



THE URGENCY OF TOLERANCE AND PEACE VALUES IN THE EDUCATIONAL ENVIRONMENT OF MA'HAD AL-ZAYTUN*

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Abstract:

With its various cultures, the Indonesian state has millions of endemic characteristics everywhere. Starting from the diversity of languages and cultures to religions and beliefs, Indonesia is an example of the unity of all diversity in unity. At least that's the dream in "Bhinneka Tunggal Ika", which is tied to the Garuda's legs. This research aims to discover the urgency of the value of tolerance and peace in the scope of education in Ma'had Al-Zaytun. This research method is a literature study research, which is a research method that collects, analyses, and studies written sources that are relevant to the research topic or problem—conducting an overview of previously published literature related to various issues. The result of this study is that the urgency of the values of tolerance and peace in the scope of education in Ma'had Al-Zaytun is significant. These values of tolerance have been applied through education.

Keywords: Urgency; Tolerance; Education

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A. INTRODUCTION

With its diverse cultures, Indonesia possesses millions of unique endemic characteristics in every corner of the archipelago. From its linguistic diversity and cultural richness to its wide range of religions and beliefs, Indonesia stands as a true example of unity in diversity. At least, that is the ideal embodied in the national motto, "*Bhinneka Tunggal Ika*," which is firmly tied to the feet of the Garuda. However, the principle of tolerance continues to face challenges and criticism from various groups concerning its role in social harmony. Liberal and conservative circles still doubt the effectiveness of tolerance as a guiding principle. Nevertheless, tolerance remains essential in a multicultural society, particularly in fostering harmony among followers of different religions.¹

Tolerance is a response, attitude, or behaviour shown by someone regarding the choices, principles, or beliefs others hold. Tolerance brings several positive effects for minority communities, including making it easier for others to express their cultural identity, providing opportunities to access available resources in their environment, recognising their rights as equal members of society, and protecting them from acts of violence and intolerant behaviour. Tolerance is about living in harmony amidst differences; it is not only a moral obligation but also a fundamental requirement in politics and upholding the law.²

Instilling the value of tolerance from an early age is expected to shape future generations of Indonesia into individuals who uphold tolerance to prevent divisions caused by differences within society. This is especially important considering that Indonesia is one of the most diverse countries in the world, with a vast array of ethnic groups, languages, and religions. Indonesia is recognised as one of the largest multicultural nations globally, which is reflected in its highly complex, diverse, and expansive socio-cultural conditions. The country consists of various ethnic, cultural, and religious groups that are both plural and heterogeneous. This plurality and heterogeneity within Indonesian society are united under the nation's motto, "*Bhinneka Tunggal Ika*," which means "Unity in Diversity."³

¹ Rosyad, R., Rahman, M. T., Setia, P., Haq, M. Z., & Viktorahadi, R. F. B. (2022). *Toleransi dan Perdamaian di Masyarakat Multikultural*.

² Azmi, R., & Kumala, A. (2019). Multicultural Personality pada Toleransi Mahasiswa. *TAZKIYA: Journal of Psychology*, 7(1), 1–10. <https://doi.org/10.15408/tazkiya.v7i1.13493>

³ Pitaloka, D. L., Dimiyati, D., & Purwanta, E. (2021). Peran Guru dalam Menanamkan Nilai Toleransi pada Anak Usia Dini di Indonesia. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*,

Indonesia is one of the countries with diversity in terms of ethnic groups, races, and religions, making it a multicultural nation.⁴ This research aims to examine the urgency of the values of tolerance and peace within the educational environment at Ma'had Al-Zaytun. The fundamental values of an individual are defined as principles that represent a person's character, both in behavior and actions. Meanwhile, tolerance can be interpreted as an attitude of mutual respect and the creation of harmony amidst differences, whether they are based on ethnicity, race, or religion, as well as promoting peace within the educational setting.

B. METHODS

This research employs a literature study method, which involves collecting, analysing, and examining written sources relevant to the research topic or problem. The process includes comprehensively reviewing previously published literature on various subjects. Information and data are gathered through multiple library materials, such as documents, books, notes, magazines, and historical records. It also involves studying various reference books and previous research findings of a similar nature to obtain a theoretical foundation for the issue being investigated. A literature review refers to all efforts made by the researcher to collect information relevant to the topic or problem that is being or will be studied.

The literature review is an integral part of the research. A literature review can discover the theories underlying the issues and fields to be studied. According to Sutrisno Hadi (1969), a literature review aims to identify concepts relevant to the main issues discussed in the research. These purposes include Exploring theories pertinent to the research problem and conducting comparisons; Examining previous research findings; Developing a framework to serve as the foundation for research activities; and Formulating hypotheses that can guide data collection and analysis.⁵

A literature review method was used in this study. The research stages were carried out by collecting both primary and secondary sources. This study classified the data based on the research formula. In the next stage, data processing and/or citation of references were conducted to be presented as research findings, abstracted to obtain comprehensive information, and interpreted to generate knowledge for conclusions.

5(2), 1696–1705. <https://doi.org/10.31004/obsesi.v5i2.972>

⁴ Susanto, E. F., & Kumala, A. (2019). Sikap Toleransi Antaretnis. TAZKIYA: Journal of Psychology, 7(2), 105–111. <https://doi.org/10.15408/tazkiya.v7i2.13462>

⁵ Mahagiyani, & Sugiono. (2024). BUKU AJAR. 16.

C. RESULTS AND DISCUSSION

1. The Definition of Tolerance and Peace Values

Tolerance, as a term, originates from a foreign language, "*tolerare*", which means to be patient with a particular object. Therefore, tolerance refers to human actions or behaviours that uphold rules, where an individual allows and respects the behaviour of others. In the context of socio-cultural and religious life, tolerance means an attitude and action prohibiting discrimination against different groups. For example, religious tolerance occurs when the majority religious group in a community provides space for other religious groups to coexist within the same community.⁶

According to Winiarska and Klaus, tolerance is respecting different opinions, behaviours, and lifestyles, even when we disagree. It ensures freedom of expression and religion, fostering comfort and harmony in social life. Conversely, a lack of tolerance can spark societal conflicts, disrupting peace and coexistence. Tolerance reflects one's attitude toward others' choices and beliefs. This understanding aligns with the Merriam-Webster Dictionary, which defines tolerance as behaviour reflecting one's response to others' unique characteristics, promoting mutual respect and acceptance.⁷

Tolerance is not interfering with or intervening in someone else's principles, activities, or behaviour. However, negative prejudice and unnecessary interference in other people's principles or behaviours often occur, leading to intolerance.⁸ Tolerance is an integral and essential part of realising human rights and achieving peace. In its simplest and most fundamental form, tolerance means respecting the rights and identities of others.⁹

2. Scope of Education

The mapping of tolerance education in Indonesia is carried out through a review of research journals focused on tolerance education. These journals also provide information regarding the methods, strategies, or approaches used in implementing tolerance education. The dominant themes include tolerance and Islamic religious education, covering learning materials, curriculum, and

⁶ Rosyad, R., Rahman, M. T., Setia, P., Haq, M. Z., & Viktorahadi, R. F. B. (2022). Toleransi dan Perdamaian di Masyarakat Multikultural.

⁷ Meiza, A. (2018). Sikap Toleransi dan Tipe Kepribadian Big Five pada Mahasiswa UIN Sunan Gunung Djati Bandung. *Psychathic. Jurnal Ilmiah Psikologi*, 5(1), 43-58.

⁸ Hermawati, R., Paskarina, C., & Runiawati, N. (2017). Toleransi antar umat beragama di Kota Bandung. *Umbara: Indonesian Journal of Anthropology*, 1((2)).

⁹ Pitaloka, D. L., Dimiyati, D., & Purwanta, E. (2021). Peran Guru dalam Menanamkan Nilai Toleransi pada Anak Usia Dini di Indonesia. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(2), 1696-1705. <https://doi.org/10.31004/obsesi.v5i2.972>

teaching methods or techniques. The second most common theme is tolerance and multicultural education. The third is tolerance and character education. The fourth is tolerance and civic education. The fifth theme relates to tolerance and religious texts (the Qur'an and Hadith). Lastly, the themes of tolerance, parenting patterns, and pluralism appear.¹⁰

Research on tolerance education has been conducted more frequently in schools than Islamic boarding schools (*pesantren*) or universities. Every educational institution plays a significant role in instilling tolerance among students, especially *pesantren*. However, studies on the topic of tolerance education are still predominantly carried out in general schools. The author assumes that general schools tend to have more diverse populations than Islamic schools, *madrasahs*, or *pesantren*. In general schools, students and teachers often come from different religious backgrounds. In contrast, in Islamic schools, *madrasahs*, and *pesantren*, the teachers and students (*santri*) typically share the same religious background, namely Islam.¹¹

3. Education at Ma'had Al-Zaytun

Pesantren (Islamic boarding school) is Indonesia's oldest form of Islamic education. According to several experts, its origins date back to the spread of Islam in Java around the 15th and 16th centuries, coinciding with the missionary efforts of the *Walisongo* (the nine saints). One example is Al-Zaytun, an Islamic boarding school in Indramayu, West Java. Recently, it has frequently been reported in the mass media as a *pesantren*, which is considered controversial due to its distinctive practices of worship taught within its environment. Various statements have surfaced, adding to the list of claims about Al-Zaytun's perceived lack of benefit to the surrounding community, even though Al-Zaytun occupies 1,200 hectares.¹²

Pesantren can be regarded as an agent of social change that consistently liberates society from moral and ethical decline, oppression, and poverty. In addition, the establishment of *pesantren* carries the mission of spreading the universal teachings of Islam throughout the diverse regions of the Indonesian

¹⁰ Hadisaputra, P. (2020). Implementasi Pendidikan Toleransi Di Indonesia. *Dialog*, 43(1), 75–88. <https://doi.org/10.47655/dialog.v43i1.355>

¹¹ Hadisaputra, P. (2020). Implementasi Pendidikan Toleransi Di Indonesia. *Dialog*, 43(1), 75–88. <https://doi.org/10.47655/dialog.v43i1.355>

¹² Herdi, Hartono, Ahmad Pardi, D. I. S. (2023). Peran *Pesantren Al-Zaytun* Dalam Proses Modernisasi Dan Kejayaan Islam Di Indonesia. *Agama, Jurnal Kajian Issn, Multikulturalisme Indonesia*, 7693(2 (1)), 59–64.

archipelago. Al-Zaytun's role in promoting the modernisation of Islam and its contribution to the advancement of Islam in Indonesia is indeed significant.¹³

Al-Zaytun, located in Mekarjaya Village, Gantar Subdistrict, Indramayu Regency, West Java, was established in 1992 by Prof. Dr. Abdussalam Rasyidi Panji Gumilang, MP., who is better known as Syakh Zaytun. This Islamic boarding school adopts a holistic educational approach encompassing religious studies, science, and practical skills. The primary goal of Al-Zaytun is to produce graduates who are proficient in spiritual knowledge and skilled in various aspects of life.

One of the crucial aspects of Al-Zaytun's role in modernising Islam in Indonesia is its inclusive educational approach. This Islamic boarding school provides formal and non-formal education, covering religious studies, mathematics, natural sciences, English, arts, and sports. In addition, Al-Zaytun plays a significant role in promoting the values of tolerance and peace within Islam. The school actively organizes interfaith dialogues, seminars, and discussions to strengthen understanding of religious and cultural diversity in Indonesia. This approach helps foster mutual respect and appreciation between Muslims and followers of other religions, thereby contributing positively to national unity in Indonesia.

Al-Zaytun's success in modernising Islam is also reflected in the achievements of its students. The pesantren has produced graduates who excel in various fields, including academia, professional sectors, and community leadership. They serve as inspiring examples for young Indonesian Muslims, demonstrating that the development of religious values does not have to conflict with progress in science and modern life.

In the era of globalisation and technological advancement, Al-Zaytun has also been able to adapt and take advantage of these developments for educational purposes. The pesantren offers online learning programs and uses social media to promote moderate and inclusive Islamic teachings. This helps them reach a broader audience, both in Indonesia and around the world.¹⁴

¹³ Herdi, Hartono, Ahmad Pardi, D. I. S. (2023). Peran Pesantren Al-Zaytun Dalam Proses Modernisasi Dan Kejayaan Islam Di Indonesia. *Agama, Jurnal Kajian Issn, Multikulturalisme Indonesia*, 7693(2 (1)), 59–64.

¹⁴ Herdi, Hartono, Ahmad Pardi, D. I. S. (2023). Peran Pesantren Al-Zaytun Dalam Proses Modernisasi Dan Kejayaan Islam Di Indonesia. *Agama, Jurnal Kajian Issn, Multikulturalisme Indonesia*, 7693(2 (1)), 59–64.

4. The Urgency of Tolerance and Peace Values in the Educational Scope at Ma'had Al-Zaytun

In the era of globalisation, society's diversity is becoming increasingly complex, posing significant challenges in fostering social harmony and stability. Culture and tolerance play a crucial role in managing this diversity. Ma'had Al-Zaytun, an Islamic educational institution in Indonesia, holds a strategic role in shaping a culture of tolerance within its community. As a leading Islamic educational institution in Indonesia, Ma'had Al-Zaytun is vital in cultivating culture and tolerance among its students and the surrounding society.¹⁵

Fostering culture and tolerance at Ma'had Al-Zaytun is important not only for serving the institution's internal interests but also for making a positive contribution to the development of a more harmonious and inclusive society as a whole. Although efforts have been made to promote culture and tolerance, there remains a gap between theory and practice. Several studies indicate that implementing these concepts is still limited and has not been evenly distributed across various levels of society.¹⁶

Ma'had Al-Zaytun has taken significant steps in promoting a culture of tolerance and fostering diversity within society. The programs implemented, such as intercultural training, interfaith dialogue activities, and the teaching of tolerance values, have had a positive impact on enhancing understanding and attitudes of tolerance among the community members (students or santri, teachers, administrators, university students, lecturers, and other members of the academic community).¹⁷

Ma'had Al-Zaytun is a pesantren who embodies the spirit of traditional Islamic boarding schools while implementing a modern system. In carrying out its programs, Ma'had Al-Zaytun is guided by the values of togetherness, openness, freedom, and mutual assistance. The students at Ma'had Al-Zaytun come from various regions, both from within and outside the city, creating diverse backgrounds and characters. At Ma'had Al-Zaytun, differences are

¹⁵ Ayu, A. R. (2023). *Toleransi Beragama Dalam Membangun Pendidikan Islam Pada Siswa*. Diakses Pada Tanggal 29 November 2024 (Pada Halaman Web. [https://www.academia.edu/102741510/Toleransi Beragama Dalam Membangun Pendidikan Islam Pada Siswa Oleh Altifani Rizky Ayu](https://www.academia.edu/102741510/Toleransi_Beragama_Dalam_Membangun_Pendidikan_Islam_Pada_Siswa_Oleh_Altifani_Rizky_Ayu))

¹⁶ Utama, M. A. (2021). Nilai-Nilai Pendidikan Toleransi Dalam Surat Al-Kafirun (Kajian Tafsir Al-Misbah). (Skripsi). Fakultas Tarbiyah dan Keguruan Universitas Islam Negeri Raden Intan Lampung.

¹⁷ Rahim, Abdur, M. N. A. & D. (2024). Penyuluhan Tentang Membangun Pribadi Yang Berkarakter Bagi Pelajar Ma'had Al-Zaytun. *Jurnal Abdimas Bina Bangsa*, 5((1)), 246-253.

highly respected, and the values of tolerance are deeply implemented. This diversity of origins fosters a profound sense of tolerance within the institution. Therefore, the urgency of instilling the values of tolerance and peace within the educational environment of Ma'had Al-Zaytun has been realised, as these principles are essential in fostering unity in a diverse society and nation.

The urgency of tolerance and peace values within the educational environment of Ma'had Al-Zaytun is implemented through tolerance education. At Ma'had Al-Zaytun, this reflects the importance of respecting differences in ethnicity, culture, religion, and other backgrounds. In their daily lives, the students learn to appreciate and respect one another despite coming from diverse backgrounds. This can be seen in how students influenced by Eastern Indonesian and Javanese cultures are able to unite within the framework of tolerance without discriminating against one another.

The students are also taught about religious and cultural diversity in Indonesia, enabling them to develop a strong understanding of how to live side by side with mutual tolerance. Ma'had Al Zaytun also organises student exchange visits with other schools, including Kanisius Christian School. Through these visits, the students and their peers from other schools live together for several days within the school and dormitory environment, strengthening the values of tolerance and mutual understanding among people of different religions. The tolerance education at Ma'had Al Zaytun is a solid foundation for shaping a generation capable of living harmoniously and respectfully alongside others. This is in line with the spirit of Indonesia's diversity and unity, which upholds tolerance as an essential value in building a harmonious and peaceful society.

The tolerance education at Ma'had Al-Zaytun has successfully created an environment that enables people of different religions and cultures to live together peacefully. This aligns with the spirit of Indonesia's diversity, which encourages respect for differences and strengthens unity. Programs such as intercultural training, interfaith dialogue activities, and lessons on tolerance values have had a tangible positive impact on all community members, including students, teachers, administrators, university students, lecturers, and other academic community members. Therefore, the tolerance education at Ma'had Al-Zaytun can serve as a model for different educational institutions to foster a tolerance culture and build a diverse society. Other academic institutions can learn from the holistic and inclusive approach implemented at Ma'had Al-Zaytun to create an environment conducive to cooperation and

respect for differences. Strengthening tolerance education will help Indonesian society to appreciate diversity better and live in greater harmony.¹⁸

The urgency of tolerance and peace values within the educational scope at Ma'had Al-Zaytun is paramount and has already been implemented. These values of tolerance are integrated through the educational system, in which Ma'had Al-Zaytun applies tolerance in education and religious practices. The significant role of Ma'had Al-Zaytun in instilling an attitude of tolerance among its students has been effectively realised.

D. CONCLUSION

Tolerance is an integral and essential part of the realisation of human rights and the achievement of peace. In its simplest and most fundamental form, tolerance means respecting the rights and identities of others. Research on tolerance education has been conducted more frequently in schools than in pesantren or universities. However, all educational institutions play a significant role in instilling attitudes of tolerance among students, especially pesantren. In addition, Al-Zaytun also plays a vital role in promoting the values of tolerance and peace in Islam. This pesantren actively organises interfaith dialogues, seminars, and discussions to strengthen understanding of religious and cultural diversity in Indonesia.

The urgency of tolerance and peace values within the educational environment at Ma'had Al-Zaytun is significant and has already been implemented. These values of tolerance are applied through the educational system, where Ma'had Al-Zaytun promotes tolerance in education and religious practices. Ma'had Al-Zaytun plays a significant role in instilling an attitude of tolerance among its students, which has already been put into practice.

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¹⁸ Siti Ngainnur Rohmah, Muthia Nur Afifah, Nur Alimatul Zahro, Partono, W. (2024). Pengembangan Budaya Dan Toleransi Dalam Membangun Keberagaman Masyarakat Di Ma'had Al-Zaytun. *Kajian Agama Dan Dakwah*, Vol 6(No 2).

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