Student Tolerance Attitudes in Islamic Boarding Schools

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Abstract

This study aims to describe the tolerance attitudes of students in Islamic boarding schools, focusing on three aspects: peace, respect for differences and individuals, and awareness. The research method is descriptive quantitative, utilizing a Likert scale questionnaire for data collection. Results indicate that 48% of students exhibit very high tolerance in the peace aspect, while 52% show high tolerance. Regarding respect for differences and individuals, 55% of students demonstrate very high tolerance and 45% show high tolerance. In the awareness aspect, 59% of students display very high tolerance, and 41% show high tolerance. Overall, 60% of students have a very high tolerance attitude, and 40% show a high tolerance attitude. These findings highlight that Islamic boarding schools foster an environment conducive to developing academically proficient students with strong religious and tolerant attitudes. The implication is that Islamic boarding schools play a vital role in shaping students who are not only academically capable but also possess strong religious and tolerant attitudes. This suggests that an educational approach integrating Islamic spiritual values with general knowledge can be an effective model for fostering a more inclusive and socially aware generation. Furthermore, this model demonstrates the potential of education to serve as a bridge for understanding and respecting cultural and religious diversity, equipping students with the skills and values needed to contribute positively to a pluralistic society.

Keywords: islamic boarding schools, students, tolerance

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A. Introduction

A learner must be able to interact with their environment because it is their duty as social beings to fulfill their needs. In their social life, especially when students have integrated into society, they will face various ethnicities that have many physical differences and various skin colors; the most urgent thing is the difference in beliefs or the closest example is when students face their school environment which consists of different individuals with different types of differences, both themselves and others, differences in regional origins, class differences, differences in opinion, and so on (Fadli, 2019; Hermawati, 2021; Mutawakkil, 2021; Sa'idi, 2017; Tamaeka et al., 2022). In social life, it is undeniable that friction can arise in various lines of social life in society, especially with race, ethnicity, or religion, as well as students (Casram, 2016; Kurniasih et al., 2022; Purwati et al., 2022). To maintain harmony and cohesiveness of unity in life together as social beings and in the educational environment, it is desirable to respect each other and maintain mutual feelings between each other and respect so that friction does not occur. Therefore, things that can cause conflict can be avoided. Students are expected to be able to set a good example and respect the rights and needs of others (Hidayatulloh, 2021).

A lot of experts from various research and institutions have conducted surveys in relevant educational institutions; for example, reports from (PPIM) Pusat Pengkajian Masyarakat, from the Wahid Institute and Setara Institute explained that there was an increase in radical understanding that began to penetrate the environment and the emergence of intolerant views that started to appear in several educational communities in Indonesia. A survey conducted by the Setara Institute in 2016 related to tolerance among students showed that 35.7% of students had intolerant thoughts, 2.4% were intolerant in speech and action, and 0.3% were potentially involved in acts of terrorism. The survey was conducted on 760 public junior high school students in Jakarta and Bandung, West Java. The results of research conducted by PPIM as well as the Wahid Institute confirm a trend that is almost the same, which raises concerns (Abyakta et al., 2023; Abyakta & Pendidikan, 2023; Muslimin, 2016).

To prevent this phenomenon, it is essential to develop character education in Indonesian schools, especially in instilling the value of tolerance in students. Tolerance is vital in human life (Fuad & Masuwd, 2023), both word and deed (Ika Setiawati, 2020). In this discussion, mutual understanding and respect for the opinions of others are fundamental so that there is no social gap or difference in the caste system in life or in the culture of society to achieve a common attitude. Mutual understanding is the key to opening the mind to accept that inequality or different things are not evil; differences must be respected and understood as assets. The Prophet said in a hadith by Bukhari: 'The faith of one of you is not complete until he loves his brother as he loves himself.' This hadith emphasizes the importance of mutual respect and love in society. This attitude is essential to create a harmonious and tolerant relationship (Pamil et al., 2020).

From this discussion, tolerance must be taught and introduced to children as early as possible so that when they grow up, students become children with noble morals. Introducing the idea of mutual respect to all students can be practiced in everyday life by showing respect for others, setting a good example, and teaching them to speak carefully and honestly. In this way, students will be instilled with the same attitudes they develop. Since many beliefs must be understood as an integral whole, it is necessary to foster a sense of appreciation and respect for adherents of

different religions and beliefs that are not the same. Sensitivity is indispensable in learning, especially about religion, and diversity must be practiced (Nugroho, 2019). Islamic religious education that teaches the basic system of religious beliefs must also be accompanied by the recognition that the religion we profess is only one of the many religions that exist in Indonesia (Mawadda et al., 2023). Therefore, religious education in educational institutions plays a crucial role. It contributes significantly to fostering an Indonesian vision that embraces and protects plurality and diversity.

Islamic boarding schools are teaching institutions that are rich in Islamic spiritual education that mix and combine two aspects of life into a very epic collaboration, as we know, namely from the same partnership that strengthens the spiritual education that is full of Islamic values combined with general knowledge from the general learning model which is rich in social life knowledge wrapped in formal education (Dwi & Maskuri, 2023; Elsyam, 2023; Shodiq, 2023). This allows the acquisition of general and religious knowledge to play a role in the social system. Internal Islam can present the belief that the combination of two education and learning systems, namely between the formal learning system and the boarding school-based learning system, can be excellent and very strong (Ismail & Asrori, 2023; Ritonga et al., 2023; Sa'diyah & Muttaqin, 2023; Supriadin, 2023). The teaching system at Islamic Boarding School can provide most of its learning about Islamic religious material and general subject matter.

In the study of Islamic religion in the pesantren, not only the Kitab Kuning but also many contemporary and modern Islamic books are studied, the authors of which are Islamic scholars who were very famous in their time, namely in the period around the 20th century (Haris, 2023; Lubis & Salam, 2023; Susanti et al., 2023). Of the many educational systems that we know, Islamic boarding schools still exist and are always committed to progress. Even though there are many obstacles and various problems, they still stand and are firmly one of the many types of education offered to students so that they can gather. Gaining knowledge is balanced between knowledge about religion and more widespread matters (Mujtabarrizza & Muslimah, 2023). The creation of understanding and the ability to understand each other is a picture of the many processes that must be passed, and it is the flow that must be lived where the information can be accessed, understood, and understood by the individual as a process from where he lives and where he comes from. The formation of self-foundation and understanding of the surroundings as tolerance is not only developed in one person.

But at some stage. Humans have brains that can reason, think, evaluate, and reassess their abilities of various kinds only to be able to convince themselves that they can determine which opinions they believe have a positive impact (Al Ayyubi et al., 2024; Murharyana et al., 2023; Sabarudin et al., 2023). In a particular social environment, individuals will receive a lot of colors in their lives, so from this process, they will receive many types of information. Then, they will begin to be moved in their state of mind from the things they go through. They begin to understand and then determine what is good and comfortable for them. Islamic boarding school is considered the right environment in which to instill tolerance in Santri. This is reinforced by the pesantren system, namely integrating two education systems between pesantren and school education, so that students not only obtain general or religious knowledge but also education about religion and religious education are fully integrated into a mutually reinforcing building that is equally important. Allah says in Surah Al-Mumtahanah (60:8):

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ

Meaning: "*Allah does not forbid you to be kind and just to those who do not fight you for religion nor drive you from your land. Indeed, Allah loves those who are just*" (RI, 2020). This verse teaches that doing good and being fair to anyone, including those of different faiths, is an attitude Allah favors. This is the basis for developing an attitude of tolerance in society.

The main focus of the research problem is that the researcher wants to describe and analyze the attitude of tolerance of santri in pesantren within the scope of this research. This topic is significant because understanding the tolerance attitudes of Santri can shed light on how religious education influences social behavior, particularly in environments like pesantren, where religious teachings play a central role. By analyzing these attitudes, the researcher aims to uncover the factors that contribute to shaping tolerance, such as the curriculum, daily interactions, and cultural practices within the pesantren, ultimately providing insights that can benefit educators and policymakers in promoting a more inclusive and harmonious society.

B. Literature Review

Attitude and mental maturity are signs of attitudinal readiness formed from experiences that have a considerable impact and have a very dynamic or direct influence on the enthusiasm of individual reciprocity on how to respond to all research objectives and local conditions that are closely related to the object of study (Sabarudin et al., 2023). The belief approach becomes the basis for judging or responding to an object through approval or rejection. This includes certain regularities related to a person's feelings, thoughts, and actions towards aspects of the environment around them. Attitude is also an evaluative statement about an object, individual, or event (Pancawardana et al., 2023). It describes the state of a person, what is felt and experienced in a matter. The belief approach is the impact or symptom of a person's reciprocity towards an issue; sometimes, it can be interpreted as agreement, rejection, or disagreement (Bukhori & Al Ayyubi, 2023). This approach consists of three components: recognition, affinity, and conation. This description shows that this attitude is a person's contact or interest in a few things in their environment.

In terms of its meaning, the word tolerance or openness is an absorption word that comes from Latin, which we have often heard and is frequently spoken in a socialized environment. The word means flexibility, gentleness, meekness, and patience. If this term is drawn in a straight line, tolerance means being able to accept and receive opinions and not being rigid, honest, willing, and kind. UNESCO defines tolerance as an attitude that involves respect, acceptance, and appreciation of the diversity of life in a nation that is bineka tunggal ika in national culture, freedom of expression, and individual human characteristics (Hidayatulloh, 2021). Tolerance must be accompanied by broad knowledge, and the need for support is critical; an attitude of openness, dialogue, and mutual understanding among religious believers gives freedom of opinion to comment and provide space to think. In short, the positive impact of tolerance between fellow human beings is the emergence of a sense of sympathy that makes us able to give freedom to them to live their lives safely and

comfortably, and we understand to respect the rights of others as tolerance along with the basis of fellow human beings. An attitude of tolerance requires a combination of religious and general knowledge because a deep understanding of both will give birth to tolerance. It can be concluded from the existing and developing arguments that tolerance is a person's response or reaction that includes cooperation, mutual respect, acceptance of cultural differences, freedom of expression, and understanding the behavior of everyone's thoughts.

In a broad sense, tolerance means giving the most expansive possible space for differences and diversity among individuals or groups (Sirry et al., 2024). Therefore, it is not right if tolerance is interpreted as limiting a particular group's rights to conform to other groups or vice versa, sacrificing the rights of different groups to benefit specific groups. Tolerance emphasizes respect and appreciation of differences in a person's personality or the eyes of a particular group (Nisa, 2021), as we know that they have always been and will remain connected and mutually reinforcing for a common cause. Tolerance is about respecting and valuing each other, accepting gracefully, and appreciating the diversity of cultures, expressions, and human ways. It is based on their knowledge, openness, consensus, deliberation, and freedom of thought, conscience, and belief (Wajdi & Tobroni, 2020). Thus, it can be said that tolerance is harmony in diversity.

It is essential to foster the attitude and behavior of tolerance because this is very necessary and owned by every human being as being who lives in society, including students, considering that Indonesia is the largest multicultural country in the world, and this makes Indonesia the most tolerant (Putri et al., 2024). Currently, Indonesia has about 200 language models with different dialects and language styles; there are more than 300 tribes that inhabit the Indonesian land area, more than 200 million people are living in Indonesia, which consists of 13,000 large islands and some small ones, as we also know that Indonesia is also a country with religious diversity, where the population adheres to various religions such as Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, Confucianism, and various other beliefs (Raihani, 2014). Besides being the nation's cultural wealth and strength, this diversity can lead to multiple problems. Real phenomena such as corruption, collusion, nepotism, political conflicts, separatism, and riots between tribes and religions are examples of these problems. Currently, intolerance is increasingly occurring in various parts of Indonesia. In this case, it is essential to implement character education and moral education, which is very important as we experience and realize that we are faced with the erosion of the morals of the nation's children, which is increasingly concerning our homeland and nation (Das et al., 2023). One of the essential values in character education is tolerance. This value must be instilled in students because low tolerance towards others can affect various aspects of life, including increasing the risk of national disunity. Therefore, tolerance is one of the essential aspects of character education that needs to be applied in the teaching and learning process.

In the development and validation of the Religious Tolerance Scale for Young People, the tolerance model was classified into six dimensions of tolerance as follows: (1) rejection of differences; (2) protection of differences; (3) minimization of differences; (4) acceptance of differences; (5) adaptation to differences; and (6) integration of differences. The reflection points of tolerance character include: (1) peace as a goal; (2) openness and acceptance of the beauty of differences; (3) tolerance for individuals and diversity; (4) mutual respect for others; (5) the seeds of intolerance come from fear and indifference; (6) the seed of tolerance is love; (7)

without love, there is no tolerance; (8) people who can appreciate the goodness of others and situations show tolerance; (9) tolerance means facing difficult situations; and (10) tolerance for the inconvenience of living together, leaving the past, and giving freedom to others. This reflection of the character of tolerance brings peace between individuals in the world. Aspects and indicators of tolerance character include peace, respect for differences and individuals, and conscience. There are 11 indicators divided into three aspects: (1) The peace aspect, which includes benevolence, courage, and love; (2) The respect aspect of respecting others, respecting differences, and respecting oneself; and (3) The conscience aspect, which includes appreciation of the goodness of others, openness, acceptance, comfort in life, and comfort with others (Supriyanto & Wahyudi, 2017).

There are three aspects of tolerance used, namely, aspects of peace, respect for differences, and aspects of individuals and conscience. The three factors are then divided into 11 indicators of tolerance, namely attention, indifference, love, mutual respect for others, upholding tolerance, being able to give personal appreciation, being able to appreciate other people who are good to us verbally, deeds, and treatment, openness, acceptance, grateful for the blessings of life, and able to blend well with the social environment. The innovative aspect of this research is the description and analysis of the tolerant attitude of santri in pesantren, where this research is still relatively rare because the santri observed in this study are santri who are studying in educational institutions that can carry out problems regarding education with the advancement of the pesantren system and a superior formal education system (Supriyanto & Wahyudi, 2017).

Educational institutions with formal teaching systems generally focus on developing academic intelligence, although spiritual or religious aspects are not entirely ignored (Fuad & Masuwd, 2023). However, formal education emphasizes students' intellectual achievement, often resulting in different academic standards. On the other hand, Islamic schools still exist to instill noble values and good morals. This is a very appropriate reference and choice to be taken as an alternative and solution because Islamic boarding schools are very focused and emphasize spiritual or religious intelligence; as we know, this boarding school-based educational institution has boomed in Indonesia and now also offers integrated general education. Thus, many modern pesantren play a role in educating and enlightening. Efforts to shape the character of intellectual intelligence, emotional regulation, and spiritualism, including tolerance, can be made through a boarding school curriculum that focuses on religion (Maarif et al., 2023). The Ministry of Education and Culture (MoEC) of the Republic of Indonesia has started this program to produce students with a balanced understanding of general and religious knowledge and a religious, modest, and independent personality. The merger of boarding school-based education and public schools is based on careful observation of the quality of the curriculum designed and produced by each system (Hadisi et al., 2023; Hasan et al., 2023; Sabiq & Ckamim, 2020). Generally, Islamic schools and pesantren have their advantages. Combining the benefits of these two systems will create an educational force capable of producing a superior, resilient, and characterful young generation in Indonesia.

Pesantren is an Islamic educational institution that combines two social systems, namely the advantages of the pesantren social system itself and the social system of academic institutions or schools (Anita et al., 2022; Kholish & Wafa, 2022; Waslah et al., 2022). This model of Islamic education allows students to acquire

general and religious knowledge to play a role in society (Firmansyah, 2022). In this context, Islam integrates two education systems, namely the pesantren education system and the school education system, into a unified whole (Fiadha et al., 2020). In Islamic boarding schools, the teaching system includes a variety of general subjects. Islamic materials rely on the Kitab Kuning and the latest books 20th-century Muslim scholars have written. The education echoed by Islamic boarding schools is based on integrating the balance offered to students to balance general and religious knowledge (Wicaksono et al., 2021). Forming an attitude of tolerance involves stages in which a person receives information from the surrounding environment. Tolerance develops in individuals through several stages (Nuroniyah et al., 2022; Sabiq & Ckamim, 2020; Taiba et al., 2023).

Humans can think, evaluate, and compare things to choose what is good. When a person interacts in a social environment, he receives a variety of information, and with his thinking ability, he filters and sorts out what is considered good and comfortable. Islamic boarding school is considered an ideal environment in which to instill tolerance in Santri. This is supported by the pesantren system, which integrates two education systems of pesantren and school (Julaeha, 2022; Sholeh, 2022; Wijaya & Sakrani, 2022). Thus, teaching with pesantren and the school education system allows Santri to acquire general and religious knowledge in an integrated manner, making them equal and equally important.

C. Method

This research model uses a quantitative model with descriptive research methods to describe the course of problem analysis (Mukhid, 2021). Descriptive methods serve to describe or analyze research findings but are not used to draw more general conclusions. Thus, quantitative descriptive research with percentages is a research activity that aims to test a theory and presents a statistical picture in the form of percentages to describe research data. This research seeks to describe Santri's attitude toward tolerance in pesantren. The data obtained were analyzed using the percentage formula, and the results were categorized according to predetermined criteria. This research was conducted at Darul Falah Cihampelas Junior High School in Cihampelas Village, Cihampelas District, West Bandung Regency.

The selection of this location was based on the fact that the school implements the Pesantren System (SBP), accredited and recognized as a National Standard School (NSN), with a total number of students reaching 1,015. The research period lasted from 17 March 2024 to 16 April 2024. The population that became the research focus of this study were students who were studying at Darul Falah Cihampelas Junior High School, totaling 1,015 students. Researchers took a sample of 150 students from classes VII and VIII. If the number of subjects is less than 100, all subjects should be taken because this is demographic research. However, if the number of subjects is more significant, it can be studied between 10 to 15% or 20 to 25% of the total population. In this study, the sample was 15% of the total population, so the total sample was 150. The sampling technique in this study used a proportional random sampling method. This method is used when the characteristics or elements of the population are not homogeneous and have proportional levels.

The method employed in this research is a questionnaire using a Likert scale (Jaya, 2020). Researchers collected data based on a questionnaire lattice of tolerance attitudes that included three aspects, namely aspects of peace, respect for differences and individuals, and aspects of awareness. The three aspects are divided into 11

indicators of tolerance, namely attention, indifference, love, mutual respect, respect for other people's differences, self-respect, respect for the goodness of others, openness, acceptance, comfort of life, and comfort with others (Supriyanto & Wahyudi, 2017). The data obtained were analyzed using the percentage formula. The details of the student tolerance questionnaire are as follows: (1) aspects of peace that include indicators of attention, fear, and love; (2) aspects of respect for differences and individuals that include indicators of mutual respect, respect for self-opinions that are different from us; and (3) the existence of appreciative behavior for people's good behavior towards us, openness, gratitude in living life and tolerance for other people's lives that make them comfortable.

Then, from 11 indicators of tolerance consisting of three aspects, 44 report items were developed, with details of 1 indicator and four statements, resulting in 44 report items. The validity of 44 report items was tested by sharing the Google Form questionnaire link via WhatsApp with respondents. After that, it was tested for validity with SPSS version 26. The basis for testing validity to make a decision is to compare the calculated r-value with the r table and the significance r value (Sig). It can be concluded that 97.73% of the report items were declared valid, or as many as 43 report items were declared valid. Thus, there is one invalid report element, namely the report element for the receptive indicator of report element 3 with a Pearson correlation value of 0.015; this value is smaller than the r table for 150 respondents, namely 0.159. Likewise, the significant value of 0.854 is greater than 0.05, so it can be concluded that the article certificate with invoice indicator element number 3 is declared invalid. Based on this explanation, it can be concluded that 97.73% of the statement elements are declared valid, namely 43 statement elements declared valid. After the validity test is carried out, the reliability test of the tolerance attitude questionnaire is carried out. 43 items of the Student Tolerance Attitude Questionnaire can be concluded to be suitable and appropriate and then tested for reliability using SPSS version 26 based on the decision in the validity test. It can be seen by comparing Cronbach's Alpha with the r table and looking at the significance value (Sig) where the results show Cronbach's Alpha is higher than the r table so that 0.945> 0.159 and the sig value of Cronbach's Alpha is greater than 0.60, which is> 0.60, it can be concluded that 43 items of student tolerance questionnaire are reliable or stable and can be relied upon as a research data collection tool.

The statements in this research questionnaire have four answer options. The questionnaire was distributed via WhatsApp group for classes VII and VIII using Google Forms. Then, the respondents filled out the questionnaire by choosing one of the four statement options on the questionnaire that had been provided, namely strongly agree, agree, disagree, and strongly disagree. The response options were defined to ensure clarity: "strongly agree" indicates that respondents fully support the statement and find it closely aligned with their views or experiences, "agree" shows general support but with less intensity, "disagree" means that respondents do not see the statement reflective of their opinions or experiences, and "strongly disagree" indicates a firm rejection, suggesting that the statement is highly inconsistent with their views or experiences. The questionnaires collected from respondents were scored based on a predetermined scoring system.

The research method used in this study is descriptive statistics. This analysis technique generally describes field events or how to analyze data by defining the data obtained following the original conditions without making broader conclusions or generalizations. The quantitative descriptive analysis uses the following formula: 1)

the maximum score is received by the number of statement elements multiplied by the maximum personal value): 2) the minimum score is obtained by the number of report elements multiplied by the minimum request value. 3) the interval or range is taken from the maximum minus the minimum score. Then, we made an assessment range from this study to make it easier: very low, low, high, and very high. Then, the results of the description of the percentage of tolerance application carried out by students are analyzed descriptively based on the categories made, and conclusions are drawn.

D. Findings and Discussion

In today's increasingly diverse world, fostering tolerance and mutual respect is essential to building harmonious communities. Education is vital in instilling these values, especially in an environment where individuals from diverse backgrounds interact closely. Islamic boarding school-based schools are unique educational institutions that integrate formal education with Islamic religious teachings. They are not only a place to gain knowledge but also to foster character development and social harmony. The pesantren-based school system offers a holistic approach to education, combining religious and general knowledge to emphasize moral and ethical values. This makes Islamic boarding school-based schools an ideal place to explore how education can increase tolerance and unity between individuals from various walks of life.

Furthermore, integrating formal and religious education in Islamic boarding schools provides students with a balanced and comprehensive worldview. This dual-focused system empowers students to appreciate and respect cultural, religious, and social differences while maintaining a strong moral foundation. The structured environment of pesantren, characterized by communal living and shared responsibilities, fosters empathy, cooperation, and a sense of belonging among students. These attributes are crucial for equipping individuals to navigate the complexities of a multicultural society, making Pesantren a place for academic and spiritual growth and a model institution for cultivating tolerance and mutual respect in broader social contexts.

The novelty of this research lies in the object of research, namely Santri, who studies at Pondok Pesantren (SBP). The boarding school is an institution that combines the boarding school education system with the formal education system, namely the excellence in using the formal education model and the boarding school education model. The religious education system that is taught as it is allows individuals to gain general knowledge and religious knowledge to contribute to society. The boarding school combines the boarding school education system with the school education system into an integrated unit (Firdaus, 2022). Islamic boarding schools are considered the right environment in which to instill tolerance in Santri. This is reinforced by the pesantren system, which integrates two education systems between pesantren and Islamic boarding schools (Fitri & Ondeng, 2022). Teaching in pesantren and school education systems so that students do not only obtain general knowledge or religious knowledge but general knowledge and religious knowledge are all integrated into an equally important unity. Allah Swt says in Surah Al-Hujurat verse 13 as follows:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ

إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "*O people! Indeed, We have created you from a man and a woman; then We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing, All-seeing*" (Kemenag RI, 2019).

This verse confirms that diversity and differences among humans are part of the will of Allah SWT. The verse mentions that humans were created from male and female, then made into nations and tribes, with the aim that they get to know each other. This signifies that differences in backgrounds, cultures, and origins are not to be disputed or denigrated but to respect and understand each other. God created differences so humans can learn from each other, build cooperation, and create harmony in life.

Furthermore, this verse also underlines that a person's honor in the sight of Allah is not measured by ethnicity, nation, or social status but by their piety. This teaches the importance of mutual respect and tolerance, where each individual is seen by their standing before Allah, not by outward differences. By understanding this concept, humanity is invited to build better relationships without seeing differences as barriers but as a means to strengthen social ties, foster brotherhood, and foster tolerance.

Then, assessing whether students' attitude toward tolerance in boarding school education institutions has a very low, low, high, or very high scope of assessment. The aspects of tolerance measured include (1) aspects of peace, with indicators of care, fear, and compassion; (2) aspects of respect for differences and individuals, with indicators such as respect for others, respect for differences, and a sense of self-worth; and (3) aspects of conscientiousness, which include indicators such as appreciating the kindness of others, openness, friendliness, comfort of living, and comfort interacting with others.

Table 1. Students Tolerance Attitude and Peaceful Aspect

Category	Aspects of Peace						Number of Peaceful Aspects	
	Caring Indicator		Ignorance Indicator		Indicator Love			
	F	%	F	%	F	%	F	%
Very High	76	51	68	45,33	27	18,0	72	48
High	74	49	80	53,33	119	79,3	78	52
Low	0	0	2	1,33	4	2,7	0	0
Very Low	0	0	0	0	0	0	0	0
Total	150	100	150	100	150	100	150	100

Table 1 describes that the peace aspect has three tolerance indicators, namely the caring indicator, the ignorance indicator, and the love indicator. In the caring indicator, 76 students, or 51%, have a very high tolerance attitude, 74 students, or 49%, have a high tolerance attitude, and no students have a low or very low tolerance attitude on the caring indicator. Then, in the ignorance indicator, 68 students, or 45.33%, have a very high attitude of tolerance, 80 students, or 53.33%, have a high

attitude of tolerance, and two students, or 1.33%, have a low attitude of tolerance. Furthermore, in the love indicator, 27 students, or 18%, have a very high attitude of tolerance, 119 students, or 79.3%, have a high attitude of tolerance, and four students, or 2.7%, have a low attitude of tolerance. From the interval of the total number of aspects of peace, it can be seen that 72 students have a very high attitude of tolerance, or 48% of the 150 respondents, and 78 students, or 52%, have a high attitude of tolerance. From the coverage obtained in the very low and low categories, it cannot be found that there are students who match or have this attitude of tolerance; it is when viewed from the total score of the peace aspect.

The explanation above shows that Islamic internship students, from the point of view of peace, have an excellent attitude of tolerance regarding caring for others, tending to seek what is not yet known, and love for humanity. So that education in pesantren is effectively adjusted to educate, guide, and develop students to maintain peace in society, religion, and the state. To achieve peace and community welfare, an open attitude must be adopted, starting with the desire to get to know others and appreciate differences without discriminating against certain groups (Daimah, 2018). Humans are social creatures, meaning that they cannot live alone without the help of others. There must be concern among male students between them and others in social life. RasulullahBeluh also asked his people to care about other people of God and work together to help others and alleviate their suffering, which is highly recommended for the people of Rasulullah. The Prophet said the following:

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَتِهِ

Meaning: '*The Messenger of Allah (blessings and peace of Allah be upon him) said: 'A Muslim is a brother to another Muslim, and he should not oppress him or hand him over to his enemy. Whoever fulfills the needs of his brother, Allah will fulfill his needs.*" (HR. Bukhari dan Muslim).

This hadith teaches the principle of brotherhood and care among fellow Muslims. The Prophet (SAW) reminded us that a Muslim is a brother to another Muslim, so we should not oppress him or leave him in trouble. Through the phrase 'not handing him over to his enemy,' the Prophet emphasizes the importance of protecting one's brother from any threats or difficulties, whether physical, emotional, or spiritual. This message fosters the value of unity and shared responsibility, where every Muslim must protect, look after, and support his brother under any circumstances.

In addition, the Hadith asserts that whoever fulfills the needs of his brother, Allah will fulfill his needs. This message encourages helping others and instills the belief that Allah will reward and help those who care for others. By practicing this principle of mutual help, a Muslim not only benefits those he helps but also receives blessings and protection from Allah. This hadith is a guideline for Muslims to live a harmonious social life based on love, tolerance, and respect for others.

Table 2. Students' Attitude of Tolerance Aspects of Respecting Differences and Individuals

Category	Aspects of Respecting Differences and Individuals						Number of Aspects MPDI	
	Indicator SMSL		Indicator MPOL		Indicator MDS			
	F	%	F	%	F	%	F	%
Very High	84	56	84	56	40	27	83	55
High	66	44	65	43	108	72	67	45
Low	0	0	1	1	2	1	0	0
Very Low	0	0	0	0	0	0	0	0
Total	150	100	150	100	150	100	150	100

Table 2 describes that the Respecting Differences and Individuals (MPDI) aspect has three indicators of tolerance, namely the Respecting Each Other (SMSL) indicator, the Respecting Other People's Differences (MPOL) indicator, and the Respecting Yourself (MDS) indicator. In the Respecting Each Other (SMSL) indicator, 84 students, or 56%, have a very high attitude of tolerance, and 66 students, or 44%, have a high attitude of tolerance. The researchers did not find any lack of tolerance from students whose coverage was low or very low on the Respecting Each Other (SMSL) indicator. Then, on the indicator of Appreciating Other People's Differences (MPOL), there are 84 students, or 56%, have a very high attitude of tolerance, 65 students, or 43% of the average student, have a high view of tolerance, and one student, or 1%, has a low attitude of tolerance., Furthermore, in the Respecting Yourself (MDS) indicator, 40 students, or 27%, have a very high attitude of tolerance, 108 students, or 72%, have a high attitude of tolerance, and two students, or 1%, have a low attitude of tolerance. When viewed from the interval of the total number of aspects of Respecting Differences and Individuals (MPDI), it can be seen that 83 students have a very high attitude of tolerance, or 55% of the 150 respondents, and 67 students, or 45%, have a high attitude of tolerance. As for the low and very low categories, no students have low and very low tolerance attitudes in the Respecting Differences and Individuals (MPDI) aspect.

The conclusion is that students who go to Islamic boarding schools (SBP) have an excellent attitude of tolerance towards differences and individuals. Mutual respect for differences is the most critical aspect of tolerance because even though students in pesantren have various ethnicities, customs, cultures, and languages, students in pesantren have an excellent attitude of mutual respect for differences. This is in line with the word of Allah in Surah Al-Hujurat verse 11, which states, "O you who believe, let not a people make fun of another people; it may be that those who are made fun of are better than them."

Therefore, from this discussion, it seems that students should not insult or belittle other students who are weak in the learning process because it is influenced by high mutual respect. Likewise, with self-esteem, self-esteem is an essential attitude of tolerance because people who can respect themselves feel good, so they learn to respect others, appreciate differences with others, and value others. This means that students think differences are not something bad or strange, so 55% are categorized as students with very high representations, 45% are in the high category, and no one falls into the low or very low category.

Table 3. Student Tolerance Aspects of Awareness

| Category | Aspects of Awareness | | | | | | | | | | Number of Awareness Aspects | |
| | Indicator MKOL | | Indicator Terbuka | | Indicator KDK | | Indicator KDOL | | Indicator Reseptif | | | |
	F	%	F	%	F	%	F	%	F	%	F	%
Very High	79	52,7	72	48	54	36	83	55	61	41	88	59
High	70	46,7	78	52	95	63	66	44	84	56	62	41
Low	1	0,7	0	0	1	1	1	1	5	3	0	0
Very Low	0	0	0	0	0	0	0	0	0	0	0	0
Total	150	100	150	100	150	100	150	100	150	100	150	100

Table 3 describes that the awareness aspect has five indicators of tolerance, namely the indicator of Appreciating the Kindness of Others (MKOL), the open indicator, the indicator of Comfort in Life (KDK), the indicator of Comfort with Others (KDOL) and the receptive indicator. In the Appreciating the Kindness of Others (MKOL) indicator, 79 students, or 52.7%, have a very high tolerance attitude, 70 students, or 46.7%, have a high tolerance attitude, and one student, or 0.7%, have a low tolerance attitude. Then, on the open indicator, 72 students, or 48%, have a very high attitude of tolerance, 78 students, or 52%, have a high attitude of tolerance, and there are no students who have a low or very low attitude of tolerance on the open indicator.

Furthermore, in the Comfort in Life (KDK) indicator, 54 students, or 36%, have a very high attitude of tolerance, 95 students, or 63%, have a high attitude of tolerance, and there is one student, or 1%, who has a low attitude of tolerance. In the Comfort with Others (KDOL) indicator, 83 students, or 55%, have a very high attitude of tolerance, 66 students, or 44%, have a high attitude of tolerance, and one student, or 1%, has a low attitude of tolerance while in the receptive indicator, there are 61 students or 41% have a very high attitude of tolerance, 84 students or 56% have a high attitude of tolerance. Five students, or 3%, have a low attitude of tolerance. From the interval of the total number of aspects of awareness, it can be seen that 88 students, or 59%, have a very high attitude of tolerance, and 62 students, or 41%, have a high attitude of tolerance. As for the low and very low categories, no students have low and very low tolerance attitudes in the awareness aspect.

The previous explanation shows that students' tolerance attitudes in the aspect of awareness in pesantren-based schools get an excellent representation on the assessment of tolerance attitudes; it is evidenced by 59% of students having a very high tolerance attitude, 41% of students having a high tolerance attitude. There are no students who have a low or very low tolerance attitude. That means students in pesantren-based schools have an excellent awareness of appreciating the goodness of others, are open to differences, are receptive to suggestions and opinions of others, and are comfortable with differences. This is in line with Allah's words in Surah Al-Baqarah verse 13, 'And when it is said to them, "Believe as others have believed," they say, "*Shall we believe like these fools?*" Remember, indeed, they are the fools, but they do

not know". This verse reminds us of the importance of being open and respecting differences in the context of diversity.

Table 4. Students Tolerance Attitude Based on Interval Total Score Number

Category	Interval	Frequency	Percentage %
Very High	140-172	90	60
High	108-139	60	40
Low	76-107	0	0
Very Low	43-75	0	0
Total		150	100

From the data presented, it can be concluded that 60% or 90 students show a very high tolerance attitude with scores between 140-172. Furthermore, 40% or 60 students have a high attitude of tolerance with scores between 108-139, and no students fall into the low or very low category. This data indicates that the tolerance attitude of students in pesantren-based schools is excellent, with 60% of students having a very high tolerance attitude, 40% having a high tolerance attitude, and no students having a low or very low tolerance attitude. The statement is very relevant and strengthens the previous argument that pesantren is considered an ideal environment for instilling tolerance in santri (Izza & Al Azizi, 2022; Muharis, 2023; Mujtabarrizza & Muslimah, 2023). This is because Pesantren combines two education systems, namely Islamic education and general education, so students not only acquire one type of knowledge but combine both in a balanced manner (Mubin, 2020; Saro'i, 2021; Waslah, 2021). In addition, pesantren also integrates two social systems, namely the excellence of the Islamic social system and the school social system, which together form a brilliant, excellent, religious, and noble generation.

It is important to remember that tolerance does not develop independently but gradually. Humans can think and evaluate so that when receiving various information from the social environment, they can filter and choose what is best and most appropriate (Amelia et al., 2022). The character of tolerance can be molded through education, and the school environment should support this process with internal policies that create an atmosphere of inclusiveness and mutual respect. These policies, directly or indirectly, affect students' tolerant behavior inside and outside of school, including in the family and community environment. Therefore, this study confirms that pesantren provides an environment that is very conducive to the development of Santri tolerance attitudes. In this context, it is essential to remember Allah's words in Surah Al-Anfal verse 61: "*And if they incline to peace, then incline to it and put your trust in Allah. Surely He is the All-Hearing, All-Knowing*". This verse emphasizes the importance of mutual respect and maintaining peace in social interactions.

E. Conclusion

The study underscores the high level of tolerance fostered in pesantren-based schools through the integration of religious and general education, as well as their unique social environment, which serves as a model for promoting respect and social harmony. Schools and teachers can adopt pesantren-inspired approaches by embedding moral education, tolerance-building activities, and participatory teaching methods, enhancing both academic and ethical development. Students trained in this model embody moral integrity, serving as role models and contributing to societal

harmony through initiatives like community service and intercultural events. Policymakers and society are encouraged to support pesantren principles by integrating character education into public schools, providing resources for teacher training, and fostering community collaboration to bridge societal divides. While the study highlights pesantren's success in nurturing tolerance, it acknowledges limitations such as its narrow focus and calls for further research to explore the broader applicability, long-term impacts, and interactions between tolerance and academic performance.

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