



## **INTERNALIZATION OF RELIGIOUS EDUCATION VALUES IN ENHANCING TOLERANCE AMONG RELIGIOUS COMMUNITIES**

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### **Abstract:**

This research aims to delve into and describe the process of internalizing the values of Religious Education in enhancing tolerance among religious communities at SMPN 2 Sukasada. Using a qualitative approach, this study employs a qualitative descriptive method by collecting data through observation, interviews, and documentation. SMPN 2 Sukasada, Bali, was chosen as the research location, and the informants included the School Principal, Hindu Religious Education Teachers, and Islamic Religious Education Teachers. The process of internalizing the values of Religious Education is carried out through the teachers' role modeling, instilling a coexistence attitude, promoting good morals, and supporting activities such as flag ceremonies and religious celebrations. The research findings indicate that the internalization process of Religious Education values at SMPN 2 Sukasada reaches the stage of value transactions, where teachers engage in exemplification, habituation, and motivation to instill a tolerant attitude. Despite internalization efforts, challenges arise from spiritual teachers outside the school who use intolerant language, potentially leading to conflicts of intolerance. Students' understanding of culture is also limited, as seen in misunderstandings about traditional Balinese attire, which is considered specific to Hindus during prayer. Thus, this research emphasizes the importance of the internalization process of Religious Education values in the context of religious tolerance in schools, while also highlighting the need for a better understanding of culture and religious teachings as a preventive measure against intolerance. The school's Pancasila Student Profile Strengthening Program (P5) is also presented as an alternative to connect Religious Education with social and cultural life in Bali.

**Keywords:** *Internalization of Values, Religious Education, Tolerance*

### **INTRODUCTION**

Religious Education plays a crucial role in shaping an individual's personality as a tool to navigate the increasingly advanced life. Education is a conscious and planned effort to create a learning environment and learning processes so that students actively develop their potential to have spiritual awareness, self-control, personality, intelligence, noble character, and the skills needed for themselves and society. Religious Education also serves as a defense against moral degradation for the younger generation. Therefore, Religious Education needs to be instilled as an effort to foster love and mutual trust among children of different religions, so that issues such as intolerance can be avoided in the homeland.

The focus of this research problem is the issue of intolerance that often occurs at SMPN 2 Sukasada. Some of the problems include students' misunderstandings about the

existing culture. Frequently, students misinterpret Balinese traditional attire as specific clothing worn by Hindus for religious rituals, whereas it is actually a general Balinese traditional attire not exclusive to any particular religion. In addition to misunderstandings about culture, there is also a problem related to spiritual teachers at students' homes who instill seeds of religious intolerance. This results in attitudes of mutual disrespect among students, such as being unwilling to greet or respond to greetings given by the teacher.

The issue of intolerance in Indonesia poses a serious challenge that threatens the unity of the Republic of Indonesia. Incidents of discrimination due to religious differences that frequently occur in Indonesia have become triggers for divisions among religious communities. In line with the diverse structure of society, comprising various religions, it is crucial for all Indonesian citizens to adopt an attitude of tolerance and implement it in their daily lives without exception.

The concept of *tasamuh* (religious tolerance) fundamentally ensures the sustainability of harmony in a pluralistic society. The importance of religious tolerance has become particularly significant in the present era and is an issue frequently discussed both at the national and international levels. Therefore, an inclusive, tolerant, and open-minded attitude toward differences needs to be instilled early in students. This is what underlies the researcher's interest in examining the extent of the development of tolerance among students of different religious backgrounds through the implementation of Religious Education. The importance of instilling these values early on in the nation's generation is highly significant. The motto or symbol "Bhineka Tunggal Ika" (Unity in Diversity) serves as a representation that Indonesia embraces a pluralistic understanding in religion, originating from diverse ethnicities, speaking various languages, and possessing cultural diversity.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ  
لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

The translation of the verse from Surah Al-Maidah (5:8) in English is as follows: "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."

Citizens in a democratic nation aim to unify various differences within the country. Thus, we can conclude that the value of tolerance in the education of the nation should be instilled from an early age. Discussions on tolerance are inevitably tied to the character education present in each religion. Imam Al-Ghazali once expressed that a newborn child is like a blank sheet of paper, symbolizing the idea that they are born with a clean slate. According to his ideal perception, truth is a single source associated with what is referred to as "fitrah al-ashliyat," as depicted in the Hadith of the Prophet, stating that every child is born in a state of fitrah. It is the child's parents (environmental factors) that shape them into being Jewish, Christian, or Zoroastrian. (Waid, 2019). Therefore, it is necessary to instill good character in students, who are essentially the nation's future generation, through the appreciation of the values of religious education. This effort aims to cultivate tolerance among people of different religions in line with the aspirations of national education. The title of this research is "Internalization of Religious Education Values to Enhance Tolerance Among Religious Communities (A Case Study at SMPN 2 Sukasada)."

In this research, the author examines several findings from previous studies conducted by other researchers to explore theories or statements from experts related to the research title. Several studies related to the cultivation of tolerance among religious communities are considered as references in this research, among them is the journal by Choirul Anwar, Syamsuri Ali, and Ardo Hutama Putra in their research on Religious Tolerance through the Application of Islamic Religious Education Learning (Case Study: SMAS Paramarta 1 Seputih Banyak). In this journal, there is a similarity in the research focus, which is the attitude of tolerance, but a difference in the approach taken by the

authors in choosing the method of internalization, while the previous researchers used an approach involving the application of Islamic Religious Education learning (Anwar, 2021).

There is also another researcher named Sulaeman, a student in the Islamic Religious Education Program at the State Islamic Institute (IAIN) ParePare, who conducted a similar study in his thesis titled "The Implications of Islamic Religious Education in Developing Tolerance Attitudes Among Students of Different Religions" (Sulaeman, 2019). In this thesis, there is a similarity in the research focus, which is the attitude of tolerance, but a difference in the approach taken by the author in choosing the method of internalization. While the previous researcher focused solely on the implications of Islamic Religious Education, the current researcher investigates more broadly, namely the internalization process of religious education values in students of every religion.

Muhammad Nur Hafidz Afif, a student in the Islamic Religious Education program at UIN Sunan Kalijaga Yogyakarta, also explored a similar topic in his thesis titled "Islamic Religious Education Learning in Shaping Tolerant Attitudes of Students at SMP Negeri 4 Prambanan" (Afif, 2020). The thesis addresses the same issue as the researcher's focus, which is religious tolerance. However, there is a difference in the scope. The researcher not only focuses on the implementation of Islamic Religious Education learning but also on the general process of internalizing values in religious education.

The aims of this research include, among other things, describing the process of internalizing the values of Religious Education in increasing tolerance between religious communities at SMPN 2 Sukasada, describing the supporting and inhibiting factors in the process of internalizing the values of Religious Education towards social relations at SMPN 2 Sukasada, and describe the impact of the process of internalizing the values of Religious Education at SMPN 2 Sukasada.

## **RESEARCH METHODS**

In this research, the researcher employs a descriptive qualitative approach. This means that through this approach, descriptive data in the form of written or oral information from respondents or informants who are observed can be obtained, including words, images, or actions of the observed actors. The purpose of descriptive qualitative research is to understand and depict what happens in the field more clearly and in detail (Nazir, 1988).

In the research methodology, qualitative research aims to comprehend phenomena, such as behaviors, perceptions, motivations, actions, etc., experienced by the research subjects in a comprehensive (holistic) and descriptive manner within a specific natural context, utilizing scientific methods (Moleong, 1998).

The researcher uses data collection techniques through observation, interviews with the School Principal and Religious Education Teachers at SMPN 2 Sukasada, and documentation. To analyze the data, a qualitative descriptive method is employed, where the interpretation is based on observable phenomena. The subjects of this research are students of SMPN 2 Sukasada, and the object is the internalization of the values of Religious Education at SMPN 2 Sukasada.

## **RESULTS AND DISCUSSION**

SMPN 2 Sukasada, or State Junior High School 2 Sukasada, is one of the public schools located on Jl. Singaraja-Bedugul, Pansasari Village, Sukasada Subdistrict, Buleleng Regency, Bali. The school was established on August 14, 1983, with its first principal being Mr. Drs. Gede Diarka. At the initial stages of the school's construction, there were only three classrooms, and the funds were obtained through community donations. The total number of employees at SMPN 2 Sukasada initially was 23, consisting of 21 teachers and 2 staff members. The land occupied by the school was donated by Mr. Gusti Ngurah Agung Darma Wirata, a prominent figure in the Pancasari Village community at that time. Over the years, SMPN 2 Sukasada has undergone six

changes in school leadership, including the position of the school principal.

1) *Study on Internalization*. Internalization is a process that involves change and time, where individuals integrate attitudes, behavioral standards, and opinions into their personalities. Ihsan defines internalization as an effort to instill values into an individual's soul, making these values a part of their being. There is substantial similarity in the understanding of the internalization of values proposed by several experts. Thus, internalization can be considered a process of instilling values into an individual's soul, reflected in daily attitudes and behaviors, creating unity with one's personality (Safitri, 2020).

The process of instilling values requires continuous and sustained effort so that an individual will embrace the values implanted in them and exhibit behavior in line with the acquired values. This means there is a transformation in an individual from not having these values to possessing them, or from already having these values but being weak in influencing their behavior to having these values more strongly influencing their behavior. Based on this process, two core aspects of internalization emerge: (a) Process of Implanting or Introducing Something New from Outside into an Individual (b) Process of Reinforcing Something Already Present in an Individual to Build Awareness of Its Great Value.

According to Thoha (1996), the internalization of values has three stages: (a) *Transformation Stage of Values* In this stage, educators convey good and bad values to students through verbal communication. At this stage, students have not yet analyzed the information acquired with empirical realities in real life. (b) *Transaction Stage of Values* Implanting values through two-way communication, involving interaction between students and educators that is reciprocal. The two-way communication in this stage still emphasizes physical communication rather than inner communication between educators and students. According to Adang Heriawan, there are several transaction stages of values that can be internalized, including role modeling, habituation, rule enforcement, and motivation (Khoiriyah, 2020). (1) *Role Modeling*; Just as one of the objectives of the sending of Prophet Muhammad SAW to Earth was to serve as a role model for all of humanity. As stated in His words, which mean: "Indeed, there is for you in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (Q.S Al-Ahzab:21), (2) *Habituation*; Having good manners is a core element of education. Ahmad Tafsir, in his book "Islamic Education Science," emphasizes that achieving good morals can be realized through positive diversity. Forming positive diversity can be achieved through habituation. Individuals who are accustomed to positive actions in daily life will not feel burdened. Although it is not easy to habituate things that have never been done, especially in the context of goodness, with applied habituation, patience, and perseverance, individuals can more easily adopt positive behavior, (3) *Rule Enforcement*; One aspect to be considered in education, especially character education, is the enforcement of rules. Rule enforcement or setting boundaries involves the clear definition of what behaviors are allowed and not allowed by students. In the school environment, rule enforcement is the first aspect to be implemented in school development to create a conducive atmosphere. The school's code of conduct is the concrete implementation of rule enforcement, including regulating the rights, obligations, sanctions, and rewards for the principal, teachers, and students. Therefore, rule enforcement is crucial in schools to build discipline at the school level, adhering to principles that align with the national education goals. (4) *Motivation*; Motivation in learning activities encompasses all driving forces within students that sustain and guide the learning process, ultimately aiming to achieve educational goals. There are various ways and techniques to stimulate student motivation, including through rewards and punishments. It is important to note that the provision of rewards and punishments should be educational, aiming for students not to repeat their negative behavior and encouraging them to always behave positively. Thus, through a wise combination of rewards and punishments, it is expected that students will be motivated to remain committed to pursuing achievements and actively participating in the learning process.

(c) Transinternalization Stage; Transinternalization is a deeper stage than mere transaction. It is more related to the formation of an individual's personality. Basically, the transformation stage of values requires a series of steps for educators or teachers to apply these values and become individuals with outstanding characters. The interaction between educators and students involves not only physical dimensions but also mental aspects and the entire personality. Students respond to what educators want using all aspects of their personality. The transinternalization process involves inner communication between educators and students. Internalization of values is the essence of efforts to change behavior and shape students' personalities. Therefore, stages in the internalization process must be adapted to the students' developmental level to achieve changes in understanding and responses to the implanted values. This aims to achieve significant changes in students, both in the interpretation of values and responses to these values (Thoha, 1996). The transinternalization stage is a stage that does not only rely on words or exemplary role modeling but emphasizes the process of shaping attitudes and mental aspects (behavior) of students. Thus, in this context, students can be considered valuable if their behavior is consistent and consistent (Khoiriyah, 2020).

Furthermore, internalization requires individuals to recognize, understand, and implement the rules applicable in their environment. Kalijernih states that internalization is an individual's effort to learn and be accepted in society by adhering to the values and norms in place. Therefore, internalization in the context of education implies the effort of learners to understand, internalize, and apply values, norms, and rules to be accepted in the school environment (Kharisma, 2022).

2) *Tolerance: Understanding Its Origins and Significance.* The term "tolerance" originates from the Latin word "tolerare," meaning consciously allowing something. In English, "tolerance" is synonymous with "toleration," signifying qualities of patience or open-mindedness towards differing opinions, beliefs, behaviors, and customs from one's own.

The concept of tolerance finds its roots in the Greek word "tlenai," which translates to endure or bear. This term has evolved into the modern understanding of tolerance, emphasizing endurance or openness (Zainuddin, 2010). In Arabic, the equivalent term is "al-tasamuh," a core teaching in Islam that aligns with other principles such as mercy (rahmat), wisdom (khidmat), universal welfare (maslahat ammat), and justice ('adl). These fundamental teachings in Islam are considered qath'iyat, indisputable by any reasoning, and kulliyat, universal and applicable across time and space (Ghazali, 2009).

Tolerance should be a foundational value guiding human life in the universe. It encompasses respect for differences in skin color, body shapes, and even in religious practices. In Islam, tolerance is defined as the ability of its followers to interact with people of other religions, particularly in social aspects (muammalah). However, it is crucial to note that in matters of belief (akidah) and worship (ibadah), Islam explicitly prohibits tolerance. This implies that boundaries in belief and worship must be upheld without compromise. Nevertheless, in everyday life, tolerance is regarded as a fundamental value for building harmonious relationships among individuals and communities with diverse backgrounds.

Tolerance encompasses various dimensions, as outlined by Sulaeman (2019):  
(a) *Acknowledging the Rights of Others:* This refers to a mental attitude that recognizes the rights of every individual to determine their own attitudes, behaviors, and destinies. It involves ensuring that one's actions do not harm or violate the rights of others. In other words, tolerance includes respecting the freedom and rights of each individual while ensuring that actions or behaviors taken do not conflict with the rights of others.  
(b) *Respecting the Beliefs of Others:* A person's beliefs are often rooted in deep-seated convictions reinforced by foundations such as revelation or rational thought. These beliefs are usually resistant to change and may be steadfastly maintained throughout one's life. This highlights the strength of an individual's beliefs and their steadfastness in upholding values or principles they hold dear.  
(c) *Agreeing to Disagree:* The principle of "agree to disagree" is consistently emphasized by former Minister of Religion, Prof. Dr.

H Mukti Ali. It signifies that differences should not lead to hostility, recognizing that diversity is inherent in life. To address disharmony among different religious communities and find solutions, Minister of Religion H. A. Mukti Ali, known for promoting interfaith harmony through the concept of "agree to disagree," encourages acceptance of others with different religions. (d)*Mutual Understanding*: Mutual understanding is a crucial element in building tolerance. Without mutual understanding, it is challenging for individuals or groups with differences to accept diversity and coexist harmoniously. Mutual understanding enables the creation of dialogue, effective communication, and the ability to see things from others' perspectives. Thus, tolerance is achieved through cooperation and shared understanding among individuals or groups with different backgrounds, beliefs, or values. (e)*Awareness and Honesty*: Pertaining to one's attitudes, spirit, and inner consciousness, it involves an honest approach to avoid conflicts between actions taken and values believed in one's inner self. (f)*Philosophy of Pancasila*: The Pancasila philosophy is a foundation accepted by the entire Indonesian population, serving as a way of life that essentially represents a practical consensus acknowledged by the people of Indonesia. More than that, Pancasila functions as the cornerstone of the Indonesian state.

3) *Internalization Process of Religious Education Values in Enhancing Tolerance Among Different Religious Communities at SMPN 2 Sukasada*. Based on the researcher's observations through several sources at the school, including the Headmaster, Hindu Religious Education Teacher, and Islamic Religious Education Teacher, statements were obtained regarding the Religious Education learning process and the strategies for internalizing Religious Education values to enhance tolerance among students.

From the interview with the first informant, Mr. Made Sarjana, S.Pd., the Hindu Religious Education Teacher, it was revealed that the implantation of religious education values is initiated by the teacher setting an example first, becoming a reflection or example for the students. The cultivation here involves instilling attitudes in students, such as living together, maintaining good morals, using respectful language, and helping each other. This is supported by supportive activities, such as flag ceremonies and celebrations of religious festivals. Additionally, in organizations like the Student Council (OSIS), there are values related to religiosity, which are also connected to religious education values.

According to Mr. I Wayan Gunada, S.Pd., the Headmaster of SMPN 2 Sukasada and the second informant, efforts to instill religious tolerance values include daily prayers according to each student's religion. Importantly, it begins with how teachers demonstrate tolerance and empathy towards others to serve as an example for students. Occasionally, teachers organize small events, such as communal meals, during religious holidays to strengthen interpersonal relationships.

Mrs. Fuadiyah Irfiana, S.Pd., the Islamic Religious Education Teacher and the third informant, explained the school's program on the Pancasila Strengthening Student Profile Project (P5), which serves as a means to internalize religious tolerance values. In this program, Religious Education is linked to the social and cultural aspects of Bali, fostering unity among students within the cultural context of Bali, despite differences in religion.

In addition to interviews, the researcher also observed the initial process of Religious Education teaching at SMPN 2 Sukasada. Before starting the lesson, the Religious Education teacher greets the students according to their respective religions. A few minutes before entering the lesson material, the teacher advises students to respect each other to prevent disputes among different religious communities. Afterward, the teacher proceeds to deliver the lesson content.

From the interviews and observations, it can be concluded that the internalization process of Religious Education values carried out by teachers at SMPN 2 Sukasada is in the transactional value stage. This is evident from the efforts of exemplification, habituation, and motivation carried out by Religious Education teachers. The researcher argues that the internalization process of Religious Education

values related to tolerance should be a joint responsibility of teachers because tolerance is not only a religious matter but also a matter of humanism.

4) *Challenges in Internalizing Religious Education Values to Enhance Tolerance Among Different Religious Communities at SMPN 2 Sukasada.* Based on the researcher's observations through several sources at the school, including the Headmaster, teachers, and students, statements were obtained regarding the challenges of internalizing tolerance values in religious education, which are transformed to students both in the classroom and within the school.

During the interview activities related to the obstacles or inhibitors of instilling tolerance values in religious education at school, the Headmaster and Hindu Religious Education Teacher provided insights. The explanation from the first informant highlighted that problems or challenges often arise due to external spiritual teachers who sometimes convey messages in a language that can threaten mutual respect. Consequently, conflicts of intolerance can occur. There was a phenomenon where a student refused to respond to a greeting from a teacher in the class, and when asked, the student replied that they were not allowed to do so by their parents.

On the other hand, the second informant explained that one persistent challenge is the interpretation by many non-Hindu communities about the culture in Bali. For instance, the traditional attire is often misinterpreted as clothing exclusively worn by Hindus for prayer. However, this attire is just one aspect of Bali's cultural diversity. The researcher understands that this issue arises due to a lack of education about Bali's culture, including attire and other aspects. Therefore, there is a need for education for students about Balinese culture.

To further solidify harmony among different religious communities, Mukti Ali proposes the application of the principle of "agreeing in differences" in the relationships between religious communities. This principle requires each follower of a religion to respect and support followers of other religions. Mukti Ali rejects revisions and harmony built on syncretism and synthesis. The idea of "agreeing in differences" is highly suitable for Indonesia, known as a pluralistic nation. This principle can be applied anytime and anywhere across the country.

Mukti Ali emphasizes that every follower of a religion must fully believe in the teachings of their religion, which is considered a sensible and reasonable attitude. If someone does not believe in the truth of their religion's teachings, it means they disagree with their religion. On the other hand, they must acknowledge the differences in other people's religions while understanding these similarities and differences through discussions in society. Such an attitude can lead to the formation of the "agreeing in differences" perspective, which is crucial for fostering and developing agreement and harmony among different religious communities in Indonesia (Safitri, 2020).

5) *Impact of Internalizing Religious Education Values in Enhancing Tolerance Among Different Religious Communities at SMPN 2 Sukasada.* The internalization of religious education values is an integral aspect of tolerance. Religion plays a crucial role as a guide for love and peace, providing tranquility in diverse societies. Thus, individuals adhering to different religions can live harmoniously and contribute uniquely to social life without compromising their beliefs or causing confusion.

Based on interviews and observations with several sources at SMPN 2 Sukasada, it can be concluded that the values of tolerance in religious education have manifested concretely to shape students who are spiritually and socially righteous, upholding the values of tolerance. Daily observations of students' activities indicate that they live together with an attitude of mutual respect and appreciation, regardless of religious differences. This diversity is evident, especially during religious celebrations and other significant events. Furthermore, the newly implemented Pancasila Student Profile Strengthening Project (P5) strongly supports the efforts of internalizing religious education values at SMPN 2 Sukasada. In this program, religious education is connected to the social and cultural aspects of Bali, fostering interconnections among students within the cultural scope of Bali.



## CONCLUSION

In the context of internalizing values, the process involves transformation, transaction, and transinternalization. Teachers utilize methods such as modeling, habituation, rule enforcement, and motivation as part of the internalization process. The transinternalization stage is a deep level involving the formation of students' personalities. In the context of tolerance, the research explores the meaning, origin, and scope of tolerance. Tolerance is defined as the patient attitude towards differences, reflected in recognizing the rights of others, respecting beliefs, agreeing to disagree, mutual understanding, awareness, honesty, and the philosophy of Pancasila.

The implementation of values and tolerance at SMPN 2 Sukasada is carried out through the approach of religious education, focusing on the teacher's example, instilling the attitude of living together, good morals, and supporting activities such as flag ceremonies and celebrations of religious holidays. Despite the positive impacts on enhancing tolerance among different religious communities, some challenges arise, such as misinterpretations of Balinese traditional attire as exclusively for Hindus during prayers and the presence of spiritual teachers outside the school who may threaten tolerance.

The need for education about Balinese culture and the application of the principle of agreeing in differences is suggested as a solution to strengthen tolerance in the school. The Program for Strengthening the Pancasila Student Profile (P5) conducted in the school is also proposed as an alternative to link religious education with social and cultural life in Bali.

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