Implementation Tolerance in Islamic Education at the Bali Bina Insani Islamic Boarding School

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ABSTRACT
Multiculturalism is a plurality in life, one of which is found in the Bali Bina Insani Islamic Boarding School, in this study the author wants to know how the Bina Insani Bali Islamic Boarding School implements the values of tolerance in Islamic education into daily life, as well as what obstacles are faced by the Islamic boarding school and how the efforts are made to get over it. In this study the authors used qualitative research. The type of research is field research. In collecting the required data, the researcher used three techniques, namely using field observations, interviews, and documentation and supported by literacy from books and scientific journals. The results of this study indicate the values of tolerance in Islamic education contained in the Bali Bina Insani Islamic Boarding School including 1) Respecting the beliefs held by the local community. 2) Enforce regulations for their students by forbidding their students to wear santri attributes such as wearing a cap when leaving the pesantren environment. 3) Not allowed to use TOA in all pesantren activities. 4) Replacing the sacrificial cow with a goat. 5) Islamic boarding schools also participate in social activities in the community around the cottage. The Bali Bina Insani Islamic Boarding School grew up in a community where the majority of the population embraced Hinduism and had experienced obstacles in its development. Among them are lack of trust from the community and consider Islamic boarding schools as a threat. For this reason, Islamic boarding schools apply the values of tolerance and embrace the surrounding community so that these obstacles can be eroded.

Keywords: Islamic Boarding School, Islamic Education, Tolerance

I. INTRODUCTION
A. Background
Judging from the developments in the current digital era, of course there are still many things to watch out for. Not only is there a lack of tolerance between religious communities, but there are many incidents where some feel their religious freedom is not respected.
Indonesia is known for its diversity, both in terms of ethnicity, culture and other diversity. Not only that, Indonesia also has various types of beliefs. People live in the same environment but have different beliefs. In the beginning there were never any conflicts related to religion, although there were, they were few and far between. However, if diversity is not accompanied by good and appropriate things, then this will be the cause of conflict.

Intolerance between religious communities in Indonesia is like an endless nightmare. For example, in the case reported on BBC.Com, in 2019, precisely in January at the Giriloyo Public Cemetery (TPU), Magelang, there was demolition and destruction of graves with the removal of destroyed crosses and the bricks of the graves being dismantled. A total of 21 graves were damaged, with details of 18 Christian graves and the rest Muslim graves. Apart from the destruction of graves that occurred at Giriloyo TPU, there was also damage that occurred at Kiringan TPU and Malangan TPU. However, the Malang Police, as the responsible security agency, did not determine the incident as a religious view because the incident was not focused on a particular religion.

Related to these problems, tolerance is very important in everyday life. According to the definition developed by A. Zaki Baidawiy, tolerance or tasamuh is a stance or attitude expressed in the willingness to accept different and varied views or opinions, even if these opinions are at odds with one's own opinion. It is further explained that this tolerance is related to the issue of human independence or freedom in carrying out their social life, so that they can be willing or sincere and tolerant in accepting all differences in opinions and beliefs of each individual.

Regarding the implementation of tolerance values, the Bali Bina Insani Islamic Boarding School is also strong in its teachings and practices of tolerance. Some previous research that discussed the practice of pluralism and tolerance at the Bali Bina Insani Islamic Boarding School was research conducted by Muhammad Fahmi entitled "Non-Muslim Teachers Teaching at Islamic Boarding Schools". This research explains the practice of pluralism and tolerance at the Bali Bina Insani Islamic Boarding
School by recruiting non-Muslim teachers around the Islamic boarding school who have a background in the situation and conditions of the majority Hindu community. By accommodating the presence of non-Muslim teachers, there is no resistance in the community around the Islamic boarding school (Muhammad, n.d., p. 7).

A research entitled "Learning Arabic at the Bali Muslim Minority Islamic Boarding School" was conducted by Ismail Suardi Wekke. This research contains Arabic language subjects which are maintained at Madrasas in Bali in order to form knowledge about Islam and subjects related to it. However, Bali is a region where Muslims are a minority, so this illustrates that there are challenges and circumstances that are different from usual. Therefore, in an environment where the Muslim minority is a Muslim, learn how to practice teaching and learning Arabic becomes a necessity (Wekke, 2018).

The research focus is the difference between this research and previous research. Previous research focused on discussing tolerance practices from within the Islamic boarding school area. Meanwhile, this research focuses on the practice of tolerance between Islamic boarding schools and the surrounding community. The aim of this research is to deepen understanding of the practice of tolerance between Islamic boarding schools and the surrounding community and to identify the factors that influence this relationship.

II. METHOD

In conducting this research, the author used a qualitative research approach. The type of research is field research carried out in Bali on March 22 2022 at the Bina Insani Islamic Boarding School which is located in Meliling Village, Kerambitan District, Tabanan Regency. There, the researcher attended a workshop whose material was about governance, how the education system is used, and how to deal with ethnic differences at the Bali Bina Insani Islamic Boarding School. This approach explains how the condition of the object under study is based on existing reality, then analyzed so that it becomes useful and meaningful information and can produce a more comprehensive study of the phenomenon. To reveal and answer
the research, the researcher used two
data collection techniques, namely
using field observations carried out at
the Bali Bina Insani Islamic Boarding
School and documentation of the
results of workshops that had been
carried out as well as literacy support
from various sources originating from
several books and journals. The data
that has been collected is then
selected and managed according to
the problem to be discussed, then
analyzed by comparing one data with
another, then interpreted and then
given a conclusion at the end.

III. RESULTS AND DISCUSSION

A. Tolerance in Islamic Boarding
Schools

Tolerance comes from the Latin
word "tolerar" which in Indonesian
means respect, tolerance, respect,
patience and restraint towards other
people who have different views. In the
KBBI the word tolerance means an
attitude of mutual respect, respect
and allowing opinions, views, stances
and beliefs that are different from
those held by one. In Arabic, tolerance
is usually known as "tasamuh" which
means generosity, making things
easier for each other, and not forcing
(Pure, 2018b, p. 73).

In Islam, the concept of
tolerance not only covers human
relations with humans (Hablum
Minannas) but also regarding human
relations with the universe and every
aspect of human life. The broad
meaning of tolerance is so broad that
inter-religious tolerance becomes very
urgent and receives serious attention
because tolerance is related to human
existence with God and is a very
sensitive matter so it can easily trigger
prolonged conflict (Abror, 2020, p.
149).

Lely Nisvilyah stated as quoted
by Baharuddin Zamawi, et al. That
some of the principles of tolerance
include: 1.) There is no coercion,
whether subtle or gross. 2.) God never
forbids living in society with people of
different beliefs. 3.) People have the
right to choose what beliefs they
consider to be true and to be free to
worship. in accordance with the
beliefs he holds (Zamawi et al., 2019a,
p. 189).

The concept of tolerance is a
solution to establishing harmonious
relationships between humans.
However, this does not mean that
tolerance means giving someone the
freedom to do something according to
their wishes. There must be
regulations that limit this concept to be realized. In Islam, tolerance has several principles, namely: first, freedom of religion and belief (Al-Hurriyyah Al-Diniyyah). Freedom of religion and belief is a basic right that every human being has. Allah has given freedom to all His servants to choose their beliefs (Rosyidi, 2019, p. 285). Many verses in the Koran explain this concept of tolerance. In the Qur'an, sentences are mentioned 52 times that explain brotherhood, this is related to various similarities, whether in the form of equality of race, nation, religion and descent. As stated in QS Al-Baqarah: 256

 Meaning: "There is no compulsion in (adhering to) religion (Islam). Indeed, the right path has become clear from the wrong (misguided) path. Whoever disbelieves in tagut and believes in Allah has truly held fast to a very strong rope that cannot be broken. Allah is All-Hearing, All-Knowing" (Qur'an Ministry of Religion, n.d., p. Albaqarah 256)

This verse explains that there is a prohibition on forcing the will of other people to embrace the beliefs they hold, because Allah has given all his creatures the will and freedom of choice so that they can experience peace. Meanwhile, coercion will cause the loss of peace among society. So, there is no element of force in choosing a belief. However, it is clearly stated in this verse that the true religion that is approved by Allah is Islam (Zamawi et al., 2019c, p. 189).

Thohir Ibnu 'Asyur provides an explanation regarding the elimination of ikrah (coercion) in this verse, which means a prohibition on forcing someone to embrace a religion. Forcing religious choices on someone in various ways is prohibited in Islam. Because faith does not arise from coercion, but through a process of proof (istidlal), reasoning (nadr), and selection (ikhtiar) (Rosyidi, 2019, p. 285).

Then in another letter it is also explained about religious freedom in differences, such as in QS Al-kaafirun: 1-6. Which in this surah indicates how great the call of the Quraish infidels regarding pluralism in the faith which was then firmly rejected by the prophet Muhammad but still used good methods. In this surah, various methods and efforts are explained by the Quraish infidels in an effort to stop the preaching of the Prophet.
Muhammad. After various methods and efforts they made failed, they finally invited the prophet to compromise under the guise of religious tolerance, namely by taking turns worshiping God. So this verse was revealed to answer the invitation of the Quraish infidels by strongly rejecting the invitation, because the practice of tolerance like this was not appropriate. Because in matters of faith there is no tolerance allowed. Interestingly, in this surah the rejection does not seem harsh, and does not insult the God whom the Qurais pagans worshiped. Rejection is conveyed while still paying attention to the concept of tawazun and mutual respect (Hafidzi, 2019, pp. 53–54).

Second, the principle of humanity (al-insaniyyah). Humans are leaders (khalifatu fi al-ardh) who were created to live in harmony and side by side with various existing differences. The Prophet Muhammad sallallaahu 'alaihi wa sallam came to bring the teachings of Islam which is rahmatan li al-alamin (mercy for all nature). What brings goodness is not only given to Muslims but to all mankind in the world. Rasulullah said:

From Abdullah bin Amru conveyed from the Prophet sallallaahu 'alaihi Wasallam (he said): “The merciful will be loved by Ar-rahman (Allah). So love all the inhabitants of the earth and you will be loved by everyone in the sky” (HR Abu Dawud).

Tolerance will guide a Muslim in maintaining human values, one of which is the principle of justice. This principle is needed in order to create a peaceful and harmonious life. Justice here covers various things, especially in politics, law and security. Discrimination against people of different beliefs is not permitted, so that everyone will get their rights and have the same opportunities in terms of work, politics and contribution to the country.

Third, the principle of moderation (al-wasathiyyah). Etymologically, wasathiyah comes from the word wasatha, which means middle. Being in the middle here means not leaning to the right or left. And this is found in QS Al-Baqarah: 143:

\[ وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا \]

Meaning: And thus we made you (Muslims) a middle class people.

This verse instructs all Muslims to have a moderate nature in religion,
namely being in the middle between exaggerating (ghuluwwu) and taking it for granted (taqshir). Ghuluwwu here is an excessive attitude as shown by Christians in their tarhib (becoming monks) and their recognition of the Prophet Isa. Meanwhile, taqshir can be seen as the Jews who often changed the teachings in the book of Allah and killed the prophets sent to them (Rosyidi, 2019, pp. 286–287).

Education is a space that contributes to developing human resource potential thereby determining the civilization of a country. Thus, the quality of education in a country greatly influences the formation of that country’s civilization (Hidayat et al., 2018, p. 462).

According to etymology, Islamic education is composed of two syllables, namely the words "education" and "Islam". Education has the meaning "a method or way of changing the attitudes and behavior of a person or group as an effort to mature people through teaching activities and through training". Meanwhile, the word Islam has the meaning "A belief brought by Rasulullah SAW with the Book of Allah as a guide to life" (Zainuddin, 2018, p. 37).

Based on the opinion of Drs. Ahmad D. Marimba that Islamic education is physical and spiritual guidance based on Islamic religious laws which leads to the formation of a primary personality according to Islamic standards. There is another meaning that he often conveys that the main personality is a Muslim personality, who has Islamic religious values, and has a sense of responsibility in accordance with Islamic values. So Islamic education is the direction given by an adult to children who are still growing so that they have a Muslim personality. (Azis, 2019, p. 28).

In its scope, Islamic education is something that is related to comprehensive matters so that it contains all generalizations for each type and level of Islamic education, both now and in the future. From time to time, the scope of Islamic education continues to change significantly in accordance with developments in technology and science as well as the demands of the times.

The aim of Islamic education in Abu Munir Mulkhan’s perspective is a process of actualizing students'
entrepreneurial power which is technically realized with skill, intelligence, maturity and a complete Muslim personality, thereby providing creative freedom while maintaining the human values found in a person to be developed proportionally in an Islamic manner. (Siswanto, 2015, p. 25)

Educational methods are steps taken with the aim of achieving educational goals that have been formulated so that learning will be more effective and efficient. Therefore, the methods that can be applied in Islamic education include the method of exemplary origin, habituation (morals), the method of punishment and reward, the sermon method, advice and the jidal method. (Qowim, 2020, p. 45)

One of the important elements in the next education system is the existence of educational bodies or institutions. It is this institution that enables the educational process to occur consistently and continuously in order to achieve the educational goals being implemented. Islam has known educational institutions since the beginning of the Prophet Muhammad SAW receiving revelations, during the time of the prophet the first Islamic educational institution was in the house of Al-Arqam Ibnu Abi Al-Arqam (Zainuddin, 2018, p. 37)

Talking about Islamic educational institutions, Ahmad Thontowi divides them into three educational institutions, namely informal, formal and non-formal educational institutions. Informal Islamic educational institutions are families, where the components of educational materials are not arranged in an orderly manner. Meanwhile, formal Islamic education institutions are schools or madrasas whose educational components are structured formally. And non-formal Islamic education is an educational institution that exists in the community, where there is only one or a few knowledge and skills. (Hanafi, 2018, p. 389)

As for the development of Islamic education to answer the challenges of the times, Islamic boarding schools are evidence of educational institutions in Indonesia that are quite well known. One of the oldest Islamic educational institutions to date which has always contributed to the religious field, the students are also taught various kinds of
knowledge that contain Islamic values.

Pesantren comes from the root word santri which begins with "Pe" and ends with "an" which means the place of the santi. According to experts, the term santri comes from Tamil, which means teacher of the Koran. In terms of Islamic boarding school, it is a place of residence that is used specifically for students to study Islamic religious sciences. a residence specifically for students to study Islamic religious lessons. According to expert opinion, the term santri comes from Tamil, which means teacher of the Koran. The image of an Islamic boarding school begins like a traditional Islamic education dormitory, which is a place for students to deepen their religious knowledge and live together guided by kyai. To properly organize Islamic boarding school activities, a kyai appoints an old santri to guide the younger siblings who are still under him, who is usually called the village head of the boarding school. The students are separated from their parents and families with the goal that they learn to live independently, as well as being able to strengthen their relationship with the kyai and of course their relationship with God. (Wahyuddin, 2017, p. 24)

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. Since Islam came to Indonesia, the existence of Islamic boarding schools has begun to appear. Historically, Islamic boarding schools were founded because of a kyai who lived in an area, then followed by students who lived with the kyai. The costs of living and education are borne by the students and the surrounding community. (Fathoni & Rohim, 2019, p. 135)

In Islamic boarding schools there are several elements that exist in Islamic boarding schools: the kyai educates and teaches and becomes a role model, the students study with the kyai, the mosque is a place that is often used for organizing learning and the dormitory is a place for the students to live. Islamic boarding school institutions usually have their own designed programs which are generally free from the regulations imposed by non-formal and informal institutions which are carried out every day in Islamic boarding schools. Therefore, Islamic boarding schools are not only learning institutions, but within them there is a process of life.
One of the characteristics of Islamic boarding schools is the development of morals so that the majority of the output of Islamic boarding schools reflects a person who is polite, well-mannered and upholds human values (Rosi, 2018, p. 9).

Activities in education and teaching at Islamic boarding schools adhere to the basic teachings of Islam so as to achieve the goal of gaining the blessing of Allah SWT, the study period is also not limited, and students are guided to become people who are true believers, have strong integrity, are independent and intelligent. So students are expected to be role models in society, spread the image of Islamic boarding school cultural values with full sincerity and spread Islamic da'wah (Faridah, 2019, p. 81).

B. Bali Bina Insani Islamic Boarding School

The Bali Bina Insani Islamic Boarding School is in an environment that has a diversity of cultures and beliefs. The Islamic boarding school is located in an environment where the majority of people are Hindu, so adjustments are needed to avoid friction between the Islamic boarding school and the surrounding community. In diverse societal cultures, tolerance is certainly needed in order to create and increase harmonization between communities.

There is an interesting thing in the implementation of tolerance in this Islamic boarding school, namely the prohibition on students wearing caps when leaving the Islamic boarding school environment. They are not allowed to wear the peci that they usually wear in Islamic boarding schools. In fact, it is unlawful for students to wear peci when leaving the Islamic boarding school. Generally what applies in society, the peci or songkok has become an identity attached to the santri and it has become a stigma that the santri must wear a cap both in the Islamic boarding school and outside the Islamic boarding school. However, at the Bali Bina Insani Islamic Boarding School, this practice does not apply. In this Islamic boarding school, we will never meet students who, when they leave the Islamic boarding school environment, will wear student attributes. This is done so that the students can blend into society without using religious attributes. Here the role of the founders and
caretakers of the lodge is very large in order to maintain the harmony and brotherhood that exists with the surrounding environment, namely with the community whose religion is predominantly Hindu.

In Islamic boarding schools, TOA is also not permitted in all Islamic boarding school activities, because it will disturb the comfort of the surrounding community, who are generally Hindu. Then, when carrying out the slaughter of sacrificial animals, the Islamic boarding school replaces the sacrificial animal with a goat, when a non-Muslim local person dies, the Islamic boarding school also visits, then if there is construction of a Hindu place of worship, the Islamic boarding school will also make a lot of donations. These are the efforts of Islamic boarding schools to achieve harmonization between Islamic boarding schools and the multicultural community around the Islamic boarding school.

Another example of the practice of tolerance and pluralism in daily life carried out by Islamic boarding schools, namely the presence of several teachers or teaching staff who are not Muslim. In terms of educational curriculum, the Bali Bina Insani Islamic boarding school uses a mixed/combination curriculum between the Salaf/classical education system in the form of studies on Salaf education and the Yellow Book and a modern education system which follows a curriculum system that has been formulated and determined by the government.

Non-Muslim teachers are given the responsibility of teaching general subjects which are in no way related to religious education in Islamic boarding schools. And also non-Muslim teachers are not required to wear clothing that covers their private parts like Muslim teachers. Where female teachers who are not Muslim are allowed not to wear a headscarf or not wear a hijab (their hair is visible/open). And the clothes don't have to cover everything (like Muslim teachers), non-Muslim teachers usually only wear a hem and trousers.

The recruitment of non-Muslim teachers is one of the tolerance practices carried out by Islamic boarding schools, because Islamic boarding schools are located in communities where the majority religion is Hindu. This is an effort and approach implemented by Islamic boarding schools to maintain
harmonious and harmonious relations between religious communities (Hindu-Muslim) in the Islamic boarding school environment. And these efforts can produce results, it is proven that until now the Islamic boarding school is still standing and allowed to develop, even the local community is also helping to protect the Islamic boarding school from various things that threaten the existence of the Islamic boarding school.

Attitudes and behavior of tolerance in order to maintain harmony amidst existing diversity and differences are highly prioritized by the Bali Bina Insani Islamic Boarding School. This is reflected in the curriculum content which teaches students about the diversity of beliefs that exist. The students are taught about comparative religion material and various kinds of religious dynamics that exist in the world. This is intended so that students know the differences between Islam and various other religions and so that they can better accept and appreciate all the differences that exist. And to prepare students to be tolerant of all differences in society which is natural. In this way, the students are expected to become people who have a forward and broad outlook, have a moderate understanding of Islam, can carry and preach Islam as a religion that has the teachings of rahmatan lil'alamin, are tolerant and become students who are able to apply the values of diversity.

C. Research Discussion

The existence of the Bali Bina Insani Islamic boarding school in an environment with a high level of plurality requires adjustments to avoid clashes that could disrupt harmony between the Islamic boarding school and society. Regarding this matter, in practice tolerance is needed. Tolerance in cultural and religious views means behavior and practices that prohibit discrimination between different groups or are unacceptable to the majority of society. This is an example of tolerance in religion, when the majority allows minorities to exist (Digdoyo, 2018)

Tolerance in Islam guides a Muslim to maintain human values. A sense of ukhuwah or brotherhood needs to be fostered between the Islamic boarding school and the surrounding community with the value of tolerance. The Bali Bina Insani Islamic Boarding School has
demonstrated the concept of tolerance in the practice of daily interaction with the people around it with its principles. Al-hurriyyah al-diniyyah is the principle of tolerance in Islam which means that freedom of religion and belief is a basic right that every human being has. In this case, the Bina Insani Islamic boarding school does not force the surrounding community to follow the Islamic boarding school's beliefs, and vice versa.

The second principle of tolerance, al-insâniyyah (humanity), Bina Insani Islamic boarding school upholds human values without considering religious, ethnic and racial differences in society. Islamic boarding schools do not at all question differences in carrying out daily activities, but prioritize similarities.

The next principle in tolerance is wasathiyyah, being in a straight middle, in this case the Islamic boarding school does not take sides or leans to the right or left, does not lean in or out. Islamic boarding schools are not carried away by the current of their surroundings, they are able to place themselves in every situation and condition. It has become a necessity for Islamic boarding schools to develop an attitude of religious tolerance in their daily lives when interacting with the people around them. With an attitude of ethnic diversity, harmony between people will be truly maintained. Here the meaning of harmony is a harmonious relationship that grows naturally, from within the heart of every human being which must also be accompanied by an attitude of mutual respect and appreciation so that harmony, peace and brotherhood are created (Jamil, 2018, p. 240)

Tolerance between the Bali Bina Insani Islamic Boarding School and the surrounding environment is very well established. This is the result of various efforts that have been carried out by the boarding school in order to create harmony in a society that is multicultural and has different beliefs compared to Islamic boarding schools.

At the beginning of the establishment of the Islamic boarding school, there was still conflict among the people around the boarding school because they were worried that the presence of the Islamic boarding school would disturb the peace of the existing residents. With various efforts that have been carried out by Islamic boarding schools, Islamic boarding
schools have finally been accepted by the surrounding environment. In this case, the boarding school implements tolerant behavior in its daily life with the diverse surrounding community.

Respecting other people’s opinions, restraint and patience, tolerance and also being open-minded towards other people who have different views are definitions of tolerance. (Murni, 2018a, p. 73) This tolerance is what causes the Bali Bina Insani Islamic Boarding School to be able to enter its environment, even though the majority of the community around it has different beliefs from the Islamic boarding school. This is because with tolerance, the local community will not feel threatened, intimidated and disturbed by all the activities carried out at the Islamic boarding school.

The principles of tolerance are: 1) there is no coercion in religion, whether the coercion is subtle or gross. 2) people have the right to choose or adhere to the religion they consider to be true and are welcome to worship according to their beliefs. 3) there is no coercion on someone to follow their beliefs. 4) Allah does not forbid socializing with people who do not share your religion (Zamawi et al., 2019b, p. 185)

Some of the tolerance efforts made include respecting all beliefs held by the local community. Tolerance in this case is only limited to respect without justifying what they believe. God has given every creature the will and freedom of choice so that they can experience peace. Meanwhile, coercion will cause the loss of peace among society. So, in the teachings of Islam there is absolutely no compulsion on other people to follow or embrace a belief. However, it has been stated that the Islamic religion is the true path that is approved by Allah (Zamawi et al., 2019b, p. 189)

Apart from that, the boarding school carries out the practice of tolerance, namely by enforcing regulations for its students by prohibiting students from wearing student attributes such as wearing caps and religious clothing when they leave the Islamic boarding school environment. This does sound strange because the peci, Koko shirt and sarong have become attached to and become the identity of a santri. In society, wearing a peci is a social symbol that means simplicity and
equality. The use of peci among Indonesian people has become a distinct culture in society.

In society, the peci is closely related to politeness or ethics, because the peci is a religious symbol and is included in ethical norms in society. A person who wears a cap is considered an ethical person. Due to the cultural and religious construction that exists as a process of Acculturation. In practice, apart from being a culture, the peci is also clothing for certain religious activities, and the peci has also become a standard of politeness in carrying out worship and other activities related to religion such as yasinan, tadarusan, and so on.

Apart from that, wearing a peci is also synonymous with something that is considered positive. The social view regarding the peci is as a symbol of a person’s obedience which is seen from extrinsic elements, namely as Islamic clothing. The use of a peci is a symbol of the practice of what constitutes a measure of conformity in the context of certain social norms (Anam & Zulkarnaen, 2021)

However, what is implemented at the Bali Bina Insani Islamic Boarding School is different from this. Where when students leave the Islamic boarding school environment they are required to remove their caps and dress normally without showing their student identity. This is one of the efforts made by the founder and caretaker of the Islamic boarding school in order to maintain harmony with the surrounding community.

The Hindu culture of the community around the boarding school is a consideration for the founders and caretakers of the boarding school in implementing these rules for their students. With the hope that the students can adapt to the multicultural surrounding environment.

Another tolerant practice carried out by the boarding school is that it does not allow the use or use of TOA in all Islamic boarding school activities, because it will disturb the comfort of the surrounding community, who are generally Hindu. Then, when carrying out the slaughter of sacrificial animals, the Islamic boarding school replaces the sacrificial animal with a goat, when a non-Muslim local person dies, the Islamic boarding school also visits, then if there is construction of a Hindu place of worship, the Islamic boarding
school will also make a lot of donations.

In the concept of tolerance, it has two meanings. First, there are those who interpret it in a negative way by saying that tolerance is enough to show an attitude of not hurting each other and allowing other individuals or groups whether they are different or the same. Meanwhile, the second interpretation leads to something positive, namely stating that tolerance requires support and assistance for the existence of other individuals or groups.

In its implementation, tolerance must also be based on an attitude of tolerance towards someone, even if that person comes from a different group. This attitude is carried out while still paying attention to the principles he has adhered to, and must not be sacrificed just like that. A sincere feeling regarding everything that is different or contrary to the principles that have been fully adhered to is indeed very necessary, but this does not mean eliminating the basis of the principle itself, on the contrary it will make the principle stronger.

Tolerance in religion means an open attitude towards mutual respect and freedom for religious people to carry out their respective worship in accordance with the teachings of the religion they believe in, without any interference or coercion from other people, even those closest to them. Because every human being has the right to freedom in determining what they choose, such as the right to embrace and believe in a religion and belief according to their conscience. No one can claim his wishes in believing in his beliefs. Therefore, to achieve harmony within religious communities, tolerance is fundamental (Herman & Rijal, 2018, p. 227).

Religious culture is increasingly changing with modern life, the western style of life can be depicted on the Island of the Gods. This is what encourages religious people who do not understand the basics of their religion to carry out several shocking actions, one example of which is the Bali Bombings I and II which were carried out by a group of radical Muslims. As a result, relations between religious communities become increasingly strained and can trigger conflict. In carrying out the practice of tolerance carried out by the Bali Bina Insani Islamic Boarding
School, it certainly did not run smoothly but also encountered obstacles along the way.

First, the factor that hinders the growth of the Bali Bina Insani Islamic Boarding School is that Islamic boarding schools grow in communities that are predominantly Hindu. Even though religious tolerance is practiced, there are still some people from other religions who harbor doubts or negative thoughts. This is natural because it cannot be denied that they live in the same environment with complex diversity.

Second, the challenges or obstacles that exist at the Bali Bina Insani Islamic Boarding School are teacher human resources, precisely when the Bali Bina Insani Islamic Boarding School was first established. Based on information from the founder and administrators of the Islamic boarding school, before having a formal educational institution at the Islamic boarding school, the students studied at State Middle School. In 1995, the principal of the State Middle School came to him with a question, why Mr. Haji didn't establish his own Islamic Middle School, then he answered that he actually had the desire to establish the school, but was hampered by a lack of teacher resources and the time was not yet possible. This is because Muslims are a minority in the community around the Islamic boarding school and the majority are Hindus. At that time, the principal of the Tabanan State Middle School finally helped by sending teachers from the Tabanan State Middle School. (Arifin, 2021, p. 83) Not only that, another factor that is the reason for the presence of Hindu teachers in Islamic boarding schools is also so that the community around the Islamic boarding school, where the majority of the population adheres to Hinduism, does not become resistant.

Resistance means resistance (secretly or openly) to a policy implemented or issued by one of the parties. Furthermore, regarding resistance, it explains that resistance is a negative attitude towards changes that occur including psychological components in the form of: affective, behavioral and cognitive. This component shows three different views in each individual’s evaluation of an object or situation. The affective component relates to how individuals feel changes (for example, anger or anxiety). The cognitive component is about how individuals perceive
change (for example, will this provide benefits?). And the behavioral component is determination, intention or action in reacting to change (for example complaining about changes that occur, trying to convince or influence other people that change is a bad thing). (Wahyuni, 2018, p. 7)

So it can be understood that if, for example, the Bali Bina Insani Islamic Boarding School does not embrace the Hindu community which is the majority, it is feared that in the future various conflicts and frictions will arise which will result in the existence of the Islamic boarding school becoming unsafe, in this case it is feared that the local community will not want the existence of an Islamic boarding school in their environment. because of several factors such as being afraid of the possibility, having wrong beliefs about Islamic boarding schools, being afraid of losing something of value, or being afraid of their position being threatened and being helpless, as well as other factors, so they act to eliminate or reject the existence of Islamic boarding schools.

For this reason, Islamic boarding schools must embrace the surrounding community, the majority of whom are Hindu, to take part in the Islamic boarding school environment so that they have confidence that Islamic boarding schools are not a threat to their existence. Because one of the characteristics of Islamic boarding schools is that they are a place to develop morals and morals for students, this is the background for most of the output from Islamic boarding schools that reflect individuals or individuals who are polite and prioritize human values. (Rosi, 2018, p. 9) If Islamic boarding schools have implemented the characteristics of Islamic boarding schools, the community will not feel Islamic boarding schools are a threat to them.

One of the roles of Islamic boarding schools is to make quite an important contribution to the socio-religious realm. This is proven by the number of Islamic boarding schools which have succeeded in producing religious leaders and Muslim scholars. In this case, Islamic boarding schools provide knowledge about Islamic education. Islamic education is theoanthropocentrically oriented so that it can maintain a balance in fulfilling human life, as well as creating conditions for building a
soothing Islamic civilization. Islamic education should be aimed at a balanced orientation in establishing a relationship with Allah and relationships between humans. Efforts to establish a relationship with Allah are carried out to perfect faith, increase the practice of worship and strengthen devotion to Allah SWT. Meanwhile, efforts to establish relationships with the community aim to build social awareness, increase social interaction, create social solidarity and create social righteousness. (Qomar, 2017, p. 24)

This also applies to relations with non-Muslim communities, so Islamic boarding schools or students must be able to interact well socially with non-Muslim communities so that peace can arise, and no party feels threatened.

IV. CONCLUSION

The tolerance that exists between the Bali Bina Insani Islamic Boarding School and the surrounding community is very well established. This is the result of various efforts made by Islamic boarding schools to maintain harmony with surrounding communities of different cultures and beliefs. The two of them maintain mutual tolerance that has been well established. Even though at the beginning of its establishment the Islamic boarding school experienced various challenges in its development, with various efforts and strategies carried out by the Islamic boarding school by implementing the concepts and values of tolerance, the Islamic boarding school was well accepted in the community and harmony was created between the Islamic boarding school and the surrounding community. It is hoped that this research will be useful in fostering a sense of tolerance in society which is now starting to fade due to the various influences of globalization and the introduction of new, extreme and radical ideologies. The practice of tolerance carried out by the Bali Bina Insani Islamic Boarding School can be used as an example in an effort to create harmony and peace amidst existing differences.

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