

# FOSTERING RELIGIOUS HARMONY THROUGH ISLAMIC BOARDING SCHOOLS AT ISLAMIC BOARDING SCHOOLS DARUSSHOLAH IV AND DALILUL KHOIROT AN-NAWAWI BANGKA BELITUNG

Ratna Dewi & Muslim Ansori

Institut Agama Islam Negeri Syaikh Abdurrahman Siddik  
Jl. Raya Petaling KM 13 Kepulauan Bangka Belitung, 33173  
e-mail: ratnadewimalik@gmail.com, ansorihalim@gmail.com

**Abstract:** This research aims to find out the fostering of religious harmony, the values of harmony and the obstacles faced by religious people through pesantren in Darussholah IV and Dalilul Khoirot An-Nawawi Islamic boarding schools in Bangka Belitung. This research is a descriptive qualitative research using a phenomenological approach. The results of this study are: cooperation in religious activities, as well as cooperation in social service activities. While the values of religious harmony are: the value of unity, ta'aruf", the value of equality of degrees, the value of tawheed, especially tawheed uluhiyah (tawheed of worship), the pledge of rejection of all forms and practices of worship to other than Allah and the value of faith. While the obstacles are: not wanting to be friends with close residents, there are some groups of people who argue with each other over matters of belief so that they want to be right themselves and who often idolize other groups, lack of knowledge and understanding of religion, negligence between together with the people so that the formation of conflict and mutual suspicion.

**Abstrak:** Penelitian ini bertujuan untuk mengetahui pembinaan kerukunan umat beragama, nilai-nilai kerukunan serta kendala yang dihadapi umat beragama melalui pesantren di pondok pesantren Darussholah IV dan Dalilul Khoirot An-Nawawi di Bangka Belitung. Penelitian ini merupakan jenis penelitian kualitatif deskriptif dengan menggunakan pendekatan fenomenologis. Hasil dari penelitian ini ialah: bekerjasama pada kegiatan keagamaan, serta kerjasama dalam kegiatan bakti sosial. Sedangkan nilai-nilai kerukunan umat beragama ialah: nilai kesatuan, ta'aruf", nilai persamaan derajat, nilai ketauhidan khususnya tauhid uluhiyah (tauhid Ibadah), ikrar penolakan terhadap seluruh wujud serta praktek peribadatan kepada selain Allah serta nilai akidah. Sedangkan kendalanya ialah: tidak ingin berteman dengan warga dekat, terdapatnya sebagian golongan antar umat yang saling berdebat karena soal kepercayaan sehingga ingin benar sendiri serta yang kerap kali membid'ahkan kalangan yang lain, minimnya pengetahuan serta pemahaman agama, keterhalangan antara bersama umat sehingga terbentuknya konflik serta saling mencurigai.

**Keyword :** Coaching, Religius Harmony, Islamic Boarding School.

## Introduction

Indonesia describes a country as having a multicultural society whose integrity must be protected and all differences must be respected. As we know, the religions recognized by the government in Indonesia are “Islam, Protestant Christianity, Catholic Christianity, Buddhism, Hinduism and Confucianism”. Of course, these six religions must live in harmony and side by side. It is with this diversity that this nation can have independence, the real difference is not an obstacle for the nation to fight for its independence. The majority of Indonesia’s population is Islam (80%), the rest are Christian (9%), Catholic (6%), Hindu (3%), Buddhist and others (2%)<sup>8</sup>. However, not all provinces in Indonesia have a majority Muslim population, there are some areas where Islam is a minority such as in Papua, Manado, Bali.<sup>1</sup> The Indonesian state has constitutionally determined that each citizen of the country has the freedom to follow a religion according to their respective beliefs.<sup>2</sup> Moreover, Indonesia also describes a large country, as evidenced by the many thousands of islands and tribes spread across the archipelago.<sup>3</sup> So that many are accompanied by various citizens in Indonesia who have various ethnic groups so that various customs, languages, cultures, not to mention the ratio of religions or beliefs and so on.<sup>4</sup>

There are various religions. In Indonesia, a difference is the way of worshiping God in each religion. *In the history of the development of religious governance in Indonesia, the legal basis for freedom of religion and belief began to emerge after the 1998 reform where religious freedom previously described in the Constitution was strengthened through laws and a new chapter on human rights in constitutional amendments.*<sup>5</sup> With beliefs from the point of view of religion itself, religion is capable of being a tool that can lead to extraordinary conflicts if it is not prevented. As has happened in Indonesia, there has been a lack of inter-religious harmony which has become a conflict between religious communities, which in fact will conflict with the teachings and values based on their own religion. “Countries that have religious diversity have brought many conflicts ranging from the smallest conflicts between citizens to the national level between tribes and tribes and even countries with countries. The existence of a particular religion is even

---

<sup>1</sup> Faqih, “The Role Of Forum Kerukunan Umat Beragama (Fkub) For Religious Harmony And The Rights Of Freedom Of Religion Or Belief (Forb).”

<sup>2</sup> Malik, Taqwa, And Nugraheni, “Peran Ulama Dalam Menanamkan Nilai Toleransi Antar Umat Beragama Terhadap Santri Di Pondok Pesantren Darul A’mal Kota Metro Lampung.”

<sup>3</sup> Agustin And Supriyanto, “Permasalahan Pendidikan Di Indonesia.”

<sup>4</sup> Syarif, “Addin: Menjadi Muslim Multikulturalis: Pengalaman-Pengalaman Penelitian Lintas Budaya Dan Agama.”

<sup>5</sup> Faqih, “Faqih, “The Role Of Forum Kerukunan Umat Beragama (Fkub) For Religious Harmony And The Rights Of Freedom Of Religion Or Belief (Forb).”The Role Of Forum Kerukunan Umat Beragama (Fkub) For Religious Harmony And The Rights Of Freedom Of Religion Or Belief .”

used as a threat to the sustainability of other religions. So that violence both psychologically and physically cannot be avoided”.<sup>6</sup>

Regarding the rules that form the basis harmony between religious communities in the Pancasila of the 1945 Constitution by dialogue and deliberation with the community, and linking the prevention of violence and discrimination with the sanctions contained in the Criminal Code.<sup>7</sup> But differences in beliefs are individual affairs where there is an understanding for mutual respect, respect and there are conventions not to disturb other people’s beliefs.<sup>8</sup> Where they can realize that differences in beliefs are not used as a barrier in order to live in harmony and side by side. In fact, such a difference is a certain beauty value if we are able to do it right.<sup>9</sup> In order to carry out our respective religious beliefs, we must increase harmonious behavior, universally if we can manage and respond to differences of opinion that may exist in our family.<sup>10</sup> Especially in a population where there are differences so that the behavior of inter-religious harmony grows.

*“According to the Big Indonesian Dictionary (KBBI), tolerance is a tolerant trait or attitude. For example, two groups with different cultures are fully interconnected. Tolerance is usually shown to respect differences in opinion, religion, race, and culture in each person or group That is the wealth of this country. Second, the goal of tolerance is to respect each other’s rights and obligations as citizens”.*<sup>11</sup> So religious harmony is the dream of every human being. The great majority of religious people in the world want to live “in harmony, peace and tranquility” in carrying out the life of society as well as being a state and in carrying out their worship.<sup>12</sup> In maintaining harmony, religious people may need facilities to control external ties, both people who are not of the same religion so that they can foster harmony between religious communities for the better.

There is harmony in religious life, in general we can easily find schools based on Islamic religious knowledge, for example Islamic boarding schools. Pesantren itself in the history of its emergence can be interpreted as a continuation of the pre-Islamic learning system in Indonesia, which is considered by some groups as a system of power.<sup>13</sup> Islamic boarding schools have shared a very broad position in the process of Islamization in the archipelago. So that from the existence of Islamic boarding schools, a positive image will

---

<sup>6</sup> Zulkarnain And Samsuri, “Religious Leaders And Indonesian Religious Harmony.”

<sup>7</sup> Asbari, “Pancasila As A Paradigm In Inter-Religious Life In Indonesia.”

<sup>8</sup> Faridah, “Toleransi Antarumat Beragama Masyarakat Perumahan.”

<sup>9</sup> Ali, “Upaya Tokoh Agama Dalam Mengembangkan Sikap Toleransi Antarumat Beragama.”

<sup>10</sup> Devi, *Toleransi Beragama*.

<sup>11</sup> Witoro, “Biblical Study On The Tolerance Of People Religion To Christians In Indonesia.”

<sup>12</sup> Lufaei, “Rehabilitasi Makna Kerukunan Antar Umat Beragama (Refleksi Atas Nilai-Nilai Qur’ani).”

<sup>13</sup> Malik, Taqwa, And Nugraheni, “Peran Ulama Dalam Menanamkan Nilai Toleransi Antar Umat Beragama Terhadap Santri Di Pondok Pesantren Darul Amal Kota Metro Lampung.”

be seen as a learning development center in fostering harmony between religious communities. Islamic boarding schools are basically public-based Islamic religious learning institutions that carry out integrated learning, so that it aims to improve the skills, knowledge, expertise of students as religious experts “mutafaqqih fi al-din” so that as Muslims they already have experts or abilities for the development of a healthy life. Islam in society.<sup>14</sup>

The presence of Islamic boarding schools always gives color to the dynamics of national life and social life. The contextualization of the current pesantren with the population can be seen if there are efforts to spread religious harmony in their institutions. Because basically the pesantren has a very solid foundation to spread religion among the population.<sup>15</sup> With the existence of Islamic boarding schools, the students also give color to various Islamic boarding school learning outcomes that are full of vitality.<sup>16</sup>

Inter-religious harmony in Indonesia is of great value to the Indonesian people. Where is the form of basic values to behave and play a role for its adherents. According to K. H. M. Dachlan in fostering harmony between religious groups is an absolute requirement for the realization of religious stability. The point is to live together in the area of the pesantren or the community so as not to produce disputes and fights.<sup>17</sup> Especially “Christianity and Islam” which are religious and growing, moreover they have to be raised through missions and da’wah, so that plurality, besides being a positive application to the nation’s expedition, is often a vulnerable direction that uses and claims to be involved in stimulating the formation of events throughout history. This country has faced various problems from this plural religious life, both internally and between religions.<sup>18</sup> This religious occurrence has re-established itself in several cities in Indonesia, one of which is in a city in Bangka Belitung where the sense of harmony between religious communities is still very limited.

From the results of the researchers’ initial observations, that Islamic boarding schools have developed into residential areas of people with a diversity of religions, especially at Darussholah IV and Dalilul Khoirot An-Nawawi Islamic boarding schools, so that they have a central position in fostering harmony among different religions.

---

<sup>14</sup> Hakim, “Peran Pondok Pesantren Dalam Membina Toleransi Kerukunan Antar Umat Beragama (Studi Kasus Pondok Pesantren Salafiyah Az-Zuhri Kota Semarang).”

<sup>15</sup> Effendi, “Mitigasi Intoleransi Dan Radikalisme Beragama Di Pondok Pesantren Melalui Pendekatan Pembelajaran Inklusif.”

<sup>16</sup> Muzakiyah, “Fungsi Lembaga Pendidikan Pondok Pesantren Dalam Toleransi Umat Beragama Di Masyarakat Kota.”

<sup>17</sup> Rusydi And Zolehah, “The Meaning Of Inter-Religious Harmony In The Context Of Islam And Indonesianness.”

<sup>18</sup> Siti Siti Makhmudah, “Community Efforts In Fostering Inter-Religious Harmony In Ward Village, Pesantren District, Kediri City,” *El-Wasathiya: Journal Of Religious Studies* 4, No. 2 (2016): 167–92.

Where is one of these cottages at the Darussholah IV Islamic boarding school located in the Merawang District which is directly led by: ustadz Kholil Nasuki. Whereas in the Dalilul Khoirot An-Nawawi Islamic boarding school which developed in Pemali-Bangka District led by ustdz Suhen.

As for what is problematic in the midst of the Bangka Belitung community, especially at Darussholah IV and Dalilul Khoirot An-Nawawi Islamic Boarding Schools in inter-religious harmony is very lacking. Like the existence of ongoing conflicts resulting from social aspects that lead to religious problems, such as *“discriminatory treatment, intolerance, violence against religious minorities, speech of hatred to religious terror”*.<sup>19</sup>

Likewise, this aspect is so sensitive for residents around the Islamic boarding school. Then in matters of trust it is also a barrier for them not to say hello, because the process of treating residents as an interaction is not good enough, causing a lack of inter-religious harmony both in the Darussholah IV Islamic boarding school area and in the Dalilul Khoirot An-Nawawi Islamic boarding school. On the other hand, the diversity of religions believed by the local population gave birth to many social organizations within religion, so that they can suppress the dynamics of the population in responding to the various differences that exist. Then a conflict arose which resulted in all aspects of life that occurred in the Islamic boarding school area. Then there is also the Islamic boarding school policy regarding permits from non-Muslim groups to study in the area of the Darussholah IV and Dalilul Khoirot An-Nawawi Islamic boarding schools. On the other hand, there are also internal conflicts within the religious community so that the construction of places of worship and the use of symbols for certain purposes elicit responses or resistance and opposition from other groups. As in the use of religious symbols for political purposes, it is very vulnerable to social violence in the area of the Darussholah IV and Dalilul Khoirot An-Nawawi Islamic boarding schools.

So with the occurrence of some of the above conflicts among the Darussholah IV and Dalilul Khoirot An-Nawawi Islamic boarding schools, it is very necessary to provide guidance, especially for the surrounding community, so that harmony can realize the Vision, Mission and objectives of the Islamic Boarding School in teaching the values of religious harmony properly. good for Islamic boarding school students, non-Muslim religious groups and the surrounding community whose culture is very different. Where the two Islamic boarding schools should have high harmony values with the existence of religious diversity such as Islam, Confucianism, Christianity, Buddhism and Catholicism which have a central form to foster religious harmony in Bangka Belitung.

The existence of Darussholah and Dalilul Khoirot An-Nawawi Islamic boarding schools where students in Islamic boarding schools must be equipped with *“tasamuh”*

---

<sup>19</sup> Acciaioli, “Grounds Of Conflict, Idioms Of Harmony: Custom, Religion, And Nationalism In Violence Avoidance At The Lindu Plain, Central Sulawesi.”

behavior or equally respect and respect between humans and other humans. Namely there is a sense of mutual respect between fellow human beings within the limits determined by Islamic teachings. Not only that, in applying it when fostering religious harmony which is carried out by Islamic boarding schools Darussholah IV and Dalilul Khoirot An-Nawawi, they must be able to overcome harmony in religious differences without having to have an incident that has a religious background.

Based on the problems above, it is understandable how important it is to foster religious harmony in the Darussholah IV and Dalilul Khoirot An-Nawawi Islamic boarding schools in the Merawang and Pemali Bangka Belitung Districts, so the author is interested in studying further in one piece of research with the theme: "Development Religious Harmony Through Islamic Boarding Schools at Darussholah IV and Dalilul Khoirot An-Nawawi Islamic Boarding Schools in Bangka Belitung"

As for what is problematic in the midst of the Bangka Belitung community, especially at Darussholah IV and Dalilul Khoirot An-Nawawi Islamic Boarding Schools in inter-religious harmony is very lacking. For example, there is an ongoing conflict resulting from a social aspect that leads to religious problems, in this aspect it is very sensitive for residents around the Islamic boarding school. Then in matters of trust it is also a barrier for them not to say hello, because the process of treating residents as an interaction is not good enough, causing a lack of inter-religious harmony both in the Darussholah IV Islamic boarding school area and in the Dalilul Khoirot An-Nawawi Islamic boarding school. On the other hand, the diversity of religions believed by the local population gave birth to many social organizations within religion, so that they can suppress the dynamics of the population in responding to the various differences that exist. Then a conflict arose which resulted in all aspects of life that occurred in the Islamic boarding school area. Then there is also the Islamic boarding school policy regarding permits from non-Muslim groups to study in the area of the Darussholah IV and Dalilul Khoirot An-Nawawi Islamic boarding schools. On the other hand, there are also internal conflicts within the religious community so that the construction of places of worship and the use of symbols for certain purposes elicit responses or resistance and opposition from other groups. As in the use of religious symbols for political purposes, it is very vulnerable to social violence in the area of the Darussholah IV and Dalilul Khoirot An-Nawawi Islamic boarding schools.

So with the occurrence of some of the above conflicts among the Darussholah IV and Dalilul Khoirot An-Nawawi Islamic boarding schools, there is a need for guidance, especially for the surrounding community, so that harmony can realize the vision, mission and goals of Islamic boarding schools in teaching the right values of religious harmony. good for Islamic boarding school students, non-Muslim religious groups and the surrounding community whose culture is very different. Where the two Islamic boarding schools should have high harmony values with the existence of religious diversity such

as Islam, Confucianism, Christianity, Buddhism and Catholicism which have a central form to foster religious harmony in Bangka Belitung.

The existence of Darussholah and Dalilul Khoirot An-Nawawi Islamic boarding schools where students in Islamic boarding schools must be equipped with “tasamuh” behavior or equally respect and respect between humans and other humans. Namely there is a sense of mutual respect between human beings within the limits outlined by Islamic teachings. Not only that, in applying it when fostering religious harmony which is carried out by Islamic boarding schools Darussholah IV and Dalilul Khoirot An-Nawawi, they must be able to overcome harmony in religious differences without having to have an incident that has a religious background.

Based on the problems above, it is understandable how important it is to foster religious harmony in the Darussholah IV and Dalilul Khoirot An-Nawawi Islamic boarding schools in the Merawang and Pemali Bangka Belitung Districts, so the author is interested in studying further in one piece of research with the theme: “*Development Religious Harmony Through Islamic Boarding Schools at Darussholah IV and Dalilul Khoirot An-Nawawi Islamic Boarding Schools in Bangka Belitung*”.

## **Methodology**

In this study using a type of qualitative research used using field research studies (field research). It is a study or research where the object of this research is the phenomenon of fostering religious harmony through Islamic boarding schools. While the approach used in this study is a sociological approach. The sociological approach is closely related to the qualitative research paradigm.<sup>20</sup> *This qualitative study relies on field research data obtained through interviews (including in-depth interviews), observation, and documentation*.<sup>21</sup> Qualitative research aims to understand social phenomena from the perspective of participants where these people are invited to “interview, be observed, asked to provide data, opinions, thoughts and perceptions individually or in groups”.<sup>22</sup>

The location of this research was carried out at Darussholah IV Islamic Boarding School, which is a learning institution located in a village in the eastern part of Merawang, Jalan. Old Kindergarten in front of the Chinese cemetery, near 200 M from Jalan Raya Sungailiat, Bangka Regency. As well as the Dalilul Khoirot An-Nawawi Islamic boarding school which is located in Air Doren, Bokor hamlet, a village located in Bangka Regency, precisely in Pemali Bangka Belitung District.

Where the subject of this research includes several religions such as: “Islam, Christianity, Buddhism, Catholicism and Confucianism, Kyai and Santri Darussholah IV

---

<sup>20</sup> Manzilati, *Metodologi Penelitian Kualitatif: Paradigma, Metode Dan Aplikasi*.

<sup>21</sup> Aryani, “Dialectic Of Religion And National Identity In North Sulawesi Jewish Communities In The Perspective Of Cross-Cultural And Religious Psychology.”

Islamic boarding schools and Dalilul Khoiroh An-Nawawi Islamic boarding schools or Islamic boarding schools” which have an important role in the development of Islamic education and community leaders in the vicinity.

The research data sources were collected through: primary sources and secondary sources. The primary data were more reliable and had more confidence in the level of decision-making with the trusted analysis, having directly intact the occurrence of the event.<sup>23</sup> Primary data is more reliable and has a better level of confidence in decision making with reliable analysis that is directly related to the events that occurred, such as sources of information obtained from observations and direct interviews from Darussholah IV Islamic Boarding School and Dalilul Khoiroh An-Nawawi in Bangka Belitung, such as: “Kyai Pondok, Ustad Pondok, Ustazah Pondok, Islamic boarding school students, non-Muslim children, religious leaders from different religions, as well as residents around the Islamic boarding school and other informants.” The secondary sources are data that are not directly from people or institutions that have authority. But the information is obtained from “books, notes, posts/daily, journals, theses and theses or literature documents related to research”.

Meanwhile, data collection techniques were through: observation, interviews and related documentation around the Darussholah IV and Dalilul Khoiroh An-Nawawi Islamic boarding schools. Then in analyzing the data used in this research according to Miles and Huberman there are several steps,<sup>24</sup> namely: first, “reducing data, presenting data and drawing conclusions / verification obtained from Islamic boarding schools Darussholah IV and Dalilul Khoiroh An-Nawawi”.

## **Results and Discussion**

### **Case Research Findings**

#### **Fostering Religious Harmony Through Islamic Boarding Schools at Pondok Pesantren Darussholah IV**

Ethnic, cultural and religious diversity is often found as a factor in the formation of a conflict, especially regarding the issue of comparison of religions and races. In this way, religious diversity can even become a bridge in building togetherness and unity in order to build civilization through fostering efforts through Islamic boarding schools. As happened at Darussholah IV Islamic boarding school, Merawang District, Bangka Regency.

As for the coaching efforts carried out by the Darussholah IV Dalilul Islamic

---

<sup>22</sup> Syaodih Sukmadinata, “Metode Penelitian Pendidikan.”

<sup>23</sup> Sileyew, *Research Design And Methodology*.

<sup>24</sup> Miles Huberman And Matthew B Miles, “Qualitative Data Analysis,” University Of Indonesia Publisher, Jakarta, 1992.



boarding school in fostering inter-religious harmony according to Kyai Muhammad Kholil, namely: Ratna & Muslim : *Fostering Religious Harmony Through Islamic ...*

- a. Islamic boarding schools hold weekly activities to increase the feelings of brothers and sisters, namely: (Village level meetings and deliberations every Sunday). Islamic boarding schools carry out mutual cooperation activities and help each other between religious communities and are equally able to respect, and help each other when building houses, and together help during the celebration of religious holidays in creating harmony between religions.
- b. Islamic boarding schools are obliged to respect and continue to visit each other on holidays and participate in village cleaning activities, describing ways to do so in order to create harmony between people of diversity. As well as visiting each other invitations to celebrate other religious holidays and carrying out other human writings.<sup>25</sup>

On the other hand, according to one of the Konghuchu people, the efforts made by the Darusholah IV Islamic boarding school in fostering interfaith harmony for the Konghucchu community are:

“Dividing humanitarian support to residents and inviting all interfaith elements to attend the Celebration of Religious Holidays such as: showing culture, celebrating holidays and celebrating August 17th.”

With the above efforts, mutual understanding between religious groups will be able to get rid of feelings that are not needed. This can be done directly through discussions and encounters in everyday life, or indirectly through institutions or research and research activities.<sup>26</sup>

From the idea of fostering inter-religious harmony in the interview results, it is not much different from the description of one of the great writers of the United States, namely “Dale Carnegie” which divides the meaning of inter-religious harmony as a description of differences, so that from it creates solutions and is able to make differences in fostering brotherhood for coaching between different religions. As the idea is interpreted in a statement is:

“Instead of criticizing someone, it is better for us to try to understand them. Let’s imagine. Why do they provide so many benefits and are more interesting to learn from than criticism, the attitude evokes sympathy, harmony and kindness.”

From the statement above that harmony is an explanation of a difference so that moderate behavior arises which is referred to as the concept of religious harmony. Carnegie

---

<sup>25</sup> Moh. Kholil, Kyai Of Islamic Boarding School Darussholah Iv, Interview, Merawang 28 March 2022

<sup>26</sup> J B Banawiratma, “The Poorest Of The Poor Unites Religions” In *The Name Of Religion: Religious Discourse In Conflict-Free Dialogue* (Andito. Jakarta: Pustaka, 1998).

also suggested the consequences of efforts to explain differences, if they do not only produce harmony, but also sow goodness and sympathy.

## **The Values of Religious Harmony Developed by the Darussholah Islamic Boarding School IV**

Based on the results of research conducted by researchers at Darussholah IV Islamic Boarding School according to Kyai Kholil it is known that fostering the values of inter-religious harmony is carried out in 3 forms, namely:

a. Kyai as a role model.

The presence of a kyai at an Islamic boarding school is a form of inspiration and people can show where the direction of learning is considered as people who have great religious knowledge and have a closeness to Allah SWT compared to ordinary people. That's why Kyai is highly respected by every citizen, female students and anyone who knows him. Not only that, but all the behavior and attitude of the kyai generally wants to set an example.

b. Through the Education Program.

In each educational program at the Darussholah IV Islamic Boarding School, in fostering the values of Religious Harmony, moral teachings are always taught, namely:

*“reading moral books, how should we do good to others, respect others, be polite to teachers, parents, and friends.”<sup>27</sup>*

In this regard, the aim is to develop the mentality of the santriwari, so that the santri are not only smart in science but also become pious and dignified students. Education at Islamic boarding school Darusshalah IV uses sorogan and balagan procedures. Sorogan is the learning of each santri by reading, translating, and reciting the book in front of the Kyai. If something is not right, Kyai straightens it out.<sup>28</sup> While balagan is by studying the yellow book where a kyai reads the yellow book. In this balagan method there is an advantage that a kyai can directly control his learning.<sup>29</sup> So that the value of religious harmony is instilled in the learning process at Darussholah IV Islamic Boarding School, Merawang District, namely harmony.

c. Through Spiritual Activities

Darussholah IV Islamic Boarding School Rohis is one of the formal organizations

---

<sup>27</sup> Moh. Kholil, Kyai Of Islamic Boarding School Darussholah Iv, Interview, Merawang 28 March 2022

<sup>28</sup> Dera, “Kurikulum Dan Sistem Pembelajaran Di Pondok Pesantren Salaf Al-Falah Kabupaten.”

<sup>29</sup> Faujan And Tabroni, “Metode Pembelajaran Kitab Kuning Di Pesantren Al-Azhar.”

in the field of Islamic da'wah for these students. The form of establishing spiritual activities is as a means of preaching and strengthening Islamic ukhuwah for Muslim female students either from the Darussholah Islamic boarding school area or outside the pesantren area. The spiritual activity is with the aim that:

“Increasing religious behavior so that it has a certain characteristic form of previous behavior. In general, religious attitudes are fostered in line with what is in religious life. So the role of the spiritual is related to religious behavior, namely increasing noble morals, as well as increasing religious knowledge for students so that it is more profound. Where in the material presented to increase the religious behavior of students, including about: “adab or morals”. Developing non-discriminatory, harmonious, equal, democratic behavior and mutual respect between religious communities.

According to ustdz Rizal, the supporting factors at Darussholah IV Islamic boarding school in fostering the values of religious harmony are:

a. Manager of Pondok/Kyai

The management in a pesantren is quite vital elements. In an organizational structure, the administrators are caregiver assistants or pesantren clerics in carrying out the leadership of their pesantren. Therefore, this management was recruited from teachers or senior students with the hope that they would also be considered to have greater loyalty.

The management and teacher at the Darussholah IV Islamic Boarding School are a kyai, ustadz and ustadzah who have very high religious knowledge. Because an ustadz or ustadzah during his youth also studied religion at various Islamic boarding schools. Not only intelligence in religious scholarship, but also has great social sensitivity to religious differences in society. But it is also very helpful in efforts to foster the value of harmony for female students. After that, the ustadz-ustadzah at the Darussholah IV Islamic Boarding School were also able to function in teaching knowledge to their students and female students for the sake of their future.

b. Ustadz Lecturer / Teacher

The teacher is the main component in carrying out the process of teaching and learning activities and is the person who is responsible for educating and guiding all student activities at school. As said by M. Sobry Sutikno, the teacher is the spearhead of successful learning, in addition to being supported by other learning factors (students, curriculum, adequate facilities and infrastructure).<sup>30</sup> This means that a teacher has a high responsibility for the success of his students.

Darussholah Islamic Boarding School currently has 15 teaching staff. They are from 10 male teaching staff, and 5 female teaching staff. In terms of teaching staff, there

---

<sup>30</sup> Departemen Agama, “Direktorat Jenderal Kelembagaan Agama Islam.”

are many in this Islamic boarding school. This is considering the location of the institution which is relatively far from Pangkalpinang City, in this case the authors might be able to overcome it if the welfare of teachers in the midst of social life can be ensured and their authority is respected. In an effort to improve the quality of Islamic boarding schools, currently the institution already has many senior teachers whose average is equivalent to S1.

c. Students.

According to Zamakhsyari Dhofer, students are students. In Islamic boarding schools, it is implemented in educating students so that they become people who are pious in carrying out their religion and have noble character, so that in education students are required to be smart in all fields.<sup>31</sup> According to the words of the students, they usually choose to become students at the Darussholah IV Islamic Boarding School, namely because the boarding school, there is a combination of general and religious education so that in practice they are taught about Malay Arabic and bald Arabic and read the Qur'an, not only that the students are also fostered on religious harmony at the Darussholah IV Islamic Boarding School.

As for fostering the values of religious harmony at Darussholah IV Islamic Boarding School:

*“Besides teaching, Darussholah IV Islamic Boarding School also has teachers who work during the day. In addition, teachers sometimes have sudden and important interests. So that sometimes teachers and administrators cannot be with them during certain activities. As a social service activity, for this purpose, students are given the opportunity to work together with others without teacher guidance”.*<sup>32</sup>

The goal is to teach and instill the values of harmonious behavior in the students so that the students understand that religious differences are normal, so they must be looked at as a belief that carries beauty. This fits with the opinion of “Ainurrafiq” multicultural learning is a process of developing all human abilities that respect: “plurality and heterogeneity as a sequence of various ethnic cultures, tribes and other religious streams.”<sup>33</sup>

From fostering the values of religious harmony through Islamic boarding schools at the Darussholah IV Islamic Boarding School above, it is hoped that it can foster the mentality and behavior of the students so that they do not only become good, smart and

---

<sup>31</sup> Denys Lombard, “Zamakhsyari Dhofier, Islamic Boarding School Traditions, Studies Of Kyai’s View Of Life,” Archipel 28, No. 1 (1984): 220.

<sup>32</sup> Rizal, Ustadz Darussholah Iv Islamic Boarding School, Interview, 28 March 2022

<sup>33</sup> Eko Wahyu Jamaluddin, Suprayogi Suprayogi, And Aris Munandar, “Development Of The Value Of Religious Tolerance At Annuriyyah Soko Tunggal Islamic Boarding School Semarang,” Unnes Civic Education Journal 1, No. 1 (2015).

moral students, they also become students who have harmonious behavior towards different beliefs and trust in fellow human beings. Because the best human being is the most useful human being for other people, not only to fellow Muslims but to other human beings.

Obstacles Faced by Darussholah IV Islamic Boarding School in Fostering Religious Harmony.

Meanwhile, according to Kyai Moh. Holil, the obstacles that exist in the Darussholah IV Islamic boarding school for fostering religious harmony through several factors are supporting factors and inhibiting factors.

### 1. Supporting Factors

Supporting factors when carrying out the Darussholah IV Islamic boarding school for fostering religious harmony according to Kyai Muhammad Kholil are:

“There is a culture and a spirit of mutual cooperation and cooperation, staying in touch with each other, and helping each other. In fact, they support and are proud of the existence of the Darussholah IV Islamic boarding school, because it is a place for children to learn, especially for Muslims so they can learn so they can respect and respect each other. Moreover, it is impossible for Islamic boarding schools to teach children about something that is not good. In fact, they hope to instill the values of religious harmony so that they can always live in harmony and peace.

However, according to one member of the Catholic community, the supporting factors experienced by the Darussholah IV Islamic Boarding School in fostering harmony among Catholics with the existence of Islamic boarding schools in the vicinity did not make him feel hindered, because he understood the meaning of a difference, if fostered it would become material for the formation unity and unity. As stated in the following statement:

“The diversity of ethnicities and religions in Merawang Village so far for us has never had a conflict. Even though Merawang Village consists of 4 religious adherents; Islam, Catholic Christianity, Buddhism and Confucianism. We really appreciate this difference. Moreover, the presence of the Darussholah IV Islamic boarding school learning institution which is located in the midst of our tribes of different religions has actually really helped Merawang villagers, because they have provided institutions, such as TPA and Madrasah Diniyah, so that children in Merawang Village, especially Muslims, no longer need to leave village to pursue religious studies”.<sup>34</sup>

The supporting factors are found in the Darussholah IV Islamic boarding school for fostering religious harmony. According to one Confucian community, religious harmony can be realized on the basis of Confucian philosophy, such as:

---

<sup>34</sup> Susanti, Resident Of Merawang Village, Interview, Merawang, 2 July 2022

“If you want to move forward, put others first, if others are suffering, try to eliminate their suffering.”

In accordance with the opinion above, it can be said that the activity of Islamic boarding schools in fostering religious harmony is to recognize the inter-religious harmony of Merawang village residents which is very significant. So that the arrival of the Darussholah Islamic boarding school does not disturb the harmonization that has been well established. Even though the institution is still relatively new and one of them is a boarding school which is located in an environment where there are many ethnic religions around. Certainly these institutions have certain values in the eyes of citizens of different religions, so that the behavior of religious harmony towards pesantren is very large.

## 2. Inhibiting Factors

On the contrary, the inhibiting factors experienced by Darussholah IV Islamic Boarding School in fostering religious harmony are:

- a. Because of egoism, it is easy to blame others, thinks that he is the most righteous and always attacks other people's beliefs. Because they both control, respect and respect each other so that conflict and division arise.
- b. There is incomprehension, exclusivity and reluctance to dominate other religions thereby limiting the creation of harmony.
- c. There are new communities and organizations within Islam itself, which often bid'ah other circles so that it becomes a serious obstacle to creating harmony.
- d. In some individuals someone who feels he is very right, even though he lacks socialization, lacks communication and excessive fanaticism.
- e. There are some extremist behaviors, claiming the truth and not respecting other religions.

Moh's perspective opinion. Kholil, the leader and Ustadz of Darussholah IV Islamic Boarding School, in fostering religious harmony, of course, there are obstacles that are intertwined, but we as humans whose lives always need other people, of course we are obliged to have the behavior of sharing comfort with each other without intimidation from any party. As stated in the results of the interview, namely:

*“In fostering harmony between religious communities, some religions certainly have obstacles or supporting and inhibiting aspects. Where in fostering harmony between religious communities we are obliged to share freedom and security with other people or groups to think and do something. Such a thing in Islam really means being bound by social ties between individuals and people or groups, known as “hablum minan nas”, Because Islam is said to be a religion (rahmatan lil' alamin). Likewise with the existence of conflicts that occur as a milestone for correcting both the pesantren group and among residents to respect and love each other among citizens of different religions.”<sup>35</sup>*

<sup>35</sup> Moh. Kholil, Kyai Of Islamic Boarding School Darussholah Iv, Interview, Merawang 28 March 2022

According to the opinion above, it is understandable that harmony between religious communities does not only distribute freedom but also provides security and comfort to those around them. Especially with the presence of the Darussholah IV Islamic boarding school which has a very active function in building and maintaining security and comfort without questioning cultural diversity, taste, ethnicity and religion.

Not only from the inhibiting factors above, but also the opinion of the Buddhist community stating that with the existence of the Darussholah Islamic boarding school IV in Merawang Village, in matters of religion, do not easily dispute something that should not be a problem because religious friction is prone to stimulating the formation of conflicts. As stated in his statement as follows:

“We are not at all disturbed by any religious and ethnic differences in this village, as well as religious activities. Harmony has been our personality from the past, so for us the presence of learning institutions in coaching through Islamic boarding schools is not a problem, instead we feel happy with the behavior of inter-religious harmony. We also respect and respect each other and give each other freedom and rights, especially regarding matters of religion. As well as the activities of the pesantren, we have never felt hindered, we understand that religions have their own ways and times of worship. So for me, whatever the activities of the Darussholah IV Islamic boarding school, such as the call to prayer, people reciting the Koran, culture, let alone some kind of tradition and other activities, we think that all of them have a way of worship with each different in belief. As well as for us, we don't feel stuck at all, especially since we are also happy with the existence of the Darussholah IV Islamic boarding school.”<sup>36</sup>

The inhibiting factors are:

“There is an understanding of diversity that is inclusive of other religious communities. So that this inclusive behavior can protect the creation of harmony and harmony, especially if there is conflict and in the name of religion exclusively, it will arise because of desire and beauty in oneself and the community”.<sup>37</sup>

On the other hand, for one of the Konghuchu people in Merawang village, with the Darussholah IV Islamic boarding school here, Lim Tet Hai said that:

“There are differences in religion and ethnicity, always protecting and respecting Muslims in various matters regarding religious activities including the presence of the Darussholah IV Islamic boarding school. And we also don't feel disturbed and don't feel choked up by the existence of this institution.”

Then he also said that:

*“For me all humans are the same and they are all brothers and sisters, so we shouldn't hate and insult each other, especially in matters of our respective religions. And with the*

<sup>36</sup> Acaw, Resident Of Merawang Village, Interview, Merawang, 2 July 2022

<sup>37</sup> Lim Tet Kiun, Confucian Society, Interview, Merawang, 7 July

*existence of the Darussholah IV Islamic boarding school, it doesn't bother us at all, the people around Merawang village. Because the arrival of these learning institutions did not disturb us. What's more, I personally am happy living side by side with the hut, because it's not as quiet as it used to be, especially since the hut is surrounded by oil palm plantations. It is also happy to hear the call to prayer because it can mark the time especially when it is in the garden. What's more, how many activities do I contribute even though the scale is very small. Such as donations for land acquisition, cement for the construction of huts and with the presence of a large recitation I also donate mineral water. As well as many other Islamic boarding schools involving me in activities at the Darussholah Islamic Boarding School.”<sup>38</sup>*

Based on the explanation above, it can be understood that the form of religious behavior is that the supporting factors in fostering the people carried out by the Darussholah IV Islamic boarding school in Merawang Village are mutual respect and appreciation, mutual understanding and giving justice, and sharing the rights of freedom and helping each other. and cooperation. As well as describing the behavior of inter-religious harmony in whatever activities they carry out. At the same time, this is a component of Islamic boarding schools in fostering inter-religious communities which can be used as material for the formulation of the meaning of religious harmony that takes place in the Merawang village community. So that it can give color to togetherness and frame it in harmonization instead of sowing discord. Therefore, understanding a difference as an inevitable gift is better than describing the negative intensity of it.

## **Fostering Religious Harmony Through Islamic Boarding Schools at Dalilul Khoirot An-Nawawi Islamic Boarding School**

According to Kyai Suhendri, efforts to foster religious harmony through the Dalilul Khoirot An-Nawawi Islamic boarding school are carried out by:

### **1. Cooperate in Religious Activities**

Where we as people with different beliefs are obliged to carry out which are religious issues and which are social problems. The problem of belief alone, and being able to work together. This is in the word of God: “lakum diinukum waliyadiin”. Meaning: (to you your religion and to me my religion). The meaning is for adherents of Islam to practice their beliefs, conversely for non-Muslims to practice their own beliefs, do not mix one religion with another. In these words:

“Here, residents can truly live in harmony and respect each other, on the basis of not interfering with each other in matters relating to worship.” Like in Bokor Air Doren Village, where apparently the places of worship are there side by side, but people from different religions know and understand each other. For example, when Muslims take part in religious activities, non-Muslims respect Muslims by not playing music or other sounds

---

<sup>38</sup> Lim Tet Hai, Confucian Society, Interview, Merawang, 7 July 2022



that interfere with Muslim religious activities, so that Muslim religious activities can be carried out if no music is played”.<sup>39</sup>

From the statement of the informant above, religious activities in Pemali Bangka sub-district, as long as they run comfortably and for a long time, do not interfere with other religions.

## 2. Cooperating in the Economy

As social beings, we need ‘social interaction between fellow humans, we as humans need cooperation with other people for the sake of life needs, both materialist and spiritualist.

“According to Kyai Suhendri, Pemali villagers are used to meeting and having dialogue with people of different religions, such as: Muslims having dialogue and meeting non-Muslims when there is a transaction of buying and selling goods in the market or shop. Muslims buy: “Televisions, cars, motorcycles, gold, clothing materials or some other household goods” in a shop owned by a Chinese. Likewise, non-Muslims dialogue and meet with Muslims when buying and selling land belonging to Muslims, or Muslims repair non-Muslims’ electronic devices”.<sup>40</sup>

## 3. Collaborate in Social Service Activities

Humans as social beings will not be separated from the bond in need of other people. God has created human beings with ethnic groups and nationalities, as well as men and women, to recognize one another. Humans also need encouragement from someone who doesn’t look at the human being, doesn’t look at someone’s religion, must respect and respect others. Collaboration so that harmony can be established, so that between them they need each other, help, help and do not drop the opinion of other people.<sup>41</sup>

But also the opposite, conflicts can occur if every religious person is unable to unite his views. Then there is social change both between groups, individuals, or institutions.

*“According to ustaz Husain, by having social interaction and respecting religions, we, the residents of Air Duren Pemali Village, collaborate in such matters: joint night patrol activities between different religions to protect village security, work together between neighborhood groups, and participate in setting up tents for weddings even though those who are married are religious differences among us because we think that to create a community to live in harmony requires an understanding of the meaning of living together and based on the values of harmony “.*<sup>42</sup>

---

<sup>39</sup> Suhendri, Leader Of The Dalilul Khoirot An-Nawawi Islamic Boarding School, Interview, Pemali 14 April 2022

<sup>40</sup> Suhendri, Pimpinan Pondok Pesantren Dalilul Khoirot An-Nawawi, *Wawancara*, Pemali 14 April 2022

<sup>41</sup> Tia Mugi, “Budaya Selamatan Sebagai Poros Kerukunan Islam Santri Dan Komunitas Bonakeling Di Desa Pekuncen Jatilawang Banyumas Jawa Tengah.”

<sup>42</sup> Husain, Ustadz Pondok Pesantren Dalilul Khoirot An-Nawawi, *Wawancara*, Pemali 14 April 2022

## **The Values of Religious Harmony Developed by the Dalilul Khoirot An-Nawawi Islamic Boarding School**

As for fostering “values of religious harmony” can be built by the Dalilul Khoirot An-Nawawi Islamic boarding school through:

### **a. Students**

Santri is the goal of the establishment of the pondok, namely for the education of female students to become individuals who are tolerant of different races and groups. There is also a value of harmony formed for the students of the Dalilul Khoirot An-Nawawi Islamic boarding school, namely:

- a. “The value of monotheism” (especially monotheism uluhiyah (monotheism of Worship)). Where each student is equipped with the values of monotheism so that in oneness of Allah, never mix it up with shirk.
- b. “Pledge of rejection of all forms and practices of worship other than Allah”, to be carried out to non-Muslims. Where the students of harmony in matters of belief are: the concept of tolerance especially taught by Islam, namely rejecting all forms of syncretism. Where, there is only one true religion, namely Islam.
- c. “Aqidah Values” where each satri is equipped with aqidah values so that his aqidah does not deviate from Islamic teachings.

### **b. Kyai**

Kyai is the development of Islamic boarding schools, namely individuals who can implement harmony, namely by applying the characteristics of Allah SWT, namely “Ar-Rahman”. After that there was an urge to carry out differences in beliefs and ethnicity in the area near the Dalilul Khoirot An-Nawawi Islamic boarding school, and to maintain harmony between the different residents. The value of harmony taught at the Islamic boarding school is:

“The value of inter-religious harmony is expected that the students will have respect for other people, both those of the same religion and those with different religions, so that the students will be ready when they experience differences in the community.”

In the application of developing these values of harmony, it has been seen in the characteristics of the students of the Dalilul Khoirot An-Nawawi Islamic boarding school who have been embedded with the values of monotheism, the values of aqidah and there are objections to all forms and practices of worship to other than Allah. And accept differences between religions so that differences become beauty while the seeds of harmony are love that is flowed by affection and concern between each faith so that it can eliminate tension due to chaos or conflict that exists around residents.

## **Obstacles Faced by the Dalilul Khoirot An-Nawawi Islamic Boarding School in Fostering Religious Harmony**

Regarding the obstacles faced by the Dalilul Khoirot An-Nawawi Islamic boarding school in fostering religious harmony, there are several obstacles, namely the supporting and inhibiting factors.

### **a. Supporting factors**

As stated by ustdz Suhendri the supporting factors are:

- a. The existence of an organization (“Forum for Harmony of Inter-Religious Inter-Congregation)” as well as support for the government, there is mutual respect and appreciation among adherents of very different beliefs.
- b. There was village cleaning activity in commemoration of the Proclamation of Independence of the Republic of Indonesia when it coincided on August 17th.
- c. c. There is mutual cooperation in building places of worship or holy places, and in building places of learning.
- d. d. There is a behavior of understanding citizens to live together, and there is an attitude of plurality and inter-religious harmony.

But the form of religious harmony in these supporting factors as expressed by Mrs. Isma Wati, one of the ustadzahs of the Dalilul Khoirot An-Nawawi Islamic boarding school, is in the form of a statement namely:

“The diversity around the Dalilul Khoirot An-Nawawi Islamic boarding school in Pemali Village has become a rainbow for me. Different beliefs but become a color in everyday life. Moreover, I, as a teacher at the Islamic boarding school, as well as the manager of the Islamic boarding school dormitory, are used to shopping at Buddhist religious shops, moreover, we are very close and respect each other even though we have different beliefs.”<sup>43</sup>

The expression above indicates that there is harmony in both social and ethnic and cultural diversity. This is from social interaction with different religions always mutual respect for one another even though there are several groups that stimulate the formation of conflict. Because it is caused by the lack of socializing in society and the lack of respect for one another.

### **b. Obstacle factor**

On the other hand, the obstacles experienced by the Dalilul Khoirot An-Nawawi Islamic boarding school in fostering religious harmony are:

- a. Do not want to be friends with close people because they feel that their teachings are very true
- b. Lack of information to residents about the meaning of inter-religious harmony

---

<sup>43</sup> Ismawati, Ustadzah Of Dalilul Khoirot An-Nawawi Islamic Boarding School, Interview, Pemali 14 April 2022

- c. The occurrence of coercion in converting to another religion.
- d. There is a conflict between the ummah so that there is conflict and mutual suspicion between the ummah, there is always terror anywhere.

However, there is a factor of harmony as felt by Mother Astuti. She also has many relatives who are Muslims and always maintain brotherhood even though they have different religions. he said: "Many of my relatives are Muslims, and until now I have always kept in touch with them. I have the Koran at home and I have read it to the end. I also don't care about religion to sort out friends. Because I am a Christian, I helped build a mosque with the Islamic community. This is also the case when building the Church."<sup>44</sup>

According to the comments above, from the supporting factors, it is understandable that the form of harmonious behavior in fostering inter-religious communities is mutual respect and respect despite religious differences. After that, in carrying out social ties, it is very harmonious even though there are obstacles in fostering between religious communities. But on the other hand, social interaction shares mutual security and confidence as well as openness and mutual acceptance in each religious group.

The elements mentioned above can be used as forms of congenial behavior among various peoples that contribute to each other in each respective religion. In this regard, there is an attitude of mutual acceptance and respect for the contributions of different religions or beliefs without discrimination against other groups.

In the daily life of the residents of the hamlet of Air Duren, Pemali District, they always associate it as a socio-religious status within the community. For example, if a Muslim meets a Confucian person, each of them will greet each other. Because these residents are residents who are quite strong in their customs and traditions, they believe that basically they are brothers. Because of that until now this relationship has always been maintained even though they have different religions.

However, there are also certain groups that become conflicts between religious communities as said by Mr. Oceng, the Pemali community.

"A small conflict had occurred between religious communities in Pemali, Bokor hamlet. That is, when an activity is held at the Temple, the traditional Muslim leaders do not want to enter the Temple to attend the activity. So we held deliberations and found a way out. In order to maintain inter-religious harmony, it is obligatory to refer to existing cultural customs. As lurah, we have held various sharing of ethical issues and interfaith speech contests among young people."<sup>45</sup>

In view of the existence of conflicts that exist in the Darussholah IV Islamic boarding school and the Dalilul Khoirot Nawawi Islamic boarding school above, according to theory: Fromm Beuken and Kuschel conclude that the formation of inhibiting factors in fostering

---

<sup>44</sup> Astuti, Member Of The Pemali Community Who Is Christian, Interview, 16 July 2022

<sup>45</sup> Oceng, Member Of The Pemali Christian Community, Interview, Pemali 16 June 2022

cohesion between religious communities, violent conflict in the name of religion can be seen from 2 perspectives, namely: Religion is a factor of cultural identity and religious differences. A social bond plays a role as legitimacy and violence because it functions as an ideology.<sup>46</sup>

## Conclusion

At Darussholah IV Merawang and Dalilul Khoirot An-Nawawi Islamic Boarding Schools in Pemali it has functioned to foster harmony between religious communities both as “moderator, mediator and facilitator”. Islamic boarding schools always carry out discussions between religious communities so that harmony between religious communities is maintained. Whether from the religions of Islam, Christianity, Catholicism, Buddhism or Confucianism, they always emphasize that their followers respect each other and respect each religion.

There is also fostering religious harmony through the Merawang Darussholah IV Islamic boarding school, namely: first, the Islamic boarding school holds weekly activities to increase a strong sense of brotherhood, such as meeting and deliberating at the village level every Sunday. Second, Islamic boarding schools carry out mutual cooperation in sterilizing places of worship and mutual assistance between religious communities in trying to create harmony between religious communities.<sup>47</sup> Third, Islamic boarding schools carry out religious harmony through a cultural approach, local wisdom and very strong family relationships among lower class members. Fourth, Islamic boarding schools contribute to the celebration of inter-religious religious holidays. The five Islamic boarding schools stay in touch with each other regardless of religion, because fellow religious people should respect and appreciate each other.

In contrast, fostering religious harmony through the Dalilul Khoirot An-Nawawi Islamic boarding school in Pemali District is: first, carrying out mutual cooperation in sterilizing places of worship or holy places without talking or arguing about what beliefs are believed, second, Islamic boarding schools adjust in deliberations or exchanging ideas between religions and cultures. Third, Islamic boarding schools every 5 years in August hold a kind of artistic and cultural activity and other competitions with the intention and aim of inviting every citizen to live in harmony between religions. Besides that, coaching is also carried out by means of: “cooperation in religious activities, cooperation in the economy and cooperation in social service activities”.

So here they accept each other either in religious activities or social activities. Moreover, with the existence of the Islamic boarding school mentioned above, they feel there is a bond of harmony between religious communities.

<sup>46</sup> Wim Beuken And Karl-Josef Kuschel, “Religion As A Source Of Violence,” Yogyakarta: Student Library, 2003.

<sup>47</sup> Syah Wardi and Zuhri Arif, “A Critical Review on The Law of Cina Buta (Chinese Blind) According to Shaykh Abdul Qadir Bin Abdul Muthalib Al Mandili Al Indonesia Al Shafi’i,” *Diktum: Jurnal Syariah Dan Hukum* 21, no. 1 (2023): 15–23, <https://doi.org/https://doi.org/10.35905/diktum.v21i1.4954>.

## References

- Acciaoli, Greg. "Grounds Of Conflict, Idioms Of Harmony: Custom, Religion, And Nationalism In Violence Avoidance At The Lindu Plain, Central Sulawesi." *Indonesia*, No. 72 (2001): 81–114.
- Agustin, Iva Ning Nur, And Achmad Supriyanto. "Permasalahan Pendidikan Di Indonesia." In *Seminar Nasional Arah Manajemen Sekolah Pada Masa Dan Pasca Pandemi Covid-19*, 2020.
- Ali, Yusuf Faisal. "Upaya Tokoh Agama Dalam Mengembangkan Sikap Toleransi Antarumat Beragama." *Untirta Civic Education Journal* 2, No. 1 (2017).
- Aryani, Sekar Ayu. "Dialectic Of Religion And National Identity In North Sulawesi Jewish Communities In The Perspective Of Cross-Cultural And Religious Psychology." *Al-Jami'ah: Journal Of Islamic Studies* 60, No. 1 (2022): 199–226.
- Asbari, Masduki. "Pancasila As A Paradigm In Inter-Religious Life In Indonesia." *Journal Of Information Systems And Management (Jisma)* 1, No. 3 (2022): 12–15.
- Banawiratma, J B. "The Poorest Of The Poor Mempersatukan Agama-Agama" Dalam Atas Nama Agama: Wacana Agama Dalam Dialog Bebas Konflik." Andito. Jakarta: Pustaka, 1998.
- Beuken, Wim, And Karl-Josef Kuschel. "Agama Sebagai Sumber Kekerasan." *Yogyakarta: Pustaka Pelajar*, 2003.
- Departemen Agama, R I. "Direktorat Jenderal Kelembagaan Agama Islam." *Memahami Paradigma Baru Pendidikan Nasional Dalam Undang-Undang Sisdiknas Jakarta: Depag Ri*, 2003.
- Dera, Nurwadjah. "Kurikulum Dan Sistem Pembelajaran Di Pondok Pesantren Salaf Al-Falah Kabupaten." *Jurnal Al-Amar (Ekonomi Syariah, Perbankan Syariah, Agama Islam, Manajemen Dan Pendidikan)* 1, No. 2 (2020): 105–14.
- Devi, Dwi Ananta. *Toleransi Beragama*. Alprin, 2020.
- Effendi, Muhamad Ridwan. "Mitigasi Intoleransi Dan Radikalisme Beragama Di Pondok Pesantren Melalui Pendekatan Pembelajaran Inklusif." *Paedagogie: Jurnal Pendidikan Dan Studi Islam* 1, No. 1 (2020): 54–77.
- Faqih, Ahmad. "Faqih, 'The Role Of Forum Kerukunan Umat Beragama (Fkub) For Religious Harmony And The Rights Of Freedom Of Religion Or Belief (Forb).'" The Role Of Forum Kerukunan Umat Beragama (Fkub) For Religious Harmony And The Rights Of Freedom Of Religion Or Belief (. " *Religio: Jurnal Studi Agama-Agama* 11, No. 1 (2021): 65–82.
- . "The Role Of Forum Kerukunan Umat Beragama (Fkub) For Religious Harmony And The Rights Of Freedom Of Religion Or Belief (Forb)." *Religio: Jurnal Studi Agama-Agama* 11, No. 1 (2021): 65–82.
- Faridah, Ika Fatmawati. "Toleransi Antarumat Beragama Masyarakat Perumahan." *Komunitas: International Journal Of Indonesian Society And Culture* 5, No. 1 (2013).

- Faujan, M Lutfi Yasin, And Imam Tabroni. "Metode Pembelajaran Kitab Kuning Di Pesantren Al-Azhar." *Lebah* 13, No. 2 (2020): 70–73.
- Hakim, Nurul. "Peran Pondok Pesantren Dalam Membina Toleransi Kerukunan Antar Umat Beragama (Studi Kasus Pondok Pesantren Salafiyah Az-Zuhri Kota Semarang)." Uin Walisongo, 2015.
- Huberman, Miles, And Matthew B Miles. "Analisis Data Kualitatif." *Penerbit Universitas Indonesia, Jakarta*, 1992.
- Jamaluddin, Eko Wahyu, Suprayogi Suprayogi, And Aris Munandar. "Pembinaan Nilai Toleransi Beragama Di Pondok Pesantren Annuriyyah Soko Tunggal Semarang." *Unnes Civic Education Journal* 1, No. 1 (2015).
- Lombard, Denys. "Zamakhsyari Dhofier, Tradisi Pesantren, Studi Tentang Pandangan Hidup Kyai." *Archipel* 28, No. 1 (1984): 220.
- Lufaefi, Lufaefi. "Rehabilitasi Makna Kerukunan Antar Umat Beragama (Refleksi Atas Nilai-Nilai Qur'ani)." *Khazanah: Jurnal Studi Islam Dan Humaniora* 15, No. 2 (2017): 197–212.
- Makhmudah, Siti Siti. "Upaya Masyarakat Dalam Membina Kerukunan Antar Umat Beragama Di Kelurahan Bangsal Kecamatan Pesantren Kota Kediri." *El-Wasathiya: Jurnal Studi Agama* 4, No. 2 (2016): 167–92.
- Malik, Habibul, Ridhah Taqwa, And Dyah Hapsari Eko Nugraheni. "Peran Ulama Dalam Menanamkan Nilai Toleransi Antar Umat Beragama Terhadap Santri Di Pondok Pesantren Darul 'amal Kota Metro Lampung." Sriwijaya University, 2020.
- Manzilati, Asfi. *Metodologi Penelitian Kualitatif: Paradigma, Metode Dan Aplikasi*. Malang: Ub Press, 2017.
- Muzakiyah, Putri Anisatul. "Fungsi Lembaga Pendidikan Pondok Pesantren Dalam Toleransi Umat Beragama Di Masyarakat Kota." Uin Sunan Gunung Djati Bandung, 2017.
- Rusydi, Ibnu, And Siti Zolehah. "Makna Kerukunan Antar Umat Beragama Dalam Konteks Keislaman Dan Keindonesian." *Al-Afkar, Journal For Islamic Studies* 1, No. 1, January (2018): 170–81.
- Sileyew, Kassu Jilcha. *Research Design And Methodology*. Intechopen Rijeka, 2019.
- Syaodih Sukmadinata, Nana. "Metode Penelitian Pendidikan." *Bandung: Remaja Rosda Karya*, 2007, 169–70.
- Syarif, Ubed Abdilah. "Addin: Menjadi Muslim Multikulturalis: Pengalaman-Pengalaman Penelitian Lintas Budaya Dan Agama," 2017.
- Tia Mugi, Winasih. "Budaya Selamatan Sebagai Poros Kerukunan Islam Santri Dan Komunitas Bonakeling Di Desa Pekuncen Jatilawang Banyumas Jawa Tengah." Uin Prof. Kh Saifuddin Zuhri, 2022.
- Wardi, Syah, and Zuhri Arif. "A Critical Review on The Law of Cina Buta (Chinese Blind) According to Shaykh Abdul Qadir Bin Abdul Muthalib Al Mandili Al Indonesia Al Shafi'i." *Diktum: Jurnal Syariah Dan Hukum* 21, no. 1 (2023): 15–23. <https://doi.org/> <https://doi.org/10.35905/diktum.v21i1.4954>.

Witoro, Johanes. "Biblical Study On The Tolerance Of People Religion To Christians In Indonesia." *Turkish Journal Of Computer And Mathematics Education (Turcomat)* 12, No. 13 (2021): 5106–12.

Zulkarnain, Zulkarnain, And Samsuri Samsuri. "Religious Leaders And Indonesian Religious Harmony." In *Annual Civic Education Conference (Acec 2018)*, 93–96. Atlantis Press, 2018.