the relationship between Islamic boarding schools or other educational institutions in instilling hidden values in hidden curriculum studies related to the value of tolerance.

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