

**STRATEGY AND ROLE OF ISLAMIC  
EDUCATION TEACHER IN STRENGTHENING  
STUDENTS TOLERANT ATTITUDE IN  
PLURAL SOCIETY AT SDN GIYONO JUMO  
TEMANGGUNG  
THESIS**

Submitted to Fulfil Part of Requirements to Obtain a Bachelor  
of Education Degree in Islamic Religious Education



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Assalamualikum Wr. Wb.

It is hereby notified that I have guided, directed and corrected the manuscript of the article by:

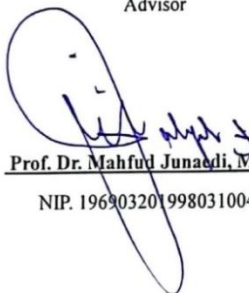
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Wassalamualikum Wr. Wb.

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## **ABSTRACT**

Strengthening students tolerant attitudes is crucial for school in a pluralistic society. This aims to ensure that students accept and respect religious diversity in their environment. Islamic Education teacher are key to success in strengthening students tolerant attitudes. SDN Giyono Jumo Temanggung is a school in a pluralistic society. This research aims to determine the strategy of Islamic Education teacher in strengthening students tolerant attitudes in a pluralistic society and to determine the role of Islamic Education teacher in strengthening students tolerant attitudes in a pluralistic society.

This research is qualitative research. The research location is in SDN Giyono Jumo Temanggung. Data collection techniques are through interview, observation, and documentation. The validity of the data was tested using source and technical triangulation. Data analysis techniques include data collection, data reduction, data presentation, and then drawing conclusion. The research result show that 1) the strategies of Islamic Education teacher in strengthening students tolerant attitudes are individual, which include independent student assignments and self-quiz; as well as classical or group, which include Islamic Education learning in classroom, kultum (religious speech), Pesantren Ramadhan, and celebration of religious holidays, 2) the role of Islamic Education teacher in strengthening students tolerant attitudes in a pluralistic society is demonstrated by the teacher as a religious educator, religious teacher, mentor, and role model.

Keyword: *Education, Islamic Education, Teacher, Tolerant*

## **TRANSLITERATION**

The transliteration of Arabic letters into Latin letters used in writing this thesis is guided by the Joint Decree of the Minister of Religious Affairs Number: 158/1987 and the Minister of Education and Culture of the Republic of Indonesia Number: 05936/U/1987. The transliteration is used to write Arabic words that have been absorbed into the Indonesian language. Arabic words that have been absorbed into the Indonesian language as seen in linguistic dictionaries or the Big Indonesian Dictionary (KBBI). In general, the transliteration guidelines are as follows.

### **I. Single Consonant**

Arabic consonant phonemes in the Arabic writing system are denoted by letters. In transliteration, some are symbolized by letters, some are symbolized by signs, and some are symbolized by letters and signs at the same time. Below is a list of Arabic letters and transliteration with Latin letters .

| Arabic Letters | Name | Latin letters  | Information             |
|----------------|------|----------------|-------------------------|
| ا              | Alif | Not symbolized | Not symbolized          |
| ب              | Ba   | B              | Be                      |
| ت              | Yes  | T              | You                     |
| ث              | Sa   | Š              | Ice (with a dot on top) |
| ج              | Jim  | J              | Yes                     |
| ح              | Ha   | Ḥ             | Ha (with a dot below)   |
| خ              | Kha  | Kh             | you and ha              |
| د              | Dal  | D              | With                    |
| ذ              | Zal  | Dz             | Zet                     |
| ر              | Ra   | R              | Er                      |
| ز              | Zay  | Z              | Zet                     |

|   |      |    |                        |
|---|------|----|------------------------|
| s | Sin  | S  | Ice                    |
| ش | Shin | Sy | ice and ye             |
| ص | Sad  | Ṣ  | ice (with a dot below) |
| ض | Dad  | Ḍ  | de (with a dot below)  |
| ط | Yes  | Ṭ  | te (with a dot below)  |

|   |       |   |                       |
|---|-------|---|-----------------------|
| ظ | Za    | Ẓ | zet (with dot below)  |
| ع | 'ain  | ' | inverted commas above |
| غ | Gains | G | Ge                    |
| ف | Fa    | F | Ef                    |
| ق | Qaf   | Q | Qi                    |

|     |        |   |            |
|-----|--------|---|------------|
| t   | Coffee | K | You        |
| ل   | Lam    | L | El         |
| me  | Meme   | M | Um         |
| nah | Nun    | N | Yes        |
| and | Kite   | W | We         |
| هـ  | Ha     | H | Ha         |
| A   | Hamza  | ' | Apostrophe |
| ي   | Yes    | Y | Yes        |

## II. *Ta'marbutah* at the End of Words

- a. When turned off it is written

|             |         |               |
|-------------|---------|---------------|
| The Lord    | Written | <i>Wisdom</i> |
| The janitor | Written | <i>Jizyah</i> |

- b. If followed by the article 'al' and the second reading is separate, then it is written *h*

|                   |         |                            |
|-------------------|---------|----------------------------|
| The Great Wall of | Written | <i>The Miracles of the</i> |
|-------------------|---------|----------------------------|

|       |  |                |
|-------|--|----------------|
| China |  | <i>Saints'</i> |
|-------|--|----------------|

- c. If ta'marbutah is alive or with harakat, fathah, kasrah and dammah are written *t*

|              |         |                     |
|--------------|---------|---------------------|
| The Greatest | Written | <i>Zakatul-Fitr</i> |
|--------------|---------|---------------------|

### III. Short Vowels

|    |        |          |
|----|--------|----------|
| اَ | Fathah | <i>A</i> |
| اِ | Kasrah | <i>I</i> |
| اُ | Dammah | <i>U</i> |

### IV. Consecutive Short Vowels in One Word Separated by Apostrophe

|           |         |                  |
|-----------|---------|------------------|
| Anam      | Written | <i>antum</i>     |
| Adornment | Written | <i>'u 'iddat</i> |

### V. Articles Alif+Lam

- a. If followed by the *Qamariyah letter* , it is written L (el)

|                   |         |                  |
|-------------------|---------|------------------|
| The King of Kings | Written | <i>Al-Qur'an</i> |
| Alissa            | Written | <i>Al-Qiyas</i>  |

- b. If it is followed by the *Syamsiyah letter* , it is written using the *Syamsiyah letter* that follows it, and omitting the letter *l* (el)

|          |         |                  |
|----------|---------|------------------|
| The Lord | Written | <i>As-Sama'</i>  |
| Al-Shami | Written | <i>Ash-Shams</i> |

## VI. Writing Words in Sentences

|                      |         |                               |
|----------------------|---------|-------------------------------|
| The best of the best | Written | <i>The Bidayatul Mujtahid</i> |
| The Prophet          | Written | <i>Sadd adz dzariah</i>       |

## VII. Exception

The transliteration system does not apply to:

- a. Arabic vocabulary that is common in Indonesian and found in the General Indonesian Dictionary, for example: Al-Qur'an, hadith, mazhab, lafaz.
- b. Book titles that use Arabic words, but have been Latinized by the publisher, such as the book title *Ushul al-Fiqh al-Islami, Fiqh Munakahat*.
- c. The names of authors who use Arabic names, but come from countries that use Latin letters, for example Nasrun Haroen, Wahbah al-Zuhaili, AsSarakhi.
- d. The names of publishers in Indonesia that use Arabic words, for example Toko Hidayah and Mizan

## FOREWORD

*Assalamu'alaikum warahmatullahi wabarakatuh ,*

*Alhamdulillahirabbil 'alamin*, the author expresses his deepest gratitude to the presence of Allah SWT, with all His gifts, guidance and guidance so that this thesis can be completed well. And don't forget the blessings that are always poured out on the Prophet Muhammad SAW and his family and friends. This thesis is the most beautiful gift compiled with the aim of fulfilling the requirements for obtaining a Bachelor of Education degree at UIN Walisongo Semarang.

The author has gained many new experiences and lessons during the preparation of this thesis, therefore the author would like to express respect and gratitude to all parties who have provided various direct and indirect assistance, guidance and encouragement so that the author can complete this thesis. Hopefully this thesis can be useful for readers and researchers. On this occasion with full respect, the researcher would like to thank:

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7. Beloved parents Mr. Supardi and Mrs. Sriyati, thank you for all the sacrifices in the form of material, enthusiasm, prayers and endless love given to the author, so that the author was able to complete this thesis.
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13. My fellow students at the boarding school, Dila, Tia, Zahwa, Zahria, Nida, Aulia, and others whom the author cannot mention one by one.
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The author hopes that this research will be useful not only in the world of education, but also in social life in general. Finally, in compiling this thesis, there are still many shortcomings, therefore the author expects constructive suggestions and criticism. Hopefully this thesis can be useful. Amen.

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## TABLE OF CONTENTS

|                                                                    |      |
|--------------------------------------------------------------------|------|
| STATEMENT OF ORIGINALITY.....                                      | i    |
| RATIFICATION .....                                                 | ii   |
| ADVISOR NOTE.....                                                  | iii  |
| ABSTRACT .....                                                     | iv   |
| TRANSLITERATION.....                                               | vi   |
| FOREWORD.....                                                      | xiii |
| TABLE OF CONTENTS .....                                            | xvi  |
| LIST OF TABLE.....                                                 | xix  |
| LIST OF FIGURES.....                                               | xx   |
| CHAPTER I : INTRODUCTION                                           |      |
| A. Background of the Problem .....                                 | 1    |
| B. Formulation of the Problem .....                                | 5    |
| C. Goals and Benefits of Research .....                            | 5    |
| CHAPTER II : STRENGTHENING TOLERANT ATTITUDES IN<br>PLURAL SOCIETY |      |
| A. Theoretical Review .....                                        | 8    |
| B. Relevant Literature Review .....                                | 20   |
| C. Thinking Framework.....                                         | 28   |
| CHAPTER III : RESEARCH METHODS                                     |      |
| A. Types and Approaches of Research .....                          | 30   |
| B. Place and Time of Research.....                                 | 31   |
| C. Data source .....                                               | 31   |

|                                                   |      |
|---------------------------------------------------|------|
| D. Research Focus .....                           | 33   |
| E. Data collection technique.....                 | 33   |
| F. Data Validity Test .....                       | 34   |
| G. Data Analysis Techniques.....                  | 35   |
| CHAPTER IV : RESULT DESCRIPTION AND DATA ANALYSIS |      |
| A. Result Description .....                       | 38   |
| B. Data Analysis. ....                            | 43   |
| C. Research Limitations .....                     | 68   |
| CHAPTER V : CLOSING                               |      |
| A. Conclusion .....                               | 71   |
| B. Suggestion.....                                | 72   |
| C. Closing remarks .....                          | 72   |
| REFERENCES .....                                  | xxi  |
| Attachments.....                                  | xxix |
| RIWAYAT HIDUP .....                               | lxi  |

## **LIST OF TABLE**

|                                                                      |    |
|----------------------------------------------------------------------|----|
| Table 4. 1 List of SDN Giyono Students .....                         | 40 |
| Table 4. 2 List of Teachers at Giyono Public Elementary School ..... | 41 |
| Table 4. 3 SDN Giyono Room Data .....                                | 42 |

## LIST OF FIGURES

|                                                            |      |
|------------------------------------------------------------|------|
| Figure 4. 1 Geographical Location of SDN Giyono Jumo ..... | 38   |
| Figure 4. 2 Classroom Learning .....                       | 47   |
| Figure 4. 3 Kultum Activity .....                          | 50   |
| Figure 4. 4 Pesantren Ramadhan .....                       | 52   |
| Figure 4. 5 Celebration of Santri Day .....                | 54   |
| Figure 4. 6 Front View of SDN Giyono Jumo.....             | lii  |
| Figure 4. 7 Three Religions Monument .....                 | lii  |
| Figure 4. 8 Interview with Islamic Education Teacher ..... | liii |
| Figure 4. 9 Interview with the Principal.....              | liii |
| Figure 4. 10 Interview with Students .....                 | liv  |

# CHAPTER I

## INTRODUCTION

### A. Background of the Problem

Indonesia is a country that has a diversity of tribes, races, languages, cultures, religions and beliefs. In the Al-Qur'an, Surah Al-Hujurat verse 13, it is also explained that humans were created into nations and tribes.<sup>1</sup> This diversity makes Indonesia one of the most plural countries in the world. In addition, Indonesia has the motto "Bhineka Tunggal Ika" which means different but still one. This shows that Indonesia is a country that is blessed with diverse cultures and customs.<sup>2</sup> This motto should be used as a principle for every student living in society and the state and as a source of social strength. Not only that, this motto can also be used as an effort to maintain national unity and unity. If the principle of 'Bhineka Tunggal Ika' is not realized, it will potentially give rise to social conflict among students and even the community, considering that Indonesia is a country with such plural diversity.<sup>3</sup>

Plural society is not only an advantage for the Indonesian nation, but also a challenge in efforts to maintain and strengthen tolerant attitudes in students. This is because diversity that is not strengthened by the values of Bhineka Tunggal Ika will lead to the

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<sup>1</sup> Qur'an Kemenag <<https://quran.kemenag.go.id/>>.

<sup>2</sup> Zainuddin and Ersi, Peran Pendidikan Islam Ditengah Masyarakat Multikultural', *PROGRESSA: Journal of Islamic Religious Instruction* , 7.2 (2023), pp. 140–48, doi:10.32616/pgr.v7.2.461.140-148.

<sup>3</sup> *Moderasi beragama..* Page 3

emergence of ethnocentrism, namely a view or attitude that judges other cultures or groups using the standards and values of its own culture, which is often accompanied by the assumption that its culture is superior. Excessive ethnocentrism can lead to unfair behavior towards other groups or commonly known as discrimination. This attitude can be in the form of treating other groups inappropriately, whether related to culture, economy, politics, education or even religion.<sup>4</sup> Meanwhile, the use of digital technology that is not in accordance with its capacity can also encourage deviations among students in plural societies, such as eroding attitudes of tolerance, respect and politeness towards others.<sup>5</sup>

In a pluralistic society, students are required to interact with diverse cultures and beliefs, so that the teaching strategies and roles of Islamic Religious Education teachers become very important in building a proper understanding of Islamic teachings, while still upholding the values of tolerance and harmony.<sup>6</sup> So, Islamic Education can be realized as a solution to create an attitude of tolerance, peace and togetherness among students. Based on this statement, Islamic Education plays a role as a means to strengthen

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<sup>4</sup> Ega Regiani and Dinie Anggraeni Dewi, Pudarnya Nilai-Nilai Pancasila Dalam Kehidupan Masyarakat Di Era Globalisasi *Journal of Citizenship* , 5.1 (2021), pp. 30–38.

<sup>5</sup> Amika Sapan and others, Pendidikan Karakter Sebagai Upaya Meminimalisir Pengaruh Negatif Teknologi Era Digital, *Journal on Education* , 6.1 (2023), pp. 3162–67.

<sup>6</sup> Mustari, *Manajemen Pendidikan Di Era Merdeka Belajar..*

understanding regarding mutual respect, mutual trust, and mutual understanding among diverse ethnicities, cultures, and religions.<sup>7</sup>

Basically, Islamic Education has a role as an effort to foster and develop human potential in order to achieve the purpose of its existence as a servant of Allah and caliph in the world as well as possible. In a pluralistic society, Islamic Education must be taught and developed with a certain approach, namely with an approach that is more democratic, tolerant, and respects the values of difference in order to uphold a sense of justice and unity.<sup>8</sup>

In the context of diversity, Islamic Education becomes a very relevant understanding to create a moderate attitude. Moderate Islamic Education will be a powerful solution in developing an attitude of justice between fellow human beings with minimal risk of conflict. Not only that, it is also necessary to develop inclusive Islamic Education, namely having an attitude of openness to diversity and respecting the values of differences. Thus, moderate and inclusive Islamic Education is needed to address the problem of radicalism, in line with the principles of Islamic education in a pluralistic society.<sup>9</sup> Based on this, Islamic Education teachers play an important role as the spearhead in maintaining and strengthening students' tolerant attitudes in a pluralistic society. Teachers also have an important and strategic

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<sup>7</sup> Jody Dwi Mahardhika, *Penerapan Nilai-Nilai Multikultural Dalam Pembelajaran Pendidikan Agama Islam Di Smp Negeri 13 Kota Bengkulu* 2021, 2021.

<sup>8</sup> Zainuddin and Ersi, 'Peran Pendidikan Islam Ditengah Masyarakat Multikultural.

<sup>9</sup> Mohamad Fahri and Ahmad Zainuri, *Moderasi Beragama Di Indonesia*, *Intizar*, 25.2 (2019), pp. 95–100.

role in the education system as key figures. As professionals, teachers are responsible for teaching, guiding, directing, training, assessing, and evaluating students at various levels of education.<sup>10</sup>

In the context of Islamic Education at the elementary school level, efforts to strengthen students' tolerant attitudes in a plural society are a very relevant issue. Although many studies have discussed Islamic Education in a plural society, there is still an inadequacy in understanding the specific strategies applied by Islamic Education teachers in a plural society, especially in the scope of elementary school students. In previous studies, there were still few that specifically discussed the practical application of tolerance values in the educational aspect and measured tolerance attitudes in general. In addition, there are also differences in research locations, which allow for differences in social dynamics and characteristics in the community. Therefore, there needs to be further discussion regarding more effective and adaptive teaching steps or methods carried out by Islamic Education teachers. Thus, this study aims to explore and analyze various strategies implemented by Islamic Education teachers in order to strengthen students' tolerant attitudes in a pluralistic society, what factors influence its implementation, as well as the challenges faced and the solutions taken. Moreover, this study is also expected to provide a significant contribution to the development of a more inclusive curriculum and educational practices.

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<sup>10</sup> Thomson Siallagan, Mengembangkan Etika Sosial Antara Siswa Dengan Guru Dalam Pembelajaran Pendidikan Agama Kristen Sistem Daring, *Sanctum Domine: Journal of Theology* , 11.1 (2021), pp. 37–54.

Based on the above explanation, in an effort to strengthen the tolerant attitude of the future young generation in Indonesia, SDN Giyono Jumo Temanggung as an educational institution has the view that elementary school is the first step that can be taken in achieving this goal. The implementation of these efforts can be done by taking an effective approach and strategy which can be identified through several indicators, for example a deep understanding and implementation of the values of tolerance, moderation, democracy, solidarity and so on. With this, the author chose the title "**Strategy and Role of Islamic Education Teacher in Strengthening Students Tolerant Attitudes in Plural Society at SDN Giyono Jumo Temanggung.**"

#### **B. Formulation of the Problem**

Based on the background explained above, the main problem can be formulated as follows:

1. What is the strategy of Islamic Education teacher in strengthening students' tolerant attitudes in plural society at SDN Giyono Jumo Temanggung?
2. What is the role of Islamic Education teacher in strengthening students' tolerant attitudes in plural society at SDN Giyono Jumo Temanggung?

#### **C. Goals and Benefits of Research**

The goals of this research include:

1. To determine the strategies of Islamic Education teacher in strengthening students' tolerant attitudes in plural society at SDN Giyono Jumo Temanggung.

2. To determine the role of Islamic Education teacher in strengthening students' tolerant attitudes in a pluralistic society at SDN Giyono Jumo Temanggung.

Meanwhile, to find out the benefits of this research, the author explains some of them:

1. Theoretical Benefits

This research can be one of the basic references for further research and provide new theories for similar research. And can add to the treasury of knowledge, especially in the field of Islamic education in plural societies.

2. Practical Benefits

- a. For School

- 1) This research can help school in identifying effective and efficient learning models and methods, which are expected to improve the quality of education.
- 2) This research can be used as a guideline for school in deciding appropriate policies for education in schools.

- b. For Teacher

- 1) This research allows teacher to reflect and evaluate the strategies that have been implemented, find shortcomings and improve them.

- 2) This research can help teachers in developing knowledge and skills in creating teaching materials that are appropriate to the student needs.
- c. For Students
- 1) Students can more easily understand the material and achieve optimal learning outcomes by implementing strategies whose effectiveness has been researched.
  - 2) This research data helps students in applying Islamic values in their social interactions, both in the school environment and in society.
- d. For Author
- 1) Through the research process, researchers can develop skills in extracting information and analyzing data which is very useful for future research.
  - 2) Researchers gain deeper insight into the problems being researched.

## CHAPTER II

### STRENGTHENING TOLERANT ATTITUDES IN PLURAL SOCIETY

#### A. Theoretical Review

##### 1. Strengthening Tolerant Attitudes

###### a. Understanding Strengthening Tolerant Attitudes

Tolerance is an attitude shown by someone who applies the values of tolerance. In other words, a person who is tolerant is called a tolerant person. Tolerance comes from the Latin "*tolerare*" which means broad-hearted, forbearing, patient. In English, "*tolerance*" means accepting and being steadfast in facing a problem. Meanwhile, in Arabic, tolerance is known as the word "*tasamuh*" which means generosity, an attitude of tolerance, an attitude of allowing. According to Ibn Faris, the word *tasamuh* comes from the word *samaha* which means easy ( *suhūlah* ).<sup>11</sup> Meanwhile, according to Ibn Mandzur, the word *tasamuh* comes from the words *simah* and *sam āhatun* which means generous ( *al-jūd* ).<sup>12</sup> Meanwhile, according to Fairuz Abadi, the word *tasamuh* comes from the word *samuha*, which means generous ( *jāda* ) and *karuma*, which means noble.<sup>13</sup>

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<sup>11</sup> Ibn Faris, *Mu'jam Al-Maqāyīs Fi Al-Lughah* (Dar al-Fikri, 1994).

<sup>12</sup> Abdul Latif, *Tasāmuh Al-Gharb Ma'a al-Muslimin Fi alAshri alKhādhir: Dirōsah Naqdiyyah Fi Dhui al-Islam*, 1999.

<sup>13</sup> Fairuz Abadi and Muhammad ibn Yaqub, *Mu'jam Al-Qamus Al-Muhit (The Surrounding Ocean)*, Corrected by Ibrahim Shams Al-Din, First Ed, Beirut: Al-Shirka Alami Matbu' in Arabic, 2012.

So, tolerance is an attitude that shows respect for cultural diversity, be it ethnicity, religion, race, or outlook on life. By accepting and appreciating differences, we create harmony in a society that complements each other.<sup>14</sup> Tolerance does not mean an attitude of ignoring mistakes, but an attitude of how we place good ethics and behavior and accept differences wisely. In this case, a tolerant attitude is needed in showing a positive attitude when facing wrongdoing or criminal acts.<sup>15</sup> So, strengthening a tolerant attitude is an effort made so that the attitude of respecting and accepting differences does not erode, in fact it is hoped that this attitude will increase and become a strength.

Strengthening tolerant attitudes, especially by teachers, towards students by not discriminating between friends because of religious differences is a form of deep understanding and appreciation of the meaning of Bhineka Tunggal Ika. Strengthening a tolerant attitude also serves as a foundation for a harmonious life and avoiding division. It is fitting that the values of tolerance be implemented in everyday life as an effort to create a tolerant social life. This strengthening also prioritizes the

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<sup>14</sup> Eka Masknah, *Ajaran Islam Toleran Dalam Buku Teks Akidah Akhlak Madrasah Aliyah (Studi Analisis Isi)*, (UIN Walisongo Semarang, 2021) <<https://eprints.walisongo.ac.id/id/eprint/14841>>.

<sup>15</sup> Shadi Nafisi, 'Tolerance in Islam', *HTS Teologiese Studies / Theological Studies*, 74.3 (2018), doi:10.4102/hts.v74i3.5145.

*uswatun hasanah* approach, namely providing good examples to students.<sup>16</sup>

In strengthening tolerant attitudes, teachers act as good role models in building a positive learning environment, namely by being a direct example of being tolerant. Teachers are likened to mirrors. If teachers behave positively, students will get used to seeing and imitating positive behavior. Through social interactions that uphold tolerance, teachers provide real examples of the importance of mutual respect and being open to differences.<sup>17</sup>

Islam itself has made a tolerant attitude a very necessary attitude for its people, as in the following verse.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

Meaning: *There is no compulsion in (adhering to) religion (Islam). Indeed, the right path has become clear from the wrong path. Whoever disbelieves in tagut and believes in Allah has truly held on to a very strong rope that will never break. Allah is All-Hearing, All-Knowing . (QS Al-Baqarah: 256)*<sup>18</sup>

In a prophetic hadith narrated by Bukhari from his friend Ibn Abbas, a question to the Prophet Muhammad SAW was also

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<sup>16</sup> Awwalu Rahmatika and Diah Puji Nali Brata, Dampak Penguatan Karakter Toleransi Bagi Peserta Didik Kelas X Di SMAN 1 Jombang, 2023, v , pp. 78–85.

<sup>17</sup> Sri Suryaningsih, Peranan Guru Dalam Menanamkan Sikap Toleransi Beragama Siswa Di SMP Negeri 6 Percut Sei Tuan 2019, 2019.

<sup>18</sup> Qur'an Kemenag

explained which read "Which religion is most loved by Allah?" and Rasulullah answered "Al-Hanifiyyah As-Samhah (the straight and tolerant)". Thus, tolerance is an attitude of respect for religion, belief, ethnicity, race and culture. An attitude of tolerance upholds peace and harmony between people, without interfering in the affairs of each individual or other groups in order to organize their lives.

#### **b. The Basics of Strengthening Tolerant Attitudes**

The values of tolerance in Indonesia did not emerge by chance, but were built on strong foundations. The four main bases or sources in education in Indonesia that are the foundation for strengthening tolerant attitudes include:<sup>19</sup>

##### **1) Religion.**

As a country with a predominantly religious population, Indonesia is heavily influenced by religious values. Religion has a very central role in national and state life in Indonesia. Religious values not only regulate personal life, but also serve as guidelines for interacting with others. Even in the world of politics or government, religious values are often used as a basis for decision making and policy determination.

One example of a verse in the Qur'an that encourages a tolerant attitude is Surah Al-Hujurat verse 13 which means: *"O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know*

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<sup>19</sup> Rasmini Rasmini, Fakhruddin Fakhruddin, and Sumarto Sumarto, *Penguatan Nilai-Nilai Toleransi Melalui Pembelajaran Pendidikan Agama Islam (PAI) Di SMKS 6 Pertiwi Curup*, 2023.

*each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant.*"<sup>20</sup>

The verse above commands us to interact with fellow human beings without distinguishing between nations, tribes, religions, or degrees of humanity. Allah forbids humans from mocking each other or being hostile to other groups that are different from us, whether in terms of wealth, rank, or descent. Because Allah emphasizes that the most noble person in the sight of Allah is a pious person.<sup>21</sup>

## 2) Pancasila.

As the foundation of the state, Pancasila is the main guideline in building a tolerant Indonesian society. The five principles are a reference in forming the character of citizens who respect differences and live side by side peacefully. Education in Indonesia is aimed at forming a young generation that Pancasila character, one of which is having a high tolerant attitude. Thus, every student is expected to be ready to become an active citizen in maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI).

## 3) Culture.

Cultural values are the foundation that shapes how a person thinks and behaves in society. These values give meaning to social

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<sup>20</sup> 'Qur'an Kemenag

<sup>21</sup> 'Quran NU' <<https://quran.nu.or.id/al-hujurat/13>>.

interaction and communication between members of society, regardless of their respective backgrounds.

4) National education goals.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System clearly outlines the functions and objectives of national education which must be used as a guideline in the development of education throughout Indonesia.<sup>22</sup>

**c. The Purpose of Strengthening Tolerant Attitudes**

Schools teach tolerance so that students have social skills and can learn to appreciate differences in living side by side with others. Thus, students are expected to develop a broader attitude of tolerance when they become part of society so that a harmonious life is created. In addition, schools act as miniatures of society. Thus, schools become ideal places to instill a tolerant attitude that will certainly be very useful for students in wider social life.<sup>23</sup>

By strengthening tolerant attitudes, students are taught to appreciate differences more, whether they are differences of opinion, religion, or other backgrounds. This tolerant attitude encourages students to be more patient, open, and willing to listen to other people's opinions, even if they have different opinions

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<sup>22</sup> Syamsul Kurniawan and KR Rose, Pendidikan Karakter: Konsepsi & Implementasinya Secara Terpadu Di Lingkungan Keluarga, Sekolah, Perguruan Tinggi, & Masyarakat, 2013. p. 39

<sup>23</sup> Endang Purwaningsih, Mengembangkan Sikap Toleransi Dan Kebersamaan Di Kalangan Siswa', *Jurnal Visi Ilmu Pendidikan*, 7.2 (2015).

from them. The ultimate goal is to create a harmonious and respectful life in society.<sup>24</sup> In general, the way to foster a tolerant attitude can be started by learning to appreciate differences of opinion in the family environment. When students can accept differences of opinion at home, students will find it easier to understand and accept differences in the wider community. That way, students can build a sense of brotherhood and live in harmony in national life.<sup>25</sup>

This is in line with the essence of a moderate attitude, namely a balance between various values, such as religion, tolerance, law, and nationalism. Being a moderate person means having to follow religious teachings that teach kindness towards others. Everyone needs to be tolerant of differences, but they must remain within the right corridor. A tolerant attitude also requires us to be impartial, not excessive, and always consider the law and national values such as Bhineka Tunggal Ika.<sup>26</sup>

Thus, the aim of strengthening tolerance values in schools is because these values are a driving factor in forming students' character in society. In schools, teachers have a central role in selecting and implementing values that are appropriate to students' needs and school conditions. Teachers need to design learning that

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<sup>24</sup> Jirhanudin, *Perbandingan Agama Pengantar Studi Memahami Agama-Agama*, Yogyakarta: Pustaka Pelajar, 2010, p. 119.

<sup>25</sup> Dwi Ananta Devi, *Toleransi Beragama* (Alprin, 2020).

<sup>26</sup> Sumarto Sumarto, Implementasi Program Moderasi Beragama Kementerian Agama RI, *Jurnal Pendidikan Guru*, 3.1 (2021), pp. 1–11.

can instill these values effectively so that students can understand and practice them in their daily lives.<sup>27</sup>

**d. Principles of Tolerance in Islam**

Islam is a religion that upholds the value of peace. The Prophet Muhammad SAW in his preaching was also full of peace, and we can take his example in matters of interaction and tolerance between Muslims and non-Muslims. In this case, tolerance is not merely freeing others to act according to their will. However, there needs to be limits or rules in its implementation. In this regard, tolerance according to Islam has principles.

1) *Al-hurriyyah al-diniyyah* (freedom of religion and belief).

Every individual has the basic right to freely choose his/her religion and beliefs. As Allah SWT says in QS. Al-Baqarah verse 256 prohibits all forms of coercion to follow a particular religion or belief. One of the principles of religious freedom is understanding and respecting all existing differences. Therefore, every difference should be discussed properly and wisely. Examples of behavior that deviate from the principle of religious freedom include insulting or blaspheming a religious teaching.

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<sup>27</sup> Akhmad Syahri, *Pendidikan Karakter Berbasis Sistem Islamic Boarding School (Analisis Perspektif Multidisipliner)* (CV Literasi Nusantara Abadi, 2021). Page 28

2) *Al-insaniyyah* (humanity).

As explained in the Quran that humans are *khalifah fii al-ardh* (leaders on earth) who were created with all forms of differences with others. So with this the Messenger of Allah came bringing a message as *rahmatan lil 'alamin* which means mercy for the whole world, which teaches goodness not only to Muslims but also includes all creatures created by Allah on earth. One of the principles of humanity is the value of justice. Justice here includes various elements, such as equality before the law, politics and security; justice in obtaining rights according to their capacity; also equal opportunities to be involved in politics, work and contribute to the country.

3) *Al-wasathiyyah* (moderate).

Wasathiyyah linguistically comes from the word *وسط* which means middle. *Wasathiyyah* means being in the middle, not leaning to the right or left. Imam al- Thabari defines *wasath* as the middle between two sides. In QS. Al-Baqarah verse 143 explains that Allah commands Muslims to be moderate ( *tawasuth* ), not excessive ( *ghuluwwu* ) or take things easy ( *taqshir* ). An example of exaggeration was shown by the Christians regarding their statements about the Prophet Isa (as ), while an example of an attitude of taking it easy was shown by the Jews who changed the Book of Allah and even killed their prophets.<sup>28</sup>

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<sup>28</sup> Mohammad Fuad Al Amin Mohammad Rosyidi, Konsep Toleransi Dalam Islam Dan Implementasinya Di Masyarakat Indonesia, *Madaniyah* , 9.2 (2019), pp. 277–96.

## **2. Plural Society**

### **a. Understanding Plural Society**

Plural comes from English which means multiple or many. This plural term refers to a compound term, in contrast to the heterogeneous meaning. The opposite of plural is single or singular. In this regard, a plural society is not a single society. A single society is a society that prioritizes a uniform cultural system, while a plural society is a society that consists of more than one group, both ethnic and social, which adopts diverse cultural systems (subcultures).<sup>29</sup>

Plural societies consist of various cultures, communities, and social structures. This diversity is a reality that cannot be avoided in living together and cannot be eliminated using violence. In addition, because humans are bound and shaped by culture, respect for themselves is very dependent on respect for their culture. This respect includes a sense of loyalty, self-confidence, and courage in interacting with other cultures.<sup>30</sup>

### **b. Characteristics of a Plural Society**

A plural society is a group of individuals who recognize and appreciate the differences among its members,

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<sup>29</sup> Mohammad Darwis, Nahdlatul Ulama Dan Perannya Dalam Menyebarkan Nilai-Nilai Pendidikan Aswaja An-Nahdliyah Pada Masyarakat Plural', *Tarbiyatuna: Jurnal Pendidikan Islam*, , 14.2 (2021), pp. 154.

<sup>30</sup> Casram Casram, Membangun Sikap Toleransi Beragama Dalam Masyarakat Plural', *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*,, 1.2 (2016), pp. 189.

with a high social spirit.<sup>31</sup> Meanwhile, an understanding or view that accepts plural concepts is called pluralism. Allah SWT says in the Qur'an:

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ  
وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿٨﴾

Meaning: “ *Allah does not forbid you to do good and to be just towards those who do not fight you in matters of religion and do not expel you from your homes. Indeed, Allah loves those who are just.* ” (Al-Mumtahanah :8 )

By understanding the concept of pluralism as explained above, according to Tuwah, at least five main characteristics of pluralism can be identified:

- 1) Always related to the maintenance and respect of the rights and obligations of each group.
- 2) Respecting diversity and togetherness.
- 3) Pluralism provides an opportunity to develop and improve the ability to compete honestly, openly, and fairly. This characteristic is related to efforts to eliminate the assumption that in society there are groups that excel over certain groups, where often the majority group will feel superior to the minority group.

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<sup>31</sup> Mochammad Rizal Ramadhan, Integrasi Nilai Islam Moderat Dalam Pendidikan Islam Untuk Memperkuat Harmoni Sosial Keagamaan Pada Masyarakat Plural, 2019, III , pp. 701–709.

- 4) Pluralism must be placed in a proportional position, marked by different views that become drivers for the dynamics of community life, not as a mechanism to destroy one group by another group.
- 5) Demonstrates a sense of shared ownership, for the common good, and is worked on together.<sup>32</sup>

**c. Plurality in Islam**

Here are some verses of the Qur'an and hadith that refer to the values of plurality:

1) QS. Al-Hujurat Verse 13

*“O mankind, indeed We have created you from male and female. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Aware.”*

2) QS. Al-Baqarah Verse 256

*“There is no compulsion in (adhering to) religion (Islam). Indeed, the right path has become clear from the wrong path. Whoever disbelieves in tagut and believes in Allah has truly held fast to a very strong rope that will never break. Allah is All-Hearing, All-Knowing.”*

3) QS. Yunus verse 99

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<sup>32</sup> Joko Widodo, *Pluralitas Masyarakat Dalam Islam, Wahana Akademika: Jurnal Studi Islam Dan Sosial*, , 4.1 (2017), pp. 84.

*"If your Lord had willed, all people on earth would have believed. Are you (Prophet Muhammad) going to force people until they become believers?"*

- 4) QS. Al-Kafirun verse 6

*"For you your religion and for me my religion"*

- 5) QS. Al-Maidah Verse 65

*"And if the People of the Book had believed and were pious, We would have erased their mistakes, and We would have admitted them to paradises full of pleasure."*

- 6) QS. Al-Mumtahanah Verse 9

*"Allah does not forbid you to do good and be fair to those who do not fight you in matters of religion and do not expel you from your hometown. Indeed, Allah loves those who act justly."*

- 7) HR. Bukhari in the Book of Janazah (1229)

*"Once a corpse was brought, then the Prophet stood up, then someone said to the Prophet that the corpse was a Jew, then the Prophet Muhammad SAW said: Isn't he also a soul?"*

## **B. Relevant Literature Review**

In this study, the author found a number of previous studies related to the topic to be discussed. To avoid duplication in scientific research, the author aims to conduct a literature study that is relevant to previous research that has the same theme .

<sup>33</sup>The author uses several studies as references for comparison, including the following:

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<sup>33</sup> Muh Fitrah, *Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas & Studi Kasus* (CV Jejak (Jejak Publisher), 2018. Page 138

1. Research by Lusi Nur Halimah and Warsiyah entitled "Implementasi Sikap Toleransi sebagai Nilai Pendidikan Islam dalam Kehidupan Sosial Keagamaan Masyarakat Plural".

This study focuses on discussing how to implement a tolerant attitude in the socio-religious life of a plural society in Dukuh Gondang, Karangsari Village, Cluwak District. The results of this study indicate that the implementation of tolerant attitudes in Dukuh Gondang, Karangsari Village, Cluwak District is going well and in accordance with existing principles of tolerance. Even though Muslims respect Buddhists, this does not affect their faith in the teachings of Allah SWT. The tolerance they show aims to preach with a gentle and non-violent approach, so that non-Muslim individuals are attracted to Islam and eventually embrace it.<sup>34</sup>

The similarity between the research conducted by Lusi Nur Halimah and Warsiyah and the research conducted by the author is that both focus on tolerant attitudes in social and religious life. Another similarity is that both are carried out in the context of a plural society where the society consists of religious diversity. However, there are differences between the research of Lusi Nur Halimah and Warsiyah and the research conducted by the author. First, the research locations of the two are different, thus allowing for differences in social

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<sup>34</sup> Lusi Nur Halimah, Implementasi Sikap Toleransi Sebagai Nilai Pendidikan Islam Dalam Kehidupan Sosial Keagamaan Masyarakat Plural, *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* , 5.2 (2022), pp. 131–41.

dynamics. Second, in the research of Lusi Nur Halimah and Warsiyah, the emphasis is more on the implementation of tolerant attitudes, while in the author's research, the emphasis is more on strengthening tolerant attitudes. Third, Lusi Nur Halimah and Warsiyah's research focuses more on the community, while the author's research focuses more on school residents.

2. Research by Sjeddie Rianne Watung, Sunarno, Alfina Wildatul Fitriyah, Nanda Saputra, and Yulianto Abas entitled "School Principals as Leaders in Fostering Attitudes of Religious Tolerance in Schools".

This study focuses on finding out how the principal at Santo Yusuf Junior High School contributes to building an attitude of religious tolerance among students. The findings show that school principals play an active role in creating a tolerant environment through various programs and policies. The principal also organizes routine activities and programs to build a culture of tolerance.<sup>35</sup>

This study and the research conducted by the author have similarities, namely focusing on the development of tolerant attitudes in the context of education in a pluralistic environment and focusing on the importance of the role of educators in the process. However, these two studies have

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<sup>35</sup> Sjeddie Rianne Watung and others, 'School Principals as Leaders in Fostering Attitudes of Religious Tolerance in Schools', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 8.3 (2023), pp. 424–36.

differences, namely in the subject of the study, where the study conducted by Watung et al. focused on the role of the principal in building an attitude of tolerance, while the research conducted by the author focused on the strategy and role of Islamic Religious Education teachers in increasing students' tolerant attitudes.

3. Research by Nia Daniati, Sukino and Ewin entitled “Penguatan Sikap Toleransi Melalui Penanaman Nilai-Nilai Tasamuh dalam Pembelajaran Pendidikan Agama Islam Pada Siswa Sekolah Menengah Di Kecamatan Belimbing Kabupaten Melawi”.

This study focuses on explaining the formation of tolerant attitudes in students as an important effort to create a harmonious learning atmosphere and aims to improve the tolerant attitudes of grade 11 Natural Sciences students by integrating tolerance values into Islamic Religious Education. The results of this study showed a significant increase shown in the average value of the attitude of respecting different opinions, the attitude of not imposing the will, the attitude of not discriminating against individuals, and the attitude of not hindering the freedom of others.<sup>36</sup>

The similarity of the research conducted by Nia Daniati, Sukino and Ewin with the author's research is that they have the same focus , namely strengthening tolerant attitudes among students. Both also emphasize the role of Islamic Religious

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<sup>36</sup> Nia Daniati, Penguatan Sikap Toleransi Melalui Penanaman Nilai-Nilai Tasamuh Dalam Pembelajaran Pendidikan Agama Islam Pada Siswa Sekolah Menengah Di Kecamatan Belimbing Kabupaten Melawi’, *Didaktika: Jurnal Kependidikan* , 12.4 (2023), pp. 431–40.

Education. In addition, there are some differences with the research. The research of Nia Daniati, Sukino and Ewin integrates the values of *tasamuh* in learning, while the research conducted by the author examines more deeply the strategies or methods used by Islamic Religious Education teachers in strengthening tolerant attitudes.

4. Research conducted by Asep Mahpudz with the title "Pembelajaran Toleransi dan Kearifan Lokal pada Masyarakat Plural: Belajar dari Penyelesaian Konflik Sosial di Poso".

This study aims to analyze the application of tolerance values and local wisdom as good lessons for conflict resolution in post-conflict Poso society. This research shows that the implementation of tolerance that has been developed proves that through planned, systematic, and sustainable understanding it can be used as an effective step in long-term character education that is relevant to its context.<sup>37</sup>

The research by Asep Mahpudz and the research conducted by the author have similarities, namely that they both focus on tolerance in the context of a plural society. In addition, the two studies also have differences. First, in the research by Asep Mahpudz, there is learning about local wisdom, while the research conducted by the author only emphasizes a tolerant attitude.

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<sup>37</sup> Asep Mahpudz, *Pembelajaran Toleransi Dan Kearifan Lokal Pada Masyarakat Plural: Belajar Dari Penyelesaian Konflik Sosial Di Poso*, *Proceedings Series on Social Sciences & Humanities*, 10 (2023), pp. 25–32.

5. Research by Fenny Faniati and Padli entitled " Penguatan Sikap Toleransi Dalam Menumbuhkembangkan Nilai Moderasi Beragama Anak Usia Dini”.

This study aims to strengthen tolerant attitudes in developing the value of religious moderation in early childhood. The results of this study indicate that: First, tolerance is an important foundation in religious moderation with the principles in practicing religion. Second, instilling tolerant attitudes from an early age is very important because childhood is a golden period in personality formation. Third, the process of strengthening tolerant attitudes in early childhood can be done through six aspects, namely introducing diversity, fostering justice, teaching balance, getting used to togetherness, providing examples and providing direct experience.<sup>38</sup>

The research by Fenny Faniati and Padli has similarities with the research by the author, namely that they both discuss strengthening tolerant attitudes in children. However, both have differences in age range. Research by Fenny Faniati and Padli emphasizes on strengthening the tolerant attitude of early childhood, namely the age range of birth to 8 years, while the research conducted by the author focuses more on elementary school children with an average age range of 7 to 12 years. In addition, research conducted by Fenny Faniati and Padli was

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<sup>38</sup>Fenny Faniati, Penguatan Sikap Toleransi Dalam Menumbuhkembangkan Nilai Moderasi Beragama Anak Usia Dini, *DZURRIYAT: Jurnal Pendidikan Islam Anak Usia Dini*, , 2.1 (2024), pp. 1–9.

conducted in the context of society in general, while research by the author was conducted in the context of a pluralistic religious society.

6. Research by Irwansyah, Abdul Aziz, and Raudatul Mawaddah entitled " Implikasi Pendidikan Agama Islam dalam Mengembangkan Sikap Toleransi antar umat Beragama Peserta Didik (Studi Kasus Di SMA Negeri 1 Sialang Buah)".

This study focuses on explaining the role of Islamic Religious Education in shaping the tolerant character of students in the context of plurality. The results of this study reveal that Islamic Religious Education plays an important role in shaping attitudes of tolerance, which can be seen from a deep understanding of the values of tolerance and respecting differences in beliefs and respecting religious diversity, thus encouraging the realization of harmony in society and cooperation between religious communities.<sup>39</sup>

The similarities between the research of Irwansyah, Abdul Aziz, and Raudatul Mawaddah and the author's research are in the themes discussed, where both discuss the development of students' tolerant attitudes and their implications for Islamic Religious Education. However, these two studies have differences in the educational units used as research objects. The research of

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<sup>39</sup> Irwansyah Irwansyah, Abdul Aziz, and Raudatul Mawaddah, *Implikasi Pendidikan Agama Islam Dalam Mengembangkan Sikap Toleransi Antar Umat Beragama Peserta Didik (Studi Kasus Di SMA Negeri 1 Sialang Buah)*, *Innovative: Journal Of Social Science Research* , 4.1 (2024), pp. 9911–19.

Irwansyah, Abdul Aziz, and Raudatul Mawaddah was conducted on high school students, while the author's research was conducted on elementary school students. In addition, the research of Irwansyah, Abdul Aziz, and Raudatul Mawaddah emphasized more on the implementation of developing students' tolerant attitudes, while the author's research examined more deeply the strategies or methods and roles of Islamic Religious Education teachers in strengthening students' tolerant attitudes.

7. Research written by Andri Azmul Fauzi, Rizqa Inayati, Rinancy Tumilar and Mashun entitled "Edukasi Penanaman dan Penguatan Sikap Toleransi Beragama pada Remaja di Desa Kelayu”.

This study focuses on the process of instilling and strengthening tolerant attitudes aimed at adolescents in Kelayu Village. The results of the study indicate that there is an increase in understanding the importance of instilling and strengthening tolerant attitudes and implementing them in an interfaith environment. It is hoped that teenagers in Kelayu Village will also be open in responding to differences in order to create a harmonious society.<sup>40</sup>

The similarity between the research by Andri et al. and the author's research is that they both research strengthening tolerant attitudes, especially in terms of religion. However, both have differences, namely in the objects studied, the research by Andri

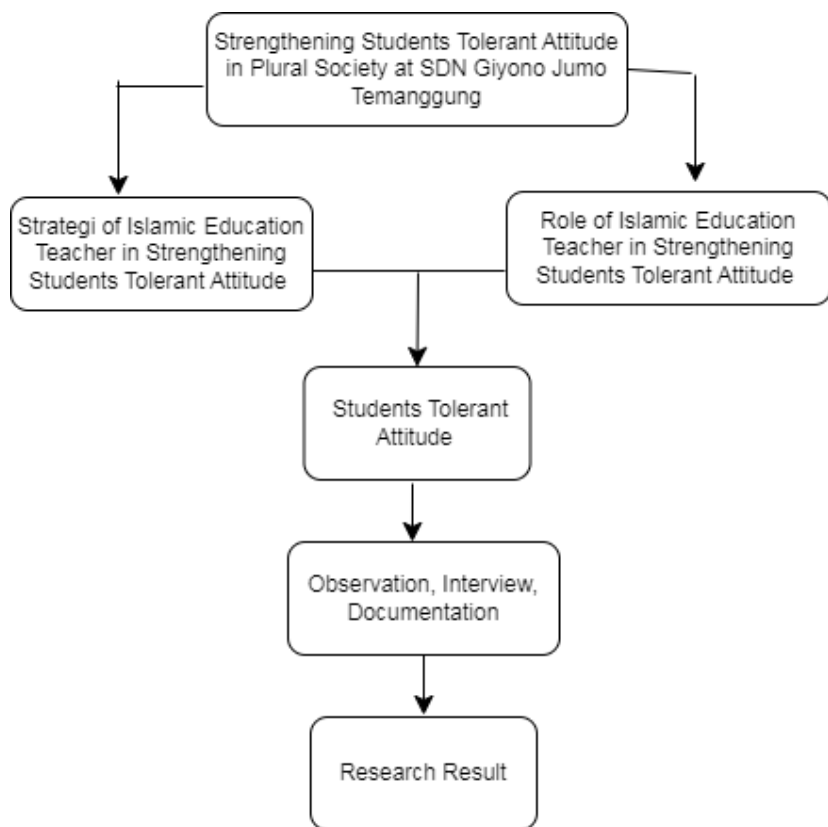
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<sup>40</sup> Andri Azmul Fauzi, Rizqa Inayati, and Rinancy Tumilar, Edukasi Penanaman Dan Penguatan Sikap Toleransi Beragama Pada Remaja Di Desa Kelayu, *Diakoneo: Journal of Community Service* , 2.1 (2024), pp. 1–6.

et al. was conducted on adolescents while the author's research was conducted on elementary school students, which of course from the differences in the objects there are also differences in the approaches and methods.

### **C. Thinking Framework**

Elementary school is an educational unit that greatly influences the formation of students' personalities. The average age of children who take elementary school education is between 7 and 12 years old. Where this period is better known as the golden age of a child, because this period requires the instillation and reinforcement of positive behavior, such as a tolerant attitude. Strengthening these attitudes does not only require strategies implemented by teachers. However, there also needs to be a deeper role for teachers, considering the diverse community environment that requires a more adaptive approach. With this approach, it is hoped that the tolerant attitude of students will increase and be stronger.



*Chart 1. Thinking Framework*

## CHAPTER III

### RESEARCH METHODS

#### A. Types and Approaches of Research

This research is included in the field research. This type of research helps researchers to obtain more in-depth data on a social or natural phenomenon by conducting direct observations at the research location.<sup>41</sup> Meanwhile, the approach to the research uses qualitative research, namely research that starts from an inductive mindset and is based on objective and participatory observations of a social phenomenon that exists in society.<sup>42</sup> In this study, data is presented in the form of sentences and explanations and can also be in the form of narratives or short stories.<sup>43</sup> Qualitative research is also called naturalistic research because this research is conducted in conditions that are as they are or natural (*natural setting*), or also called ethnographic research because it was initially widely used for research in the field of cultural anthropology.<sup>44</sup> This research presents the phenomena that occur and then illustrates them in the form of descriptive sentences according to the data obtained in the field.

This study aims to explore in depth the strategies and roles of Islamic Education teacher in strengthening students tolerant attitudes

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<sup>41</sup> Jozef Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya* 2010, 2010. Page 9

<sup>42</sup> Nursapia Harahap, *Penelitian Kualitatif*, 2020.

<sup>43</sup> Chusnul Rofiah and Burhan Bungin, 'QUALITATIVE METHODS : SIMPLE RESEARCH WITH TRIANGULATION THEORY DESIGN', *Develop* , 5.1 (2021), pp. 18–28, doi:10.25139/dev.v5i1.3690.

<sup>44</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Alfabeta, 2019). Page 17

in a pluralistic society. Through in-depth interviews and direct observation, it is hoped that accurate and in-depth data can be obtained to describe effective Islamic Education learning practices in the context of strengthening tolerant attitudes in students at SDN Giyono Jumo Temanggung.

## **B. Place and Time of Research**

### **1. Research Place**

This research was conducted at SDN Giyono located in Krajan, Giyono, Jumo, Temanggung, Central Java 56256. This location was chosen as a research location because according to the author, this location has its own uniqueness, namely a plural society where there is religious diversity but still upholds tolerance and lives side by side in harmony.

### **2. Research Time**

The research time with the title Strategy of Islamic Education Teacher in Strengthen Students Tolerance Attitudes in Plural Society at SDN Giyono Jumo Temanggung was conducted in the 2024/2025 academic year, precisely in December 2024 - February 2025.

## **C. Data source**

The data sources used are sentences or descriptions obtained from the research process. There are two types of data sources in this study, namely primary data and secondary data.

### **1. Primary Data**

Primary data is information obtained directly from interviews which will then be processed and analyzed.<sup>45</sup> Primary data can also be said to be the main information used in a study.<sup>46</sup> In this study, the data sources obtained were in the form of direct information from the informants through an in-depth interview process with Islamic Education subject teacher, the Principal of SDN Giyono Jumo Temanggung, and students of SDN Giyono Jumo Temanggung. In addition, primary data in this study were also obtained through the observation process of the Islamic Education learning process and the interaction of school residents in the SDN Giyono Jumo Temanggung environment.

## 2. Secondary Data

Secondary data is additional information that is relevant and related to the research being conducted.<sup>47</sup> In other words, secondary data is used as supporting data during research.<sup>48</sup> In this study, the author uses books, articles, and previous research reports that are relevant to the research focus as secondary data sources.

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<sup>45</sup> Lexy J Moleong, *Metodologi Penelitian Kualitatif/ Penulis, Prof. DR. Lexy J. Moleong, MA PT Remaja Rosdakarya*, 410 (2018).

<sup>46</sup> Zelika Amanda Amrullah, *Proses Pembentukan Identitas Sosial Di Komunitas Pengemudi Ojek Online*, 2019. Page 24

<sup>47</sup> Moleong, *Metodologi Penelitian Kualitatif/ Penulis*.

<sup>48</sup> Amrullah, *Proses Pembentukan Identitas Sosial Di Komunitas Pengemudi Ojek Online*

#### **D. Research Focus**

This research focuses on identifying the strategies and roles of Islamic Education teachers in efforts to strengthen students attitudes of tolerance, which are described as follows:

1. Islamic Education teacher strategies, which consist of:
  - a. Strengthening students tolerant attitudes in individual process
  - b. Strengthening students tolerant attitudes in classical or group process
2. The role of Islamic Religious Education teachers, which consists of:
  - a. Teacher as religion educator
  - b. Teacher as a religion teacher
  - c. Teacher as a mentor
  - d. Teacher as role model

#### **E. Data collection technique**

This study uses data collection techniques that are carried out to obtain information on the focus of the research needed. The data collection techniques used include:

1. Interview

Interview is a data collection technique conducted by asking questions to the research subjects regarding the research object or research focus needed. In this study, the author conducted interviews with the Islamic Education teacher of SDN Giyono as the research subject and with the Principal of SDN Giyono, students of SDN Giyono Jumo

Temanggung who are Muslim and students of SDN Giyono Jumo Temanggung who are non-Muslim. The interviews used were guided or directed interviews, where the interviews were conducted based on questions that had been made by the researcher that were relevant to the research focus so that the interviews were structured.

## 2. Observation

Observation is the process of observing and recording facts needed by researchers. This is a fundamental part of science, because scientists act based on data, namely facts about the real world obtained through observation activities.<sup>49</sup> In this study, the author conducted non-participatory observation, namely observing without being involved in the activities carried out by the Islamic Education teacher as the research subject.

## 3. Documentation

Documentation is a data collection technique by examining documents or written sources.<sup>50</sup> In this study, the author uses written data such as books, articles, research reports or other relevant documents to be discussed.

## **F. Data Validity Test**

In testing the validity of the data, the author uses data triangulation techniques, namely by collaborating various sources

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<sup>49</sup> H Rifa'i Abubakar, *Pengantar Metodologi Penelitian* (SUKA-Press UIN Sunan Kalijaga, 2021).

<sup>50</sup> Abubakar, *Pengantar Metodologi Penelitian* . Page 114

and data that have been obtained. The triangulation techniques used by researchers are source triangulation and technique triangulation.

#### 1. Source Triangulation

The process of testing the validity of data in this source triangulation is done by checking the same data from several different sources. In this study, the researcher will take data from the Islamic Education teacher of SDN Giyono as the first source. Then the researcher will check the data that has been obtained by taking data from the interview process with the Principal of SDN Giyono and students of SDN Giyono Jumo Temanggung. After that the researcher will draw conclusions from the data analyzed.

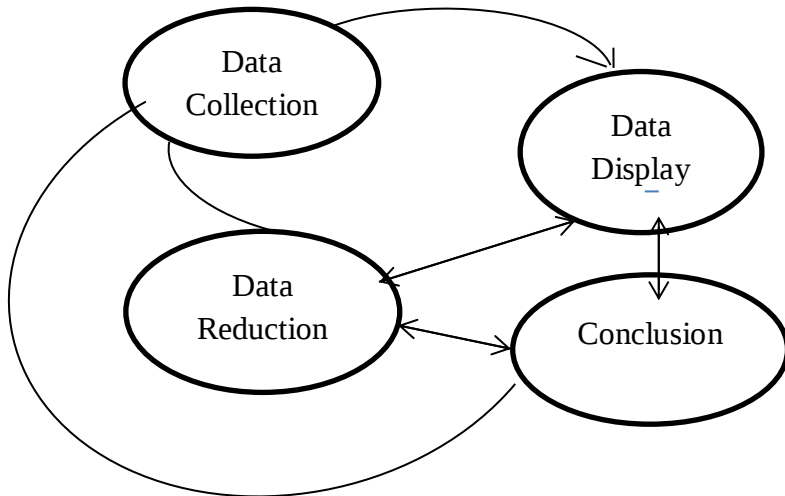
#### 2. Technique Triangulation

The process of testing the validity of data in this technique triangulation is done by digging up data from the same source, but with different techniques. In this study, researchers will dig up data on the strategies and roles of Islamic Education teacher in strengthening students tolerant attitudes through interviews, then examined through the process of observation and documentation.

### **G. Data Analysis Techniques**

Miles and Huberman (1984) stated that the process of analyzing qualitative data is carried out interactively and continues until completion, so that the data obtained is considered complete. In this case, there are several components in the data

analysis process, including data collection , data reduction , data display and conclusion drawing /verification .<sup>51</sup>



*Chart 2. Components in Data Analysis*

### 1. Data collection

Data collection in this study was obtained from data triangulation techniques, namely through the observation process in learning activities and interactions of school residents in the school environment; in-depth interviews with research subjects; and documentation.

### 2. Data Reduction

After the required data has been collected, the data must be summarized according to the research focus and pattern, because too much data and too broad a discussion can complicate the data

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<sup>51</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. pp. 321-330

analysis process. In other words , this data reduction process will provide a more detailed picture to the researcher.

### 3. Data Presentation

The reduced data is then presented in the form of descriptive text, charts, diagrams, and tables. The purpose of presenting data is to make it easier to understand what happened in the research.

### 4. Drawing Conclusions

The conclusions obtained will answer the formulation of the research problem presented in narrative or descriptive form.

## CHAPTER IV

### RESULT DESCRIPTION AND DATA ANALYSIS

#### Strategy and Role of Islamic Education Teacher in Strengthening Students Tolerant Attitudes in Plural Society

##### A. Result Description

SDN Giyono is one of the elementary school levels with state status located in the Temanggung area. Precisely in Krajan, Giyono Village, Jumo District, Temanggung Regency, Central Java 56256, with the email address [sdngiyono@gmail.com](mailto:sdngiyono@gmail.com) and NPSN (National School Identification Number) 20360378. SDN Giyono was built on a land area of  $\pm 1,160 \text{ m}^2$  with average building size of  $7 \times 9$  meters. Meanwhile, the boundaries of SDN Giyono Jumo are on the east is Gunung Gempol Village, on the south is Morobongo Village, on the west is Limbangan and on the north is Mlaran.

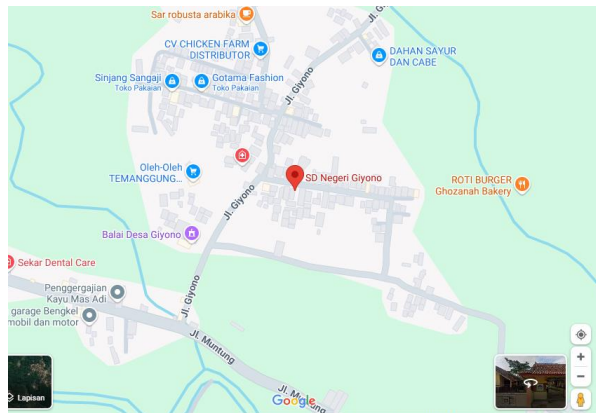


Figure 4. 1 Geographical Location of SDN Giyono Jumo

Source: <https://www.google.com/maps>

SDN Giyono was established on January 1, 1970 under the auspices of the Ministry of Education and Culture. This school has received B accreditation with Accreditation Decree Number 165/BAP-SM/XI/2017 issued on November 9, 2017. SDN Giyono is led by a Principal named Agus Triyono, S.Pd.SD.

SDN Giyono is a school located in the middle of a pluralistic society because it has a diversity of religions practiced by the local community, including Islam, Buddhism, and Christianity. This school is located in a rural area that is still cool and beautiful, and access to this school is also still easy to reach.

The vision and mission of SDN Giyono Jumo Temanggung are as follows:

➤ SDN Giyono Vision:

To create students who are faithful and pious and have noble morals, Pancasila character, are competent and cultured.

➤ SDN Giyono Mission:

1. Creating students with noble character.
2. Creating students with global diversity.
3. Creating students who work together.
4. Creating independent students.
5. Creating students who think critically.
6. Creating creative students.
7. To produce students who have literacy competencies to continue their education further.
8. To create students who have numeracy competency to take part in further education.

9. Creating a learning environment that can facilitate the development of useful talents and life skills.
10. To create students who are accustomed to positive culture and know and love the local wisdom of their region.

The total number of students at SDN Giyono is 106 students divided into six grade levels, namely grade 1 (one) with 16 students, grade 2 (two) with 11 students, grade 3 (three) with 18 students, grade 4 (four) with 22 students, grade 5 (five) with 20 students, and grade 6 (six) with 19 students. The details of the students' religion can be seen in Table 4.1.

**List of Number of Students at Giyono Jumo Temanggung  
Elementary School**

| Class         | Religion  |          |           | Amount     |
|---------------|-----------|----------|-----------|------------|
|               | Islam     | Buddhism | Christian |            |
| 1             | 15        | 1        | -         | 16         |
| 2             | 11        | -        | -         | 11         |
| 3             | 17        | 1        | -         | 18         |
| 4             | 19        | 3        | -         | 22         |
| 5             | 18        | 2        | -         | 20         |
| 6             | 17        | 1        | 1         | 19         |
| <b>Amount</b> | <b>97</b> | <b>8</b> | <b>1</b>  | <b>106</b> |

Table 4. 1 List of SDN Giyono Students

Source: School Documentation

The total number of teachers assigned to teach at SDN Giyono Jumo Temanggung is 9 teachers divided into 6 class teachers, 1 Islamic Education subject teacher, 1 Buddhism Education subject teacher, and 1 Physical Education, Sports, and Health (PJOK) subject teacher. The division of teachers for each task can be seen in Table 4.2.

**List of Teachers at SDN Giyono Jumo, Temanggung**

| <b>No</b> | <b>Types of Teachers</b>                          | <b>Teacher Name</b>            | <b>Employee Status</b>                           |
|-----------|---------------------------------------------------|--------------------------------|--------------------------------------------------|
| 1         | Class 1 Teacher                                   | Aniyah's Corner                | civil servant                                    |
| 2         | Class 2 Teacher                                   | Esti Fitriaingsih              | PPPK                                             |
| 3         | Grade 3 Teacher                                   | English: Andhi<br>Ristia       | PPPK                                             |
| 4         | Grade 4 Teacher                                   | Rustafiah                      | civil servant                                    |
| 5         | Grade 5 Teacher                                   | The Story of Agus<br>Priambodo | School<br>Honorary<br>Teacher                    |
| 6         | Grade 6 Teacher                                   | English                        | PPPK                                             |
| 7         | Islamic Religious<br>Education Subject<br>Teacher | Sulistiyorini                  | PPPK                                             |
| 8         | PAB Subject<br>Teacher                            | S Sajuni                       | Civil Servants<br>of the Ministry<br>of Religion |

|   |                                       |            |               |
|---|---------------------------------------|------------|---------------|
| 9 | Physical Education<br>Subject Teacher | Arif Rivai | civil servant |
|---|---------------------------------------|------------|---------------|

Table 4. 2 List of Teachers at Giyono Public Elementary School

Source: School Documentation

SDN Giyono has several rooms to support the learning process such as classrooms, principal's room, teacher's room, school yard, place of worship, computer laboratory, School Health Service (UKS), library, guard room, and bathroom. The details of the infrastructure data at SDN Giyono can be seen in Table 4.3.

**Data on the Rooms of SDN Giyono Jumo Temanggung**

| No | Room Type                | Amount | Condition |           |         |
|----|--------------------------|--------|-----------|-----------|---------|
|    |                          |        | Good      | Currently | Damaged |
| 1  | Classroom                | 6      | √         |           |         |
| 2  | Principal's office       | 1      | √         |           |         |
| 3  | Teacher's room           | 1      | √         |           |         |
| 4  | Buddhist<br>Worship Room | 1      | √         |           |         |
| 5  | prayer room              | 1      | √         |           |         |
| 6  | Computer Lab             | 1      | √         |           |         |
| 7  | Guard Room               | 1      | √         |           |         |
| 8  | UKS                      | 1      |           | √         |         |
| 9  | Library                  | 1      |           | √         |         |

|    |                  |   |   |  |   |
|----|------------------|---|---|--|---|
| 10 | Teacher's Toilet | 2 | √ |  |   |
| 11 | Student Toilet   | 6 | √ |  | √ |

Table 4. 3 SDN Giyono Room Data

Source: School Documentation

### **Strategy of Islamic Education Teacher in Strengthening Students Tolerant Attitudes in Plural Society at SDN Giyono Jumo Temanggung.**

#### **a. Strengthening Students Tolerant Attitudes in Individual Process**

##### **1) Independent Student Assignment**

The process of strengthening the tolerant attitude of students at SDN Giyono is applied in the learning process in class and outside the classroom. In class, the delivery of material and assignments are one unit. Delivery the material by the Islamic Education teacher will be better understood by students if students are faced with questions related to the material. Then the teacher gives students assignments as a deepening of the material that has been given previously. The results of observations in grade 6 show that:

After the teacher delivered the material about Gratitude and Patience, the teacher gave 5 questions to the students. The teacher delivered the questions verbally, and each student wrote the questions in a notebook. Students were given time to answer all the

questions. Then the assignment is corrected together and the teacher provides additional explanations.<sup>52</sup>

Grade 6 students work on the questions given by the Islamic Education teacher independently in their respective notebooks. They work on the questions by looking for the answers in the Islamic Education textbooks owned by each student. However, there are some students who still have difficulty answering questions. The results of observations show that:

The Islamic Education teacher walks around the class to observe the students' process in working on the questions. The teacher ensures that each student can work on the questions by asking, "Ada yang bingung atau belum paham sama soalnya mboten?" Students who don't understand raise their hands and ask the teacher. Then the teacher approaches the student and guides and directs the student to look in the textbook.<sup>53</sup>

In working on the questions, some students were also seen talking to their friends and making noise, creating a less conducive classroom environment. The results of the observations showed that:

While working on the questions, some students joked. Some also spoke loudly. Then the teacher reprimands the student. If the student is still noisy, the teacher will approach the student and advise him.<sup>54</sup>

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<sup>52</sup>Observation result on February 5, 2025 in 6<sup>th</sup> grade

<sup>53</sup>Observation result on February 5, 2025 in 6<sup>th</sup> grade

<sup>54</sup>Observation result on February 5, 2025 in 6<sup>th</sup> grade

This shows that teacher exemplify a tolerant attitude, where teachers do not discriminate against their students. Students who do not obey the rules or disrupt the comfort of their students' learning will be reprimanded and advised. Teacher also show an example that being tolerant also means respecting existing regulations. As the results of interviews with Islamic Education teacher that:

“Untuk menyikapi siswa yang belum toleran. Sikap toleransi itu gak bisa instan jadi kita perlu menanamkannya mulai dari diri sendiri yang mencontohkan sikap menghormati terhadap siswa yang non muslim juga nanti seiring berjalanya waktu siswa akan mencontoh sikap guru tersebut.”<sup>55</sup>

## **2) Self-Quiz**

Evaluation of learning by Islamic Education teacher at SDN Giyono is carried out during the learning process in the form of observations of student performance and after the learning process in the form of summative tests. The results of the observations show that:

The teacher conducts a quiz after the teacher explains the material and gives assignments to students. The teacher delivers questions verbally and then students who can answer the questions must raise their hands first before answering. Students who can answer the questions correctly will get a reward in the form of money. While students whose answers are not correct, the teacher will invite other students who can answer.<sup>56</sup>

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<sup>55</sup> Interview result with Mrs. Sulistiyorini, December 6, 2024

<sup>56</sup> Observation result on February 5, 2025 in 6<sup>th</sup> grade

## **b. Strengthening Students Tolerant Attitudes in Classical or Group Process**

Being in the midst of a pluralistic society makes it necessary for SDN Giyono to collaborate and establish synergy with external parties such as government agencies or the surrounding community. The following are several forms of strengthening the tolerant attitudes of students that are classical or group in nature at SDN Giyono, including:

### **1) Islamic Education Learning in Class**

In the classroom, the process of strengthening students tolerant attitudes at SDN Giyono is carried out by adjusting the syllabus that has been prepared by the Islamic Education teacher. The learning process includes delivering materials, student assignments, and learning evaluations. The results of observations made by researchers in grade 6 show that:

Students and teacher enter the classroom at 08.15 WIB and sit in their respective chairs . Learning begins with preliminary activities. The teacher greets and then continues with praying together, reading Asmaul Husna and singing the names of the prophets. In this introduction, the teacher also does apperception, namely greeting students and asking how they are “Selamat pagi anak-anak, bagaimana kabarnya?”. Then the teacher checks the students' attendance. Next, the teacher repeats the material that has been studied in the previous meeting, namely the material Qadha and Qadar, then conveys a general description of the material to be discussed. Next, entering the core activities of Islamic Education learning,

the teacher explains the material about Patience and Gratitude.<sup>57</sup>



Figure 4. 2 Classroom Learning

Source: Personal Documentation

In the learning process in 6<sup>th</sup> grade, although discussing the material of Patience and Gratitude and not all materials discuss tolerance, these values are shown. For example, when the teacher gives a provocative question about endeavor, the teacher gives all students the same opportunity to answer and discuss. This is in accordance with the results of observations that:

The teacher asks the students, “Contohnya ketika kita akan melakukan tes terus kalian belajar dulu niku disebut apa? Ayo sinten sing saget njawab angkat tangan?”. Then the teacher asked anyone who could to answer.<sup>58</sup>

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<sup>57</sup> Observation result on February 5, 2025 in 6<sup>th</sup> grade

<sup>58</sup> Observation result on February 5, 2025 in 6<sup>th</sup> grade

This is in line with the results of interviews conducted with students that:

" Iya, misalnya kalau di kelas tidak membedakan siswa yang agamanya Islam sama yang non-Islam."<sup>59</sup>

Next, the teacher explains the material about Patience and Gratitude. In explaining, the teacher implements contextual learning, namely by analogizing the material explained with the values and conditions around. As the results of observations show that:

The teacher explained, "Kalau kalian sampun belajar sampun ngerjake soal tes, niku artinya kalian sudah ikhtiar. Jadi setelah itu kalian tawakal. Nopo artine tawakal anak-anak? Menyerahkan kepada Allah".<sup>60</sup>

The process of internalizing tolerance values at SDN Giyono is facilitated by the existence of an independent curriculum in which learning materials are integrated with strengthening students tolerant attitudes. SDN Giyono has also followed the procedures in the independent curriculum, namely the Pancasila Student Profile Strengthening Project (P5) so that it prioritizes tolerant attitudes both inside and outside the learning process. In this way , Islamic Education teacher strive to integrate Islamic Education learning with strengthening students tolerant attitudes through introducing

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2024<sup>59</sup>Interview result with Harnia Fea Afrilia, grade 6, December 2,

<sup>60</sup>Observation result on February 5, 2025 in 6<sup>th</sup> grade

and understanding religious, cultural, and ethnic diversity. As the results of an interview with the Principal of SDN Giyono revealed that:

"Untuk semuanya sekarang sudah mengikuti Kurikulum Merdeka, mungkin yang kelas 3 dan kelas 6 baru mengikuti dari tahun kemarin sesuai arahan dari Kemendikbud. Dan untuk posisi sekarang sudah mengikuti Kurikulum Merdeka semua. Jadi kita mengikuti proyek Penguatan Profil Pelajar Pancasila (P5) juga, jadi kita mengutamakan adanya pembiasaan baik dalam proses pembelajaran maupun di luar proses pembelajaran, dan memang sudah ada programnya."<sup>61</sup>

## **2) Kultum (Religious Speech)**

The kultum practice is carried out every Friday morning before students enter the classroom. The kultum was held in the school yard. Students who participate in the kultum activities are not only Muslim students, but also Christian students. Meanwhile, Buddhist students also have activities with Buddhism Education teacher in their prayer room.

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<sup>61</sup> Interview result with Mr. Agus Triyono on December 3, 2024



Figure 4. 3 Kultum Activity

Source: Personal Documentation

The result of the observations show that:

The kultum started at 08.15 WIB in the school yard. The kultum began with reading prayers and Asmaul Husna together led by the Islamic Education teacher. This activity began with an introduction, namely expressing gratitude to Allah and praying to the Prophet. Then we get to the core of the activity, namely delivering the material. The material that morning was about the benefits of reading the Quran delivered by Mrs. Sulis as a Islamic Education teacher. The delivery of the kultum was also interspersed with reciting prayers and poems related to the kultum material together.<sup>62</sup>

However, this kultum activity is sometimes also filled by other teachers , including Buddhism Education teacher. This is in line with what was stated by Mr. Agus as the Principal of SDN Giyono that:

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<sup>62</sup>Observation result on February 7, 2025

"Termasuk nanti misalnya ada penyampaian kultum, tidak harus diisi oleh Bu Sulis selaku guru PAI namun juga dari guru yang lain (termasuk guru PAB). Jadi untuk keteladanan sudah pasti kami terapkan, karena tidak mungkin tercipta sikap toleran siswa seperti saat ini kalau dari atasnya tidak diajarkan dan dicontohkan."<sup>63</sup>

After the delivery of the material by Mrs. Sulis, the event was continued with a speech by the Principal to all students. The results of the observation showed that:

The Principal said the greeting "Assalamu'alaikum warahmatullahi wabarakatuh. Namo Budaya. Salam Sejahtera bagi kita semua".<sup>64</sup>

This shows the tolerant attitude taught by the Principal to the students, because the activity was attended by all students, both Muslims, Buddhists, and Christian. So the Principal said greetings from each religion.

### **3) Pesantren Ramadhan**

This activity is held routinely every year in order to welcome the holy month of Ramadan, especially for Muslim students . In this activity, SDN Giyono collaborates with general parties such as the police. In its implementation, the Pesantren Ramadan activity will be filled with positive activities that have the opportunity to get rewards in the month of Ramadan. For example, the activity of delivering material delivered by the police.

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<sup>63</sup> Interview result with Mr. Agus Triyono on December 3, 2024

<sup>64</sup> Observation result on February 7, 2025



Figure 4. 4 Pesantren Ramadhan

Source: School Documentation

As interview result with the Islamic Education teacher at SDN Giyono, that:

"Selain itu seperti kemarin pas acara Pesantren Ramadhan saya mengundang tokoh yang bersifat umum (polisi) bukan dari kalangan ustad aupun guru agama."<sup>65</sup>

This activity was attended by all students, both Muslim and Christian and Buddhist. This is in accordance with what was conveyed by the Principal of SDN Giyono that:

"Misalnya lagi kalau kegiatan keagamaan, terkadang mereka yang non-Muslim juga ikut kegiatan tersebut, terlepas dari agama apa yang mengadakan kegiatan apabila hal tersebut menyangkut akhlak, adab, ataupun

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<sup>65</sup>Interview result with Mrs. Sulistiyorini, November 5, 2024

ajaran berbuat baik, maka mereka tetap mengikutinya, selagi hal tersebut tidak menyangkut peribadatan. Contohnya kegiatan pesantren kilat yang kemarin sempat diisi oleh pihak kepolisian, itupun diikuti bersama-sama, sehingga tidak memeta-metakan secara khusus kecuali menyangkut peribadatan, jadi hal seperti ini sudah dianggap biasa oleh mereka sehingga tidak ada hambatan bagi kami untuk menanamkan sikap toleran siswa."<sup>66</sup>

Considering that this activity was attended by all students and teachers from various religions, so the material presented by the speaker was also general. This is in accordance with the results of an interview with the Islamic Education teacher of SDN Giyono that:

" Jadi nantinya dalam Pesantren Ramadhan materinya lebih ke yang umum mbak, contohnya kebersihan, berperilaku baik, atau yang lainnya."<sup>67</sup>

#### **4) Celebration of Religious Holidays**

Strengthening tolerant attitudes in students is indeed done in the learning process, but this will be more effective if it is also done outside the learning process. Strengthening tolerant attitudes is also shown through collaboration and cooperation with the surrounding community. For example, such as celebration of religious holidays such as Santri Day and 1 Muharram.

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<sup>66</sup> Interview result with Mr. Agus Triyono on December 3, 2024

<sup>67</sup> Interview result with Mrs. Sulistiyorini, December 6, 2024



Figure 4. 5 Celebration of Santri Day

Source: School Documentation

As conveyed by the Principal of SDN Giyono:

"Event-event keagamaan disesuaikan dengan hari-hari besar agama masing-masing, maksudnya sekalipun mungkin karena lebih banyak yang muslim jadi lebih dominan untuk hari-hari besar Islam, tapi kami juga mengikuti acara desa, jadi kalau ada acara seperti peringatan 1 Muharram atau Suronan sekalipun itu penanggalan Hijriyah tapi secara adat kita semua ikut merayakan, ada juga peringatan Hari Santri. Kemudian kalau sesuai dengan agama dan kepercayaan masing-masing ada kegiatan juga, misalnya kalau di agama Buddha ada Pembacaan Paritta".<sup>68</sup>

This is also in line with what was stated by the Islamic Education teacher at SDN Giyono that:

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<sup>68</sup> Interview result with Mr. Agus Triyono on December 3, 2024

"Terkait dengan kerjasama dengan masyarakat lebih ke acara desa sih.. jadi desa sini ada kayak semacam Suronan yang diikuti oleh seluruh masyarakat Dusun Giyono, nantinya juga Bapak Ibu Guru ikut dalam acara tersebut bahkan ada beberapa yang menjadi panitia di acara tersebut karena beberapa guru ada yang asli orang Giyono."<sup>69</sup>

### **Role Islamic Education Teacher in Strengthening Students Tolerant Attitudes in Plural Society at SDN Giyono Jumo Temanggung.**

Teacher have the responsibility to ensure that every student is required to receive quality religious education, and is able to practice good values. In this case, Islamic Education teacher do not only play a role in teaching knowledge to their students, but Islamic Education teacher also have a more important role. The results of the study show that Islamic Education teacher at SDN Giyono play a significant role in instilling tolerance values.

#### **1. The Role of Islamic Education Teacher as Religious Educator**

Islamic Education teacher at SDN Giyono instill tolerance values in students through the process of integrating these values into the material presented. Observation results show that:

When teaching in class, Islamic Education teacher do not discriminate against students. Islamic Education teacher provide equal opportunities for students who want to ask questions, for example, " Siapa yang belum paham atau mau tanya? " The Islamic Education teacher also

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<sup>69</sup> Interview result with Mrs. Sulistiyorini, December 6, 2024

reprimands anyone who talks to themselves or doesn't pay attention.<sup>70</sup>

As stated by the 6th grade students:

" Iya, misalnya kalau di kelas tidak membedakan siswa yang agamanya Islam sama yang non-Islam."<sup>71</sup>

Islamic Education teacher at SDN Giyono also implement strategies such as group discussions, problem -based learning and contextual learning, and create a conducive learning atmosphere for students to develop an attitude of mutual respect. The results of observations show that:

The teacher explains the material by giving examples of applications in everyday life, for example, " Kalau kalian sudah berusaha, selanjutnya kalian pasrah ke Allah itu namanya tawakal nggeh. Jadi artinya tawakal itu menyerahkan ke Allah." Then the teacher gives 5 questions about Qadha and Qadar to be answered and analyzed by students. Students who are noisy when working on questions or asking their friends will be reprimanded by the teacher.<sup>72</sup>

The result of the research also showed that Islamic Education teacher at SDN Giyono did not only rely on textbooks, but also utilized other learning media such as posters or videos about phenomena. In delivering the material, Islamic Education teacher at SDN Giyono also integrated it with tolerance values, as the results of interviews with students stated that:

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<sup>70</sup>Observation result on February 5, 2025 in 6<sup>th</sup> grade

<sup>71</sup>Interview result with Nia Ayu Dewi Sacani, grade 6, on December 2, 2024

<sup>72</sup>Observation result on February 5, 2025 in 6<sup>th</sup> grade

" Iya, Bu Sulis kalau di kelas sering membahas dan mengajarkan toleransi, misalnya Bu Sulis bilang kalau kita berbeda tapi harus tetap menghargai."<sup>73</sup>

## **2. The Role of Islamic Education Teacher as Religious Teachers**

As a mudarris (teacher), the Islamic Education teacher at SDN Giyono delivers learning materials according to the syllabus to students. The results of observations show that:

The Islamic Education teacher of SDN Giyono delivered material on patience and gratitude . The learning activity was carried out using Problem Based Learning (PBL) and also contextual learning, so that students not only listen to the teacher's explanation, but they are also given the opportunity to analyze existing problems and understand the material in its application to everyday life.<sup>74</sup>

Islamic Education teacher also often integrate learning materials with tolerance values. As the results of an interview with a Islamic Education teacher at SDN Giyono stated that:

" Terkait dengan peran guru sebagai mudarris, saya berperan sebagai fasilitator dalam mengajar dan berusaha untuk mengintegrasikan nilai-nilai toleransi dalam materi pembelajaran."<sup>75</sup>

Teacher have a role to teach religious material to students systematically. With this, Islamic Education teacher must master the tolerance material that will be taught in depth. Teacher are

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2024 <sup>73</sup>Interview result with Harnia Fea Afrilia, grade 6, on December 2,

<sup>74</sup>Observation result on February 5, 2025 in class 6

<sup>75</sup> Interview result with Mrs. Sulistiyorini on December 6, 2024

also required to be able to choose and carry out effective methods in accordance with the learning material competently.

### **3. The Role of Islamic Education Teacher as Mentor**

Islamic Education teacher at SDN Giyono guide students in practicing the values of tolerance in everyday life. The results of observations show that:

The Islamic Education teacher delivers and also guides students in completing assignments. The Islamic Education teacher occasionally goes around asking students whether there are any questions they don't understand or not. The teacher will direct students to answer questions by looking for them in the book.<sup>76</sup>

Another thing is also shown by the cooperation carried out by Islamic Education teacher in participating in events to commemorate big days or others. For example, in the celebration of Santri Day and 1 Muharram. As the results of the interview with the Principal of SDN Giyono who said that:

"Event-event keagamaan disesuaikan dengan hari-hari besar agama masing-masing, maksudnya sekalipun mungkin karena lebih banyak yang muslim jadi lebih dominan untuk hari-hari besar Islam, tapi kami juga mengikuti acara di desa, jadi kalau ada acara seperti peringatan 1 Muharram sekalipun itu penanggalan Hijriyah tapi secara adat kita semua ikut merayakan, ada juga peringatan hari santri."<sup>77</sup>

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<sup>76</sup>Observation result on February 5, 2025 in 6<sup>th</sup> grade

<sup>77</sup> Interview result with Mr. Agus Triyono on December 3, 2024

#### **4. The Role of Islamic Education Teacher as Role Model**

Islamic Education teacher of SDN Giyono exemplifies tolerant attitude to students. This is as the result of observation which shows that:

Before starting Islamic Education learning in 6<sup>th</sup> grade, the Islamic Education teacher asked Nia (a Buddhist student) to leave the Islamic Education class so that she could follow the learning with the Buddhist teacher in a separate room. Meanwhile, the Islamic Education teacher gave Irfan (a Christian student) the opportunity to choose to leave the class to study alone or stay in the Islamic Education class. Because at SDN Giyono there is no Christian Education teacher, Christian students are only provided with Christian religious textbooks.<sup>78</sup>

This shows the existence of exemplary attitudes from Islamic Education teacher in the form of being open and not forcing teachings on others. Good examples were also shown by Islamic Education teacher when the author observed the cultum activities which showed that:

When conditioning students in the school yard, the Islamic Education teacher then does not differentiate his treatment and attitude towards students. Both Muslim and non-Muslim students will be reprimanded when they do not pay attention to the kultum material or talk to their friends next to them.<sup>79</sup>

This is in line with what the Principal of SDN Giyono said that:

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<sup>78</sup>Observation result on February 5, 2025 in 6<sup>th</sup> grade

<sup>79</sup>Observation result on February 7, 2025

" Jadi untuk keteladanan sudah pasti kami terapkan, karena tidak ungkin tercipta sikap toleran siswa seperti saat ii kalau dari atasnya tidak diajarkan dan dicontohkan."<sup>80</sup>

## **B. Data Analysis**

### **Strategy of Islamic Education Teacher in Strengthening Students Tolerant Attitudes in Plural Society at SDN Giyono Jumo Temanggung.**

#### **a. Strengthening Students Tolerant Attitudes in Individual Process**

The teacher's strategy in strengthening students tolerant attitudes in the classroom shows that the Islamic Education teacher at SDN Giyono shows active attention to each student without discriminating against their background. The teacher also ensures students' understanding with inclusive questions, namely "Ada yang bingung atau belum paham sama soalnya mboten?". Teacher also create a safe and supportive learning environment, where students feel comfortable asking questions and admitting their ignorance. The implementation of a tolerant attitude is also shown through the way teacher direct students to find answers independently, which can train students to tolerate each other in terms of differences of opinion.

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<sup>80</sup> Interview result with Mr. Agus Triyono on December 3, 2024

The teacher's strategy in strengthening students tolerant attitudes in the classroom through independent student assignments is aimed at deepening their understanding, providing learning experiences, broadening their horizons and thinking skills. This assignment can also increase students activeness in learning because they are directly involved in the learning process itself.<sup>81</sup> Meanwhile, the teacher's behavior in reprimanding students who joke around is a form of the teacher's duty to guide students' ethics, namely by providing motivation and encouragement, as well as reprimands and feedback to students based on the students' own behavior.<sup>82</sup>

In working the assignment, the teacher will give the auto to the student who noisy or distrub the other student. This shows that teacher exemplify a tolerant attitude, where teachers do not discriminate against their students. Students who do not obey the rules or disrupt the comfort of their students' learning will be reprimanded and advised. Teacher also show an example that being tolerant also means respecting existing regulations.

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<sup>81</sup>Nana Sutarna, Penerapan Metode Penugasan Untuk Meningkatkan Kemampuan Memahami Peta Pada Siswa Sekolah Dasar, *Jurnal Geografi Gea*, 16.1 (2016), pp. 34–43.

<sup>82</sup>Philia Candra Sekar Ayu and Kurnia Putri Sepdikasari Dirgantoro, Guru Sebagai Teladan Dalam Menumbuhkan Sikap Toleransi Murid Di Kelas, *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 7.1 (2023), pp. 62–80.

In the process of doing the quiz, all students have the same opportunity to answer questions. The student who raises their hand the fastest and answers the quiz correctly is the one who gets the reward. This shows the tolerant attitude exemplified by the teacher, namely giving all students the same opportunity to be able to answer the quiz questions. This tolerant attitude must also be balanced with a fair attitude that treats all students with the same treatment . In this case, the teacher as a leader in the class must provide a positive influence and example of behavior<sup>83</sup> so that students are also influenced to behave positively.

To appreciate students who can answer the quiz questions correctly and quickly, the Islamic Education teacher gives rewards to the students with some money. Giving rewards is a form of appreciation from the teacher that can increase the activeness, motivation, and enthusiasm of students in the learning process. This can also create a positive effect on students.<sup>84</sup>

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<sup>83</sup> Yunita Dyah Kusumaningrum, Peran Guru Dalam Membentuk Karakter Kepemimpinan Pada Peserta Didik Di SMA Al Hikmah Surabaya, *Jurnal Inspirasi Manajemen Pendidikan* , 4.4 (2014), pp. 190–200.

<sup>84</sup> Muhammad Fuad, Edi Suyanto, and Ulul Azmi Muhammad, 'Can 'Reward and Punishment' Improve Student Motivation?', *European Online Journal of Natural and Social Sciences* , 10.1 (2021), p. pp-165.

## **b. Strengthening Students Tolerant Attitudes in Classical or Group Process**

The Islamic Education learning process in the classroom is carried out by teacher by utilizing contextual learning, which is a teaching method that connects subject matter with real situations, so that students can relate their knowledge to everyday experiences as individuals, family members and society.<sup>85</sup> In this process, students will get an overview of practices in everyday life related to the material given. So it is hoped that they will gain in-depth knowledge of the material. This learning approach is also able to encourage students learning motivation and academic achievement, especially in expanding students knowledge, abilities, and attitudes both in understanding teaching materials theoretically and practically.<sup>86</sup>

In addition, the learning process in the classroom also utilizes problem-based learning, which is a learning process carried out by presenting a problem or phenomenon to students and then analyzed by students. Problem Based Learning does not focus on passive knowledge transfer, but rather on developing students' cognitive abilities. Through this

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<sup>85</sup>Muhartini Muhartini, Amril Mansur, and Abu Bakar Pembelajaran Kontekstual Dan Pembelajaran Problem Based Learning', *Lencana: Jurnal Inovasi Ilmu Pendidikan* , 1.1 (2023), pp. 66–77.

<sup>86</sup> Ach Zukin and Mohammad Firdaus, 'Development Of Islamic Religious Education Books With Contextual Teaching And Learning', *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* , 5.1 (2022).

approach, students are trained to think critically <sup>87</sup>, solve problems, and actively build their own knowledge. In addition, this learning also aims to improve students learning independence and social skills. <sup>88</sup>

Based on the observation results above, it was found that there were efforts made by Islamic Education teacher in the process of strengthening the tolerant attitudes of students at SDN Giyono. Among these efforts is integrating tolerance values in students in Islamic Education learning materials through contextual learning and problem-based learning. This is in line with the results of interviews stated by Islamic Education teacher that:

"Terkait dengan mengintegrasikan nilai toleransi di sekolah adalah dengan mendorong siswa untuk mengenal budaya, suku, dan agama yang lain."<sup>89</sup>

Although in the observation on February 5, 2025, the tolerance values implemented were lacking because the material explained was about patience and gratitude. During the learning process, sometimes students tend to be busy talking to other students. However, in this case it can still be conditioned. The teacher reprimanded students who were not conducive and several times also approached and advised the

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<sup>87</sup> Desak Made Anggraeni and others, 'Systematic Review of Problem Based Learning Research in Fostering Critical Thinking Skills', *Thinking Skills and Creativity* , 49 (2023), p. 101334.

<sup>88</sup> Hardika Saputra, 'Pembelajaran Berbasis Masalah (Problem Based Learning)', 2020. Page 5

<sup>89</sup> Interview result with Mrs. Sulistiyorini, December 6, 2024

students. Nevertheless, the interaction between students and teachers continued to run well.

The implementation of the kultum is attended by all students with the consideration that as long as it does not involve worship, it only concerns teachings on doing good and teaching morals to others, then it is not a problem to participate. Because, in reality, all religions teach goodness. This shows an open attitude towards differences, as long as these differences do not cause mixing in matters of worship. Kultum is done to convey *mauidhoh* (advice) that is intended to convey positive values and invite good behavior. So, it is not intended to mix worship between religions, so it can be tolerated.

This habit is in line with the principle of tolerance in Islam, namely *Al-Huriyyah Al-Diniyyah* or known as freedom of religion and belief. Freedom of religion is a reflection of a pluralistic society, where every individual has the right to choose and practice the religion or belief that they believe in without any coercion or hindrance from any party. This is in accordance with democratic values, equality, brotherhood and freedom.<sup>90</sup> Where this is protected by law in Indonesia in order to create a harmonious and civilized community life.

This kultum activity also shows the existence of an exemplary form of a Islamic Education teacher and other

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<sup>90</sup> Said Agil Al Munawar, *Fiqh Hubungan Antar Agama* (Ciputat Press, 2003).

teachers at SDN Giyono in implementing the value of tolerance to students, namely not discriminating between religious teachers and other teachers. This is shown by the synergy and open attitude to all teachers to fill the kultum activity and lead congregational prayers. In essence, the kultum activity at SDN Giyono is a process of conveying advice, values, norms, and teachings of goodness to students. So, as long as the teachings conveyed contain goodness and there are no elements of mixing worship, then this is not a problem. Because the essence of tolerance is respecting the rights and identity of each individual.<sup>91</sup>

The Pesantren Ramadhan activity is carried out with the intention of conveying positive advice and guidance and inviting students to apply it in everyday life. Where advice and guidance are delivered with gentle words and inviting so that students will be motivated to do good.<sup>92</sup> Religious differences should be the basis for mutual respect, recognition, and cooperation in goodness. Not instead becoming a trigger to bring each other down, belittle, or mix religious teachings.<sup>93</sup>

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<sup>91</sup> Ali Efdal Ozkul, Mete Ozsezer, and Huseyin Tufan, 'The Historical Background of Tolerance Education for Blind Learners in Cyprus', *Quality & Quantity: International Journal of Methodology*, 52.

<sup>92</sup> Muhammad Riza Azizi, Strategi Dakwah Pondok Pesantren Pendowo Wali Songo Dalam Meningkatkan Pemahaman Agama Masyarakat Desa Sedah Kecamatan Jenangan Kabupaten Ponorogo, 2024.

<sup>93</sup> Shofiah Fitriani, 'Keberagaman Dan Toleransi Antar Umat Beragama', *Analisis: Jurnal Studi Keislaman*, (2020), pp. 179–92.

The celebration of religious holidays shows the need to collaborate and synergize with parties and the wider community. Collaboration in this case is very necessary considering the diverse backgrounds of SDN Giyono students, and requires activities that can strengthen students tolerant attitudes. If there is synergy with the surrounding community, it is hoped that strengthening students tolerant attitudes will run more optimally.

Every individual has their own religious beliefs, and each religion has its own holidays that are celebrated. Therefore, it is important for us to respect and appreciate the differences in beliefs between religious communities. This attitude of tolerance reflects the experience of the noble values contained in the first principle of Pancasila, namely Ketuhanan Yang Maha Esa.<sup>94</sup>

This is in line with the basis of tolerant attitudes, namely cultural aspects, where culture is the main foundation that will shape the way of thinking and acting in a person as part of society. These values are the reference in efforts to strengthen the relationship of interaction between members of society. So it is hoped that it can create harmony in diversity.<sup>95</sup>

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<sup>94</sup> Annisa Laela Putri and others, Menumbuhkan Sikap Toleransi Melalui Pembelajaran Subtema Hari Raya Agama', *Harmony: Jurnal Pembelajaran IPS Dan PKN*, 7.1 (2022), pp. 21–25.

<sup>95</sup> Kurniawan and Rose, Kurniawan and Rose, 'Pendidikan Karakter: Konsepsi & Implementasinya Secara Terpadu Di Lingkungan Keluarga, Sekolah, Perguruan Tinggi, & Masyarakat.

## **Role Islamic Education Teacher in Strengthening Students Tolerant Attitudes in Plural Society at SDN Giyono Jumo Temanggung.**

Teacher as educator play a role in the process of conveying and forming morals and spiritual abilities of students. The concept of educator ( *murabbi* ) describes an educator who has Rabbani characteristics, namely wise, responsible, compassionate, and has a deep understanding of divinity. An educator not only transfers knowledge, but also shapes the character of his students.<sup>96</sup> A religious educator must also be authoritative, meaning that the teacher must have intelligence in thinking, morality, and the ability to adapt to the development of the times.<sup>97</sup> An effective step taken by the Islamic Education teacher at SDN Giyono in this role is to provide a good example to students, for example by providing an example to be tolerant of others. In addition, the Islamic Education teacher must also be able to provide advice and motivation, as well as build good relationships with their students so that the guidance process to strengthen students' tolerant attitudes runs more optimally.

Teacher as teacher or *muallim* play a role in instilling values of tolerance in students' daily lives. *Muallim* means that a teacher not only masters knowledge theoretically, but also plays a role as a

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<sup>96</sup> Rinda Agustina, Strategi Guru PAI Dalam Meningkatkan Pembelajaran PAI (Studi Analisis Di SMAN 1 Krueng Barona Jaya), 2021.

<sup>97</sup> Kandiri Kandiri and Arfandi Arfandi, Guru Sebagai Model Dan Teladan Dalam Meningkatkan Moralitas Siswa', *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 6.1 (2021), pp. 1–8.

facilitator in developing students' potential and nurturing.<sup>98</sup> In this case, Islamic Education teacher must have a deep understanding of the values of tolerance and be able to integrate these values into classroom learning and in daily life.

Teacher as mentor act as guides in the formation of students' tolerant character. In this role, Islamic Education teacher must have a patient, consistent, and meticulous personality in order to realize the process of strengthening tolerant attitudes. Teacher must also be able to guide students in terms of teaching manners or morals. Through this, it is hoped that it can strengthen students' tolerant attitudes, which are demonstrated by their attitudes in placing good ethics and behavior and accepting and appreciating diversity wisely.

The role of the teacher as a mentor is carried out by instilling Qur'anic values to students. Teacher must also be guided by the teachings and morals exemplified by the Prophet in implementing a tolerant attitude to students. So that students can be formed who have the characters of *siddiq* (honest), *amanah* (keeping promises), *tabligh* (delivering), and *fathonah* (intelligent).<sup>99</sup>

The role of teachers as role models is a basic trait that must be possessed in the process of strengthening tolerant attitudes. Teacher behavior is a reflection for students and the community who interact

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<sup>98</sup> Khusnul Wardan, *Guru Sebagai Profesi* (Budi Utama,, 2012). Page 102

<sup>99</sup> Ghaida Afra Zahirah, *Peran Pembimbing Agama Dalam Membentuk Karakter Qur'ani Pada Santri Putri Pondok Pesantren Tahfidzil Qur'an Al-Muawanah Sawangan Depok*.

with them. Therefore, the humility, actions, and personality of teachers greatly affect students. If teacher cannot provide good examples, students will lose respect and also the motivation to imitate positive behavior. In this case, teachers must be consistent in showing good attitudes and behaviors in order to be effective role models.<sup>100</sup>

### **C. Research Limitations**

The researcher is aware of the limitations in conducting this research entitled "Strategies and Roles of Islamic Religious Education Teachers in Strengthening Students' Tolerant Attitudes in Plural Society at SDN Giyono Jumo Temanggung" which include:

#### **1. Limitation of Ability**

Researchers realize that their research and analysis capabilities are still limited. However, this can be attempted by conducting research according to procedures and capabilities and carrying out guidance and direction from the supervising lecturer.

#### **2. Time Limitation**

The research was conducted in a relatively short time, but the researcher made maximum efforts to dig up in-depth information during the research process.

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<sup>100</sup> Kandiri and Arfandi, 'Guru Sebagai Model Dan Teladan Dalam Meningkatkan Moralitas Siswa'.

## **CHAPTER V**

### **CLOSING**

#### **A. Conclusion**

After conducting research and analyzing in depth based on the theories that have been studied, it was concluded that the strategies of Islamic Religious Education teachers at SD Negeri Giyono carried out in strengthening students' tolerant attitudes are divided into two, namely individual and classical (group). Strengthening students' tolerant attitudes that are individual in nature includes independent student assignments and independent quizzes. While strengthening students' tolerant attitudes that are classical in nature includes the process of learning Islamic religious education in the classroom, cultum activities, Pesantren Ramadhan activities and celebration of religions holidays such as Santri Day and 1 Muharram.

The role of Islamic Education teachers in strengthening tolerant attitudes is shown by the role of teacher as religious educator, religious teacher, mentor, and role model for their students. Islamic Education teacher also play a role in evaluating the process of strengthening tolerant attitudes periodically and taking policies as follow-up steps.

With the strategy and role of Islamic Education teacher at SDN Giyono in strengthening tolerant attitudes in a pluralistic society, the results can be seen that students at SDN

Giyono have demonstrated attitudes that should have been embedded in them as part of a pluralistic society, namely being tolerant.

#### **B. Suggestion**

1. To the Principal, the pluralistic community environment is a challenge for students' tolerant attitudes. Therefore, the Principal should create policies that can establish synergy between the school and the community.
2. Teacher should integrate the values of tolerance into students using effective methods.

#### **C. Closing remarks**

Thus the thesis entitled "Strategy and Role of Islamic Education Teacher in Strengthening Students Tolerant Attitudes in the Pural Community at SDN Giyono Jumo Temanggung" was written. The author would like to express his gratitude to all parties who have helped and to the readers for their willingness. The author is aware that there are many shortcomings in this thesis, therefore the author expects constructive criticism and suggestions.

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## INSTRUMEN PENELITIAN

**Judul Penelitian : STRATEGI DAN PERAN GURU  
PENDIDIKAN AGAMA ISLAM DALAM PENGUATAN SIKAP  
TOLERAN SISWA PADA MASYARAKAT PLURAL DI SDN  
GIYONO JUMO TEMANGGUNG**

**Rumusan Masalah :**

1. Bagaimana strategi guru Pendidikan Agama Islam dalam penguatan sikap toleran siswa pada masyarakat plural di SDN Giyono Jumo Temanggung?
2. Bagaimana peran guru Pendidikan Agama Islam dalam penguatan sikap toleran siswa pada masyarakat plural di SDN Giyono Jumo Temanggung?

| <b>Fokus Penelitian</b>                                                                            | <b>Pertanyaan</b>                                                                       | <b>Teknik Pengumpulan Data</b>        |
|----------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|---------------------------------------|
| 1. Pembelajaran Kurikuler untuk menguatkan sikap toleran siswa di SD Negeri Giyono Jumo Temanggung | a. Apa yang anda ketahui tentang toleransi?<br><br>b. Bagaimana proses pembelajaran PAI | Wawancara, Observasi, dan Dokumentasi |

|  |                                                                                                                                                                                                                                                                                                                                                          |  |
|--|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
|  | <p>berlangsung?</p> <p>c. Bagaimana metode, inovasi, atau model pembelajaran yang digunakan dalam menanamkan dan menguatkan sikap toleran siswa pada mata pelajaran PAI?</p> <p>d. Bagaimana anda mengintegrasikan nilai-nilai toleransi dalam materi pelajaran PAI?</p> <p>e. Apa kurikulum yang digunakan SD Negeri Giyono?</p> <p>f. Apakah dalam</p> |  |
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|                                                                                                       |                                                                                                                                                                                                            |                                              |
|-------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------|
|                                                                                                       | <p>kurikulum yang digunakan sekarang sudah ada materi untuk menguatkan sikap toleran siswa? Atau dikembangkan sendiri?</p>                                                                                 |                                              |
| <p>2. Pembelajaran kokurikuler untuk menguatkan sikap toleran di SD Negeri Giyono Jumo Temanggung</p> | <p>a. Apakah ada kegiatan di luar pembelajaran di kelas yang difasilitasi untuk menguatkan sikap toleran siswa?</p> <p>b. Bagaimana cara dalam melibatkan siswa dalam kegiatan sosial yang menumbuhkan</p> | <p>Wawancara, Observasi, dan Dokumentasi</p> |

|                                                                                                                                                                                                   |                                                                                                                                                                                                                                                |                                              |
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|                                                                                                                                                                                                   | <p>sikap toleran?</p> <p>c. Kebijakan apa yang dikembangkan dalam upaya penguatan sikap toleran siswa di SD Negeri Giyono?</p>                                                                                                                 |                                              |
| <p>3. Peran guru sebagai <i>Mudarris</i>, <i>Murabbi</i>, <i>Mu'allim</i>, dan <i>Mu'addib</i> dalam penguatan sikap toleran siswa pada masyarakat plural di SD Negeri Giyono Jumo Temanggung</p> | <p>a. Sebagai seorang <i>Mudarris</i> (pengajar), bagaimana anda menyampaikan nilai-nilai toleransi kepada siswa?</p> <p>b. Sebagai <i>murabbi</i> (pendidik), kegiatan apa yang anda lakukan untuk membentuk karakter siswa yang toleran?</p> | <p>Wawancara, Observasi, dan Dokumentasi</p> |

|                                                            |                                                                                                                                                                                                                                                                                                        |                                       |
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|                                                            | <p>c. Sebagai <i>mu'allim</i> (guru), bagaimana anda memberikan teladan sikap toleran kepada siswa?</p> <p>d. Sebagai <i>mu'addib</i> (pembimbing), bagaimana anda membimbing siswa dalam menghadapi perbedaan?</p> <p>e. Apakah guru di sekolah sudah mengajarkan dan mencontohkan sikap toleran?</p> |                                       |
| 4. Peran guru sebagai agen perubahan dalam penguatan sikap | a. Bagaimana anda melihat dampak dari upaya                                                                                                                                                                                                                                                            | Wawancara, Observasi, dan Dokumentasi |

|                                                                                 |                                                                                                                                                                                                                                                                                                                               |  |
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| <p>toleran siswa pada masyarakat plural di SD Negeri Giyono Jumo Temanggung</p> | <p>penguatan sikap toleran siswa, tidak hanya bagi siswa, tetapi juga bagi sekolah dan masyarakat secara luas?</p> <p>b. Apa yang dilakukan untuk mengevaluasi atau mengetahui indikator keberhasilan proses penguatan sikap toleran siswa?</p> <p>c. Bagaimana cara anda dalam menyikapi sikap siswa yang belum toleran?</p> |  |
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## **TRANSKRIP WAWANCARA GURU PAI**

“Strategi dan Peran Guru Pendidikan Agama Islam dalam Penguatan Sikap Toleran Siswa pada Masyarakat Plural di SDN Giyono Jumo Temanggung”

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### **Identitas Diri**

Nama Lengkap : Sulistiyorini, S.Pd

Jabatan : Guru Pendidikan Agama Islam

Lama Menjabat : ± 3 tahun

***Jum’at, 6 Desember 2024***

### **A. Metode Pembelajaran, Kurikulum, dan Materi Pelajaran**

1. Bagaimana peran seorang guru PAI terhadap proses penguatan sikap toleran siswa?

“Jadi sebenarnya sikap toleran sudah ditanamkan sejak kecil yaitu kelas 2 dan 3, seperti sikap menghargai, menghormati dengan sesama. Nah nanti kalau sudah kelas 4 dan 5 itu baru lebih mengerucut lagi di sikap tolerannya. Jadi di kelas 4 dan 5 itu ada materinya mengenai keragaman dan toleransi, nanti kita kita lebih membahasnya lebih mendalam”

2. Bagaimana metode, inovasi, atau model pembelajaran yang digunakan dalam menanamkan dan menguatkan sikap toleran siswa pada mata pelajaran PAI?

“Terkait dengan metode pembelajaran saya menggunakan problem based learning jadi nanti saya menyiapkan gambar tentang keberagaman agama suku yang ada di Indonesia nantinya anak mengamati berdiskusi bersama terkait gambar tersebut”

3. Bagaimana Ibu mengintegrasikan nilai-nilai toleransi dalam materi pelajaran PAI?

“Terkait dengan mengintegrasikan nilai toleransi di sekolah adalah dengan mendorong siswa untuk mengenal budaya, suku, agama yang lain”

4. Apakah dalam kurikulum yang digunakan sekarang sudah ada materi untuk menguatkan sikap toleran? Atau ibu kembangkan sendiri?

“Terkait dengan kurikulum yang sekarang digunakan sudah terintegrasikan dengan sikap toleransi melalui materi keragaman dan toleransi tadi yang di ajarkan di kelas 4 dan 5”

## **B. Kegiatan Ekstrakurikuler**

1. Apakah ada kegiatan ekstrakurikuler yang Ibu fasilitasi untuk menguatkan sikap toleran siswa?

“Di SD giyono ada ekstrak pramuka, drumband jadi dalam ekstra pramuka itu kan juga diajari tentang mengenal agama lain seperti halnya tempat ibadah, kitab suci, nama pemuka agamanya”

2. Bagaimana cara Ibu dalam melibatkan siswa dalam kegiatan sosial yang menumbuhkan sikap toleran?

“Cara saya dalam menumbuhkan sikap toleransi adalah dengan mengajarkan kepada siswa untuk saling menghargai dan saling menghormati.. Selain itu seperti kemarin pas acara pesantren ramadhan saya mengundang tokoh yang bersifat umum (polisi) bukan dari kalangan ustad maupun guru agama, nantinya dalam pesantren ramadhan materinya lebih ke yang umum contohnya tentang kebersihan, berperilaku terpuji dan lain-lain”

### **C. Kerjasama dengan Komunitas atau Masyarakat**

1. Apakah terdapat kerjasama dengan komunitas atau masyarakat untuk menanamkan dan menguatkan sikap toleran siswa? Jika ada, kerjasama seperti apa?

“Terkait dengan kerjasama dengan masyarakat lebih ke acara desa si.. jadi desa sini ada kayak semacam suro nan yang diikuti oleh seluruh masyarakat dusun giyono nantinya juga bapak ibu guru ikut dalam acara tersebut bahkan ada beberapa yang menjadi panitia di acara

tersebut karena beberapa guru ada yang asli orang giyono”

**D. Peran Guru sebagai *Mudarris*, *Murabbi*, *Mu'allim*, dan *Mu'addib***

1. Sebagai seorang *mudarris* (pengajar), *murabbi* (pendidik), *mu'allim* (guru), dan *muaddib* (pembimbing), bagaimana Ibu menyampaikan nilai-nilai toleransi kepada siswa?

“Terkait dengan peran guru sebagai *mudarris*, *murobbi*, *mu'allim*, dan *muaddib*

Guru menjadi fasilitator pengajar dan pendidik dalam sekolah untuk menumbuhkan sikap toleransi dengan mendorong siswa untuk saling menghormati menghargai dan lain-lain”

**E. Peran Guru sebagai Agen Perubahan**

1. Bagaimana Ibu melihat dampak dari upaya penguatan sikap toleran siswa, tidak hanya bagi siswa, tetapi juga bagi sekolah dan masyarakat secara luas?

“Dampak dari sikap toleransi ini tumbuhnya rasa persatuan, kedamaian keharmonisan dan lain-lain”

2. Apa yang dilakukan untuk mengevaluasi atau mengetahui indikator keberhasilan proses penguatan sikap toleran siswa?

“Untuk mengetahui indikator siswa sudah menerapkan sikap toleran adalah sebenarnya keseharian siswa dari kecil sudah tertanam nilai toleransi mbak karena mereka dari lahir juga sudah terbiasa dengan perbedaan bahkan bisa dibilang saya yang belajar toleransi kepada anak-anak karena lingkungan saya 100% muslim semenjak di giyono ini benar-bener bisa menyesuaikan diri dan lebih bisa menerima perbedaan”

3. Bagaimana cara Ibu dalam menyikapi sikap siswa yang belum toleran?

“Untuk menyikapi siswa yang belum toleran. Sikap toleransi itu gak bisa instan jadi kita perlu menanamkannya mulai dari diri sendiri yang mencontohkan sikap menghormati terhadap siswa yang non muslim juga nanti seiring berjalanya waktu siswa akan mencontoh sikap guru tersebut.

## **TRANSKRIP WAWANCARA KEPALA SEKOLAH**

“Strategi dan Peran Guru Pendidikan Agama Islam dalam Penguatan Sikap Toleran Siswa pada Masyarakat Plural di SDN Giyono Jumo Temanggung”

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### **Identitas Diri**

Nama Lengkap : Agus Triyono, S.Pd.SD.

Jabatan : Kepala Sekolah

Lama Menjabat : ± 1 tahun

***Selasa, 3 Desember 2024***

1. Bagaimana sejarah berdirinya SD Negeri Giyono?  
“ Tadinya SD Negeri Giyono adalah SD Negeri 1 Giyono dan ada juga SD Negeri 2 Giyono, lalu setelah tahun 2010 kalau tidak salah kedua SD tersebut dilebur menjadi satu menjadi SD Negeri Giyono”
2. Bagaimana gambaran umum mengenai SD Negeri Giyono?  
“ SD Negeri Giyono memiliki jumlah siswa sebanyak 106 yang berlatar belakang atas tiga agama yang dianut, antara lain Islam, Kristen dan Buddha.”

3. Bagaimana proses pembelajaran PAI di SD Negeri Giyono berlangsung?

“ Jadi SD Negeri Giyono sudah lama sekali tidak punya guru PAI yang PNS atau ASN sekitar 4 tahun terakhir, dan dalam waktu itu pembelajaran PAI di SD Negeri Giyono diampu oleh guru yang berganti-ganti, dan kemudian ada Bu Sulis yang sekarang mengampu mapel PAI. Kemudian untuk pembelajaran, saya kira sudah lancar semuanya, bagus, kemudian karena sudah ada yang definitif juga jadi mungkin lebih terjamin daripada yang sebelum-sebelumnya karna kemarin sempat berganti-ganti guru PAI, dan karena di sini beragam jadi harus lebih bisa bersinergi juga, sehingga untuk penyelenggaraan kegamaan ada toleransi dengan baik, dan ada kegiatan-kegiatan keagamaan juga seperti sholat dhuha, kultum di hari Jum’at pagi, dan pembacaan Asmaul Husna”

4. Apakah ada kegiatan-kegiatan keagamaan yang diselenggarakan di SD Negeri Giyono?

“ Event-event keagamaan disesuaikan dengan hari-hari besar agama masing-masing, maksudnya sekalipun mungkin karena lebih banyak yang muslim jadi lebih dominan untuk hari-hari besar Islam, tapi kami juga mengikuti acara di desa, jadi kalau ada acara seperti peringatan 1 Muharram sekalipun itu penanggalan Hijriyah tapi secara adat kita semua ikut merayakan, ada juga Peringatan Hari Santri. Kemudian kalau

sesuai dengan agama dan kepercayaan masing-masing ada kegiatan juga, misalnya kalau di agama Buddha ada Pembacaan Paritta”

5. Bagaimana sikap toleran siswa SD Negeri Giyono?

“ Kalau menurut saya untuk sikap toleran di sini sudah tidak asing lagi ya, apalagi Desa Giyono ini sudah terkenal dengan keragaman agamanya, dalam lingkungan masyarakat juga semuanya mendukung. Jadi misalnya njenengan melihat di kelas itu hampir tidak bisa membedakan mana yang Islam mana yang Buddha atau mana yang Kristen, jadi sama saja bagi kami apapun latar belakang agama mereka. Dan untuk masalah sikap toleran bagi kami sudah tidak diragukan lagi, sehingga sudah biasa misalnya ada anak mengantarkan temannya ke Mushola, atau ke Vihara. Dan untuk sejauh ini hampir tidak pernah muncul adanya masalah ataupun konflik yang disebabkan dari perbedaan agama baik di lingkungan sekolah maupun lingkungan masyarakat. Bahkan misalnya ada kegiatan sosialisasi dari dari suatu pondok pesantren dan kami sudah persilahkan monggo yang Muslim megikuti acara dan yang non-Muslim silakan untuk meninggalkan kelas, tapi mereka tetap tidak mau. Misalnya lagi kalau ada kegiatan keagamaan, terkadang mereka yang non-Muslim juga ikut kegiatan tersebut, terlepas dari agama apa yang mengadakan kegiatan apabila hal tersebut menyangkut akhlak, adab, ataupun ajaran berbuat baik, maka mereka tetap

mengikutinya, selagi hal tersebut tidak menyangkut peribadatan. Contohnya kegiatan pesantren kilat yang kemarin sempat diisi oleh pihak kepolisian, itupun diikuti bersama-sama, sehingga tidak memeta-metakan secara khusus kecuali menyangkut peribadatan. Jadi hal seperti ini sudah dianggap biasa oleh mereka sehingga tidak ada hambatan bagi kami untuk menanamkan sikap toleran siswa”

6. Kurikulum apa yang digunakan? Apakah dalam kurikulum itu sudah ada materi penanaman dan penguatan sikap toleran siswa atau sekolah mengembangkan sendiri?

“ Untuk semuanya sekarang sudah mengikuti Kurikulum Merdeka, mungkin yang kelas 3 dan kelas 6 baru megikuti dari tahun kemarin sesuai arahan dari Kemendikbud. Dan untuk posisi sekarang sudah mengikuti Kurikulum Merdeka semua. Jadi kita mengikuti Proyek Penguatan Profil Pelajar Pancasila (P5) juga, jadi kita mengutamakan adanya pembiasaan baik dalam proses pembelajaran maupun di luar proses pembelajaran, dan memang sudah ada programnya”

7. Kebijakan apa yang dikembangkan dalam upaya menguatkan sikap toleran siswa SD Negeri Giyono?

“Jadi di sini selain kita menerapkan metode pembiasaan, kita juga sudah pasti mengedepankan metode keteladanan. Misalnya ketika Sholat Dhuha berjamaah, untuk pembiasaan sholat berjamaah kita jadwalkan perkelas, jadi nanti tiap kelas

ada jadwalnya tersendiri setiap seminggu sekali atau dua minggu sekali, kita gilir baik dari jajaran guru maupun penjaga sekolah untuk memimpin Sholat Dhuha berjamaah. Dan guru-guru yang lain juga mengikuti, sekalipun sedang berhalangan mereka turut membantu dalam pengkondisian siswa. Termasuk nanti misalnya ada penyampaian kultum, tidak harus diisi oleh Bu Sulis selaku guru PAI namun juga dari guru yang lain. Jadi untuk keteladanan sudah pasti kami terapkan, karena tidak mungkin tercipta sikap toleran siswa seperti saat ini kalau dari atasnya tidak diajarkan dan dicontohkan”

8. Apakah untuk kegiatan-kegiatan pembiasaan sudah terjadwalkan secara rutin?

“ Untuk pembiasaan Sholat Dhuha dijadwalkan setiap seminggu sekali atau dua kali sesuai dengan giliran kelas masing-masing, kalau untuk pembacaan Asmaul Husna terkadang tidak harus dari guru PAI yang dibaca setiap sebelum memulai pembelajaran PAI, terkadang guru kelas juga sudah membimbing setiap hari di kelas dan dilanjutkan dengan pembacaan surat-surat penting”

9. Apakah siswa SD Negeri Giyono sudah menunjukkan sikap toleran?

“ Iya, mereka sudah menunjukkan sikap toleran”



## **TRANSKRIP WAWANCARA SISWA**

“Strategi dan Peran Guru Pendidikan Agama Islam dalam Penguatan Sikap Toleran Siswa pada Masyarakat Plural di SDN Giyono Jumo Temanggung”

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### **Identitas Diri**

Nama Lengkap : Harnia Fea Afrilia

Kelas : 6

Agama : Islam

Alamat : Giyono Jumo Temanggung

***Senin, 2 Desember 2024***

1. Apa yang kamu ketahui tentang toleransi?  
“ Sikap menghargai perbedaan”
2. Bagaimana sikap kamu jika menghadapi perbedaan?  
“ Menghargai, tidak membedakan”
3. Apakah kamu berteman dengan teman yang berbeda agama?  
Atau justru membatasi?  
“ Enggak, kita semua sama mbak, jadi kalau temenan sama semuanya”

4. Apakah dalam pelajaran PAI mengajarkan untuk bersikap toleran?  
“ Iya, Bu Sulis (guru PAI) kalau di kelas sering membahas dan mengajarkan toleransi, misalnya beliau bilang kalau kita itu berbeda tapi harus tetap menghargai ”
5. Apakah guru di sekolah mengajarkan dan mencontohkan sikap toleran?  
“ Iya, misalnya kalau di kelas tidak membedakan siswa yang agamanya Islam sama yang non-Islam”
6. Bagaimana sikap kamu jika ada teman yang berbeda agama sedang beribadah?  
“ Ya nggak papa, membiarkan mereka beribadah sesuai dengan agamanya”
7. Bagaimana jika ada teman kamu yang berbeda agama membutuhkan bantuan?  
“ Membantu mereka tanpa membedakan agama, misalnya kalau ada teman yang beda agama yang tidak paham pelajaran ya kita coba membantu dia biar paham”
8. Apabila kamu sedang belajar kelompok apakah kamu memilih-milih teman yang seagama?

“ Tidak, semuanya membaaur antara yang agama Islam sama yang lainnya kita tidak memilih-milih”

9. Apakah di sekolah ada kegiatan beribadah bersama?

“ Ada, contohnya Sholat Dhuha sama Sholat Dzuhur, jadi yang Islam ikut sholat yang Buddha atau Kristen tidak ikut, biasanya yang Buddha ada ibadah sendiri”

10. Aktivitas apa saja yang telah mencerminkan toleransi agama?

“ Contohnya kalau kita mau beribadah kita tetap mempersilahkan yang beda agama tapi kita ibadahnya tetap sesuai dengan agama masing-masing”

11. Apakah sikap siswa sudah toleran?

“ Sudah, kita tidak membedakan”

Attechment 5

### **TRANSKRIP WAWANCARA SISWA**

“Strategi dan Peran Guru Pendidikan Agama Islam dalam Penguatan Sikap Toleran Siswa pada Masyarakat Plural di SDN Giyono Jumo Temanggung”

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#### **Identitas Diri**

Nama Lengkap : Nia Ayu Dewi Sacani

Kelas : 6

Agama : Buddha

Alamat : Giyono Jumo Temanggung

***Senin, 2 Desember 2024***

1. Apa yang kamu ketahui tentang toleransi?  
“ Menghargai perbedaan, tidak mebeda-bedakan”
2. Bagaimana sikap kamu jika menghadapi perbedaan?  
“ Menghargai”
3. Apakah kamu berteman dengan teman yang berbeda agama?  
Atau justru membatasi?  
“ Kalau berteman sama semuanya, saya juga berteman sama yang Islam”
4. Apakah dalam pelajaran PAI mengajarkan untuk bersikap toleran?  
(Siswa Buddha mengikuti pembelajaran Pendidikan Agama Buddha)
5. Apakah guru di sekolah mengajarkan dan mencontohkan sikap toleran?  
“ Iya, misalnya kalau di kelas tidak membeda-bedakan siswa yang agamanya Islam sama yang non-Islam”

6. Bagaimana sikap kamu jika ada teman yang berbeda agama sedang beribadah?

“ Tetap menghormati dan tidak mengganggu”

7. Bagaimana jika ada teman kamu yang berbeda agama membutuhkan bantuan?

“ Tetap membantu, contohnya kalau ada yang kesusahan kita membantu tanpa membeda-bedakan agama”

8. Apabila kamu sedang belajar kelompok apakah kamu memilih-milih teman yang seagama?

“ Tidak, teman yang agamanya Islam sama yang Buddha tetap bersama di kelompok”

9. Apakah di sekolah ada kegiatan beribadah bersama?

“ Ada, misalnya teman-teman yang agama Islam ada acara kultum hari Jum’at pagi, dan kita yang agama Buddha sama Kristen mengikuti kultum”

10. Aktivitas apa saja yang telah mencerminkan toleransi agama?

“ Contohnya kalau yang agama Islam ikut pelajaran PAI kalau yang agama Buddha ikut pelajaran PAB, terus kalau ada yang beribadah kita tidak mengganggu”

11. Apakah sikap siswa sudah toleran?

“ Sudah, kita tidak membedakan”

**Documentation/Research Photos**



Figure 4. 6 Front View of SDN Giyono Jumo

Source: Personal Documentation



Figure 4. 7 Three Religions Monument

Source: Personal Documentation



Figure 4. 8 Interview with Islamic Education Teacher

Source: Personal Documentation



Figure 4. 9 Interview with the Principal

Source: Personal Documentation



Figure 4. 10 Interview with Students

Source: Personal Documentation

## SURAT IZIN RISET



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI WALISONGO  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
Jl. Prof. Dr. Hamka Km 2 (024) 7601295 Fax. 7615387 Semarang 50185  
Website: <http://fitk.walisongo.ac.id>

Nomor : 0619 /Un.10.3/K/KM.00.11/02/2025 6 Februari 2025  
Lamp : -  
Hal : Izin Penelitian/Riset

Kepada Yth.  
Kepala SDN Giyono  
di Jumo Temanggung

*Assalamu'alaikum Wr. Wb.*

Diberitahukan dengan hormat, dalam rangka memenuhi tugas akhir pada Mahasiswa S1 Prodi Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang, bersama ini kami sampaikan bahwa mahasiswa di bawah ini:

Nama : Arizky Damayanti  
NIM : 2103016007  
Semester : 8 (delapan)  
Judul Skripsi : Strategi dan Peran Guru Pendidikan Agama Islam dalam Penguatan Sikap Toleran Siswa pada Masyarakat Plural di SDN Giyono Jumo Temanggung

Dosen Pembimbing : Prof. Dr. Mahfud Junaedi, M.Ag.

Untuk melaksanakan penelitian/riset di SDN Giyono yang Bapak/Ibu pimpin. Sehubungan dengan hal tersebut mohon kiranya yang bersangkutan diberikan izin riset/penelitian dan dukungan data dengan tema/judul sebagaimana tersebut diatas pada tanggal 2 Desember 2024 – 7 Februari 2025

Demikian permohonan ini kami sampaikan, atas perhatian dan kerjasamanya disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*



an Dekan  
Kabag Tata Usaha  
Sti Khptimah

Tembusan Yth.  
Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang

## SURAT KETERANGAN TELAH MELAKUKAN PENELITIAN



PEMERINTAH KABUPATEN TEMANGGUNG  
DINAS PENDIDIKAN, KEPEMUDAAN DAN OLAHRAGA  
**SD NEGERI GIYONO KECAMATAN JUMO**  
Dusun Krajan Wetan Desa Giyono Kecamatan Jumo Temanggung 56256  
Surat Elektronik : [sdngiyono1@gmail.com](mailto:sdngiyono1@gmail.com)

### SURAT KETERANGAN SELESAI PENELITIAN

Nomor : 421 / 007 / II / 2025

Yang bertanda tangan di bawah ini Kepala Sekolah Dasar Negeri Giyono Kecamatan Jumo, Kabupaten Temanggung telah memperhatikan Surat Izin Penelitian dengan nomor: 5225/Un.10.3/K/KM.00.11/11/2024 tertanggal 20 November 2024, maka dengan ini menerangkan bahwa :

Nama : **Arizky Damayanti**  
NIM : 2103016007  
Jurusan : Pendidikan Agama Islam  
Universitas : UIN Walisongo Semarang  
Judul Skripsi : **Strategi dan Peran Guru Pendidikan Agama Islam dalam Penguatan Sikap Toleran Siswa pada Masyarakat Plural di SD Negeri Giyono Jumo Temanggung**

Telah selesai melaksanakan penelitian yang dilaksanakan di SD Negeri Giyono Kecamatan Jumo sejak tanggal 2 Desember 2024 s/d 7 Februari 2025.

Demikian Surat Keterangan ini kami buat, untuk dapat dipergunakan sebagaimana perlunya.

Giyono, 7 Februari 2025  
Kepala Sekolah  
SD Negeri Giyono  
  
**AGUS TRIYONO S.Pd.SD**  
NIP.19810825 201406 1 001

## SURAT PENUNJUKAN PEMBIMBING SKRIPSI



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI WALISONGO  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
Jl. Prof. Dr. Hamka Km 2 (024) 7601295 Fax. 7615387 Semarang 50185  
Website: <http://litk.walisongo.ac.id>

Nomor : /Un.10.3/K/KM.00.11/ /2024 26 November 2024  
Lamp : -  
Hal : Izin Penelitian/Riset

Kepada Yth.  
Kepala SDN Giyono  
di Jumo Temanggung

*Assalamu'alaikum Wr. Wb.*

Diberitahukan dengan hormat, dalam rangka memenuhi tugas akhir pada Mahasiswa S1 Prodi Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang, bersama ini kami sampaikan bahwa mahasiswa di bawah ini:

Nama : Arizky Damayanti  
NIM : 2103016007  
Semester : 7 (tujuh)  
Judul Skripsi : Strategi dan Peran Guru Pendidikan Agama Islam dalam Penguatan Sikap Toleran Siswa pada Masyarakat Plural di SDN Giyono Jumo Temanggung

Dosen Pembimbing : Prof. Dr. Mahfud Junaedi, M.Ag.

Untuk melaksanakan penelitian/riset di SDN Giyono yang Bapak/Ibu pimpin. Sehubungan dengan hal tersebut mohon kiranya yang bersangkutan diberikan izin riset/penelitian dan dukungan data dengan tema/judul sebagaimana tersebut diatas pada tanggal 2 Desember 2024 – 16 Desember 2024

Demikian permohonan ini kami sampaikan, atas perhatian dan kerjasamanya disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

an.Dekan  
Kabag Tata Usaha

Siti Khotimah

Tembusan Yth.  
Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang

## RIWAYAT HIDUP

## **A. Identitas Diri**

Nama Lengkap : Arizky Damayanti

Tempat, Tanggal Lahir : Temanggung, 26 Januari 2002

Alamat : Pulutan 002/002, Watukumpul,  
Parakan Temanggung

No. Hp : 085726029859

Email : [arizkyda@gmail.com](mailto:arizkyda@gmail.com)

## **B. Riwayat Pendidikan**

### **1. Pendidikan Formal**

- a. TK Amanah Watukumpul (2006 – 2008)
- b. SD Negeri Watukumpul (2008 - 2014)
- c. MTs Negeri 1 Temanggung (2014 – 2017)
- d. MA Negeri Temanggung (2017 – 2020)

### **2. Pendidikan Non-Formal**

- a. TPQ Miftahul Hidayah Pulutan
- b. Pondok Pesantren Tahfidzul Qur'an Al- Munawwar  
Temanggung
- c. Pondok Pesantren Roudlatut Thalibin Tugurejo Tugu  
Semarang

## **C. Prestasi Akademik**

- a. Medali Perunggu KSM Nasional Mapel Ekonomi  
Terintegrasi 2019

- b. Juara 2 KSM Provinsi Mapel Ekonomi Terintegrasi 2019

**D. Karya Ilmiah**

- a. Assessment Innovation Using Quizizz Paper Mode in PAI Learning, Jurnal Geuthee: Penelitian Multidisiplin, 2023 (SINTA 5)