

Preventing intolerant understandings, attitudes, and behaviors among Generation Z Muslims in public and Islamic schools

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Abstract

This research aims to explore school efforts to enhance resilience against intolerance through school policies. The study builds upon a survey conducted by previous researchers, which revealed that intolerant thoughts, attitudes, and behaviors have influenced Generation Z Muslim students in high schools. This research employs a qualitative method by conducting an in-depth and comprehensive analysis of the phenomena and the meaning of events, social dynamics, attitudes, beliefs, and perceptions of individuals or groups closely related to intolerance in high schools. The phenomena are examined through interviews, observations, and focus group discussions (FGDs). The research findings conclude that schools have implemented various measures to enhance the resilience of the school community members through both internal and external policies. These include school policies and vision, curriculum quality and teaching, leadership and management, culture, student activities, and collaboration with external parties, including the facilitation of extracurricular activities. The research provides recommendations for more comprehensive efforts by developing a model of school policy insertion, both internal and external, that emphasizes tolerance values and prevents violence in schools.

Penelitian ini bertujuan untuk mengeksplorasi upaya sekolah untuk meningkatkan ketahanan terhadap intoleransi melalui kebijakan sekolah. Studi ini didasarkan pada survei yang dilakukan oleh para peneliti sebelumnya, yang mengungkapkan bahwa pemikiran, sikap, dan perilaku intoleran telah mempengaruhi siswa Muslim Generasi Z di sekolah menengah. Penelitian ini menggunakan metode kualitatif dengan melakukan analisis mendalam dan komprehensif terhadap fenomena dan makna peristiwa, dinamika sosial, sikap, keyakinan, dan persepsi individu atau kelompok yang erat kaitannya dengan intoleransi di sekolah menengah. Fenomena tersebut dikaji melalui wawancara, observasi, dan focus group Discussion (FGD). Temuan penelitian menyimpulkan bahwa sekolah telah menerapkan berbagai langkah untuk meningkatkan ketahanan anggota komunitas sekolah baik melalui kebijakan internal maupun eksternal. Hal ini mencakup kebijakan dan visi sekolah, kualitas kurikulum dan pengajaran, kepemimpinan dan manajemen, budaya, kegiatan siswa, dan kolaborasi dengan pihak eksternal, termasuk fasilitasi kegiatan ekstrakurikuler. Penelitian tersebut memberikan rekomendasi upaya yang lebih komprehensif dengan mengembangkan model penyisipan kebijakan sekolah, baik internal maupun eksternal, yang menekankan nilai-nilai toleransi dan mencegah kekerasan di sekolah.

Keywords: *Intolerance; Violence; School Prevention; Z-generation*

Introduction

This research emphasizes schools' efforts to prevent the infiltration of intolerant and violent understandings, attitudes, and behaviors among Muslim students. Preventing infiltration is considered crucial, as survey results from 2008-2018 have shown that intolerance has become a critical issue among 17-24-year-old Generation Z individuals. The phenomenon of intolerance has increasingly led to radicalism, including a rise in the number of young people involved in violence and terrorism. Educational institutions have now become critical environments for the dissemination of radical ideologies. Muslim students in seven leading state universities have been significantly exposed to radical groups¹. A national survey conducted by *Pusat Pengkajian Islam dan Masyarakat* (PPIM, 2018) on the religious attitudes of Muslim students and teachers/lecturers at universities in Indonesia by CONVEY (Countering Violent Extremism for Youth) showed that students tend to be more intolerant towards different Muslim groups (51.1%) compared to other religions (34.3%). Their tendency toward mostly intolerant attitudes is deeply concerning, as it has the potential to lead to radical actions².

This research complements previous education-based studies, which are beneficial for schools in shaping policies related to efforts to enhance school resilience against intolerance and violence. Acts of violence do not manifest abruptly but progress through stages of changes in understanding, attitudes, and intolerant behaviors, ultimately leading to radicalism and extremism. Intolerant attitudes, radicalism, and extremism are recognized

¹Mun'im Sirry, "Muslim Student Radicalism and Self-Deradicalization in Indonesia", *Islam and Christian-Muslim Relations*, Volume 31, Number 2 (2020), 241-260, <https://doi.org/10.1080/09596410.2020.1770665>

²Yunita Faela Nisa, Hendarmin, Annisa Laifa, Affianti Debby Lubis, et al., *Gen Z: Kegagalan Identitas Keagamaan*, Jakarta: Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, 2018, 7.

as the fundamental drivers of acts of terrorism³. Other research studies highlights the prevalence of religious intolerance and extremism in Southeast Asia, particularly in Myanmar and Indonesia⁴. In Indonesia, post-reform, there has been a noticeable increase in religious intolerance and the upsurge of Islamic conservatism, coupled with the role of Islamic organizations in propagating religious intolerance⁵. Meanwhile, there exist regional policies that conflict with the concept of tolerance, such as uniform regulations mandating hijabs and Muslim attire in public schools, which have the potential to generate conflicts that may erode long standing harmony⁶.

Studies on religious intolerance, grounded in religious principles, perceive the religious practices of other communities as errors that require elimination through specific actions⁷. Conversely, research on religious tolerance regards it as an attitude of acceptance towards differences in religion and beliefs, without seeking to curtail the rights of other religious communities to hold, express, and voice their beliefs. This perspective aligns with one of the Islamic teachings known as *Wasatiyyah Islam*. This

³Suaib Tahir, Abdul Malik, & Novrika, *Buku Panduan Pencegahan Radikalisme Di Lingkungan Kerja Bumn Dan Perusahaan Swasta*, Bogor:Badan Nasional Penanggulangan Terorisme (BNPT). 2020. See also Muhammad Abdullah Darraz, “Mengarusutamakan Nilai-nilai Kebhinekaan dalam Pencegahan Ekstremisme di Satuan Pendidikan”, Seminar Nasional Peningkatan Aktualisasi Pancasila, Jakarta 21 Juni 2021, Pusat Kurikulum dan Perbukuan, Kemeterian Pendidikan, Kebudayaan, Riset, dan Teknologi

⁴Benedict Rogers, “Rejecting Religious Intolerance in South-East Asia”, *Journal of Southeast Asian Human Rights*, Volume 2, Number 1 (2018), 208. <https://doi.org/10.19184/jseahr.v2i1.7587>.

⁵Leonard C. Sebastian & Alexander R. Arifianto, “TRaNS special section on Growing Religious Intolerance in Indonesia”, *TRaNS: Trans-Regional and -National Studies of Southeast Asia*, Volume 8, Issue 1, (2020). <https://doi.org/10.1017/trn.2020.1>.

⁶Nunu Burhanuddin, Ahmad Ali Nurdin, & Muhammad Irfan Helmy, “Religious conflict and regional autonomy in church establishment and Islamic clothing in West Pasaman and Dharmasraya West Sumatera”, *Indonesian Journal of Islam and Muslim Societies*, Volume 9, Number 2 (2019), 189–216. <https://doi.org/10.18326/IJIMS.V9I2.189-216>.

⁷Peter Jonkers, “Religion as a source of evil”, *International Journal of Philosophy and Theology*, Volume 78, Number 4–5 (2017), 419–431. <https://doi.org/10.1080/21692327.2017.1322915>.

teaching is characterized by a value of moderation in Islam, underscoring principles of justice, balance, and tolerance⁸.

Other studies have indicated that intolerance often manifests in the realms of religion and morality even at a young age, such as assigning blame and harboring resentment toward the religion of a friend who differs or refuses to befriend someone who is different from oneself. Positive parenting approaches have been shown to mitigate intolerance in preschoolers⁹. There are ongoing efforts to examine the discourses employed by young Muslim prospective teachers to comprehend religious tolerance within the contemporary Indonesian context, which is currently navigating the history of moderate Islam alongside a surge in conservatism¹⁰. In the context of religious tolerance, it entails responding to a set of beliefs, practices, or attributes that were initially considered deviant or rejectable with disapproval, but refraining from the use of violence or coercion¹¹.

In terms of some efforts to prevent intolerance and radicalism in the Indonesian school system, research conducted by Muhammad Abdullah Darraz in several cities has provided a general portrait of the importance of internal role of schools, both regarding policies, programs and the role of school actors in early intervention related to intolerance and radicalism.

⁸Muhammad Irfan Helmy, Ahmad Darajat Jumadil Kubro, & Muhamad Ali, "The Understanding of Islamic Moderation (wasalliyah al-Islam) and the Hadiths on Inter-religious relations in the Javanese Pesantrens", *Indonesian Journal of Islam and Muslim Societies*, Volume 11, Number 2 (2021), 377-401.

⁹Eva Latipah, H.C.A. Kistoro, & Himawan Putranta, "The Effects of Positive Parenting toward Intolerance in Pre-School Children", *International Journal of Early Childhood Special Education*, Volume 12, Number 2 (2020). <https://doi.org/10.9756/INTJECSE/V12I2.201065>

¹⁰Teguh Wijaya Mulya, Anindito Aditomo, & Anne Suryani, "On being a religiously tolerant Muslim: discursive contestations among pre-service teachers in contemporary Indonesia", *British Journal of Religious Education*, Volume 44, Number 1 (2022), 66-79. <https://doi.org/10.1080/01416200.2021.1917338>.

¹¹Ridho Al-Hamdi, "Coping with religious tolerance and gender equality: comparing Islam and good governance perspectives", *Indonesian Journal of Islam and Muslim Societies*, Volume 5 Number 2 (2015), 163. <https://doi.org/10.18326/ijims.v5i2.163-193>.

According to Darraz, to erode radical views and intolerance among students, school institutions need to instill and familiarize students with the reality of diversity. Internal school policies must strive to fulfill the principles of recognition, representation and redistribution for all school members¹².

The research method employed was qualitative, to explain and analyze the meaning of individual or group phenomena, events, social dynamics, attitudes, beliefs, and perceptions related to intolerance and its prevention in the school environment. Data collection was conducted in two high schools (public and Islamic school or Islamic private school) in Cianjur and Garut Regencies, West Java Province. The majority of Muslim students attended the public schools, with nearly 100% of students being Muslim, while all students in Islamic private national schools were Muslim.

In Indonesia, public schools are schools run by the government using a general curriculum prepared under the ministry of education and culture. Meanwhile, Islamic private schools have specificity in their curriculum related to deepening the learning of Islamic teachings originating from al-Quran. In its educational system, Islamic schools are derived from Islamic epistemology which originates from the revelation of the al-Quran and Sunnah¹³. Apart from that, in Islamic schools, the importance of teaching religious knowledge, and integrating worship (prayer) and learning in daily schedule is emphasized¹⁴. Using this theoretical framework, this research involved several public schools under state management, and several Islamic private schools.

The respondents for interviews and focus group discussion (FGD)

¹²Muhamad Abdullah Darraz, "Early Intervention and the Challenge of Radicalism in the Indonesian School System", in Shashi Jayakumar (ed.), *Perspectives on Countering Extremism: Diversion and Disengagement*, London: Bloomsbury, 2023, 103-121.

¹³Randa Elbih, "Debates on the Literature of Islamic Schools", *Educational Studies: A Journal of the American Educational Studies Association*, Volume 48, Number 2 (2012), 156-173.

¹⁴Melanie C. Brooks & Agus Mutohar, "Islamic School Leadership: A Conceptual Framework", *Journal of Educational Administration and History*, Vol. 50, no. 2 (2018), 54-68. <https://doi.org/10.1080/00220620.2018.1426558>

consisted of 68 individuals, including officials/staff from education department, school principals, Guidance and Counseling teachers, teachers of Islamic Studies, Pancasila Education, Indonesian Language, Social Studies, Natural Sciences, Arts, and Physical Education. Interviews were also conducted with 32 students who represented grades X, XI, and XII, including members of the Student Council (OSIS), with clear ethical clearance obtained from their parents. The selection of Cianjur and Garut Regencies was based on the findings of previous research, which concluded that these areas are hotspots for intolerant groups. The choice of high schools as the research locus was based on previous studies that identified 17-24-year-old Generation Z individuals as the most vulnerable group to exposure to intolerance and radicalism, making them the primary target for radicalization in Indonesia (PPIM, 2018). Data for this research were collected through interviews, classroom and school environment observations, discussions, and document analysis.

This article is expected to serve as an aspiration for schools to create policies aimed at enhancing school resilience against the infiltration of intolerance and violence. Examples of these policies include internalizing tolerance values through internal and external policies, integrating them into teaching and extracurricular activities. These policies are efforts to prevent the spread of intolerant ideas, attitudes, and behaviors within the school environment. Best practices in prevention efforts that schools have implemented include policies in the formulation of vision, mission, and curriculum documents, all activities within the school environment, fostering a culture of tolerance among school members in the daily life, flag-raising ceremonies, integrating tolerance values into learning activities, and extracurricular activities. Furthermore, this article can serve as a reference for education stakeholders and practitioners to develop a curriculum that promotes tolerance in the context of diversity. The researchers acknowledge

certain limitations, such as the challenge of involving a larger number of students and teachers due to ethical clearance requirements.

Enhancing school resilience against violence and intolerance through policies

Firstly, schools have made various efforts to enhance school resilience against violence and intolerance through both internal and external school policies and programs. The initial internal effort involves instilling, strengthening, and forming a national identity by conducting flag-raising ceremonies every Monday, commemorating Indonesia's Independence Day, and observing national holidays. Schools believe that these efforts can deter and prevent the infiltration of intolerant thoughts, attitude, and behaviors since students develop an awareness of the importance of tolerance and cultivate a love for their homeland. This belief aligns with research findings¹⁵ concluding that the observance of national ceremonies with wisdom, adherence to behavioral and dress codes, and the singing of the national anthem are believed to shape national identity and instill attitudes and values of patriotism. These efforts are also in accordance with the Ministry of Education and Culture Regulation Number 22/2018 on Flag-Raising Ceremonies in Schools, which states that school ceremonies aim to foster nationalism¹⁶.

Although the national identity, diversity, order, discipline, cooperation, and responsibility are emphasized through the mandatory Monday flag-raising ceremony attended by the entire school community, there is still a phenomenon where some teachers and students are reluctant to participate since they believe that during the flag-raising ceremony, they must show

¹⁵Gordana Uzelac, "National ceremonies: The pursuit of authenticity", *Ethnic and Racial Studies*, Volume 33, Number 10 (2010), 1718–1736. <https://doi.org/10.1080/01419871003703243>.

¹⁶Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 22 of 2018 concerning Guidelines for Flag Ceremonies in Schools.

respect to the flag and sing the national anthem, Indonesia Raya. For them, this is seen as conflicting with their religious beliefs, particularly within the context of Islam, as they consider it contrary to their faith. In fact, some Islamic education teachers prohibit flag-raising ceremonies and exhibit intolerance, both towards other religions and fellow believers. They also view students who share their religion but still participate in the ceremony as misguided and polytheistic¹⁷. This phenomenon did not occur in the schools where our research was conducted. Based on observations, all students and teachers from grades X, XI, and XII attended the ceremony, sang the national anthem, and showed respect for the Red and White flag. According to interviews with teachers and students, there were no refusals to participate in the ceremony. These findings demonstrate that raising awareness about the essence and importance of the ceremony among the school community is an effective way to enhance school resilience against the infiltration of intolerant ideas, attitudes, and behaviors.

Secondly, with regards to the integration of tolerance values into the school's vision, mission, and objectives, such as faith, piety, noble character, tolerance, national unity, national values, literacy strengthening, 21st-century competencies, and character development, these values are manifested through actions like prayer and the recitation of short verses from Al-Quran and the Beautiful Names of Allah before the start of lessons; conducting joint Dhuhā prayers periodically each month; commemorating religious holidays; performing congregational prayers, including Friday prayers and enhancing the role of female students; engaging in social activities; participating in animal sacrifice during religious festivals; establishing literacy corners; fostering collaboration; and promoting

¹⁷Syamsurijal Adhan, "Pebbles In The Teacher's Shoes: Portraits And Challenges Of Religious Moderation Of Islamic Religious Education Teachers", *Al-Qalam*, Volume 27, Number 1 (2021). <https://doi.org/10.31969/alq.v27i1.933>.

critical thinking in learning. The school believes that these practices can raise students' awareness of the importance of respecting differences and fostering tolerance in creating a peaceful school environment. This belief aligns with research findings that tolerance education should be approached holistically (a whole-school approach), starting from school policies and vision, curriculum quality and teaching, leadership and management, culture, student activities, and collaboration with the wider community, including sports activities.¹⁸

Thirdly, the integration of tolerance values into education by implementing character education, including religious values, tolerance, nationalism, love for peace, and social concern based on Presidential Regulation Number 87/2017¹⁹. These values take the form of topics or contents that are integrated into the curriculum, both directly and indirectly. All teachers in the four schools in Garut and Cianjur have made efforts to integrate these values into the subjects they teach. Religious Education is a compulsory subject that contains values of tolerance, nationalism, and peace, as outlined in the Merdeka Curriculum Standards (Regulation of Minister of Education and Culture Number 7/2022)²⁰. Therefore, the role of Religious Education is crucial in preventing the infiltration of intolerant ideas, attitudes, and behaviors by nurturing values of mutual understanding and interdependence, as well as participating in the development of peace and harmony in a global context supported by theological insights²¹.

¹⁸Raihani, "A whole-school approach: A proposal for education for tolerance in Indonesia", *Theory and Research in Education*, Volume 9, Number 1 (2011), 23-39. <https://doi.org/10.1177/1477878510394806>

¹⁹Menteri Hukum dan Hak Asasi Manusia, "Peraturan Presiden RI No 87 tahun 2017 tentang Penguatan Pendidikan Karakter", in Kementerian Sekretariat Negara, *Issue Character Education*, Jakarta: Kementerian Hukum dan Hak Asasi Manusia, 2017, 1-14.

²⁰Permendikbud Ristek Nomor 7 tahun 2022 tentang Standar Isi Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah.

²¹Zakiyuddin Baidhaway, "Building harmony and peace through multiculturalist theology-

Fourthly, the integration of values related to exemplary behavior and the cultivation of smiles, greetings, politeness, and courtesy (5S). The cultivation of 5S is an indicator of nationalism and religious attitudes²². Studies in Japan on the cultivation of politeness can demonstrate kindness, empathy, and behavior oriented towards others.²³ During the researchers' one-week interaction at the school: 1) The duty teachers were present very early to welcome students and fellow teachers, exchanging smiles and greetings of "good morning" with a *namaste* salute while bowing their heads; 2) On Mondays, the flag-raising ceremony was conducted with order and discipline; 3) When teachers entered the classroom, they greeted students with a smile; 4) Every day, when leaving, students shook hands with teachers; 5) Always knocking on doors and greeting when entering a room; 6) Students bowed when passing by guests and teachers; and 7) Teachers reprimanded students for their mistakes and rewarded students who displayed commendable behavior.

Fifthly, the schools provide students with the opportunity to evaluate teachers during their lessons. Studies on teacher evaluations by students can reveal the preparedness of teachers, their knowledge, pedagogy, and classroom management. The results of evaluations help teachers reflect on their teaching to create a student-preferred learning environment²⁴. At the school, to maximize efforts in preventing intolerance, students also

based religious education: An alternative for contemporary Indonesia", *British Journal of Religious Education*, Volume 29, Number 1 (2007). <https://doi.org/10.1080/01416200601037478>.

²²Risma Ayu Kusumaningrum, "Pentingnya Mempertahankan Nilai Budaya 5s (Senyum, Salam, Sapa, Sopan, Santun) Dalam Pendidikan Sekolah Dasar", *Edusaintek: Jurnal Pendidikan Sains dan Teknologi*, Volume 7, Number 1 (2020), 20-28.

²³Matthew Burdelski, "Socializing politeness routines: Action, other-orientation, and embodiment in a Japanese preschool", *Journal of Pragmatics*, Volume 42, Number 6 (2010), 1606–1621. <https://doi.org/10.1016/j.pragma.2009.11.007>

²⁴Eric Machisi, "Secondary school mathematics teaching evaluations by students: A report card for the mathematics teacher", *Eurasia Journal of Mathematics, Science and Technology Education*, Volume 19, Number 1 (2023). <https://doi.org/10.29333/ejmste/12774>.

observe the attitudes and behaviors of teachers that may potentially lead to intolerance and violence. The evaluation results are reported in writing to the guidance and counseling teachers for further action in collaboration with the school, including clarification, counseling, and other relevant efforts. Research findings indicate that based on student evaluations of teachers, there was no indication of teachers having intolerant thoughts, attitudes, or behaviors, let alone intolerance that leads to violence. Practices of intolerance that lead to both physical and non-physical violence, as feared²⁵, such as a teacher rejecting the identity, culture, experiences, and/or intellectual creativity of students, were not found in the schools.

Sixthly, the issue of bullying, whether it is physical or verbal violence, is a serious problem experienced by students in schools. Research results indicate that bullying has emotional, physical, and health impacts and affects the academic performance of victims²⁶. In the school, the anti-bullying symbolization is carried out through banners inviting all students to sign as evidence of their commitment to anti-bullying. Additionally, students are given the role of taking a personal persuasive approach when cases of bullying are identified. In teaching, teachers strive to implement active learning that engages students, enhances collaboration, creates a conducive learning environment, fosters creative learning, utilizes dynamic classroom arrangements, and employs teaching styles that make students happy and comfortable. According to Dwiningrum, these teaching practices can prevent intolerant behaviors that lead to bullying²⁷.

²⁵Kevin R. Magill & A. Rodriguez, "Reframing Violence, Power, and Education", *Journal for Critical Education Policy Studies*, Volume 20, Number 2 (2022), 234-274.

²⁶Esperanza Debby Ng, E. D., Joelle Yan Xin Chua, & Shefaly Shorey, "The Effectiveness of Educational Interventions on Traditional Bullying and Cyberbullying Among Adolescents: A Systematic Review and Meta-Analysis", *Trauma, Violence, and Abuse*, Volume 23, Number 1 (2022). <https://doi.org/10.1177/1524838020933867>

²⁷Siti Irene Astuti Dwiningrum, Norwaliza Abdul Wahab, & Haryanto Haryanto. "Creative teaching strategy to reduce bullying in schools", *International Journal of Learning, Teaching and Educational Research*, Volume 19, Number 4 (2020), 343-355. <https://doi.org/10.26803/>

Seventhly, an equally important effort in enhancing school resilience against intolerance is the environmental factor. The school environment can serve as both a risk factor and a defense against intolerance among Generation Z students. The school's efforts to enhance resilience are based on principles of justice, equality, school care, mutual respect, and cooperation, creating a process, atmosphere, environment, and a school ecosystem that promotes tolerance. These findings align with the research conducted by David et al., which concluded that resilience against extremism violence in schools can be nurtured primarily by creating a school that is tolerant and characterized by an egalitarian environment²⁸. Regarding the principle of justice in educational management or curriculum, it should apply the tripartite social justice principles, namely recognition, redistribution, and representation²⁹.

In terms of recognition, the school's governing structure accommodates a balance of gender and different primordial backgrounds, even though almost all members are of the Islamic faith and the gender composition is predominantly female. All students have equal rights to access educational services, including religious education in accordance with their religion and beliefs. Even though there are only two Christian students in Garut, they are still accommodated to receive religious education services. The school accommodates student council (OSIS) activities to commemorate religious holidays, extends greetings for celebrations of all religions, and organizes competitions/poster-making programs for religious holidays. As

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²⁸David S. Eldor, Karine Lindholm, Maria H. Chavez, Sander Vassanyi, Michael O.I. Badiane, Kemal Yaldizli, Petter Frøysa, Christian A.P. Haugestad, & Jonas R. Kunst, "Resilience against radicalization and extremism in schools: Development of a psychometric scale", *Frontiers in Psychology*, Volume 13 (2022). <https://doi.org/10.3389/fpsyg.2022.980180>.

²⁹Stewart Riddle, Martin Mills, & Glenda McGregor, "Curricular justice and contemporary schooling: Towards a rich, common curriculum for all students", *Curriculum Perspectives*, Volume 43 (2023), 137-144. <https://doi.org/10.1007/s41297-023-00186-y>

for redistribution, the school provides facilities and funding for programs for all students equally without discriminating against students from different backgrounds. The school also acknowledges and appreciates teachers and students who excel, regardless of their diverse backgrounds. Lastly, representation involves the participation of school community members in the decision-making process within a specific community. The succession mechanism for student organization leadership is carried out democratically through representative elections.

External efforts encompass the involvement of alumni as external parties who can serve as entry points for intolerant thoughts, attitudes, and behaviors. Entering higher education and expanding students' knowledge and skills are among the goals of high school education.³⁰ The school engages alumni who have been accepted into public universities (PTN) to provide motivation and academic guidance for PTN.³¹ To prevent the potential entry of intolerance through this program, the school is very selective regarding the backgrounds of alumni's involvement in prohibited religious organizations. Given Garut's historical connection to right-wing radicalism issues and the strengthening of militant Islamist ideologies³², this is something that needs to be carefully considered. The same goes for Cianjur, which has an Islamization of law program conducted by the Islamic Reformist Movement (GARIS) and its tendency towards intolerant behavior towards other groups since its inception in the early 2001³³.

³⁰Peraturan Pemerintah (PP) RI No. 56 tahun 1998 tentang Perubahan Atas PP No 29 tentang Pendidikan Menengah, in Pemerintah RI, *Issue Pendidikan Menengah*, Biro Hukum dan Organisasi, 2018, 1-11.

³¹Junaidi Jauhari & Risep Maryani, "Program Bimbingan Karir dalam Meningkatkan Rencana Keputusan Karia Siswa", *Journal of Islamic Guidance and Counseling (JIGC)*, Volume 2, Number 1 (2018), 45-62 .

³²Rendy Adiwilaga & Syifa Davia Harija, "Strategi Pemerintah Daerah Terkait Pencegahan Isu Radikalisme Kanan Di Kabupaten Garut", *Journal of Governance*, Volume 3, Number 2 (2018), 154-167. <https://doi.org/10.31506/jog.v3i2.3104>.

³³Ratno Lukito, "Islamisation as legal intolerance: The case of GARIS in cianjur,

Another external party that enters the school is the extracurricular advisors. Studies on extracurricular activities can strengthen interactions among students, teamwork, conflict management, leadership skills, and the development of student tolerance beyond the classroom³⁴. An integrative literature review in South Korea suggests that extracurricular activities can enhance emotional and physical health, academic growth, career development, and psychological experiences through pro-social activities, performance, and teamwork in sports³⁵. In China, extracurricular activities after school, such as arts, sports, and music, influence students' academic performance. Key findings include the social relationships of students in school, including supportive friendships and teacher praise, being positively related to academic achievement³⁶. Extracurricular activities in the school include Scouts, teenage research, sports achievements, the Junior Red Cross, English Club, and the Youth Mosque Association (IRMA) or Islamic Spirituality (ROHIS).

Internalization of tolerance values through lesson

Through the Islamic Religious Study class in Grade X, the internalization of democracy and diversity values is implemented through learning Surah Ali Imran verse 159. The objective of this learning is for students to demonstrate and practice democratic values and respect diversity in

west java". *AlJami'ah*, Volume 54, Number 2 (2016), 393-425. <https://doi.org/10.14421/ajis.2016.542.393-425>.

³⁴Fakhretdinova, G., Dulalaeva, L., & Tsareva, E., "Extracurricular activities in engineering college and its impact on students' tolerance formation", *Advances in Intelligent Systems and Computing*, 1134 AISC, 2020. https://doi.org/10.1007/978-3-030-40274-7_15,

³⁵Seijin Kim, Hyeyoon Jeong, Hyena Cho, & Jihye Yu, "Extracurricular activities in medical education: an integrative literature review", *BMC Medical Education*, Volume 23, Number 1 (2023). <https://doi.org/10.1186/s12909-023-04245-w>.

³⁶Minda Tan, Liangliang Cai, & Katerina Bodovski, "An active investment in cultural capital: structured extracurricular activities and educational success in China", *Journal of Youth Studies*, Volume 25, Number 8 (2022), 1072-1087. <https://doi.org/10.1080/13676261.2021.1939284>

their daily lives. In the core activity, the teacher asks students to read and interpret Surah Ali Imran verse 156, inquire about the meaning of democracy and diversity, discuss when democracy and diversity often appear, and identify the values of democracy and diversity found in the verse. At the end of the lesson, the teacher asks students to summarize the meaning of democracy and diversity and how show to practice them in everyday life. The students' conclusion is that in daily life, we should forgive each other, engage in discussions to reach consensus, and accept and respect differences. This activity aligns with the views and practices of teachers and students in *pesantren* (Islamic boarding schools) in Java, who believe that the hadiths regarding interfaith relations should be understood as an obligation to be fair to one's own faith, in which one should believe in the truth of their faith while keeping tolerant of other religions³⁷.

The Pancasila and Citizenship Education (PPKn) subject directly fosters values of tolerance. Through reflection on learning experiences and case studies about intolerant groups, students can undergo a process of tolerance³⁸. Tolerant behavior nurtures strong nationalism and a love for the homeland, serving as the foundation for developing the Pancasila concept for students³⁹. Learning in the Indonesian Language subject can also cultivate religious character, nationalism, independence, cooperation,

³⁷Muhammad IrfanHelmy, etc. "The Understanding of Islamic Moderation (wasatiyyah al-Islam) and the Hadiths on Inter-religious relations in the Javanese Pesantrens", *Indonesian Journal of Islam and Muslim Societies*, Volume 11, Number 2 (2021), 377-401. doi:10.18326/ijims.v11i2.377-401

³⁸Sarkadi, Asep Rudi Casmana, Ciek Julyati Hisyam, & Indah Wardatussa'idah, "Integrating Character Education Into the RECE Learning Model Through Pancasila and Citizenship Education Subjects", *Frontiers in Education*, Volume 7 (2022). <https://doi.org/10.3389/feduc.2022.841037>

³⁹Amrazi Zakso, Iskandar Agung, Arie Budi Susanto, & M. Calvin Capnary, "The effect of strengthening character education on tolerance increasing and development of Pancasila students in border area: Case of West Kalimantan province", *Academic Journal of Interdisciplinary Studies*, Volume 10, Number 5 (2021), <https://doi.org/10.36941/ajis-2021-0136>.

and integrity⁴⁰. Meanwhile, through the Social Studies subject, especially Indonesian History, there is a conscious effort to shape character with an understanding, knowledge, and attitude of love and defense for the country, as well as an appreciation for language, culture, and the integrity of the nation⁴¹. Both in Garut and Cianjur, all teachers understand how to integrate these value components.

Citizenship Education, from 2000, amidst the era of Religious Radicalism, has placed Pancasila at the forefront to address the challenges of a national identity crisis, religious intolerance, conflicts, and corruption, all aimed at ensuring the future of democracy⁴². In various schools, the integration of tolerance values aims to foster nationalism. Within teaching and learning activities, students are divided into five groups, with each group assigned the task of researching the application of Pancasila values on social media and the opportunities and challenges related to these values, particularly in terms of tolerance. Additionally, students are asked to identify instances of tolerance in religious practices both at school and in their family and residential environments. Based on the presentations of each group, it is evident that students should assume a pioneering role in both their school and family and residential environments when it comes to applying tolerance values.

The integration of tolerance values into the Indonesian language

⁴⁰Tri Santoso, Sujianto, Dodi Afianto, Duwi Saputro, Atiqa Sabardila, Endang Fauziati, & Markhamah, "Character education values in revised edition of the Indonesian language learning curriculum for year 10", *Universal Journal of Educational Research*, Volume 8, Number 2 (2020), 417-424. <https://doi.org/10.13189/ujer.2020.080212>

⁴¹Bherrio Dwi Saputra, Mukhamad Murdino, & Entoh Tohani, "Nationalism education in elementary school: A systematic literature review", *International Journal of Evaluation and Research in Education*, Volume 12, Number 2, (2023), 739-749. <https://doi.org/10.11591/ijere.v12i2.24609>

⁴²Ubaedillah, A., "Civic Education for Muslim Students in the Era of Democracy: Lessons Learned from Indonesia", *Review of Faith and International Affairs*, Volume 16, Number 2(2018), 50-61. <https://doi.org/10.1080/15570274.2018.1469837>

subject is achieved through the use of anecdotal texts, which are stories or narratives that contain humor and critique errors in the practice of values in everyday life. Reading anecdotal texts found in textbooks expose students to various anti-intolerance values, including humility, respect for others, consensus decision-making, and refraining from insulting others. The integration of anti-intolerance values into the Indonesian language subject can be most effectively accomplished through reading, speaking, writing, and listening to various texts. Moreover, the texts used are factual and contextual, making them highly suitable for the integration of anti-intolerance values into daily life. In other schools in Bangka Belitung, as per research findings, the integration of values education into Indonesian language learning is carried out by incorporating specific topics into values education through drama or role-play⁴³.

In addition to integrating tolerance values into subjects, as exemplified earlier, integration is also carried out through cross-curricular projects known as the Strengthening Pancasila Student Profile Project (P5). In this activity, students are given the opportunity to explore significant themes or issues such as climate change, anti-radicalism, mental health, culture, entrepreneurship, technology, and democratic life. This allows them to take concrete actions to address these issues in accordance with their learning stages and needs⁴⁴. One of the P5 topics is "I and You, We Are the Same." This topic was chosen as an initiative to prevent intolerance and bullying in daily life within the school environment. The project is designed by the school to instill dimensions of faith, devotion to the One and Only God, noble character, critical thinking,

⁴³Suyatno, Jumintono, Inang Pambudi, Dholina, Mardati, Asih, Wantini, "Strategy of Values Education in the Indonesian Education System", *International Journal of Instruction*, , Volume 12, Number 1 (2019), 607-624, e-ISSN: 1308-1470, www.e-iji.net p-ISSN: 1694-609X.

⁴⁴Suyatno, Jumintono, Inang Pambudi, Dholina, Mardati, Asih, Wantini, "Strategy of Values Education in the Indonesian Education System", *International Journal of Instruction*, Volume 12, Number 1 (2019), 607-624, e-ISSN: 1308-1470, www.e-iji.net p-ISSN: 1694-609X.

and creativity. It involves various action activities, including getting acquainted with the community and conducting investigations, raising awareness about bullying, selecting change agents, creating anti-bullying posters and videos, and launching poster campaigns on social media.

Strengthening tolerance through extracurricular activities

ROHIS (Islamic Spirituality) or IRMA (Youth Mosque Association) is an Islamic religious extracurricular activity designed to nurture students' spiritual awareness in accordance with Islamic values. Studies on ROHIS that actively involve non-Islamic organizations in collaborative activities, promoting understanding and acceptance among diverse religious groups, serve as sources of inspiration and foster unity and tolerance⁴⁵. ROHIS in Cianjur focuses on the study, deepening, and strengthening of Islamic teachings that are not extensively covered in regular classes⁴⁶. Activities within ROHIS include the study of verses from the Quran and regular religious gatherings. The promotion of tolerance in these activities is evident through Quranic verses that elucidate the concept of tolerance, along with its limitations. Another ROHIS activity that encourages tolerance is the celebration of Eid al-Adha. The management of sacrificial animal meat involves the participation of both Muslim and non-Muslim students, and the meat is distributed to non-Muslim students as well.

Meanwhile, IRMA in Garut aims at instilling religious values and putting into practice the Islamic teachings that students have learned in their classroom studies. IRMA operates as a community within the mosque,

⁴⁵Pipit Nofiyanto, P., Bisri, K., & Mursid, "Adaptation Strategy of Rohani Islam (Rohis) of Sma Negeri 11 Semarang In The New Normal", Annual International Conference on Islamic Education for Students, AICOIES 2022, IAIN Salatiga.

⁴⁶Zainal Mutaqien, Ikin Asikin, dan Nurul Afrianti, "Program Rohis Dkm Al-Ma'wa Di Sman 1 Cianjur Dalam Meningkatkan Sikap Sosial Anggota Rohis Di Sman 1 Cianjur", *Bandung Conference Series: Islamic Education*, Volume 2, Number 2 (2022), <https://doi.org/10.29313/bcsied.v2i2.4497>.

serving as a protective shield for teenagers to deter them from engaging in criminal activities and delinquency⁴⁷. The objectives of IRMA encompass encouraging other teenagers to participate in congregational prayers, seeking knowledge (*tholabul ilmi*), steering clear of deviant behaviors, and displaying good manners⁴⁸. This program incorporates activities that foster tolerance among students and promote unity in diversity. These activities include quizzes, basic leadership training, speech competitions, religious retreats, Dhuha prayers, Friday prayers, hygiene initiatives on Fridays, and activities specifically designed for young women.

Another extracurricular activity that all students are required to participate in is scouting. Scouting, as an extracurricular activity, plays a pivotal role in shaping students' character, complementing their classroom learning with attitudes and skills that promote noble character values. These values encompass religiosity, honesty, discipline, democracy, social awareness, environmental consciousness, tolerance, consensus-building, mutual cooperation, effective communication, and respect for diversity⁴⁹. Research has demonstrated that involvement in scouting activities, such as community service projects, team-building exercises, and environmental initiatives, can enhance empathy, compassion, and a sense of responsibility towards others⁵⁰. Scouting in schools can positively influence the development of tolerant, cooperative, and nationalistic

⁴⁷Alief Fikar Erisandi, Irfan Sanusi, Asep Iwan Setiawan, "Implementasi Perencanaan Program Ikatan Remaja Masjid dalam Meningkatkan Kemakmuran Masjid", *Jurnal Manajemen Dakwah*, Volume 4, Number 4 (2019), 423-442. <http://dx.doi.org/10.15575/tadbir.v4i4.1745>

⁴⁸Tariq Aziz, Abdul Kosim, & Kasja Eki Waluyo, "Peran Manajemen Kepemimpinan Ikatan Remaja Masjid dalam Meningkatkan Kinerja Anggota di Masjid Nuru Hikam Purwadana", *Edumaspol Jurnal Pendidikan*, Volume 6, Number 1 (2022): 429.

⁴⁹Subaidi Subaidi, Muh. Mustaqim, & Ahmad Tantowi, "Character Building through Scouts Extracurricular Activities: A Case Study at Private Madrassa Kudus Indonesia", *Technium Social Sciences Journal*, Volume 40 (2023), 604-616. <http://dx.doi.org/10.47577/tssj.v40i1.8472>.

⁵⁰Ahmad Hajid, "Activities for Caring Scouts that Increase Prosocial Behavior", *Frontline Social Sciences and History Journal*, Volume 03, Number 04 (2023), 5-8. <https://doi.org/10.37547/social-fsshj-03-04-02>.

character traits, often through weekend camping activities. Additionally, another extracurricular activity aimed at fostering tolerance is the Junior Red Cross (PMR). The key aspect of PMR that promotes tolerance is its social service activities, including visits to the communities surrounding the school to provide assistance and enhance environmental hygiene. Each of PMR members is required to offer first aid to all school community members.

Conclusion

Every school adopts a distinct approach to preventing the infiltration of intolerant beliefs, attitudes, and behaviors. Despite prior exposure to radical ideologies propagated by proscribed religious organizations in the region, schools have effectively bolstered the resilience of their communities against intolerance and violence. They have implemented a range of exemplary practices, encompassing internal and external policies, as well as instructional and extracurricular initiatives. The pivotal role played by school counselors (Guidance and Counseling teachers) is evident in supervising the activities of both teachers and students. While school policies have been put into action, the researcher's observations have revealed potential vulnerabilities when schools engage external individuals as extracurricular instructors. It is strongly recommended that external parties be accompanied by teachers. One school has discontinued the use of external personnel in extracurricular activities, and religious speakers are now sourced from within the school itself. Although the strategic integration of tolerance values into teaching is paramount for preventing infiltration, it primarily remains grounded in written documentation. In practice, there is still a need for collective awareness and mutual reminders. The assessment of teachers by students during the teaching process is effectively conducted, although a few students may hesitate to express

their opinions openly. Nevertheless, the positive aspect is that each teacher diligently endeavors to teach in line with the expected competencies and is well-received by students. Consequently, one school has sought input from the research team regarding observed teaching activities, encompassing content, and teaching methodologies.

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