



PAI ALUMNI IAIN SYEKH NURJATI CIREBON'S EFFORTS TO MAINTAIN TOLERANCE

Muthoharoh

LAIN Syekh Nurjati Cirebon

Email: Muthoharoh_18@syekhnurjati.ac.id

Abstract

Tolerance in a diverse society of ethnicity, race, religion, and culture is an attitude of absolute openness to accept without devaluing, reducing, equating others, or making the difference an alter-ego. The purpose of this research is to describe and analyze PAI Alumni IAIN Syekh Nurjati Cirebon's efforts to maintain tolerance. The data is presented in descriptive form using qualitative methods to assess the validity of the data through triangulation. The research included alumni from the 2019 graduating class, with 40 alumni from each of the respondents. Data is gathered through interviews, observations, and documentation. The collected data is then described. Based on the findings of observations, interviews, and data triangulation, it was discovered that PAI IAIN Syekh Nurjati alumni contributed to the community's tolerance of religious communities. As a follow-up to this research, synergistic collaboration between universities and alumni as partners is required in order to maintain harmony and tolerance between religious communities.

Keywords: *PAI alumni, LAIN Syekh Nurjati, tolerance.*

A. Introduction

The image of Indonesia as a heterogeneous country has the potential to trigger conflict and has the potential to reduce harmony. ¹ Several conflicts in various areas have left tragic and dramatic stories, such as those triggered by differences in conflict, such as the Sampang conflict, ² the conflict in the city of Bekasi, ³ and the conflict in the plural area in the city of Jambi. ⁴ Realizing tolerance in diversity is one way to

¹ Dera Nugraha, "Urgensi Pendidikan Multikultural Di Indonesia," *Jurnal Pendidikan PKN (Pancasila Dan Kewarganegaraan)* 1, no. 2 (2020): 140, <https://doi.org/10.26418/jppkn.v1i2.40809>.

² Handrini Ardiyanti, "Konflik Sampang: Sebuah Pendekatan Sosiologi-Komunikasi," n.d., 225–42.

³ Nasrullah Jamaludin Adon, "Konflik Dan Integrasi Pendirian Rumah Ibadah Di Kota Bekasi," *Socio-Political* 8 (2018): 227–38.

⁴ Abdul Halim and Zaki Mubarak, "Pola Konflik Agama Di Wilayah Plural: Studi Kasus Pendirian Rumah Ibadah Di Kota Jambi," *TAJIDID: Jurnal Ilmu Usbuluddin* 19, no. 1 (January 26, 2021): 85–109, <https://doi.org/10.30631/tjd.v19i1.128>.

maintain harmony in the midst of heterogeneity, one of which is through tolerance education between religious communities,⁵ maintaining the spirit of unity and integrity in the nation and state,⁶ and communication to build an attitude of tolerance in order to realize harmony between religious communities,⁷ such as through interreligious dialogue.⁸

According to the various conflicts that have occurred, some are motivated by religious diversity, such as the conflict that occurred in Ambon,⁹ where the emergence of this conflict was due to factors of incompatibility and disagreement between one party and another in unraveling a problem, through efforts to maximize the role of education in resolving conflicts.¹⁰ So, maintaining tolerance among religious communities is a meeting point for maintaining harmony in the midst of diversity.¹¹ Examples include maintaining tolerance through a Pancasila-based Cross-Cultural Religion,¹² strengthening tolerance in school culture,¹³ and the role of teachers in instilling character values,¹⁴ as well as interreligious dialogue in a pluralistic society.¹⁵

The campus, as a house for the advancement of knowledge and also as a house of moderation, becomes an agent in spreading and strengthening religious tolerance

⁵ Moh Rosyid, "Mewujudkan Pendidikan Toleransi Antar-Umat Beragama Di Kudus: Belajar Dari Konflik Tolikara Papua 1 Syawal 1436 H / 2015 M," *Quality* 3, no. 2 (2015): 41, <https://journal.iainkudus.ac.id/index.php/Quality/article/viewFile/1915/1668>.

⁶ Ajeng Tiara Putri Salsabila and Anisa anindya Shafia Khalisan, "Analisis Toleransi Sebagai Upaya Pemeliharaan Semangat Kesatuan Dan Persatuan Bangsa Pada Mahasiswa Di Bandung," *Jurnal Global Citizen : Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 10, no. 2 (December 3, 2021): 74–89, <https://doi.org/10.33061/jgz.v10i2.5558>.

⁷ Esther Wulandari and Danang Try Purnomo, "Membangun Komunikasi Sikap Toleransi Dalam Mewujudkan Kerukunan Bangsa Melalui Implementasi Brahmavihara," *Jurnal Komunikasi & Bahasa* 2, no. 1 (2021): 76–85.

⁸ Roger Campdepadrós-Cullell et al., "Interreligious Dialogue Groups Enabling Human Agency," *Religions* 12, no. 3 (March 12, 2021): 189, <https://doi.org/10.3390/rel12030189>.

⁹ Jerry Indrawan and Ananda Tania Putri, "Analisis Konflik Ambon Menggunakan Penahapan Konflik Simon Fisher," *Jurnal Kolaborasi Resolusi Konflik* 4, no. 1 (2022), <http://jurnal.unpad.ac.id/jkrk/article/view/36608/17096>.

¹⁰ Rizal Fathurrohman, "Peran Pendidikan Islam Dalam Resolusi Konflik Sosial Dan Moral Di Indonesia," *Nusantara: Jurnal Pendidikan Indonesia* 2, no. 1 (2022): 35–52, <https://doi.org/https://doi.org/10.14421/njpi.2022.v2i1-3>.

¹¹ Muhammad Nur Prabowo Setyabudi, "Esoterisme, Toleransi Dan Dinamika Keagamaan," *Jurnal Filsafat Indonesia* 4, no. 1 (May 3, 2021): 1, <https://doi.org/10.23887/jfi.v4i1.24897>.

¹² Strategi Cross-culture Religion et al., "Strategi Cross-Culture Religion Berlandaskan Pancasila Sebagai Penguat Desa Toleransi (Studi Kasus Desa Mojorejo Kota Batu Jawa Timur)," *Kajian Moral Dan Kewarganegaraan* 11, no. 1 (2021): 99–113, <https://ejournal.unesa.ac.id/index.php/jurnal-pendidikan-kewarganegaraan/article/view/44257>.

¹³ Widiyanto Widiyanto and Fitri Mutmainnah, "Penguatan Nilai Toleransi Melalui Budaya Sekolah Di SMK Plus 2 Mei," *Jurnal Multidisiplin Madani* 2, no. 1 (January 30, 2022): 267–76, <https://doi.org/10.54259/mudima.v2i1.360>.

¹⁴ Zaenuri and Siti Fatonah, "Analisis Implementasi Peran Guru Dalam Penanaman Nilai Karakter Toleransi Pada Mata Pelajaran Pkn Di MI Ma'arif Darussalam Plaosan Yogyakarta," *Jurnal Riset Madrasah Ibtidaiyah (JURMLA)* 2, no. 1 (February 2, 2022): 181–90, <https://doi.org/10.32665/jurmia.v2i1.284>.

¹⁵ Campdepadrós-Cullell et al., "Interreligious Dialogue Groups Enabling Human Agency."

in society,¹⁶ which can be accomplished by instilling religious moderation values,¹⁷ and thus the campus actively contributes to the creation of a tolerant generation.¹⁸ Where this generation is transformed into a higher education partner agent in carrying out the mission of spreading tolerance in society.

Graduates are the product of universities, and their behavior and characteristics become brand marking,¹⁹ benchmarks, and brand image of a campus,²⁰ which has an impact on public trust in the campus. Campuses should not only track graduates' employment but also pay attention and conduct special studies to develop and empower graduates. After all, graduates who are not good (intolerant) will have an impact on the campus's ideals in society.

Tolerance has become the focus of a never-ending study, both in the form of books, various types of research and development, community service, seminar activities, and cultural activities that promote tolerance. Tolerance is an effort to give fellow humans the freedom to live their lives according to their beliefs, to regulate their lives, and to determine their fate.²¹ So long as it does not contradict or violate aspects of societal peace. Tolerance is also reflected in open-minded attitudes, actions, and thoughts toward differences, as well as respect for the opinions, understandings, and principles of others that differ from one's own.

The Islamic campus and its alumni are charged with carrying on Islam's mission of liberating humans from all forms of arrogance, arbitrariness, and injustice, whether perpetrated by Muslims or non-Muslims.²² However, the role of alumni in preserving religious tolerance in society has not yet become the focus of campus attention, because most research on alumni is limited to performance, absorption of

¹⁶ Y Irama and M Zamzami, "Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020," *KACA (Karunia Cahaya Allah): Jurnal ...*, 2021, <https://doi.org/https://dx.doi.org/10.36781/kaca.v11i1.3244>; & Dewi S Fitriyyah, MU, "Penguatan Collaborative Governance Dalam Bingkai Wasatiyyah Menuju Kampus Merdeka," in *Prosiding Penyerahan Mukhtamar Pemikiran Dosen PMII* (prosiding.muktamardosenpmii.com, 2021), 443–52, <https://prosiding.muktamardosenpmii.com/index.php/mpdpmii/article/view/43>; E Ekawati, M Suparta, and K Sirin, "Moderasi Kurikulum Perguruan Tinggi Islam Dalam Deradikalisasi Agama Di Indonesia," *Istiqro* 6 (2018), <http://istiqro.kemenag.go.id/index.php/istiqro/article/view/97>; Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (August 31, 2019), <https://doi.org/10.32729/edukasi.v17i2.605>.

¹⁷ Mochamad Hasan Nasution, "Nilai-Nilai Pendidikan Moderasi Beragama Untuk Mewujudkan Toleransi Umat Bergama Dalam Perspektif Emha Ainun Najdib," 2020, i–124, <http://etheses.uin-malang.ac.id/25473/>.

¹⁸ Rahmatan Lil Alamin and Moh Wahyu Kurniawan, "Potret Sikap Toleransi Mahasiswa Keguruan Dalam Menyiapkan Generasi Rahmatan Lil Alamin," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 3 (2021): 890–99.

¹⁹ Roby Darmadi, Parlagutan Silitonga, and Al Agus Kristiadi, "Pengaruh Citra Merek Terhadap Loyalitas Perguruan Tinggi Melalui Social Media Customer Engagement Dan Kepuasan Pelanggan," *Jurnal Ilmu Manajemen* 11, no. 1 (December 1, 2021): 11, <https://doi.org/10.32502/jimn.v11i1.3430>.

²⁰ Muhamad Fakhur Saifudin and Meita Fitriawanati, "Pengembangan Instrumen Tracer Study Berbasis Cluster Sebagai Kontrol Mutu Lulusan Perguruan Tinggi," *Jurnal Penjaminan Mutu* 7, no. 1 (March 7, 2021): 1, <https://doi.org/10.25078/jpm.v7i1.1786>.

²¹ Maryna Prepotenska et al., "Tolerance as a Communicative and Socio-Cultural Strategy of Social Agreements," *Postmodern Openings* 13, no. 1 (January 31, 2022): 291–312, <https://doi.org/10.18662/po/13.1/397>.

²² Abdullah Abdullah, "Wajah Toleransi Dan Perdamaian Dalam Kontestasi Historisitas," *Religions: Jurnal Studi Agama-Agama Dan Lintas Budaya* 2, no. 2 (2018): 107–26, <https://doi.org/10.15575/rjsalb.v2i2.3099>.

alumni into the world of work, and other topics.²³ If you see alumni as partners in preserving tolerance in society, you must conduct a comprehensive study on this topic.

Several studies have been conducted to investigate the theme of tolerance, both tolerance from various perspectives, the first of which is tolerance as an obligation.²⁴ According to Islam and Confucianism, tolerance is defined as freedom, justice, love, and compassion.²⁵ The study looks into the instillation of tolerance values in educational institutions such as universities and schools.²⁶ Cultural studies as a method of promoting tolerance.²⁷ Several studies have been conducted on the phenomenon and its relationship to tolerance.^{28 29}

In order to obtain the results and achievements of higher education as a house of moderation, research tracing graduates and their contribution in maintaining religious tolerance in society must be encouraged. This achievement will be reflected in the products of the graduates. The findings of this study will then be used to evaluate the campus as a moderating agent, with the hope of establishing a synergistic relationship between the campus as an agent and graduates as partners. The purpose of this research is to look into alumni's efforts to keep religious tolerance alive in society.

B. Research Method

This research is a descriptive qualitative study with the goal of collecting information about the symptoms studied. The symptoms studied will be described

²³ B Anggun Hilendria et al., "Eksistensi Dan Peran Alumni Dalam Menjaga Ekonomi Dan Bisnis Universitas Mataram," 2019, 46–62; Aini Susanti Nur and Samani Muchlas, "Peran Alumni Sebagai Public Private Partnership Dunia Pendidikan," *Seminar Nasional Pendidikan Vokasi Ke 2*, no. 1996 (2017): 49–55; Suprpto, "Kapasitas Alumni Jurusan PAI Fakultas Tarbiyah Dan Keguruan UIN Sunan Gunung Djati," *Dialog* 41, no. 6 (2018): 199–214; Membangun Pendidikan et al., "JIP :Jurnal Ilmiah PGMI Volume 4 No 2, Desember 2018 Kontribusi Alumni PGMI FITK UIN ... Amir Hamzah" 4, no. 2 (2018): 197–208; Oleh : Zulfikar et al., "Studi Pelacakan (Tracer Study) Alumni Prodi Pendidikan Agama Islam Iain Lhokseumawe Di Kota Lhokseumawe," *Studi Pelacakan Alumni PAI ITQ'AN* 9, no. 2 (2018): 37–45; Muhammad Bakhtiar and Suciani Latif, "Tracer Study Alumni: Upaya Pengembangan Prodi Bimbingan Konseling Universitas Negeri Makassar," *Jurnal Kajian Bimbingan Dan Konseling* 2, no. 1 (2017): 32–40, <https://doi.org/10.17977/um001v2i12017p032>; Astuti W Hilendria B, Junaidi L, Effendi L, "Eksistensi Dan Peran Alumni Dalam Menjaga Ekonomi Dan Bisnis Universitas Mataram," *Jurnal Riset Akuntansi Aksioma* 18, no. 2 (December 30, 2019): 46–62, <https://doi.org/10.29303/aksioma.v18i2.75>.

²⁴ Dewi Anggraeni and Siti Suhartinah, "Toleransi Antar Umat Beragama Perspektif KH. Ali Mustafa Yaqub," *Jurnal Online Studi Al-Qur'an* 14, no. 1 (2018): 59–77, <https://doi.org/10.21009/jsq.014.1.05>.

²⁵ Taslim HM Yasin, "Toleransi Beragama Perspektif Islam Dan Kong Hu Cu," *Abrahamic Religions: Jurnal Studi Agama-Agama* 1, no. 1 (2021): 41, <https://doi.org/10.22373/arj.v1i1.9442>.

²⁶ Bahtiar, 2020)

²⁷ Ye Husen Assagaf, "(Kajian Studi Budaya Pela Masyarakat Adat Negeri Batu Merah Dan Negeri Passo) Sejarah Budaya Di Negeri Batu Merah Merupakan Salah Satu Negeri Adat Berada Di Kecamatan Sirimau 3 Kota Ambon . Letak Geografis Negeri Batu Merah Negeri," *Dialektika: Jurnal Pemikiran Islam Dan Ilmu Sosial* 11, no. 01 (2018): 31–55.

²⁸ Widyawati Rahma Hapsari, "Sistem Kekerabatan Dan Sikap Toleransi Pada Masyarakat Plural : Penelitian Di Kampung Sawah Kelurahan Jatimurni Kecamatan Pondok Melati Kota Bekasi" (UIN Sunan Gunung Djati., 2021), <http://digilib.uinsgd.ac.id/44249/>.

²⁹Rifki Rosyad et al., *Toleransi Beragama Dan Harmonisasi Sosial*, 2021, [http://digilib.uinsgd.ac.id/40443/1/modul toleransi.pdf](http://digilib.uinsgd.ac.id/40443/1/modul%20toleransi.pdf).

based on what happened during the research process. The study was conducted from June to December of 2021. This study included alumni from PAI IAIN Syekh Nurjati Cirebon, with a total of 40 alumni from the 2019, for a total of one generation, namely 40 respondents who were affordable in terms of location, condition, and age. as well as the time.

Data was gathered through in-depth interviews, observation, and documentation. The data is then tested for validity using source triangulation, technical triangulation, and time triangulation. The next stage is to reduce the data from in-depth interviews, observations, and documentation, and the final stage is to draw conclusions.

C. Finding and Discussion

The 2019 Cirebon graduate came from all over the island of Java, including West Java, East Java, and Central Java. In this research, affordability is a factor in the selection of research sources; the sources used are only alumni from across Cirebon City such as Indramayu, Kuningan, Majalengka, and Cirebon each self. By referring to the diverse backgrounds of the people on the Cirebon City, including differences in ethnicity, language, and religion, the alumni of PAI IAIN Syekh Nnunjati Cirebon's social relations are affected, especially their efforts to address societal diversity.

1. Observation Results

a. The Social Role of PAI Alumni

At this point, the researchers conducted observations on alumni from the Cirebon districts of Indramayu, Cirebon, Majalengka, and Kuningan. According to observations of PAI alumni, 72 percent teach in educational institutions as teachers, 15 percent are self-employed, 8 percent are continuing their master's studies, and 5 percent are partially married or housewives.

According to the findings of these observations, only a small percentage of alumni continue on to the master's level, despite the fact that the majority of PAI alumni work and devote themselves to the field of education, are self-employed, and some become housewives. The diversity of alumni professions does not reduce their role in society, where they participate in several activities in the community, such as majlis ta'lim activities, take part in managing activities at mosques and madrasah diniyah, and some participate as village officials.

Their activities and active role in the community are a form of dedication, and because this service activity is not foreign to them because they are still students, service activities while they are students, such as community work lectures, as they are commonly known in Indonesian Kuliah Kerja Nyata (KKN), become provision and training for them in the future. It is a way of actualizing their service in society through several active roles after they become alumni.

Their active role as members of the community contributes to the good name of their alma mater, where the active role of alumni in the community manifests the existence of higher education. This is also a real proof to the

community regarding the quality of higher education, which is reflected in the social attitudes of alumni in society.^{30 31}

So, based on the explanation above, it can be concluded that alumni play the following active roles in society: 1). Our researchers discovered 72% of the 80 alumni who work in educational institutions, both in and outside of school. The alumni we met taught Islamic Religious Education subjects while in non-formal education (outside school education), and they taught the Qur'an to children around the alumni's residence. 2) Additional findings We discovered that 15% of the 80 alumni we observed were self-employed, namely traders, but those who were self-employed were still involved in community activities such as community service, tahlilan, merhabanan, and others. 3) The remaining 8% of alumni go on to earn a master's degree. 4) Only about 5% of PAI alumina is converted into housewives.

b. Alumni in Maintaining Tolerance

Alumni contribute to maintaining tolerance in a variety of ways, depending on their roles or status in society. This includes maintaining tolerance in the workplace, at home, and among neighbors.

1) Tolerance in the work environment

The majority of the 80 alumni who became resource persons worked in educational institutions, some under the auspices of the Ministry of Religion and others under the auspices of the Ministry of Education and Culture. There is no diversity in the religion practiced in institutions under the auspices of the Ministry of Religion; all alumni colleagues are Muslim; however, there is diversity in schools of thought, with the majority of Nahdlatul Ulama and Muhammadiyah and a small number of Persis and LDII. However, this is not a barrier for alumni to maintain good relationships and communication in this heterogeneous work environment.

There are two alumni who have non-Muslim colleagues who work in educational institutions under the auspices of the Ministry of Education and Culture. Their relationship, however, remains positive. According to the two alumni's materials, they congratulated each other on major religious holidays. This respondent believes that having a religion is an individual right and freedom and that all religions teach universal values such as honesty, politeness, and maintaining good relationships.

Language and cultural diversity are encountered in the workplace. Alumni living in Cirebon, which is known for its ethnic, linguistic, and religious diversity, Aside from religion and language, the work environment for alumni is extremely diverse. During the interview process, alumni

³⁰ Tetty Marlina Tarigan and Fatimah Zahara, "Peranan Mahasiswa Dan Alumni Dalam Mempertahankan Akreditasi A Pada Prodi Hukum Ekonomi Syariah (Muamalah) Fakultas Syariah Dan Hukum UINSU Medan," *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 5 (December 30, 2021): 85–90, <https://doi.org/10.30743/mkd.v5i0.5433>.

³¹ Kholilur Rahman, "MENYOAL PERAN ALUMNI (Analisis Manajemen Pemberdayaan Alumni UIN KHAS Jember)," *Fenomena* 20, no. 2 (September 12, 2021): 189–208, <https://doi.org/10.35719/fenomena.v20i2.59>.

respondents stated that Indonesia's diversity of languages, ethnicities, cultures, and ethnicities is a treasure for which the country should be grateful. Through tolerance and mutual respect, we can express our gratitude.

2) Tolerance in the family

The attitude of alumni in the family environment demonstrates that they are tolerant family members. The tolerant attitude of alumni is demonstrated in the family by loving each other, accepting each other, looking after each other, and being open to each other. Differences of opinion and differences in decision-making occur frequently in families, but research shows that PAI alumni are tolerant of differences of opinion within families, differences in character, and differences in points of view. They understand that differences are unavoidable, even within families.

3) Tolerance towards neighbors

It is expected that neighbors respect one another and maintain harmony with one another; in Islam, respecting neighbors is an obligation. According to the study's findings, alumni with similar lives try to prioritize common interests over personal interests.

Mutual assistance, smiles, and greetings are lived out in the lives of PAI alumni. Simple things that alumni do, such as sharing food with neighbors, visiting when a neighbor is sick, fulfilling neighbors' invitations, and inviting neighbors to alumni birthday parties, are the foundation for fostering harmony. This attitude indicates that PAI IAIN Syekh Nurjati Cirebon alumni are moderate and tolerant.

2. Interview Results and Documentation

I was unable to reach all alumni due to time and distance constraints when collecting data from interviews. I was only able to interview alumni from Cirebon's third region. Researchers also interviewed various parties close to the alumni as well as the parties involved, namely:

a. Interviews with PAI IAIN Syekh Nurjati Cirebon alumni stakeholders in the workplace.

The stakeholders I was able to reach, namely SMK Ma'arif Arahana Indramayu, SDIT Wadi Fatimah Cirebon, and Ar-Rahmat Majalengka Islamic Boarding School, stated that PAI alumni have a good work ethic, are easy to adapt to, and maintain harmony and good relations between alumni and superiors and co-workers.

The interview with the principal of Ma'arif Vocational High School is documented below. In the directions for taking and recording PAI alumni who are PAI teachers at the school, it is stated that PAI teachers who are alumni include individuals who have a good work ethic, deliver teaching material with a contextual approach, and when in the meeting forum, always listen to and accept the meeting results, even if they have different opinions.

Alumni of PAI IAIN Syekh Nurjati Cirebon have good social attitudes, are humble, maintain good communication with fellow teachers, and are teachers

who are respected and close to students, according to interviews with alumni co-workers who are fellow teachers at SDIT Wadi Fatimah Cirebon school.

Concerning stakeholders at the Ar-Rahmat Majalengka Islamic Boarding School, where there are PAI alumni, pesantren administrators stated that the alumni were ustadz who had a good work ethic and integrity and were able to collaborate in guiding the students with other ustadz.

b. Interview with PAI alumni IAIN Syekh Nurjati Cirebon's family

When there are differences of opinion or views in the family, the results of interviews with the families of each PAI alumni show that alumni are good, loving, and tolerant family members. They respect and respect each family member's decisions; they don't like to impose their will, and they listen to their parents' advice.

The following is the documentation of an interview with an alumni family member; the respondent stated that his child, who was an alumni of PAI, was one of those children who socialized easily, was active in the mosque with mosque youth, was active in village activities with the community, and was an obedient child in the family.

According to the findings of the second respondent's interviews, his family members, who were PAI alumni, were tolerant figures in socializing, diligent in worship, and accepted the diversity of characters in family members.

The responses of about 15 families of PAI alumni indicated that PAI alumni as members of their families were good, active, compassionate, and tolerant figures capable of understanding the differences that commonly occur in family life, such as differences of opinion, points of view, decisions, and even differences in character between family members. In conclusion, PAI alumni in family life are wise figures in dealing with family diversity.

c. Interview with Alumni PAI IAIN Sheikh Nurjati Cirebon

1). Alumni Views About the Importance of Tolerance in a Plural Society

According to the findings of the interviews, respondents recognized the importance of tolerance in social life, and that tolerance is a way to maintain harmony in a heterogeneous society while upholding human values and respecting one another. Tolerance, according to the respondents, is an obligation as a religious community because maintaining harmony is the responsibility of all parties.

Tolerance is used not only in social situations, but also in the workplace, the family, and on social media. In all aspects of life, one must always adhere to the principles of fostering unity and integrity while remaining steadfast in tolerance; this demonstrates that the ukhuwah Islamiyah that has been fostered since college has had a significant impact on the souls of alumni to have a very close brotherhood principle.

2). Efforts of Alumni PAI IAIN Sheikh Nurjati Cirebon in Maintaining Tolerance in Society.

The findings of interviews and observations show that alumni actively contribute to the preservation of tolerance in a diverse society. They give back

through a variety of activities organized by the community and the organizations where they work. They try to maintain tolerance by deliberating before making a joint decision, respecting the opinions of others, not imposing their will or opinions on others, using social media wisely, not being provoked by issues that have the potential to divide, and maintaining good relations with others. The following are the results of an alumni interview:

a. Be open to and accept differences.

"Opening and accepting differences wherever they are is important in order to realize good friendship and silatufikri. It has become a principle in my life, both as a Muslim and as an Indonesian citizen," said an Alumni Representative named MF.

b. Respecting different individuals

"Differences are sunnatullah, so it is natural not to worry about them. In fact, being different is beautiful. From that difference, we can get to know each other," said one of the alumni named SH during an interview.

c. Taking better care of others

"I always feel touched and sympathetic towards other people, especially if the other person is in a state of deprivation. I usually set aside my income to share, and if there are people who need help, both in the family and community, I try to help as much as I can," said AF.

d. Humans' love for one another

When asked about the actualization of love between others, a PAI alumnus named SY responded, "The difference between humans and animals is love between others, so it is appropriate as a Muslim, especially as an alumni of PAI, to practice my knowledge in life, both in behavior and in words, to always reflect love and compassion among others."

e. Recognizing and appreciating the goodness that exists in others.

"Sometimes I meet people who, on the surface, do not appear to be good people, but in Islam itself we are taught to always have a good attitude toward anyone and must be sure that in each person there is kindness." said SM.

f. Capable of dealing with difficult situations in both the kingdom and the community.

In response to this question, the researcher quotes a PAI alumnus named AR, who stated, "Sometimes in the world of work or in the community, as well as in my own family, I am faced with difficult situations. Usually this is about maintaining good relations between people, so I will talk about it and convey it in good language, so that the decisions or steps taken do not hurt anyone, but in things that go awry, it requires careful and unhurried consideration, while holding on to uphol."

The findings of interviews and observations show that alumni actively contribute to the preservation of tolerance in a diverse society. They give back through a variety of activities organized by the community and the organizations where they work. Their efforts are to maintain tolerance by conducting

deliberations in making a joint decision, respecting the opinions of others, not imposing their will or opinion on others, being wise in social media, not being provoked by potentially divisive issues, and maintaining good relations with colleagues and neighbors. They also believe that every human being has a good and noble side in the eyes of Allah.

D. Conclusion and Suggestions

PAI alumni IAIN Sheikh Nurjati Cirebon is an agent in maintaining tolerance in a heterogeneous society; based on observations and interviews, as well as documentation, it is concluded that PAI alumni, in their various roles in society, always maintain an attitude of tolerance, both in their work environment, in their family environment, and between neighbors. Also, PAI alumni strive to be social media savvy and not be easily provoked by issues that spread on social media and cause division. PAI IAIN Sheikh Nurjati Cirebon's tolerance attitude was formed by the family environment and the environment of the IAIN Sheikh Nurjati Cirebon College, which always strives to instill an attitude of togetherness and tolerance in diversity.

To maintain this alumni-tolerance attitude, universities should hold activities that include alumni in both service and literacy activities. This is to establish close collaboration between universities and alumni in spreading peace messages throughout society. Because alumni are college recruiters.

This research has limitations, ranging from alumni who can be reached to stakeholders who can be interviewed and alumni families who can be visited, all of which affect the limitations of the data that I present. The hope is that future research will be more comprehensive, delving deeper into alumni not only in terms of tolerance but also in other attitudes, allowing them to contribute more to the next scientific study. With all of these constraints, both in terms of time and the respondents' affordability, the researcher hopes that this research can be used as a reference for future research.

BIBLIOGRAPHY

- Abdullah, Abdullah. "Wajah Toleransi Dan Perdamaian Dalam Kontestasi Historisitas." *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 2, no. 2 (2018): 107–26. <https://doi.org/10.15575/rjsalb.v2i2.3099>.
- Adon, Nasrullah Jamaludin. "Konflik Dan Integrasi Pendirian Rumah Ibadah Di Kota Bekasi." *S o c i o - P o l i T i c A* 8 (2018): 227–238.
- Alamin, Rahmatan Lil, and Moh Wahyu Kurniawan. "Potret Sikap Toleransi Mahasiswa Keguruan Dalam Menyiapkan Generasi Rahmatan Lil Alamin." *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 3 (2021): 890–899.
- Anggraeni, Dewi, and Siti Suhartinah. "Toleransi Antar Umat Beragama Perspektif KH. Ali Mustafa Yaqub." *Jurnal Online Studi Al-Qur'an* 14, no. 1 (2018): 59–77. <https://doi.org/10.21009/jsq.014.1.05>.
- Ardiyanti, Handrini. "Konflik Sampang: Sebuah Pendekatan Sosiologi-Komunikasi," n.d., 225–42.
- Bahtiar, Muhammad Afri. "Penanaman Nilai-Nilai Multikulturalisme Melalui Lembaga Pendidikan Madrasah Diniyyah." *Jurnal Kependidikan* 8, no. 1 (May 29, 2020): 42–58. <https://doi.org/10.24090/jk.v8i1.3958>.
- Bakhtiar, Muhammad, and Suciani Latif. "Tracer Study Alumni: Upaya Pengembangan Prodi Bimbingan Konseling Universitas Negeri Makassar." *Jurnal Kajian Bimbingan Dan Konseling* 2, no. 1 (2017): 32–40. <https://doi.org/10.17977/um001v2i12017p032>.
- Campdepadrós-Cullell, Roger, Miguel Ángel Pulido-Rodríguez, Jesús Marauri, and Sandra Racionero-Plaza. "Interreligious Dialogue Groups Enabling Human Agency." *Religions* 12, no. 3 (March 12, 2021): 189. <https://doi.org/10.3390/rel12030189>.
- Darmadi, Roby, Parlagutan Silitonga, and Al Agus Kristiadi. "Pengaruh Citra Merek Terhadap Loyalitas Perguruan Tinggi Melalui Social Media Customer Engagement Dan Kepuasan Pelanggan." *Jurnal Ilmu Manajemen* 11, no. 1 (December 1, 2021): 11. <https://doi.org/10.32502/jimn.v11i1.3430>.
- Ekawati, E, M Suparta, and K Sirin. "Moderasi Kurikulum Perguruan Tinggi Islam Dalam Deradikalisasi Agama Di Indonesia." *Istiqro* 6 (2018). <http://istiqro.kemenag.go.id/index.php/istiqro/article/view/97>.
- Fathurrohman, Rizal. "Peran Pendidikan Islam Dalam Resolusi Konflik Sosial Dan Moral Di Indonesia." *Nusantara: Jurnal Pendidikan Indonesia* 2, no. 1 (2022): 35–52. <https://doi.org/https://doi.org/10.14421/njpi.2022.v2i1-3>.
- Fitriyyah, MU, & Dewi S. "Penguatan Collaborative Governance Dalam Bingkai Wasatiyyah Menuju Kampus Merdeka." In *Prosiding Penyerahan Mukhtamar Pemikiran Dosen PMII*, 443–52. prosiding.muktamardosenpmii.com, 2021.

<https://prosiding.muktamardosenpmii.com/index.php/mpdpmmii/article/view/43>.

- Halim, Abdul, and Zaki Mubarak. "Pola Konflik Agama Di Wilayah Plural: Studi Kasus Pendirian Rumah Ibadah Di Kota Jambi." *TAJDID: Jurnal Ilmu Ushuluddin* 19, no. 1 (January 26, 2021): 85–109. <https://doi.org/10.30631/tjd.v19i1.128>.
- Hapsari, Widyawati Rahma. "Sistem Kekeberagaman Dan Sikap Toleransi Pada Masyarakat Plural: Penelitian Di Kampung Sawah Kelurahan Jatimurni Kecamatan Pondok Melati Kota Bekasi." UIN Sunan Gunung Djati, 2021. <http://digilib.uinsgd.ac.id/44249/>.
- Hilendria B, Junaidi L, Effendi L, Astuti W. "Eksistensi Dan Peran Alumni Dalam Menjaga Ekonomi Dan Bisnis Universitas Mataram." *Jurnal Riset Akuntansi Aksioma* 18, no. 2 (December 30, 2019): 46–62. <https://doi.org/10.29303/aksioma.v18i2.75>.
- HM Yasin, Taslim. "Toleransi Beragama Perspektif Islam Dan Kong Hu Cu." *Abrahamic Religions: Jurnal Studi Agama-Agama* 1, no. 1 (2021): 41. <https://doi.org/10.22373/arj.v1i1.9442>.
- Indrawan, Jerry, and Ananda Tania Putri. "Analisis Konflik Ambon Menggunakan Penahapan Konflik Simon Fisher." *Jurnal Kolaborasi Resolusi Konflik* 4, no. 1 (2022). <http://jurnal.unpad.ac.id/jkrk/article/view/36608/17096>.
- Irama, Y, and M Zamzami. "Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020." *KACA (Karunia Cahaya Allah): Jurnal ...*, 2021. <https://doi.org/https://dx.doi.org/10.36781/kaca.v11i1.3244>.
- Nasution, Mochamad Hasan. "Nilai-Nilai Pendidikan Moderasi Beragama Untuk Mewujudkan Toleransi Umat Bergama Dalam Perspektif Emha Ainun Najdib," 2020, i–124. <http://etheses.uin-malang.ac.id/25473/>.
- Nugraha, Dera. "Urgensi Pendidikan Multikultural Di Ndongesia." *Jurnal Pendidikan PKN (Pancasila Dan Kewarganegaraan)* 1, no. 2 (2020): 140. <https://doi.org/10.26418/jppkn.v1i2.40809>.
- Nur, Aini Susanti, and Samani Muchlas. "Peran Alumni Sebagai Public Private Partnership Dunia Pendidikan." *Seminar Nasional Pendidikan Vokasi Ke 2, no. 1996* (2017): 49–55.
- Pendidikan, Membangun, D I Perbatasan, Sumatera Selatan, Studi Multisitus, O K U Selatan, and D A N Empat. "JIP :Jurnal Ilmiah PGMI Volume 4 No 2, Desember 2018 Kontribusi Alumni PGMI FITK UIN ... Amir Hamzah" 4, no. 2 (2018): 197–208.
- Prepotenska, Maryna, Liudmyla Ovsiankina, Tetiana Smyrnova, Olha Rasskazova, Lidiia Cherednyk, and Maksym Doichyk. "Tolerance as a Communicative and Socio-Cultural Strategy of Social Agreements." *Postmodern Openings* 13, no. 1

- (January 31, 2022): 291–312. <https://doi.org/10.18662/po/13.1/397>.
- Purwanto, Yedi, Qowaid Qowaid, Lisa'diyah Ma'rifataini, and Ridwan Fauzi. "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum." *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (August 31, 2019). <https://doi.org/10.32729/edukasi.v17i2.605>.
- Religion, Strategi Cross-culture, Berlandaskan Pancasila, Penguat Desa Toleransi, Abstrak Penelitian, Dusun Ngandat, Desa Mojorejo, Kota Batu, et al. "Strategi Cross-Culture Religion Berlandaskan Pancasila Sebagai Penguat Desa Toleransi (Studi Kasus Desa Mojorejo Kota Batu Jawa Timur)." *Kajian Moral Dan Kewarganegaraan* 11, no. 1 (2021): 99–113. <https://ejournal.unesa.ac.id/index.php/jurnal-pendidikan-kewarganegaraa/article/view/44257>.
- Rosyad, Rifki, M.F. Zaky Mubarak, M. Taufiq Rahman, and Yeni Huriani. *Toleransi Beragama Dan Harmonisasi Sosial*, 2021. [http://digilib.uinsgd.ac.id/40443/1/modul toleransi.pdf](http://digilib.uinsgd.ac.id/40443/1/modul%20toleransi.pdf).
- Rosyid, Moh. "Mewujudkan Pendidikan Toleransi Antar-Umat Beragama Di Kudus: Belajar Dari Konflik Tolikara Papua 1 Syawal 1436 H / 2015 M." *Quality* 3, no. 2 (2015): 41. <https://journal.iainkudus.ac.id/index.php/Quality/article/viewFile/1915/166>.
- Saifudin, Muhamad Fakhur, and Meita Fitriyanawati. "Pengembangan Instrumen Tracer Study Berbasis Cluster Sebagai Kontrol Mutu Lulusan Perguruan Tinggi." *Jurnal Penjaminan Mutu* 7, no. 1 (March 7, 2021): 1. <https://doi.org/10.25078/jpm.v7i1.1786>.
- Salsabila, Ajeng Tiara Putri, and Anisa anindya Shafia Khalisan. "Analisis Toleransi Sebagai Upaya Pemeliharaan Semangat Kesatuan Dan Persatuan Bangsa Pada Mahasiswa Di Bandung." *Jurnal Global Citizen : Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 10, no. 2 (December 3, 2021): 74–89. <https://doi.org/10.33061/jgz.v10i2.5558>.
- Setyabudi, Muhammad Nur Prabowo. "Esoterisme, Toleransi Dan Dinamika Keagamaan." *Jurnal Filsafat Indonesia* 4, no. 1 (May 3, 2021): 1. <https://doi.org/10.23887/jfi.v4i1.24897>.
- Suprpto. "Kapasitas Alumni Jurusan PAI Fakultas Tarbiyah Dan Keguruan UIN Sunan Gunung Djati." *Dialog* 41, no. 6 (2018): 199–214.
- Widianto, Widianto, and Fitri Mutmainnah. "Penguatan Nilai Toleransi Melalui Budaya Sekolah Di SMK Plus 2 Mei." *Jurnal Multidisiplin Madani* 2, no. 1 (January 30, 2022): 267–76. <https://doi.org/10.54259/mudima.v2i1.360>.
- Wulandari, Esther, and Danang Try Purnomo. "Membangun Komunikasi Sikap Toleransi Dalam Mewujudkan Kerukunan Bangsa Melalui Implementasi Brahmavihara." *Jurnal Komunikasi & Bahasa* 2, no. 1 (2021): 76–85.

- Ye Husen Assagaf. “(Kajian Studi Budaya Pela Masyarakat Adat Negeri Batu Merah Dan Negeri Passo) Sejarah Budaya Di Negri Batu Merah Merupakan Salah Satu Negri Adat Berada Di Kecamatan Sirimau 3 Kota Ambon . Letak Geografis Negri Batu Merah Negri.” *Dialektika: Jurnal Pemikiran Islam Dan Ilmu Sosial* 11, no. 01 (2018): 31–55.
- Zaenuri, and Siti Fatonah. “Analisis Implementasi Peran Guru Dalam Penanaman Nilai Karakter Toleransi Pada Mata Pelajaran Pkn Di MI Ma’arif Darussalam Plaosan Yogyakarta.” *Jurnal Riset Madrasah Ibtidaiyah (JURMIA)* 2, no. 1 (February 2, 2022): 181–90. <https://doi.org/10.32665/jurmia.v2i1.284>.
- Zulfikar, Oleh :, Ali Buto, Dosen Jurusan, Pai Ftik, and Iain Lhokseumawe. “Studi Pelacakan (Tracer Study) Alumni Prodi Pendidikan Agama Islam Iain Lhokseumawe Di Kota Lhokseumawe.” *Studi Pelacakan Alumni PAI ITQAN* 9, no. 2 (2018): 37–45.