

Cultivation of Religious Tolerance Values In Multicultural Al-Islam and Kemuhammadiyah Education at Maumere Muhammadiyah University

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Abstract

This research focuses on the cultivation of religious tolerance values in learning Al-Islam and Kemuhammadiyah (AIK) at Muhammadiyah Maumere University. With the background of the majority of non-Muslim students, this study aims to describe the concept of religious tolerance, the strategy of instilling values, and the results of implementation in multicultural AIK learning. The research used a descriptive qualitative approach with data collection techniques in the form of interviews, observations, and documentation. The results showed that the concept of religious tolerance is implemented through a multicultural AIK curriculum that includes an introduction to world religions, Islamic ethics, and Kemuhammadiyah studies. The strategies used involve discussion methods, problem-based learning, contextual learning, and active and cooperative approaches. The material presented is designed to encourage understanding across religions and cultures. The cultivation of tolerance values is also carried out through extracurricular activities, such as joint studies of Muslim and non-Muslim students. The implementation results show an increase in students' understanding of diversity, the creation of a harmonious atmosphere on campus, and the strengthening of tolerance values in everyday life. Students respect and support each other's religious freedom, which leads to the formation of inclusive and responsible characters. The findings confirm the importance of multicultural-based education in building harmony and preventing interfaith conflict.

Key Word: tolerance, religion, multicultural, education, strategy.

Introduction

Muhammadiyah is an organization committed to *da'wah amar makruf nahi munkar*, emphasizing values that embody *rahmatan lil alamin*, a blessing for all creation. According to Deliar Noer, a political expert, Muhammadiyah has been one of the most significant Islamic social organizations in Indonesia, playing a crucial role since before World War I and continuing to do so today (Muldrianto et al., 2019). Similarly, (Nakamura, 2012) identifies Muhammadiyah as the second-largest Islamic civil society organization in Indonesia, underscoring its enduring impact on society.

Highlighting Muhammadiyah's dynamic nature, Rheinald Kasali explains that the organization excels at internal transformation while preserving its core identity. This unique ability allows Muhammadiyah to maintain a dialectical balance with external changes, continually adapting to new contexts without losing its essence. An interesting phenomenon reflecting this adaptability is observed in eastern Indonesia, where Muhammadiyah universities predominantly enroll non-Muslim students (Santoso et al., 2021).

This phenomenon underscores the inclusive reception of Muhammadiyah universities, particularly their flagship Al-Islam and Kemuhammadiyah (AIK) education. AIK, an essential feature of Muhammadiyah universities, represents the lifeblood of these institutions, instilling

Islamic values and character development in their students (Santoso, 2018). Notably, AIK education is designed to help students understand and practice Islam in accordance with the Qur'an and Sunnah, thereby fostering a strong foundation for ethical and spiritual growth.

To ensure the continuity of this mission, AIK is mandated as a compulsory Islamic religious course for all students, irrespective of their background (Hermawan, 2023). Beyond its religious dimension, AIK plays a broader role in cultivating emotional maturity and fostering a deeper understanding of diversity (Lahmi et al., 2022). This educational framework is further reinforced by the Muhammadiyah Central Leadership Guidelines Number 02/PEDI/I.0/B/2012, which require universities to incorporate a distinctive AIK curriculum. Article 9, paragraph (2) explicitly states that Muhammadiyah universities must integrate AIK education as a defining characteristic, regulated by the Higher Education Council's provisions.

Such guidelines emphasize the strategic importance of AIK education in aligning with Muhammadiyah's vision. By embedding Islamic teachings into the academic experience, Muhammadiyah universities aim not only to uphold the association's legacy but also to provide students with the tools to navigate the complexities of a multicultural and diverse society. This institutional commitment ensures that AIK education remains a cornerstone of character formation and interfaith harmony within the academic community.

As a continuation of this provision, all Muhammadiyah/Aisyiyah Universities spread across Indonesia organize AIK education since the first semester. AIK education can be said to be a type of Islamic religious education (PAI) in general universities that must be followed by students who are Muslim. The difference is that Islamic Religious Education is only given for one semester, while AIK education can be up to four semesters (B. S. Arifin, 2015). Al-Islam and Kemuhammadiyahan must also be the driving force of Muhammadiyah universities' efforts to achieve the vision and mission of Muhammadiyah universities.

The statement of the Second Century Muhammadiyah Thought, precisely in the 46th Congress or known as the Centennial Congress in 2010 held in Yogyakarta, resulted in a decision on the "Progressive View of Islam". The meaning is "Islam that positively gives birth to virtues that overshadow the plurality of races, groups, ethnic languages and cultures of mankind on earth." Through the path of Islamic da'wah as an effort to realize Islam in life is projected as a path of change (transformation) towards the creation of progress, goodness, justice, prosperity, and the benefit of human life without discriminating against race, tribe, class, religion, and other social barriers. Progressive Islam presents Islam and Islamic preaching as *rahmatan lil'alam* on earth.

The increasingly diverse composition of educational institutions reflects the complex tapestry of modern societies. In this context, promoting religious tolerance through education has become not only relevant but essential (Sahin, 2018). Religious tolerance, particularly in multicultural environments, serves as a foundation for harmonious coexistence, fostering mutual respect and understanding among individuals of differing faiths and cultural backgrounds. Its significance extends beyond social harmony, influencing both academic success and personal development.

In social contexts, religious tolerance education helps reduce prejudice, dismantle stereotypes, and promote inclusive attitudes. By understanding and respecting diverse religious practices and beliefs, students are better equipped to navigate and contribute to pluralistic societies. This approach fosters peaceful coexistence, which is crucial in preventing interfaith conflicts and encouraging collaboration across religious divides. Through tolerance education, students learn to value diversity as a strength, contributing to the creation of cohesive communities that celebrate differences rather than allowing them to become sources of division.

Academically, the integration of religious tolerance into educational programs enhances the overall learning experience. Students in tolerant, inclusive environments are more likely to engage in open dialogues and collaborative learning, enriching their perspectives and critical thinking skills. Exposure to diverse worldviews within an academic setting nurtures creativity and innovation, as students draw on varied cultural and religious insights to solve problems and address global challenges. Furthermore, these interactions prepare students for future professional environments, where cross-cultural competence and respect for diversity are increasingly valued.

Educational institutions, particularly those in multicultural settings, bear a significant responsibility to instill these values in their students. By embedding tolerance education within curricula, such as the Al-Islam and Kemuhammadiyah (AIK) courses in Muhammadiyah universities, schools can serve as microcosms of harmonious pluralism. AIK education emphasizes the importance of interfaith dialogue and mutual respect, equipping students to practice tolerance in their academic and social lives. This approach not only aligns with Muhammadiyah's vision of *rahmatan lil alamin* a blessing for all but also empowers students to act as ambassadors of peace and understanding within their communities.

The positive impacts of religious tolerance education are manifold, extending from the classroom to the broader society. By fostering empathy, respect, and collaboration, this education model builds the foundation for a generation capable of embracing diversity with open minds and compassionate hearts. Consequently, emphasizing and embedding religious tolerance within educational frameworks is not merely an academic exercise but a social imperative, crucial for the development of harmonious and progressive societies.

According to (S. Arifin et al., 2019), an education expert, the weakness of internalizing Islamic education is due to several factors. First, more emphasis is placed on the process of transferring religious *knowledge* rather than on the process of transforming religious and moral *values* to students; second, the attitude that religious education is nothing more than decorating the curriculum or in other words as a complement to the course and is underestimated; third, lack of attention and information to students to study other religions that they do not profess; and fourth, weak emphasis on the implementation of moral values that support interfaith harmony, such as love, help, friendship, peace and tolerance.

The cultivation of religious tolerance through educational frameworks has been explored extensively, particularly in multicultural and multi-faith contexts. Several studies have highlighted the significance of integrating tolerance education within curricula to foster harmony and inclusivity. For instance, (Suryatini et al., 2019) emphasize that educational institutions can play a pivotal role in character-building by promoting values such as respect and mutual understanding among diverse groups. This is echoed in the work of (Nakamura, 2012), who describes Muhammadiyah as an Islamic organization adept at internal transformation while maintaining its identity to adapt to external changes.

Educational strategies for embedding tolerance values often include interactive and inclusive teaching methods. Research by (Santoso et al., 2021) demonstrates how multicultural AIK (Al-Islam and Kemuhammadiyah) curricula address the challenges of diversity by promoting interfaith dialogue and contextual learning. Furthermore, (Z. Arifin, 2018) identifies a gap in Islamic education practices, where the emphasis has traditionally been on cognitive learning rather than on the practical application of moral values that support interfaith harmony. Several case studies underscore the importance of combining theoretical frameworks with practical approaches. For example, (Rofi'ah, 2018) explored how Islamic religious education fosters tolerance in schools, finding that participatory teaching methods enhance students' ability to appreciate and navigate differences. Similarly, (Anam, 2016) discusses the application

of multicultural values in higher education, emphasizing how these efforts strengthen social cohesion among students from varied backgrounds.

In the specific context of Muhammadiyah institutions, the AIK curriculum has been a cornerstone in advancing values of tolerance and coexistence. By addressing topics like interreligious dialogue and multicultural ethics, AIK education has proven effective in fostering understanding across religious and cultural divides. This is evident from studies such as those by (Santoso et al., 2021), which highlight the success of extracurricular activities and team-teaching methods in encouraging open-mindedness and collaboration among students.

This research builds on the aforementioned studies by examining the implementation of tolerance education in a unique setting where non-Muslim students form the majority. By focusing on the strategies, challenges, and outcomes of cultivating tolerance at Muhammadiyah University of Maumere, this study contributes to the growing body of knowledge on the role of education in building harmonious societies.

Since its establishment in 2013, Muhammadiyah University of Maumere, which was then IKIP Muhammadiyah Maumere, has become an institution that is being looked at by the non-Muslim community. So that non-Muslim students currently reach 70%. Almost all religions and tribes in Sikka Regency can be found at Universitas Muhammadiyah Maumere, there are even students from outside Sikka Regency who choose to study at this campus, with different ethnic backgrounds and most of the students are non-Muslim students. Muhammadiyah University is an organization that plays a role in preaching *rahmatan lil alamin*.

Muhammadiyah University Maumere AIK learning is still carried out by combining all Muslim and non-Muslim students in one class. so that through this background the author is interested in conducting research with the title "Lecturer Strategies in Instilling Religious Tolerance Values in Multicultural Al Islam Kemuhammadiyah Learning at Muhammadiyah University Maumere".

Method

This study adopts a qualitative descriptive approach to analyze the empirical reality of instilling religious tolerance values among students at IAIN Fattahul Muluk Papua. Utilizing triangulation methods—observation, interviews, and documentation—the research aims to comprehensively examine strategies, applications, and impacts. The qualitative approach focuses on field observations rather than predefined theories, systematically presenting data to provide accurate insights into the phenomena studied.

The research was conducted at Muhammadiyah Maumere University, East Nusa Tenggara. Participants included representatives of the Al-Islam and Kemuhammadiyah (AIK) Institute, teaching staff, and students from diverse religious and cultural backgrounds. Selection criteria emphasized direct involvement in curriculum development and teaching with a focus on tolerance and multicultural education. The diverse backgrounds of the participants provided a broader perspective on the impact of AIK education in fostering interfaith harmony and understanding.

Data collection employed multiple methods: classroom observation of AIK lessons to assess student engagement and interfaith collaboration, semi-structured interviews with faculty and students to explore experiences and challenges, and analysis of institutional documents such as curriculum guides. Instruments included observation guidelines, open-ended interview protocols, and documentation review checklists, ensuring comprehensive and systematic data alignment with the study's objectives.

The data analysis involved iterative processes: reduction, display, and conclusion drawing. Data were summarized, organized into themes like teaching strategies and student behavior, and irrelevant information was excluded. Findings were visually presented in tables and matrices to highlight patterns and relationships. Conclusions were verified through triangulation, peer debriefing, and participant feedback to ensure credibility and reliability, offering a well-rounded understanding of tolerance education strategies and outcomes in a multicultural context.

Result

The Concept of Religious Tolerance in Multicultural Al Islam Kemuhammadiyah Education

Muhammadiyah University of Maumere through the AIK Development Study Institute has implemented the Multicultural AIK curriculum, namely AIK I (Islam and World Religions), AIK II (Islamic Ethics,) AIK III (Kemuhammadiyah Studies) by raising current issues. Based on the results of an interview with the Head of LPPAIK (Institute for the Study of Al Islam and Kemuhammadiyah Development) he stated that the AIK curriculum at the Unimof Campus uses the Multicultural AIK curriculum. The results of the interview are as follows:

“AIK I thoroughly discusses various religions with students from Muslim and non-Muslim backgrounds. The concept of tolerance is integrated into every lesson, helping students understand how to live harmoniously despite religious differences.”

Kemuhammadiyah teachings emphasize the importance of maintaining a balance between religious principles and social flexibility, which reflects a nuanced and inclusive approach. In line with the results of interviews by resource person M. Iksan Wahab as an AIK lecturer, as follows:

*“The teachings of Al-Islam and Kemuhammadiyah prioritize tolerance as a main moral principle, ensuring students respect diversity in their social interactions. Tolerance, or *tasamuh*, is key to creating harmony in a pluralistic society.”*

Furthermore, it was conveyed:

The concept of tolerance in AIK teachings is reflected in the emphasis on respect for religious and cultural diversity. The Qur'an and hadith highlight the importance of tolerance by prohibiting contempt for other religions, encouraging dialogue with followers of different faiths, and advocating religious freedom. Values such as compassion, cooperation, and recognition of other religions are also emphasized in forming a pluralist society based on harmony and peace. The concept of tolerance in AIK teachings is considered very relevant in the context of social harmony and peaceful existence. Tolerance helps build civilized relationships among individuals who have diverse beliefs and backgrounds, as well as being an important foundation in dealing with conflict and promoting respect and understanding among various groups in society.

Multicultural education is one of the ideas to create a spirit of unity in the midst of diversity. The presence of multicultural education through AIK learning is one of the solutions in overcoming some of the turmoil and problems faced by the nation today by always caring for various values, beliefs, various heterogeneities and existing plurality. The results of an interview with the Rector of Unimof, Erwin Prasetyo, are as follows:

Education should be carried out democratically and uphold human rights, amidst the diversity and plurality of the nation in order to avoid discriminatory behavior. This process is a solution in teaching AIK to non-Muslim students where the multicultural AIK learning model is team teaching by cooperative learning, which is carried out with several kinds of learning approaches such as student centered approach, teacher centered approach. The methods used are lectures, discussions (participatory, group, collaborative), questions and answers,

demonstrations, practices, case studies. The strategies used are contributory, additive, transformational, and social action. While the techniques used include cognitive, affective, psychomotor aspects.

The concept presented from Multicultural AIK learning regarding religious tolerance will interpret AIK teachings as a medium to make themselves sensitive in accepting all diversity, having a caring attitude towards others, having mutual respect and mutual acceptance in the midst of cultural differences from various ethnicities and religions as well as freedom of expression so that they can live side by side in their environment. Based on the findings of this meaning, it is hoped that with the multicultural AIK learning model taught at Unimuda Sorong, students will become more open in accepting the differences that occur in their environment.

Sayyid Quthub explains surah Al-kafirun, which is a surah about monotheism and makes a firm and total separation regarding monotheism. Because Allah SWT is very angry with shirk, monotheism and shirk are different systems and will never meet. Sayyid Quthub invites preaching scholars to strictly make a separation because the minds of the ignorant people are mixed up so that their conception of faith considers Allah to have allies (Qutb, 2000).

Sayid Quthub sees this surah al-Kafirun as the social capital of Muslims in building togetherness. He through this surah invites preachers in differences to remain friendly, but not on matters of faith so that the first step that must be taken is to totally separate the preacher and his feelings from bad mindsets. In fact, in his explanation there is no description at all that invites people to radicalism. And he was firm to build the foundation of faith must be established on courage, firmness certainty, and clarity with the way of da'wah *"For your religion mulah, and for me my religion."*

The wisdom that can be taken in surah al-Kafirun is to build the power of Islam by making it a force, especially for modern times, namely life today. Among Muslims, conflicts often occur, the strength of Islam has decreased in terms of togetherness between Muslims, considering Islam as a religion of *Rahmatan Lil Al-Amin*, such conditions need to be improved. In addition to maintaining fellow religions, it is also to maintain brotherly relations in order to remain harmonious. In establishing relationships, it should not be related to the beliefs of other religions because each individual has their own belief rights and cannot be forced, let alone equated. Muslims are Muslims, and non-Muslims are very different things from Muslims, do not be forced between fellow believers to maintain harmony, each individual has their own beliefs according to what they consider right and good (Kholis, 2016).

Based on this interpretation, each individual must have an attitude of tolerance, and also pay attention to the boundaries of a relationship, not including the religion of other religions. Religions will be more moderate if they are able to juxtapose tolerance and freedom. Freedom is the right of every individual or group that must be maintained and respected while tolerance is one of the obligations of every religion in living together.

Strategies for Instilling Tolerance Values in Multicultural Al Islam Kemuhammadiyah Learning

The cultivation of tolerance values can be effective if through a continuous learning process, both in theory and practice. The method taken is the cultivation of tolerance values through multicultural-based AIK learning materials. Students get a special portion in planting and all campus residents get a portion in general. So that they are able to understand differences and accept differences well. The results of interviews with AIK lecturers, namely M. Iksan Wahab, regarding the cultivation of tolerance values, as follows:

"Multicultural AIK learning regarding the value of tolerance uses the discussion method by raising certain issues such as the issue of culture that is being discussed then

conducting discussions with students about the culture, listening to various opinions presented by students so that we know what their criticism of the culture is like."

Next:

"After knowing the results of student opinions, we as lecturers will explain the cultural values that exist in Multicultural AIK learning by instilling thoroughly that the value of tolerance must be used in everyday life."

Multicultural AIK learning prioritizes the balance of religious knowledge with general knowledge. The goal is to create an integralization of physical and ukhrawi knowledge. The balance of both creates students who are open in facing their era. This is in accordance with the multicultural value of openness. The presentation of balanced material between religion and general with multicultural content encourages students to be tolerant in responding to anything. Multicultural nuanced material gets more attention in increasing the character of tolerance in Muslim and non-Muslim students. The opinion of the resource person, Erwin Prasetyo as the Rector of Unimof, was also expressed as follows:

"Multicultural AIK education is a process of fully incorporating the value of tolerance into the hearts of students, so that they behave and behave based on the concept of tolerance presented, then can be realized in everyday life. So that the cultivation of tolerance values can provide provisions for students to foster awareness and develop aspects of good spiritual and social life in realizing a fully tolerant person, thus students are able to create a common life and can foster a high tolerant attitude, especially tolerance between religious communities, because tolerance is to respect diversity and recognize human rights."

Learning about tolerance on campus can be delivered through various approaches, strategies, methods, techniques, and available media. One of them is through value planting, where the values are internalized to students so that they not only know and do it, but also make the things they know and do become theirs, integrated into themselves, and always practiced in everyday life.

Tolerance is an attitude of mutual acceptance of the differences that exist between us, respect without discrimination between one another, in any case, especially differences in terms of beliefs, we must instill tolerance so that there is no division between one another. Tolerance in inter-religious living relationships begins with the appreciation of the teachings of each religion, for the sake of maintaining inter-religious harmony this attitude of tolerance must be developed to avoid conflict, usually inter-religious conflicts occur because they are caused by the attitude of feeling the most right (truth claim) by eliminating the truth of others. This is as expressed by one of the AIK lecturers, Abdul Gadri Jihad, as follows:

"The cultivation of tolerance values through Multicultural AIK learning goes through several stages of the strategy. First, the expository learning strategy, "a learning strategy that emphasizes the process of delivering material verbally from lecturers to students with the intention that students can master the learning material optimally". Second, problem-based learning strategies, "problem-based learning approaches prioritize the learning process where tasks must focus on helping students achieve skills in self-direction, and lecturers are also problem presenters". Third, contextual learning strategies (Contextual Teaching Learning), "learning strategies that emphasize the connection between learning materials and the real world, so that students are able to connect and apply the competence of learning outcomes in everyday life". Fourth, the inquiry learning strategy, "a series of learning emphasizes the process of critical thinking and analysis to seek and find answers to a questionable problem. Inquiry begins with observation activities in an effort to understand a concept. Fifth, active learning

strategies, “strategies related to the ability of active attitudes, interests, attitudes of responsibility, cooperation, discipline, commitment, confidence, honesty, respect for the opinions of others and the ability to control themselves. Sixth, cooperative learning strategies, ‘teaching strategies designed to educate group cooperation and interaction between students’. After using this learning strategy, the Multicultural AIK material will be well absorbed by students.”

Some strategies are also carried out by the head of LPPAIK to instill tolerance values to Muslim and non-Muslim students, as follows:

“From LPPAIK itself makes several activities such as, Baitul Arqam (Muhammadiyah cadre) as the beginning of the introduction of Muhammadiyah to students so that when delivering Multicultural AIK material students already know in general about Muhammadiyah and the scope of Muhammadiyah. After the baitul arqam activity, the next activity is the study of Multicultural AIK. This study combines Muslim and non-Muslim students and the speakers also come from Muslim and non-Muslim lecturers.”

Being tolerant is one of the ways that all religious people must take in their efforts to realize religious harmony. Being tolerant in religion is to allow or allow others to be themselves, respect others by respecting the origin and background of their beliefs. The nature of tolerance is essentially an effort of kindness, especially in religious pluralism which has a noble goal, namely the achievement of internal and inter-religious harmony. Religious differences are not only found in the community, but in educational institutions must also be instilled with the values of tolerance either through lessons or studies presented by the campus.

In line with the opinion of the rector of Unimof regarding non-Muslim students who are free to have opinions or free to be themselves, the results of the interview are as follows:

On campus Unimof frees non-Muslim students to create a special Catholic community, the name of the community is KCK Unimof (family of Catholic community of Muhammadiyah University Maumere). This community is free to make activities on campus such as, joint Christmas activities, rehearsals for cor preparation in church and other routine activities.

A peaceful campus environment is very good for the growth of students' tolerance attitudes so that students will appreciate differences more, and vice versa, a noisy environment or a lot of conflict will break down tolerance attitudes so that they become intolerant. The campus environment also plays an important role in instilling an attitude of tolerance, if non-Muslims are given the freedom to express their opinions and are free to carry out spiritual activities in a Muslim-based campus environment, they will feel safe and calm living side by side.

As the results of an interview with yasenda one of the Catholic students, as follows:

Multicultural AIK teaches to live in tolerance and embrace each other. The learning process raises the issue of religious tolerance and then conducts discussions by dividing groups consisting of various Muslim and non-Muslim students. Hear various opinions from each religious perspective. The way lecturers instill the value of tolerance is to first start the lesson by praying according to their respective religions so as to create harmony and freedom in interaction. The second is always to provide opportunities for all parties to freely argue according to the teachings of their respective religions and cultures then the final result of the lecturer will provide conclusions in accordance with the concept of Multicultural AIK.

Activities in Unimof in which there are lecturer strategies in fostering tolerance of students of different religions. Namely, as follows:

1. Reminding to worship and pray according to each religion
2. Fostering an attitude of mutual cooperation between each other
3. Providing opportunities for worship to followers of other religions

4. Reminding to respect and respect each other among students of different religions
5. Helping each other and caring for students of different religions.

Results of Cultivating the Value of Religious Tolerance in Multicultural Al Islam Kemuhmadiyah Learning

In ensuring success in instilling the value of tolerance, the campus conducts direct observation of both Muslim and non-Muslim students. They are monitored periodically without their knowledge by involving all lecturers. From the evaluation, it was found that there were no cases of intolerance and blasphemy against multicultural values committed by Muslim and non-Muslim students. Muslim students finally have an understanding of the worship activities of non-Muslim students and vice versa. They know and understand each other, which then their attitude when there are friends who worship according to their beliefs is appreciated and understood. Some of them even remind each other. The results of the interview with the rector of Unimof, as follows:

"From the results of the evaluation that we continue to do, the results are in accordance with our expectations. So far there have been no cases of intolerance from students, this is due to the success of the lecturers in embracing students even though they come from different backgrounds. Furthermore, non-Muslim students also feel safe because they are always given the freedom to express their opinions and even carry out religious activities and cultural activities in a Muslim-based environment."

As it is known that, by living side by side with each other, helping each other, respecting, understanding and appreciating every difference that exists can keep away from conflict because of a tolerant attitude. This is felt on the Unimof campus, where the campus founded by Muhammadiyah by studying the contents of tolerance in Muhammadiyah makes students who are far from being intolerant. As the opinion of one of Unimof's students, Vero, as follows:

"On the Unimof campus there are various kinds of background differences ranging from religion, ethnicity and culture but by studying Multicultural AIK, we are getting closer and can accept these differences. In fact, every time there is a campus activity that smells of Islam, we as Catholics also participate in helping, so that our character is formed to cooperate with each other and help each other then we can also feel the kinship."

The value of tolerance has a role to encourage the creation of a humanist atmosphere, mutual respect, full of kinship, morality is maintained, concern increases, honesty and discipline are well embedded. The value of tolerance is able to encourage campus residents to have an open attitude, solidarity and tolerance if efforts are made to cultivate all campus residents. Both in learning and daily practice on campus and off campus. The value of tolerance as a solution to solving problems stemming from diversity.

The value of tolerance formed among students as expressed by the rector of Unimof, as follows:

"First, the cultural and religious values that are always instilled unite the differences that exist on the Unimof campus so as to create a harmonious and harmonious life, religious teachings also have a very important role in establishing interfaith harmony. Religious teachings that contain radical elements have the potential to disrupt existing harmony. However, it is important to respect and appreciate other religions, especially when they live in one environment. They accept the religious differences that exist around them. Second, the principle of social solidarity is very high without discriminating against religion in interacting and transacting. In addition to culture and religion that unite them, they have solidarity built on the basis of wanting to form a harmonious life, which is a very noble goal. This principle influences each other. This principle can be seen in

everyday life when on campus social interaction, mutual cooperation and so on are carried out together."

Religious tolerance does not mean that someone who already has a belief then moves or changes his belief to follow and mingle with the beliefs or worship of other religions, nor is it intended to recognize the truth of all religions/beliefs, but that he remains in a belief that is believed to be true, and views the true beliefs of others, so that within himself there is truth that he believes himself according to his own conscience which is not obtained on the basis of coercion of others or obtained from the gifts of others.

Discussion

The results of this study provide a comprehensive understanding of the strategies, implementation, and outcomes of embedding tolerance values in the Al-Islam and Kemuhammadiyah (AIK) curriculum at Universitas Muhammadiyah Maumere. The institution's efforts highlight a deliberate and structured approach to fostering inclusivity and mutual respect in a diverse academic community, offering valuable insights for similar educational settings. Here's a revised and detailed description of the research participants, emphasizing their characteristics and relevance to the research focus:

The participants in this study were carefully selected to align with the research objectives, ensuring their relevance to the focus on religious tolerance in multicultural education. They included representatives from the Institute for the Study and Development of Al-Islam and Kemuhammadiyah (AIK), AIK teaching staff, and students at Muhammadiyah University of Maumere. Each group brought unique perspectives critical to understanding the strategies, implementation, and outcomes of tolerance education.

1. Institute for the Study and Development of AIK: This group consisted of administrators and curriculum developers who oversee the design and execution of the AIK program. Their role was pivotal in providing insights into the theoretical foundations, objectives, and policies underlying the multicultural AIK curriculum. Their expertise ensured a comprehensive understanding of how tolerance education is structurally integrated into university practices.
2. AIK Teaching Staff: The lecturers selected for this study had direct experience teaching AIK courses to a diverse student body. These educators were instrumental in implementing the curriculum, applying various pedagogical strategies to instill values of tolerance and inclusivity. Their perspectives offered practical insights into the challenges and successes of fostering interfaith harmony in classroom settings.
3. Students: A diverse group of students participated, reflecting the multicultural and multireligious composition of the university. This included both Muslim and non-Muslim students from various ethnic and cultural backgrounds. Their inclusion was essential to understanding the impact of the AIK curriculum on students' attitudes, behaviors, and interpersonal relationships. This diversity ensured that the research captured a broad spectrum of experiences and outcomes.

By detailing the participants' roles and characteristics, the study establishes their critical relevance to exploring the strategies and effects of religious tolerance education in a multicultural academic environment. This comprehensive representation strengthens the validity of the findings and their applicability to similar contexts.

The Concept of Religious Tolerance in Multicultural Education

The findings underscore the intentional integration of tolerance education within the Al-Islam and Kemuhammadiyah (AIK) curriculum at Muhammadiyah University of Maumere. By

incorporating courses such as AIK I (Islam and World Religions) and AIK II (Islamic Ethics), the curriculum directly addresses interfaith understanding and respect. This structured approach reflects a commitment to creating a cohesive academic environment where religious diversity is not only acknowledged but celebrated.

The emphasis on tolerance as a core value aligns with broader societal needs to foster peaceful coexistence in increasingly pluralistic communities. The testimonies of the Head of the AIK Development Study Institute and AIK lecturers highlight how these efforts are grounded in the principles of *rahmatan lil alamin* Islam as a blessing for all. This interpretation indicates that the university's mission extends beyond academic instruction, actively contributing to the cultivation of harmonious interfaith relations within society.

Strategies for Instilling Tolerance Values

The strategies employed in AIK education, such as discussion-based learning and problem-solving activities, reveal a deliberate effort to create interactive and reflective learning experiences. By encouraging students to engage with real-world issues and diverse perspectives, these methods build critical thinking and empathy. For example, the use of group discussions, where students from different religious backgrounds collaborate, directly challenges biases and fosters mutual respect.

Extracurricular activities further reinforce these efforts by providing platforms for interfaith engagement outside the classroom. The Baitul Arqam program and joint studies involving Muslim and non-Muslim students illustrate a proactive approach to breaking down barriers and building a sense of community. These strategies are significant because they extend learning beyond theoretical discussions, embedding tolerance into daily interactions and behaviors.

Outcomes of Tolerance Education

The impact of these efforts is evident in the students' attitudes and behaviors. The absence of reported cases of intolerance reflects the success of the AIK curriculum in fostering a culture of respect and inclusivity. The fact that students from different religious and cultural backgrounds collaborate on campus activities, including those rooted in Islamic traditions, signifies a deep level of mutual acceptance.

More profoundly, the findings suggest that tolerance education has not only influenced interpersonal relationships but also prepared students to navigate diversity in broader societal contexts. The ability of students to embrace differences and engage in interfaith collaboration positions them as potential agents of social harmony. This outcome demonstrates the transformative power of education in shaping not just academic success but also social character and intercultural competence.

Broader Implications

The significance of these findings extends beyond the immediate academic setting. The success of the AIK curriculum in promoting tolerance highlights its potential as a model for other educational institutions, particularly in multicultural and multireligious contexts. The integration of interfaith dialogue and multicultural ethics into education demonstrates how institutions can play a critical role in addressing societal challenges such as prejudice, discrimination, and interfaith conflict.

Furthermore, the study highlights the importance of institutional support in creating an environment conducive to tolerance education. By allowing non-Muslim students to form their own communities and participate in religious activities, the university ensures that all students feel valued and respected. This inclusive approach not only enhances the educational experience but also serves as a blueprint for fostering harmony in diverse societies.

Comparison with Similar Research

The findings of this study align with and expand upon previous research on tolerance education in multicultural settings. For instance, studies by (Muldrianto et al., 2019) and (Santoso et al., 2021) emphasize the role of educational institutions in promoting interfaith harmony through structured curricula and extracurricular activities. Similar to those studies, this research confirms the effectiveness of a well-designed curriculum, such as the AIK program, in fostering mutual respect and understanding among diverse student populations. However, this study goes further by examining a unique context where non-Muslim students form the majority, providing insights into how tolerance education can succeed in an environment of religious and cultural plurality.

Previous studies, such as (Anam, 2016) and (Rofi'ah, 2018), highlight the importance of incorporating interfaith dialogue and multicultural ethics into religious education. While these studies focus on the challenges of integrating such values in predominantly Muslim or homogeneous settings, this research demonstrates how a pluralistic approach can thrive in a diverse university environment like Muhammadiyah University of Maumere. The inclusion of extracurricular programs, such as Baitul Arqam and joint interfaith studies, distinguishes this study by illustrating practical strategies to build tolerance beyond the classroom.

Moreover, unlike (Huda, 2020) findings, which point to the challenges of fostering inclusivity in rigidly structured religious education, this study reveals that flexibility and inclusivity within AIK education encourage students from different faiths to actively participate and collaborate. For example, the establishment of a Catholic student community within a Muslim-majority institution demonstrates a commitment to inclusivity that sets this case apart from other contexts.

Highlighting the Uniqueness of Findings

The most distinctive aspect of this study is its focus on a setting where religious diversity is not just a backdrop but a defining characteristic of the student population. The success of the AIK program in this context highlights the adaptability of the curriculum in addressing unique demographic challenges. The finding that Muslim and non-Muslim students actively engage in collaborative learning and mutual support such as their participation in Islamic-themed campus events underscores the transformative potential of education in breaking down interfaith barriers.

Furthermore, the institutional support observed in this study, including freedom for non-Muslim students to organize religious activities, reflects a progressive model of tolerance education. This level of inclusivity contrasts with findings from other studies, such as (Muzakki & Santoso, 2023), where religious tolerance is limited to theoretical discussions without significant institutional backing.

Implications for Future Research and Practice

By comparing these findings with existing literature, it becomes evident that the AIK program at Muhammadiyah University of Maumere offers a replicable model for promoting tolerance in diverse academic settings. Future research could explore how these strategies might be adapted to other institutions with different demographic compositions or cultural contexts. Additionally, the success of extracurricular and institutional initiatives in fostering interfaith harmony suggests the need for further exploration of non-classroom-based approaches to tolerance education.

This study contributes to the growing body of research on religious tolerance by examining the concept, implementation strategies, and outcomes of Al-Islam and Kemuhammadiyah (AIK) education at Universitas Muhammadiyah Maumere. Unlike prior research that often focuses on homogeneous or majority-Muslim contexts, this study uniquely

highlights the success of tolerance education in a setting where non-Muslim students form the majority. The findings demonstrate that the AIK curriculum, through its interactive teaching methods, such as discussion-based learning and cooperative projects, and its inclusive extracurricular programs, effectively fosters mutual respect and interfaith collaboration. These efforts have significantly improved students' ability to embrace differences and work cohesively in a multicultural academic environment.

Furthermore, this study underscores the role of institutional support in creating an inclusive atmosphere where students from diverse backgrounds feel valued and empowered. Initiatives such as the freedom for non-Muslim students to form their own religious communities and participate in interfaith activities reflect a progressive model for promoting tolerance in education. This research also sheds light on the adaptability of AIK education, which balances its Islamic foundation with the practical realities of fostering harmony in pluralistic societies. By addressing these unique dynamics, the study provides actionable insights for educators and policymakers seeking to implement or enhance tolerance education in similarly diverse contexts. It highlights the importance of combining theoretical teaching with practical, real-world applications to create a sustainable culture of inclusivity. These contributions not only advance the understanding of how tolerance education can be effectively implemented but also establish a model for other institutions aiming to navigate religious and cultural diversity.

While the study's focus on a single institution and reliance on qualitative data limit its generalizability, it offers a foundation for future research to explore the scalability and broader applicability of its findings. Expanding similar models to other institutions and incorporating quantitative measures could further validate the impact of tolerance education and enhance its implementation across different settings.

Conclusion

This study aimed to examine the concept of tolerance in Al-Islam and Kemuhammadiyah (AIK) education at Universitas Muhammadiyah Maumere, the strategies employed to instill tolerance values, and the outcomes on students' attitudes and behaviors. The findings demonstrate that the AIK curriculum effectively incorporates tolerance education through interactive teaching methods, such as discussion-based learning and cooperative projects, complemented by extracurricular activities and inclusive institutional policies. These approaches significantly improved students' acceptance of differences, mutual respect, and active participation in interfaith interactions, fostering a harmonious campus culture. However, limitations such as the focus on a single institution and reliance on qualitative data suggest the need for broader validation and adaptation. Based on these findings, it is recommended that similar tolerance education models be expanded to other institutions, with future research exploring their applicability across diverse settings and incorporating quantitative analysis to deepen insights and inform policymaking.

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