



Revealing the Value of Religious Tolerance Based on Social Interaction Among Students of Public Junior High Schools 1 and 3 Tosari in Pasuruan Regency

Ahmad Avisena, Institut Agama Islam Darullughah Waddawah Pasuruan
Mufidah Ch, Universitas Islam Negeri Maulana Malik Ibrahim Malang
Nur Ali, Universitas Islam Negeri Maulana Malik Ibrahim Malang

Corresponding Author: Ahmad Avisena

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Abstract

Cases of religious intolerance in the education sector in Indonesia are still common. Tosari District has a diverse religious population, but it is known that religious conflicts rarely occur, especially in the field of education, where massive social interaction can foster harmony between religious communities. This study aims to explain and compare religious tolerance values based on social interaction at State Junior High Schools (SMPN) 1 and 3 in Tosari District, Pasuruan Regency. The researcher selected these two educational institutions due to their differing religious compositions. SMPN 1 Tosari has the highest number of Hindu students, while SMPN 3 Tosari is predominantly Muslim. This study employs a qualitative approach with a multiple case study design. The findings reveal three religious tolerance values in both institutions: mutual respect, social concern, and solidarity. These values emerge based on different patterns of social interaction. The study recommends strengthening religious tolerance values in junior high schools in general.

Keywords

Value; Religious tolerance; Social interaction; Students



Introduction

Type your text here using Cambria 12pt font, 1.15 spacing, and in a single column. The Introduction contains the background of the problem in the research or research gap, and the position of the research among other studies on related themes to produce research novelty. You should also discuss the relationship between your research and that of other researchers; review the literature, especially the most relevant and recent academic works published in different journals, or find the state of the art. In addition, researchers also need to emphasize the focus of their research.

Realizing harmony and tolerance in inter-religious life is part of the effort to create public welfare and smooth relations between people of different religions so that each inter-religious group can carry out part of the demands of their respective religions (Ismail 2012). Harmony that adheres to the principles of each religion makes each inter-religious group an open group, making it possible and easy to relate to each other. If members of a group of religious believers have a good relationship with members of other religious groups, it will open the possibility of developing relationships in various forms of cooperation in society and the state (Munawar 2005).

The phenomenon of intolerance cases above is very alarming, especially when it occurs in public schools which should be the safest and most comfortable place to study education. In fact, through the educational process, educators are expected to use the right methods and approaches in introducing students to the diversity of thought to face and understand the differences that exist (Ghufron 2016). According to UNESCO APNIEVE, the first step implemented in tolerance education is to introduce students to common rights and freedoms so that they can respect each other and be accompanied by a willingness to protect the rights and freedoms of others (APNIEVE 2000).

Education experts have agreed that one of the tasks carried out by educators is to pass on noble cultural values to students to form an intellectual, responsible personality through education (Ihsan 2011). An effort to pass on these values so that they become his property is called transforming values, while efforts made to incorporate these values into his soul so that they are inherent in him are called internalizing values Islam provides guidelines for its people regarding tolerance, especially to adherents of other religions. The Medina Charter is a historical document of tolerance and evidence of the humanitarian spirit carried out by the Prophet in establishing a harmonious life (Ghufron 2016).



Tosari is a sub-district in the southeast of Pasuruan Regency, East Java Province. The sub-district is located in the Tengger Mountains with an altitude of 1,700 meters above sea level with an average air temperature of 5 - 10 degrees Celsius. Tosari is the highest sub-district in East Java and one of the highest on the island of Java (Koordinator Statistik Kecamatan Tosari 2014). Most of the population of Tosari is Tengger tribe. There is almost no noise in the life of the Tengger tribe. Especially friction between residents related to religious or belief issues. Religious tolerance is deeply embedded among the Tengger people. During the traditional ritual ceremonies of the Tengger tribe such as Yadnya Kasada, Karo, Damasanti, and others, prayers are read alternately by interfaith figures from Islam, Hinduism, and Christianity (Ardyan 2022).

Their uniqueness lies in the local wisdom that they still maintain to this day. Starting from ritual ceremonies to carrying out traditions in a series of life cycles, the Tengger tribe as a whole is still doing it. On the theological side, the Tengger people still worship their religion but they still have a strong belief in spirits, spirits of the dead, and spirits (Haryanto 2014). They believe that their village is guarded by spirits, therefore traditional ceremonies are still carried out to create harmony and balance in their lives. Apart from the theological side, this community is thick with the social side. Their harmony is created because of the practices they used to do every day (Triyoga and Aditya 2021). Moreover, there is no special categorization based on religion. This proves that religious differences are not a problem for them. This religious harmony in Tengger also caught the attention of an Italian Hollywood director, Italo Spinelli. The film director visited the Tengger tribe community in 2016 and saw firsthand the lives of the people there as initial research for his documentary film (Syukur 2016).

Schools are places where students mix and interact with each other, in religious differences. In connection with an educational institution, namely State Junior High School (SMPN) 1 Tosari and State Junior High School (SMPN) 3 Tosari One Roof (SATAP) where the two schools have different student compositions, the first majority of students are Muslim while the second majority is Hindu, researchers try to find out how the process of internalizing the value of religious tolerance instilled by teachers in the school, especially Islamic Religious Education (PAI) teachers and how the implementation of the value of tolerance in the social interactions of Muslim and non-Muslim students.



Method

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The paradigm used in this scientific article is the philosophy of postpositivism, as Sugiono's opinion is an attempt to view social reality as something holistic/intact, dynamic, complex, full of meaning and interactive symptom relationships (Sugiono 2010).

While the approach used is qualitative-descriptive. Which is directed at the background and the individual holistically (whole). So, in this case it is not permissible to isolate individuals or organizations into variables or hypotheticals, but it is necessary to view them as part of a whole (Moleong 2017).

While the type of research is a case study with a multi-case development design. This type of case study refers to an in-depth study of the description of an event that has occurred about the character and characteristics of an event (Creswell and Creswell 2018). The research focuses on extracting data and facts in the field based on events that have occurred.

Data collection techniques were carried out using in-depth interviews, active observation (participant), written documentation accompanied by internal and external criticism and focus group discussions (Creswell and Creswell 2018). Interviews were not carried out by researchers considering the character in question had died, so in-depth observations were made through existing documentation in books, print and online media, and works written by Bilau himself.

While qualitative data analysis techniques use interactive data analysis consisting of three components including: data reduction (data reduction), data presentation (data display), and finally conclusions, withdrawal, or verification (Conclusion Drawing/Verification) (Miles, Huberman, and Saldana 2018).

Results

1. Religious Tolerance Values Based on Social Interaction Among Students at State Junior High School (SMPN) 1, Tosari, Pasuruan

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The situation at SMPN 1 Tosari is conducive to learning because it has adequate facilities, such as a library, laboratories, and fast internet access. The school buildings are generally in good condition, and there is also a mosque and a Hindu temple as places of worship for the school community. The majority of students at SMPN 1 Tosari are Hindu, followed by a third who are Muslim, and only four students are Christian (Observation 2022c).

Given the religious and belief differences among students at SMPN 1 Tosari, all activities at the school are required to always understand the spiritual diversity of the students, by consistently instilling values of tolerance and cooperation among students without discriminating based on religion or belief. The values of religious tolerance among multi-religious students at SMPN 1 Tosari include:

The Value of Mutual Respect

The value of mutual respect is an attitude of tolerance among fellow human beings as something natural and not violating the human rights of others, where one considers the existence of others as part of the environment, just like oneself, without hostility or harm towards one another.

On the first day, the researcher observed the environment at SMPN 1 Tosari. It was time for school to end, but some students were still praying in congregation. The researcher saw several non-Muslim students running around, but when they approached the prayer room, they began to stroll and tried not to make noise. When the researcher asked one of the students why, he replied:

People are praying, sir, so we can't be noisy. We are afraid that their prayers will not be solemn (Angga 2022).

This behavior shows that non-Muslim students at SMPN 1 Tosari respect their Muslim friends when they are performing their prayers. This value is also demonstrated by Muslim students when Hindu students are praying. They did not make a noise when they saw their Hindu friends performing rituals and praying at the school temple. The researcher confirmed this with Mr. Wirya, the Hindu religion teacher at SMPN 1 Tosari, who explained:

At noon, there were indeed several Hindu students whom I asked to pray at the temple, together with me and Ms. Shinta, taking turns. It is called *madyana savanam* prayer. The time is like the dhuhur prayer in Islam... so far, I have never found any Muslim students disturbing our prayers at the temple (Aditya 2022).

The researcher also observed this value of mutual respect during class. The researchers observed several times that when a teacher or classmate was explaining something in front of the class, most of the students paid close attention regardless of the religion of the teacher or classmate.



This led researchers to assume that students at SMPN 1 Tosari, both Muslim and non-Muslim, have mutual respect for one another. This assumption became a belief when researchers interviewed Raisya, a Christian student who is part of a religious minority here. At that time, she was wearing a rosary. The researcher asked her if any students or teachers had ever teased or prohibited her from wearing the rosary, to which she replied:

None of my friends have ever teased me, sir. Neither the male nor female teachers have ever prohibited me from wearing this (rosary) (Evelina 2022).

Raisya's answer convinced the researcher that mutual respect has become a strong school culture at SMPN 1 Tosari.

The Value of Caring

Caring is an attitude of commitment to getting involved in issues, situations, or conditions around us. Caring people are called to do something to inspire, change, and improve their surroundings.

During the morning and afternoon school hours, most students at SMPN 1 Tosari can be seen riding motorcycles with their friends. It is also not uncommon for researchers to see students of different religions riding together. This demonstrates the harmonious relationships among the students. When the researcher asked one of the female students who was riding with her friend, she said:

Yes, our house is in (Hamlet) Jinggo, (Village) Baledana, in the same direction... It's normal here, no one has a problem with it. There are also many of my friends riding together behind us (Ramadhani 2022).

From this, the researchers realized that the students attending school here were from Tosari Village and several other villages outside Tosari Village. This was also explained when the researchers interviewed Mr. Beny, a guidance counselor at SMPN 1 Tosari:

Many students from Wonokitiri Village, which is predominantly Hindu, actually attend school in Tosari. Meanwhile, in Wonokitri itself, there is SMPN 2, so they could have enrolled there, but they chose to enroll here, even though it is clear that there are many Muslims in Tosari Village (Hartanto 2022).

The differences in religion and domicile did not cause the students at SMPN 1 Tosari to be divided; they were often seen helping and assisting their friends when they were in trouble. This is evident during recess, when they mingle with one another. When the researcher approached several female students buying snacks at a *cimol* stall near the school's rear parking lot, the researcher observed some female students sharing snacks with their friends. When the researcher asked them why, they replied:

This (*cimol*) is new, sir. Someone used to sell it here, but they haven't been here for a long time. Yes, I gave it to her so we could share it, sir. She wanted some



but didn't want to buy it because she said she had spent all her pocket money on this (other snacks) (Wiranti 2022).

This sharing shows that communication among female students is very open, even when explaining difficulties to their friends without hesitation. The researcher assumes this is due to their high level of social awareness. On another occasion, the researcher had a chance to chat with several students in the school canteen while they were ordering rice during break time:

This is breakfast, sir. Our house is in Sedaeng, far from here, so we didn't have time to eat breakfast this morning.... If he doesn't bring pocket money, I usually lend him some first, sir, because it's a pity if he doesn't eat breakfast. He will buy something for me later if I don't have any money (Kawanto 2022).

From the conversation above, it can be seen that students at SMPN 1 Tosari are very concerned about their friends. Not only do they share relatively cheap snacks, but they are also willing to buy breakfast for their friends.

The Value of Togetherness

The value of togetherness is a way of helping, understanding, and working with people from different ethnic groups, races, religions, ideologies, and cultures without caring about their differences. Not practicing togetherness in our communities can lead to conflicts, a lack of respect, and a loss of unity.

The researcher observes the value of togetherness in the social interactions of students at SMPN 1 Tosari when observing joint activities at school, such as during school competitions, where all Muslim and non-Muslim students actively participate in preparing and enlivening the event. This aligns with the statement made by Mrs. Sulis, the vice principal for student affairs at SMPN 1 Tosari, who stated:

Hindu students do not dominate the student council here; Muslim students are also members of the student council. If there are activities such as competitions, marching, or even religious activities such as distributing takjil (food for breaking the fast), all student council members participate in preparing the activities regardless of their religion (Sulisnarwati 2022).

Mrs. Sulis' statement above shows that the value of togetherness at SMPN 1 Tosari is not only present in non-religious events. Students also apply it to religious events, such as the distribution of takjil during Ramadan. This was confirmed by Mr. Solihin, a PAI teacher at SMPN 1 Tosari, who said:

During the fasting month, the school usually holds a takjil distribution event at the Tosari market, and those who distribute takjil are not only Muslim students but also non-Muslim students. This may also be a tradition of the Tosari community, where the most crowded event is the Karo celebration, which Hindus and Muslims celebrate. Similarly, during the ogoh-ogoh parade on Nyepi, not only do Hindus participate in the parade, but some Muslims also take part (Solihin 2022).



From his statement above, it can be seen that the value of togetherness among students at SMPN 1 Tosari is also influenced by the culture of cooperation in the Tosari area itself, where the majority of Tosari residents are from the Tengger tribe and highly value the culture of cooperation. The researcher asked several students about their feelings when cooperating and working together to enliven the Gerbang Pendekar Santri (Movement for the Development of Ethical, Polite, Praiseworthy, and Religious Education) ceremony at school. They responded as follows:

... I do not feel burdened, sir. I feel happy when there are events like this because we can help each other (Putri 2023).

... I was nervous when I was the officer (reading the 1945 Constitution), but I was happy because I gained experience (Ernani 2023).

We must be sincere. When there are events like this, we must work together (Febrian 2023).

Some of the students' responses indicate that the values of togetherness and cooperation have become part of the character of SMPN 1 Tosari students. While preparing for the Gerbang Pendekar Santri ceremony, the researcher observed their enthusiasm for the event, from preparing traditional uniforms and arranging ceremony equipment to rehearsals. Their activities were filled with laughter and a sense of closeness that eliminated religious differences among them (Observation 2023c).

The three values mentioned above—mutual respect, concern, and cooperation—support the creation of a culture of religious tolerance at SMPN 1 Tosari. The strong culture of religious tolerance at SMPN 1 Tosari is not due to coercion from the school. The students have naturally practiced various values of religious tolerance in the school environment. When the researchers interviewed Mr. Beny, the Guidance Counselor, he said:

Tolerance in our school is very high, perhaps due to the influence of the customs and culture of the Tengger tribe. Our school has no specific rules governing student communication, including penalties. Our rules are general rules that are commonly used in schools. Problems arising between students are not due to religion, but because of other issues. Children have problems, but they are not big problems, just minor issues that children in junior high school experience (Hartanto 2022).

Based on the interview results above, the researcher can conclude that the tolerant climate at SMPN 1 Tosari is not due to written rules at the school. Instead, it stems from unwritten rules influenced by the customs of the Tengger tribe, high awareness, and a deeply rooted culture of tolerance. Therefore, conflicts or cases involving students at SMPN 1 Tosari are not due to religious differences but stem



from individual issues. During the interview, SMPN 1 Tosari also emphasized this point:

In Tosari, there are no conflicts between religions. The same is true at this junior high school. Although the majority of students are Hindu, I have never encountered a case of children fighting because of religious differences during my time teaching here (Solihin 2022).

The absence of conflicts among students due to religious differences demonstrates that SMPN 1 Tosari has successfully achieved the first objective of the school, as stated in its Vision, Mission, and Objectives: To foster an understanding of the religious teachings followed and to cultivate tolerance among followers of different religions.

2. Religious Tolerance Values Based on Social Interaction Among Students at State Junior High School (SMPN) 3, Tosari, Pasuruan

SMPN 3 Tosari SATAP (SATAP) is an educational institution in Gemboyo Hamlet, Mororejo Village, Tosari District, Pasuruan Regency, East Java. Similar to SMPN 1 Tosari, the religious diversity at SMPN 3 Tosari SATAP is also characterized by students with different religious backgrounds and beliefs. Unlike SMPN 1 Tosari, where nearly three-quarters of the students practice Hinduism, SMPN 3 Tosari SATAP is predominantly Muslim, though many students also practice Hinduism.

Based on observations, interviews, and documentation, the researcher found data on religious tolerance values embedded in the students, including:

Value of Mutual Respect

Respect refers to honouring others' opinions, thoughts, customs, or traditions that differ from ours. This attitude is closely linked to tolerance. In society, the majority often holds more power, especially in decision-making, leading to cases where minorities feel marginalized. However, this is not the case at SMPN 3 Tosari.

Based on the results of observations conducted by researchers so far, as a group that can be considered a minority in the school environment, Hindu students at SMPN 3 Tosari SATAP have never experienced discrimination, bullying, or other forms of intolerance from their friends and the school community. This is also supported by the answers of several Hindu students whom the researchers interviewed when asked whether there were conflicts due to religious differences among students at SMPN 3 Tosari SATAP. They replied:

No, sir, during my time at this school, all my friends have been lovely, no one discriminates based on religion (Wulandari 2023).

Another student added:

I have never heard of fights because of religion, sir, but other issues *such as* losing a soccer game or fighting over a girlfriend have happened (Oktavian 2023).



This indicates that students at SMPN 3 Tosari SATAP respect each other, so there are no conflicts between religions. This data is also reinforced by an interview with Ms. Fitri, a PAI teacher, as follows:

Tolerance means refraining from mocking, insulting, or disturbing others different from us. This includes differences in religion. Perhaps you already know that some of the students here are Muslim and some are Hindu. So, religious tolerance is essential for students here. I always remind students not to choose friends of the same religion, but also to be friends with those of different religions. Alhamdulillah, there has never been any conflict between religions here (Yuniarsih 2023).

This value is also evident when the researcher found out that there was a Muslim student who did not wear a hijab during PAI lessons. When the researcher asked her why, she replied:

I have not worn a hijab since I was little, not even in elementary school. My mother does not wear a hijab at home either. Many of my mother's family members are Hindu. Mr. Miftah and Ms. Fitri only asked me why, but they did not require me to wear a hijab. My friends here have never had a problem with me wearing a hijab or not, so I still do not wear one (Wardania 2023).

We confirmed this student's statement with Ms. Fitri, the PAI teacher at SMPN 3 Tosari, who said:

Because this is a public school, wearing a hijab is not mandatory here. However, I always encourage Muslim female students to get used to wearing a hijab, because covering the aurat is obligatory in Islam (Yuniarsih 2023).

The researcher also asked Mr. Miftah, the vice principal and senior teacher at SMPN 3 Tosari, about this issue. He explained:

In Tosari, especially in Merjosari, there are many Muslim families whose close relatives are still Hindu. Most of them converted to Islam due to marriage. Therefore, some female students here may not wear the hijab due to the influence of their family and relatives who also do not wear the hijab (Miftah 2022).

On the other hand, there is a unique case at SMPN 3 Tosari. When the researcher observed students' social interactions at the school, he found that several female students wore headscarves even though they were Hindu. This made the researcher uneasy, so he asked Mr. Miftah, the vice principal, about it. He said:

Usually, during physical education class (outside the classroom), because the area is cold, the hijab or headscarf serves as warm clothing for the female students. They have always done this, so we do not prohibit it. We educate them in case they are asked by outsiders why they are Hindu but wear headscarves, so they can answer that it is because of the weather, not because



the school requires it. We are afraid that people will misunderstand (Miftah 2022).

After confirming this with the teachers, the researchers met with several Hindu female students and asked them why they wore headscarves. They replied:

When the weather is cold like this, we usually wear headscarves when we are outside the classroom because it keeps us warm (Kusrini 2023).

Another student added:

I think it's simpler to wear a headscarf than a cloth hat. It's also cheaper (Nurpitiasari 2023).

The researcher then asked if any Muslim students protested when they found out they wore headscarves, and they agreed that there were none (Student 2023). To confirm this, the researcher confirmed their answers with their Muslim classmates, who agreed. When the researcher asked for the reason, one of the Muslim students replied:

In the lowlands, the hijab is indeed a sign that someone is Muslim, but here it does not seem to be the case. My aunt is Hindu, and she wears a hijab (Santoso 2023).

Reflecting on the reality of this case, it can be concluded that mutual respect between Muslim and Hindu students at SMPN 3 Tosari has been established quite well.

The Value of Caring

The value of caring is the feeling of responsibility for the difficulties others face and the motivation to do something to overcome them. Caring does not develop naturally in everyone; it requires practice and education. During the research process at SMPN 3 Tosari, the Researcher realised that the value of religious tolerance applied there did not only stop at the individual level of mutual respect, but the students also became individuals who cared for one another. The Researcher noticed this while observing lessons in the classroom (Observation 2023b). Several students were seen lending their stationery to their friends during break time. The Researcher asked them why they were lending their stationery. They replied:

Sir, his pen ran out of ink, so I lent him mine. I have two pens with me (Nurpitiasari 2023).

Another day during recess, the Researcher saw a female student carrying several heavy books from the classroom toward the teachers' room. When they saw this, several other female students approached her and offered to help her carry the books (Observation 2023a). This incident shows that the students at SMPN 3 Tosari care about each other.



The incident that most impressed the Researcher regarding the level of concern among students at SMPN 3 Tosari was when the Researcher asked a Muslim student about his habit of going home with someone. He replied:

I usually go home with a friend, but plan to go to Kandangan later. A classmate (who is Hindu) fell off his motorcycle and has not been to school since yesterday... It is pretty far from my house, but if there are many of us, it is not a problem (Oktavian 2023).

SMPN 3 Tosari students visiting their sick friends is a rare phenomenon among schoolchildren today. Moreover, the classmate is of a different religion and lives far away. The Researcher also asked Mr. Nanang, the vice principal of SMPN 3 Tosari, about this habit. He explained:

There are not many students in this junior high school, so if someone is sick, the teachers and other students must know. Therefore, if someone is seriously ill or has suffered a misfortune, class representatives and teachers will usually try to visit their home to check on them (Setiawan 2023).

From the observations and interviews above, the Researcher concluded that the students at SMPN 3 Tosari have demonstrated a sense of caring for one another.

The value of togetherness

The value of togetherness can also be interpreted as an attitude of mutual assistance, understanding, and working with people of different ethnicities, races, religions, ideologies, and cultures without regard to their differences. Togetherness in school is essential because it can create unity and harmony, so that students will feel comfortable learning at school.

The first thing the Researcher observed upon entering SMPN 3 Tosari was several offerings beside the school gate (Observation 2022a). This aroused the Researcher's curiosity, and he asked Mr. Miftah, the vice principal of SMPN 3 Tosari, about it. He said:

Here, it is called *Tamping*. Several students place *Tamping* at the school gate every week to bring blessings and *safety*. We do not prohibit this (Miftah 2022).

This custom shows a sense of belonging and caring for the school among Hindu students. The Researcher confirmed this by asking several Hindu students, one of whom said:

I usually put tamping there (at the school gate) on Fridays, because my parents told me to... Yes, the reason is so that this school will be protected from misfortune (Siyowati 2022).

Another student added:

Especially on Friday Legi, it is like an obligation here (to put Tamping). Because we believe that Friday is a special (sacred) day (Setiya 2022).



The sense of togetherness between Muslim and non-Muslim students at SMPN 3 Tosari was also evident during joint activities among students, both academic and non-academic. For example, during the preparation for the futsal competition for junior high schools in the Tosari sub-district at the end of last year's odd semester (2022-2023 academic year).

The Researcher observed that the students who participated in the competition were enthusiastic about preparing for it. The Researcher realized that the seven SMPN 3 Tosari futsal team students were not only Muslim. Hindu students also participated (Observation 2022b). Despite their different religions, they still looked united during the futsal training sessions. After practice, the researchers asked one of the team members about his response to this difference. He said:

It is okay, sir, this is a futsal competition, not a Quran recitation competition. Of course, the teacher chose the students who are good at futsal (Taufik 2022).

The Researcher also observed togetherness among students of different religions during the extracurricular scouting activities usually held on Friday afternoons at the school. The Researcher observed that the students looked enthusiastic about participating in these activities, as if there were no barriers between them. The Researcher asked Mr. Riyadi, the scout leader at SMPN 3 Tosari, about this, and he said:

Scouting is the only extracurricular activity at this junior high school, so the students are enthusiastic about participating in it.... I have never seen any students being excluded during scouting activities. I see them all helping each other during activities such as camping, jamborees, nature tours, and so on (Riyadi 2023).

On another occasion, Mr. Miftah commented on the Scouting extracurricular activity at SMPN 3 Tosari, saying:

Scouting activities are intentionally held on Friday afternoons because some students, especially those in seventh grade, still attend madrasah in the afternoon. On Fridays, the madrasah is closed... Yes, Scouting is the only extracurricular activity here, due to time and manpower constraints (Miftah 2022).

From the Researcher's conversations with the teachers above, it can be concluded that SMPN 3 Tosari still lacks facilities, but this does not necessarily mean that the students' sense of togetherness is diminished.

Discussion

Researchers analyzed the social interaction process between Muslim and non-Muslim students at SMPN 1 and SMPN 3, Tosari, and found three values of religious tolerance: mutual respect, caring, and togetherness.



First, respect is one of the many values contained in religious tolerance. Respect means honoring and paying attention to oneself, others, and the environment. Treating others as they wish to be treated, being civilized, polite, not harassing or insulting others, and not judging others before getting to know them well (Samani and Haryanto 2012). The value of mutual respect in religious tolerance among students means respecting the religious teachings believed by other students, including the use of religious symbols. From the data presented in Chapter IV, it is evident that this value is the first and most fundamental value that students must possess to control their egos when faced with differences around them, thereby creating a sense of safety and comfort in carrying out various activities at school.

The second value is social awareness. Awareness is paying attention and acting proactively towards conditions or circumstances around us (Kearns and Keller 2007). In religious tolerance among students, awareness means helping other students in need, even if they are of a different religion. From the data presented in Chapter IV, this caring attitude is the initial spark for harmonious relationships between students. Caring attitudes will set a good example for other students, influencing them to do the same (Pratikno 2020).

The last value is the value of togetherness. The value of togetherness arises from the extent of a person's concern for others. According to Akmal Sutja, togetherness is the willingness to help one another, take responsibility, make sacrifices, and be willing to move forward together (Sutja 2007). Based on the data presented in Chapter IV, it can be concluded that togetherness about religious tolerance among students is a value that exists when activities are carried out together between students of different religions, thereby fostering a sense of solidarity among students, a willingness to help one another, and so on. This togetherness makes all school activities enjoyable and enables the resolution of problems from various perspectives and the swift completion of tasks or activities (Dewanti, Darsono, and Nugraha 2023).

From the theoretical analysis above, the three social values that build a tolerant character have different functions. These differences in function can be described as follows:

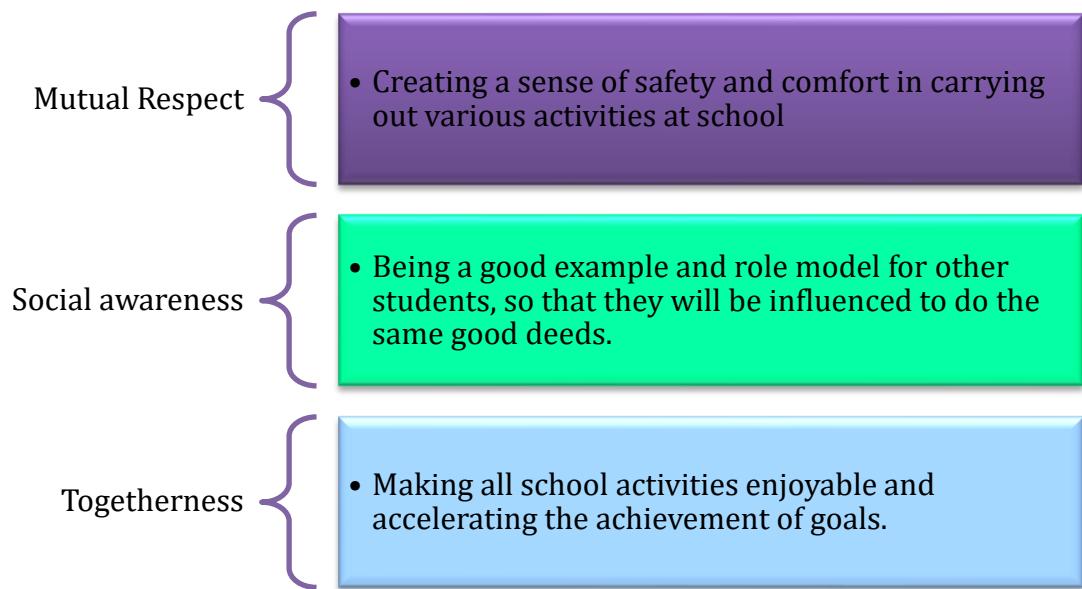


Figure 5.1. The Three Social Values in the Process of Creating a Tolerant School Environment at SMPN 1 and SMPN 3 Tosari

From the figure above, it can be understood that the three values are hierarchical (sequential) and interrelated. The existence of these three values is also the key to the successful internalization of values at SMPN 1 and SMPN 3 Tosari, making them schools without religious conflicts.

Conclusion

There are three values of religious tolerance based on social interaction between Muslim and non-Muslim students at SMPN 1 and SMPN 3, Tosari, Pasuruan. These three values are mutual respect, social awareness, and togetherness. These three values are hierarchical and interrelated. Respect is one of the many values contained in religious tolerance. Respect means honoring and caring for oneself, others, and the environment. Treating others as one would like to be treated, being civilized and polite, not harassing or insulting others, and not judging others negatively before getting to know them well. In the context of religious tolerance among students, caring means helping other students in need, even if they are of a different religion. A caring attitude is the initial spark of harmony in relationships between students. The value of togetherness about religious tolerance among students is a value that exists when activities are carried out together by students of different religions, thereby fostering a sense of solidarity among students, mutual assistance, and other positive traits.



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