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Journal for the Education of Gifted Young Scientists, 7(4), 1091-1105, December 2019 e-ISSN: 2149- 360X http://jegys.org Review Article Using of the Tolerans-based Learning Strategies for High Schools Students in Education MUNDIR1 Received: 29 August 2019 Accepted: 10 November 2019 Abstract In the new global discourse tolerance has become a central issue for in various countries. These findings have significant implications for the understanding of how learning strategies in teaching tolerance in the Qur'an Surat al-Kafirun.

In addition, forms of learning strategies to strengthen diversity. Different methods have been proposed to classify tolerance. This study uses a qualitative approach, with the type of case studies, data collection techniques with document analysis. This research approach uses phenomenology, research methods namely qualitative. In this study, case study was identified as Indonesian high school education. As for the results of the study showed two forms of tolerance strategies, namely dialogical tolerance and tolerance of the beliefs of others.

While the form of tolerance through religiosity education which includes: grateful for diversity and awareness of diversity; to live according to the basic values and basic traditions of school philosophy; Forms of learning carried out by implementing the religiosity education program; active, interactive and dialogic learning. Keywords: tolerance-based learning strategies, diversity, high school students To cite this article: Mundir, (2019). Using of the Tolerans-based Learning Strategies for High Schools Students in Education.

Journal for the Education of Gifted Young Scientists, 7(4), 1091-1105 DOI: http://dx.doi.org/10.17478/jegys.612643 1 Lecture, The State Institute for Islamic Studies , Jember Mataram street No. 01 Mangli Jember East Java Indonesia. E-mail: mundzirrosyadi@gmail.com ORCID Number: 0000-0002-3070-2818 Using of the tolerans-based learning strategies • 1092 Introduction Muslims, the followers of the religion of Islam numbering about a billion today reside as majority and minority religious communities in different countries of the world.

Indonesia (180 million) has the largest Muslim population in the world, followed by Pakistan (109 million) and Bangladesh (107 million). Middle Eastern Muslim countries such as Saudi Arabia (13 million), Turkey (52 million) and Iran (50 million) have comparatively smaller populations. While India, China, Australia, USA, UK and Thailand have significant Muslim minorities (Yusuf, 2003; Jafari & Scott, 2014). Religious tolerance is a widely discussed issue in various parts of the world, such as Nigeria Christianity and Islam are implemented in a positive way that promotes the value of tolerance (Dowd, 2016).

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Whereas Kraft (2006) research in Austin shows that tolerance is manifested by showing humility, in Indonesia tolerance is manifested through the role of a figure who can translate the concept of resolution and ground it in people's lives (Muqoyidin, 2013; Suheri, 2018). In Thailand (Yusuf, 2003; McCargo, 2009) Thai Muslim and Buddhist tolerance has existed by understanding and recognizing each other as citizens of one country. Thus, the recognition of minority Islam in politics has become a n element in strengthening the tolerance of Thai Muslims.

Whereas Suryan (2017) shows that tolerance values can be found from religious theological values. The source of tolerance in Islam is Surat al-Kafirun, verses 1-6. This letter provides guidelines for mutual respect for other religions and the importance of firmly maintaining self-confidence. This verse confirms that religious differences are a gift of God that has lasted a long time, leaving each religion to tolerate each other against other religions (Dinata, 2012). However, much of the research up to now has been descriptive in nature.

Though tolerance is very much needed in the life of the nation and state, especially for a very heterogeneous nation like Indonesia. Therefore, the discourse on tolerance (internal religious groups, between religious communities, and between religious communities and government) in the Indonesian context is a very interesting discourse, because Indonesia is a country that has a very high level of success (plurality) and diversity (diversity) compared to other countries, ranging from aspects of religion, ethnicity, race (ethnicity), culture, language, to other aspects (2017; 2).

Data from the 2010 Population Census showed that 87.51% of Indonesia 237.6 million people were Muslims, 6.98% were Christians, 2.92% were Catholics, and the remaining 2.59% were Hindus, Buddhists, Kong Hu Chu and others (Statistics Indonesia, 2015). Indonesia has more than 250 ethnic groups with 5 (five) biggest ethnic groups, namely Javanese (40.22%), Sundanese (15.5%), Bataks (3.58%), Tribes from Sulawesi (3.22%) , and Madura (3.03%). Other ethnic groups are below the percentage of five ethnic groups (Na'im & Syaputra, 2010; 9).

1093 Mundir This data is data related to plurality (plurality) and diversity (di versity) in the field of religion, not yet data related to aspects of language, social, economics, culture, etc. (Lathif, 2015; 280). This condition shows that the Indonesian people are truly diverse and diverse. This diversity is actually a blessing to be thankful for, but on the other hand it has the potential to be a source of disaster, destruction and disintegration of the nation.

Therefore, the value of tolerance and harmony is reflected in the motto of Unity in Diversity, as written in the symbol of the Indonesian state, namely Garuda Pancasila (Indonesian Constitution, 2009). But in reality, in a number of areas in Indonesia there are many brawls, fights between students and between residents. The reason is one of them is maturity and diversity in the field of religion (Islam and non-Islam) (Ulya, 2016; 16). In fact, this religious factor turned out to be a trigger factor for conflict in addition to political and economic factors (Ridani, 20112).

However, Islam does not teach differences as a source of conflict; instead, in Islam differences are mercy. Because Islam teaches peace and mercy to the universe. The first section of this paper will examine all lines and levels of educational institutions that carry out tolerance learning strategies in Islamic schools and Christian schools. This research was conducted in order to increase religious tolerance. In addition, forms of tolerance learning strategies in building synergies that are realized and anticipated by a number of religious teachers in these educational institutions. One of them is a number of religious teachers (Islamic and Non-Islamic) in the high school St. Paulus Jember Catholic.

They offer a religious subject that can accommodate a number of religions held by students. The subject was named the subject of Religiosity Education at Saint Paul Jember Catholic High School. Religious education is highly emphasized in interactions to form faith. Faith communication is the process of expressing student faith through dialogue between religious students and one different belief and student (Warwanto, 2009; 17).

Religiosity education is programmed to help students become religious, moral, tolerant, and become agents of

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social change for the realization of a prosperous and inner society based on universal values, such as love, harmony, peace, justice, honesty, sacrifice, caring, and brotherhood (Fuadi , 2015; 75). Through Religiosity Education, students will get an education about the teachings of the religion they believe in and the teachings of the religion adopted by other students. From here born tolerance, respect for each other, and treat students of other religions as they should.

There is also an open attitude that is able to accept the truth of religious beliefs and beliefs of students who are not religious and unbelievers. The Santo Paulus Jember Catholic High School education institution in Indonesia is the only school in Jember Regency that teaches Religiosity Education. Using of the tolerans-based learning strategies ◆ 1094 This secondary school not only accepts Catholic students, but is also ready to accept students with any religious background and beliefs (for example: Islam, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, and other beliefs).

Based on the results of the study showed that the learning process of Religiosity Education in the class was attended by all students in one class with different religious backgrounds and beliefs. Students are asked to discuss topics based on their respective religious perspectives. They will feel that their religion is positioned at the same le vel synergistically, dialogically, and not conflicting in the middle of maturity and religion. This discussion is an effort to achieve diversity and diversity in the context of the synergy of religious education (Islamic and non-Islamic) (Suparno, 2017).

One of the objectives of this research is to assess the extent of exploration and analysis about: 1) the form of tolerance of the Qur'an Surat al-Kafir, which is applied at St. Catholic High School. Paul Jember, and 2) learning strategies to instill toleran ce through religious education to strengthen the existence of diversity in Saint Saint Paul secondary schools in 2018. Moreover, young people need multicultural formation personality, ethnic tolerance; national cultural identity (Mosienko, Ilyina, & Kharlamova, 2019).

The Forms of Tolerance in Islam: a Model of Adoption at the Catholic High School Paul The Qur'an has mentioned many verses relating to tolerance. al -Kafir is one of the letters which explicitly explains the concept of religious tolerance. Based on the analysis of the statement of Tafsir at-Tobari, Juz 24 p 703 and the Interpretation of Sayid Qutub Fi Dhilalil Qur'◆n, Volume XII (362), there are 2 (two) forms of tolerance contained in QS al-K??fir◆n.

1) Tolerance in the form of dialogue with others who are different from aqidah or religion (and do not force them to change their beliefs). 2) Tolerance in the form of believing in the truth of personal confidence and maintaining and practicing it in the form of daily worship. First, tolerance in the form of dialogue with others. The first verse of Surat al- Kafirun begins with a dialogue between the Prophet Muhammad and the leaders of the Quraish infidels who at that time were represented by Walid bin Mughiroh, ◆Ash bin Wail, Aswad bin Muttholib, and Umayah bin Kholaf. Negotiations took place between them.

Heathen's delegation from Quraysh offered a number of treasures and the women in the Prophet's record no longer questioned their Lord. This offer was rejected by the Prophet. Then they offered a sol ution that was seen as a solution, by taking turns in worshiping God. Muhammad hopes to worship their God (Latta and Uzza) this year, and they will worship Allah One year to come. 1095 Mundir The dialogue was carried out by the Prophet Muhammad. with the infidels Quraishini is not a personal idea, but is an order from God.

Allah ordered the Prophet to call them according to his identity: "O unbelievers". This call implies that they are not believers. They are truly infidels whose hearts do not accept the truth brought by the Prophet Muhammad. The Prophet conducted this dialogue wisely (Surah An-Nahl, 125), without the element of harassment (Surah Al Hujurat, 11), let alone coercion (Surah Al Baqarah, 256). Second, tolerance in the form of believing in the truth of aqidah (belief) of the personal self while still respecting the faith of others.

A Muslim must be firm in aqeedah and not compromise and work together on aqeedah issues, which end in the form of rituals (worship). Asbabun nuzul surat al Kafirun explained that Allah ordered the Prophet Muhammad to refuse to follow the wishes of pagan God and worship of their Lord to take turns worshiping.

Rituals should not be equated with one religion with another r eligion, especially forcing others who are not of the same faith or belief to take part in their ceremonial rituals. Monotheism must be completely separated from polytheism. So it applies the principle "your religion is your religion, and my religion is my religion".

I will worship according to my Shariah and will never worship by following your Shariah. Worship can be seen as a system or manhaj (path). Monotheism is a system, while polytheism is a different system. Tawhid takes the right path, while Mushrik takes the left. Certainly will never meet. Both can not be equated or even confused in worship rituals. Forms of tolerance consist of two forms: The Purpose of Santo Paulus Jember Catholic High School Helping students' self-formation process to become leaders who imitate Jesus Christ with personalities who are disciplined, intact, moral, honest, independent, creative, responsible, willing to work hard and never give up, critical, always willing to build a nation, and willing to fight for fellow. Based on the Vision, Mission, and Objectives of St.

Paulus Jember Catholic High School above, Religiosity Education is very helpful in realizing the Vision, Mission and Objectives of Santo Paulus Jember Catholic High School. In Religiosity Education students are introduced and guided to have an open attitude towards differences, so students can have mutual respect for differences and indirectly can help maintain the diversity that is in Santo Paulus Jember Catholic High School.

Relating the Subject of Religiosity Education With a dialogue between fellow Religious Education teachers at Saint Paul Jember Indonesia Catholic High School. They agreed to try to find a Religious Education solution that could be accepted by all students and accommodate different Using of the tolerans-based learning strategies ⬩ 1096 religious backgrounds, for the sake of unity and unity. They try to understand and respect the differences in their respective religions. Differences should not be a source of dispute, but disunity must be a source of inspiration to build unity in the principle of diversity (Maarif, 2015; 23-24).

Among them (teachers and students) there are Catholics, Christians, Muslims and Hindus. None of them are Buddhists and Konghuchu, or follow a deviant sect. Dialogue finally found a common ground in one goal, namely mu tual respect and respect between followers of one religion and another. This attitude in Islam has been confirmed in QS. Al Kafirun, and came to be known as the concept of tolerance, or tolerance between religious communities. These tolerance values are instilled in students through religious subjects with a new format and name, namely Religiosity Education.

The learning approach that can condition students in dialogue and discussion is a student-centered learning approach (Student Centered Learning, SCL). In the 2013 curriculum 13 year. SCL is actualized through conditioning the learning experience of students with a scientific approach, namely M (observing, asking, gathering information / trying, reasoning / associating, and communicating).

In learning with a scientific approach, the models applied include disclosure / research based learning (Discovery Learning, DL), problem-based learning (PBL), and work-producing learning (Project-Based Learning, PjBL) (Ministry of Education and Culture, 2016.3) In the learning process of Religiosity Education, students are faced with a topic that is critically studied based on the religious perspective of each student. If there is a problem that has not found an answer from a religious teacher who is teaching or being a facilitator of discussion, then the issue is left to the religious teacher who is in accordance with the existing problems.

Thus, maturity and diversity in religion can be a means of binding brotherhood, and interdependence and need. Learning Strategy with Religious Group Discussion in front of the Class The discussion continued with the group presentation in accordance with the group's religious background. Each group presented the results of group discussions based on their religious beliefs. That's when the presenters try to give a clear picture of their religious beliefs to other students of different religions.

At the same time other students learn to try to understand the religious beliefs of their peers who are presenting. The Teacher Provides Opportunities for Students to Worship according to Their Beliefs Santo Paulus Jember Catholic High School is relatively close to the mosque, precisely the Al Furqon Mosque. So that every Friday, right when Friday prayers arrive, Muslim students are invited to go to the mosque to carry out their worship. 1097 Mundir Because schools don't or have their own mosques, but they already have prayer rooms that can be used for worship by students from various religious backgrounds.

This is one indicator that schools have conditioned the formation of brotherhood between religious communities. One effort to instill tolerance is to create harmony between religious groups. The concept of harmony is a term full of good and peaceful content that basically lives together in a community with a united commitment and agrees not to create disputes and quarrels (Nazmudin, 2017; 24).

From this harmony there will be an atmosphere of brotherhood and togetherness between students and teachers regardless of different religious backgrounds. This is a joint task for all religious communities in Indonesia Before Indonesian independence, these islands were islands inhabited by people of various religions and beliefs. For this reason, the principle of Unity in Diversity is the main principle of the life of the nation and state. Because the founding of this nation unites the religious identity that exists in Indonesian society.

In a session of the Business Investigation Preparatory Council for Indonesian Independence, Sukarno, as quoted by asserting that we did not establish a State not for one person, one group, but for one, one for all, all for one, and for the State to be strong it needed socialization representative. For Muslims, this is the best place to defend religion. Consensus can be improved on all matters relating to religion. Religious groups can use this basis to fight for their interests. Freedom in religion has been explained in the Qur'an, Surat al - Baqarah (2) verse 256.

This means that to maintain harmony between religious communities, one cannot force others to follow their own religion. Other people's beliefs of different religions must be respected, because everyone has the right to embrace religion in accordance with what he believes. Tolerance Learning Strategies through Islamic Education in Santo Paulus Jember Catholic High School The tolerance learning strategy is carried out by being aware and grateful that plurality and diversity are a factor of grace.

Respecting traditional values is the philosophical-theological foundation of the school; through the socialization of the school's vision and mission. Learning strategies are designed through Religiosity Education; through dialogue or discussion between students with different religious backgrounds during the learning process carried out by dividing certain topics as material for joint discussion; presenting the results of religious group discussions in front of various religious groups or in front of other students; and provide opportunities for students to express their opinions according to their beliefs and beliefs.

Using of the tolerans-based learning strategies ◆ 1098 Realizing and being grateful for plurality and diversity, the entire academic community of Santo Paulus Catholic High School, Jember Indonesia, was conducted to be able to understand the meaning of prosperity of the people of Indonesia. This diversity was conveyed through various forums or opportunities. For example, flag ceremonies, teacher council meetings, student guardian meetings, anniversaries, and others.

Gratitude in the sense of accepting prosperity and diversity as part of God's gift that needs to be protected from behavior that can hurt or offend other believers. However, it must be underlined, that freedom here does not justify a religious community trapped in syncretism; (Burman, 2002) in the form of religion and religion, religious syncretism with religious philosophy and syncretism with culture (Aiza & Zarrina, 2015; 1).Diversity in Indonesia precisely becomes a unifier as a nation; In addition, an agreement to speak one Indonesian, and one country, One fate.

This is the substance of the meaning of Unity in Diversity's motto. This condition has touched all aspects: culture, religion, ethnicity (race or ethnicity), language, social, economic, and others. While the power of thinking is in the form of creativity, intention and taste (Kemendikbud, 2016; 10-11). There are 7 elements of universal culture in Indonesia (based on the Malinowski concept), namely: art, religion, knowledge systems, social organizations, economic systems, technological systems, and languages.

Religion is a system that regulates the system of how (belief) and worship of Allah and the rules of behavior related to humans and human relations and their environment. In explaining Presidential Decree Number 1/PNPS of 1965 concerning Prevention of Abuse and / or Defamation of Religion; precisely in article after article, article 1, it was emphasized that around 6 (six) religions were officially recognized by the Indonesian government, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. In fact, many citizens who have long fought for their faith can be accepted by the government and categorized as religion.

But until now, only 6 religions have been accepted while others have not been accepted and can even be considered heretics (Secretary of State, 1965). Dejure, Confucianism as a religion has been recognized by the state / government since 1965 (since the old order). De facto, Confucianism has declined since the advent of the New Order regime which only recognized it as teaching ethics or philosophy. The impact of this religion faces obstacles and even discrimination in its development.

But after the reform era was born, this religion began to get the attention of the government. Third President, B.J. Habibie is sued Instruction No. 26 of 1998 concerning the Termination of the Use of Provisions for Indigenous and Non-Indigenous Peoples. The fourth president, Abdrurrahman Wahid, issued Presidential Decree No. 6 of 2000 concerning Restoration of Civil 1099 Mundir Rights Adherents of Confucianism. The fifth president, Megawati Sukarnoputri, the Chinese New Year was made a national holiday.

The sixth president, Susilo Bambang Yudhoyono, established Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education (Aprilia and Murtiningsih, 2017; 15). Ethnicity is a social or cultural group that has a certain meaning or position because of heredity, customs, religion, language, etc. (Rahardja; 2017). There are around 300 ethnic groups spread throughout Indonesia, namely Javanese, Malay, Madurese, Sundanese, Batak, Banjar, Toraja, Makassar, Chinese, Acehnese, Dayak, Minang, Bugis, Betawi, Balinese, Sasak, etc. Language.

Along with ethnic / ethnic diversity, so many languages develop, there are around 250 languages in Indonesia. According to the results of the 2010 population census, the use of Indonesian as a daily communication language is only carried out by the majority of the population in 5 (five) provinces, namely the Special Capital Region of Jakarta (90.7%), West Papua (69, 7)%), Riau Islands (58.7%), North Sumatra (55.6%), and East Kalimantan (53.5%). Meanwhile, most of the population in 28 other provinces use local languages as their daily language.

This can be seen in Maluku Province (99.3%), Nort h Sulawesi (99.1%), Central Java (98.0%), North Maluku (97.6%), and South Sumatra (97.4%). The Paul Jember Catholic High School Institute lives the basic values and traditions of the Kamel Order as a philosophical-theological foundation and is formulated in the Carmel Values expression. The phrase is Carmelite Charisma, academic excellence, responsibility and respect, service (service), equality, and leadership (leadership). Based on the values experienced at Saint Paul Jember Catholic High School, religious education is very closely related to the value of service (service) and equality.

In studying religious education, students are taught about worshiping God, so students will be able to develop and dedicate all the gifts God has given him for the common good. Through religious education as well, students are taught to recognize and have an open attitude towards differences starting from recognizing various types of beliefs or beliefs adopted by students.

From here, students will have individuals who can understand, love, and respect each individual who is created differently from one another. Forms of Islamic Tolerance that are Applied at the Catholic High School Paul There are 4 forms of tolerance strategies that have been implemented by St. Catholic Schools. Paul. Tolerance in the form of dialogue with other people with different beliefs or religions (and does not force them to change beliefs). Dialogue means inviting others to communicate.

One person tries to express his ideas and Using of the tolerans-based learning strategies ◆ 1100 beliefs, while another responds based on his ideas and beliefs and beliefs. Both parties certainly must respect and maintain ethics in dialogue so that they feel safe and comfortable and no one feels offended. According to

Tafruddin Jarijis, Chair of the Religious Communication Forum (FCA), this is where FCA takes an important role, one of which is conducting dialogue with religious and community leaders (Jarijis, 2011: 4). The core of learning tolerance is creating harmony among religious students.

This harmony is manifested in the form of interfaith communication with tolerance, mutual understanding, mutual respect, respect for equality in the practice of religious teachings and cooperation in life in schools and in society, especially the unity of the nation and state in the future based on. Catholic High School Paul has facilitated all Religious Education students and teachers to hold periodic and incidental dialogues when needed. Dialogue was held to find common ground on the study of religious equality that can be accepted by all religious groups in schools.

For religious education teachers who are Muslim, including this dialogue was inspired by QS. al-K►fir►n, especially verse. Because tolerance in this letter starts with dialogue, then explains the principles of religion and beliefs of each. So it is clear that differences in ideology do not judge the wrong beliefs of others and do not feel the most right. Tolerance in the form of believing in the truth of personal confidence and practicing it in the form of daily worship.

Innovation and diversity, openness and tolerance are basically one of the characteristics of the universality of the teaching of Islam of all religions, which can be applied anytime and anywhere without being limited by time and space. However, historical facts have opened the eyes and eyes of the mind, namely the universality of religious teachings sometimes turned into a priori-discriminatory, even in certain Islamic teachings designed to be an exclusive religious doctrine - intolerance.

This change often takes the legitimacy of Islamic law as understanding in strengthening its beliefs. Although his understanding is still limited to the results of ijtihad which need to be tested. If this is used as a basis for justification, there will be a conflict that leads to an exclusive-intolerant attitude, because each religion or group feels they have the authority to translate truth and reality, while other religions or groups are considered to have no authority so they should be rejected (Sumartana, 2000; 196).

However, it must also be understood that tolerance must be carried out insofar as it respects and respects the religion and beliefs of others, does not justify all religions and beliefs, and is not directly involved in religious rituals (syncretism). If tolerance has reached a level of syncretism, then clearly the culprit has come out of the signs of Islam and can be given the title of apostasy (one who comes out of the sign / Islamic religious law) (Laeheem, K., 2018).

1101 Mundir Tolerance Learning Strategies through Islamic Education in Santo Paulus Jember Catholic High School Efforts are made in instilling the values of tolerance through Religiosity Education in order to strengthen the existence of diversity in the Santo Paulus Jember Catholic High School in Indonesia. Grateful for diversity as a gift or blessing from God to be thankful for and used as a basis for mutual understanding of multiculturalism between religions, races/ethnicities, between groups, and so on.

But it must also be realized that this condition can turn into a source of destruction, disaster, and even disintegration of the nation, when it is not managed properly. This has shown the way to go, there are only people who understand and accept differences and some who don't. In addition, learning strategies are carried out by formulating the vision and mission of the school. The socialization of the vision and mission of the school is carried out in various ways, one of which is through a meeting of student guardians when distributing reports on learning outcomes per semester, end -of-year meetings, and at final farewell events. Designing Religious Education subjects.

The subject of Religiosity Education is a subject that results from the desires of various parties with different religious and ethnic/racial backgrounds. So that the subject of Religious Education is considered able to accommodate all religious lessons from a number of religions in St. Catholic High School Paul Jember. Present the results of religious group discussions in front of the class and this discussion is very conducive to training students to be tolerant and open to differences in all religions and beliefs that exist.

So students are not trapp ed in attitudes of conflict between tribes that have the potential to cause disharmony and disintegration among students. The practice of dealing with differences is an opportunity to practice differences according to their beliefs and beliefs. The consequence of the Religious Education lesson is that the religious teacher council and the school provide opportunities and freedom for all students (including teachers and employees) to worship according to their respective religions and beliefs. The school has provided a room to be used as a place of worship together.

The school provides opportunities for Muslim students, teachers and employees at Friday prayers at the nearby mosque. This is a form of religious tolerance that deserves to be appreciated and developed. Conclusion and Recommendation Tolerance learning strategies are carried out by a dialogical process between students, understanding that differences are gifts from God, form strategies with the presentation of beliefs they dialogue, and respect the religious beliefs of others Using of the tolerans-based learning strategies ◆ 1102 at all times in the classroom and outside the classroom (Gani, 2019).

The teacher gives an understanding that the Indonesian state exists because it is built on differences in religion, race, ethnicity, customs and social activities involving various communities. Meanwhile, empirically the values of tolerance that underlie the formation of religious unity and unity are (1) ideological-philosophical values (2) nationalism values; (3) historical value; (4) exemplary values of community leaders; and (5) the value of mutual understanding of differences in the learning environment of students and students.

Acknowledgments I thank you to the Jember State Islamic Institute Chancellor and all my colleagues at the Jember State Islamic Institute and the Head of Research Institute and Lecturers in Jember who have helped a lot in this research Biodata of Author Dr. H. Mundir, M.Pd. was born in Banyuwangi on November 3, 1963. Undergraduate education (S1) was taken at the Sunan Ampel State Islamic Institute of the Faculty of Tarbiyah Islamic Education Study Program in Jember, graduated in 1990.

Masters education (S2) at Malang State University (UM)) with a concentration in Learning Technology, graduated in 2003, and education at the Doctoral (S3) traveled at the State University of Malang (UM) with a concentration in Learning Technology, graduated in 2011. Career as a lecturer has been pursued since 1993 at the Islamic High School (STAI)) Ibrahimy Genteng Banyuwangi, East Java Indonesia. In 1999, he was officially accepted as a Lecturer with the status of Civil Servants at the State Islamic Institute (IAIN) in Jember, East Java, Indonesia.

Aside from being a lecturer, he also received additional assignments: a) as Secretary of the Department of Islamic Education at the Tarbiyah Faculty of IAIN Jember (2000-2003), b) as a staff member of the Quality Assurance Institute at IAIN Jember (2003 - 2006), as Head of the Management Study Program Islamic and Arabic Education in the JAIN IAIN Postgraduate Program (2011 - 2014), as Chair of the Tarbiyah Department at the IAIN Jember Faculty and Teacher Training (2014 - 2018), and as secretary of the Jember IAIN Quality Assurance Institute (2019 - present).

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