



Values of Tolerance Through Religious Learning at Al-Hikmah Lasem Islamic Boarding School: Concepts, Strategies, and Challenges

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Abstract

This study aims to describe and analyze the internalization of tolerance values through religious learning at the Al-Hikmah Lasem Islamic Boarding School. The type of research used is field research, namely research that requires researchers to travel to the field to observe phenomena in a scientific context. The subjects in this study were Kiai, Ustaz, head of the boarding school, administrators, and students of Al-Hikmah Lasem. The criteria for students involved by researchers to determine research subjects were those who had lived in Islamic boarding schools for a range of two to four years. The results of this study revealed that the internalization of tolerance values at the Al-Hikmah Lasem Islamic boarding school was achieved through habituation strategies and exemplary strategies. The internalization process was carried out through religious learning both textually through book studies and contextually through examples and procedures for socializing and tolerance with the community. Supporting factors for achieving the internalization of the tolerance value included the motivation frequently given by caregivers, Ustaz, and administrators to the students of the Al-Hikmah Lasem Islamic Boarding School; the condition or environment of the Al-Hikmah Lasem Islamic Boarding School; the existence of supporting facilities at the Al-Hikmah Lasem

Islamic Boarding School. Meanwhile, the inhibiting factors comprised the different backgrounds of students and the lack of interaction between students and the Chinatown community.

Keywords: Pesantren; religious learning; tolerance value.

A. Introduction

Education is the most important part of human life. Through education, humans are expected to play a role in society. In this case, Indonesia has three types of education, namely formal, informal, and non-formal education. The educational institution that becomes the reference for alternative education for the community is the Islamic boarding school [Pesantren]. Pesantren is an original Indonesian educational institution that is still growing rapidly today. Born, developed, and integrated using the culture of the Indonesian people, Islamic boarding schools still exist today (Rohmah, Miftachur; Alimi, 2021, p. 31). Islamic boarding schools are believed to have an impact on a good life for the community, making Islamic boarding schools occupy the main position according to the social, cultural, and religious dynamics of the community.

At the beginning of its establishment, pesantren became an Islamic-based educational forum that taught about peace and local wisdom. The concepts of tawassut, tasamuh, and i'tidal that Kiai has formed in pesantren are a sign that pesantren is an institution that applies peace values (Permana, 2019, p. 3). Pesantren is an institution to deepen religious knowledge and, at the same time, become a center for the spread of Islam in society. In addition, Islamic boarding schools use unique methods in their learning that do not exist in other institutions (Maksum, 2015, p. 85).

Further, the Islamic boarding school education system is believed to form a soul that has good morals and forms character in a person, such as an attitude of brotherhood, help, independence, and diversity (Jamalulel, 2018; Rahman, 2011). In Islamic boarding schools, the Kiai figure is very influential for his students, and the Kiai acts as a role model in everything, such as how to behave, speak politely, and respect someone and others. The success of Islamic education is evidenced by student achievement and the establishment of a community environment that supports learning in Islamic boarding schools and madrasahs (Fatah, 2014).

Pesantren, as the original educational base of Indonesia, has contributed to and succeeded in upholding the values of peace and anti-radicalism. The creation of peace and tolerance between religious communities requires the participation of all

parties, especially community leaders and religious leaders. Likewise, Islamic boarding schools teach tolerance based on *ukhuwah*. In its application, *ukhuwah* requires basic attitudes that adapt to social life, such as knowing each other (*ta'aruf*), helping each other (*ta'awun*), and loving each other (*tarahum*) (Permana, 2019, p. 8). Tolerance is an attitude of mutual respect for problems related to faith in humans. Tolerance becomes a foundation for shaping the rules of society so that people can live in peace. Therefore, tolerance becomes a desire for a prosperous and peaceful life, especially in a diverse society (Hasan, 2019, p. 81).

Until now, many cases of intolerance still occur in Indonesia. Cases of intolerance in Indonesia that occurred during 2015–2016 were found in several areas, such as Yogyakarta. As an example of the news, the authors took it from Rappler.com:

“The case of the students of the Al Fatah Islamic Boarding School in Bantul is suspected of being victims of intolerance. The Al Fatah Islamic boarding school for transgender women in Bantul Yogyakarta has been closed, but religious activities at the *pesantren* are still being carried out. Several transgender women who had studied at this *pesantren* secretly gathered at the lodge to study Islam and pray. The Al Fatah Islamic Boarding School was founded in 2008. It has become a symbol of tolerance in Indonesia, but hardliners have challenged the existence of this *pesantren*. Prior to the closure, there were a number of sympathetic residents living around the lodge. “They want to learn to read the Qur'an; they want to be good and better people than they are drunk,” said a neighbor, Aris Susanto. However, the leadership of the Islamic Jihad Front had no mercy, so this Islamic boarding school had to be closed even though they also have the right to pray because they are also God's creation” (Rappler.com, 2022).

In this case, religious tolerance is still an issue. To prevent and overcome the problems that lead to the example above, awareness is needed for all humans who adhere to their respective beliefs to apply an attitude of tolerance to one another. Thus, it does not result in a sense of envy and quarrels between adherents of different beliefs. Allah says in the Qur'an Surah Al-Hujurat, verse 13.

“O mankind, indeed, we created you from a male and a female and made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the most pious among you.”

In the verse, it is clear that God created people in nations and tribes, so the difference that humans have is a common thing because the main goal is to get to know each other. Hence, it is essential to internalize the value of tolerance in various

educational institutions, especially when it is associated with Islamic religious learning. It is because, with Islamic religious education material, a teacher can teach tolerance values to students by respecting differences (Ma`arif, 2019, p. 166).

Before, Effendi researched mitigating intolerance and radicalism in Islamic boarding schools in Purwakarta. His research uncovered how the education process in Islamic boarding schools in responding to discourses of intolerance and radicalism in the name of religion is to dismiss Islamic boarding schools as "terrorist dens." Through qualitative methods and field, approaches carried out at the Al-Asy'ariyah Islamic boarding school and Nurul Jadid Purwakarta Islamic boarding school, it was explained that several views in the Islamic boarding school are still not ready to accept and process learning with an inclusive approach so that it impacts religious understanding that is not open enough (Effendi, 2020).

Utami has also conducted research based on the emergence of intolerant attitudes that are considered incorrect, so it is necessary to hold a group counseling guidance process in Jember. The result of this study is that the method used for efforts to foster the tolerance attitude of female students is group counseling with meeting techniques and summary techniques. From this counseling process, the board carries out its role as a maintainer of good relations between the santriwati (counselor) and the management as a counselor, as a processor of counseling group services carried out once a month with material related to tolerance, as a channel or exemplar of correct tolerance behavior, and as a director of every action and decision of students (Utami, 2020). The benefits of this group counseling coaching are that it can create positive environmental dynamics through proactive communication and non-discriminatory interaction.

In Islamic teachings, tolerance and religious harmony are attitudes taught by the Prophet. This happens when interacting with the pluralistic Medina community, both Muslim and non-Muslim. Therefore, tolerance is a manifestation of the vision of Islamic belief and is part of the framework of the Islamic theological system (Kaaffah, 2022). Thus, religious tolerance must be studied in depth and applied in religious life because it is a social necessity for all religious people and is a way for the creation of inter-religious harmony.

Indonesian society is typically a plural society. The diversity of Indonesian society is not only due to the diversity of ethnicity, race, and language but also because of religion. The same thing happened to the people of Lasem Rembang. Religiously, the life of the Lasem community, which is plural, always runs dynamically and is conducive. The tolerant, inclusive, and friendly attitude between

religious adherents and sects in Lasem is very high. In the history of the Lasem community, Muslims, whom indigenous people dominate, can live in peace and harmony with ethnic Chinese (Atabik, 2016, p. 37).

According to the authors, the learning carried out at the Al-Hikmah Lasem Islamic boarding school is different from other Islamic boarding schools because the learning implemented in Islamic boarding schools emphasizes the internalization of religious tolerance values so that harmonious relationships are established with the surrounding community. Therefore, the researchers want to reveal the strategies used by the Kiai in internalizing tolerance values in the Al-Hikmah Lasem Islamic boarding school. Departing from the problems above, the researchers attempt to conduct research with the theme "Values of Tolerance Through Religious Learning at Al-Hikmah Lasem Islamic Boarding School (Concepts, Strategies, and Challenges). The type of research used is field research, i.e., a study that requires researchers to travel to the field to observe phenomena in a scientific context. The subjects in this study were Kiai, Ustaz, the head of the boarding school, administrators, and students of Al-Hikmah Lasem. The criteria for students involved by researchers to determine research subjects were those who had lived in Islamic boarding schools for a range of two to four years.

The main objective of this study is to describe and analyze the internalization of tolerance values through religious learning at the Al-Hikmah Lasem Islamic boarding school in terms of concepts, strategies, and challenges. The urgency of this research is to reveal that pesantren have the concept and implementation of tolerance values in harmony with society. This is very important and useful since it can be used as a lesson, understanding, and role model for a tolerant pesantren who can live peacefully and side by side in a heterogeneous and dynamic environment.

B. Method

The type of research used is field research, namely research that requires the researchers to travel to the field to observe phenomena in a scientific context. The setting of this research was Al-Hikmah Lasem Islamic Boarding School, located in Soditan Village, Lasem Sub-district, Rembang Regency. The subjects in this study were Kiai, Ustaz, the head of the boarding school, administrators, students of Al-Hikmah Lasem, and Chinatown citizens. Students who had attended Islamic boarding schools for between two and four years were involved by the researchers in determining research subjects. Data sources were obtained from interviews,

observations, and documentation results. Data analysis techniques in this study, carried out before entering the field, during the field, and after completion in the field, went through four stages: data collection, data reduction, data display, and conclusions (Sugiyono, 2017).

C. Discussion and Result

1. Internalization of Tolerance Values Through Religious Learning at Al-Hikmah Lasem Islamic Boarding School

a. Socio-Historical Al-Hikmah

Al-Hikmah Lasem Islamic Boarding School was founded by one of the leaders of the tolerance movement in Lasem, namely, KH. Moh. Sholihuddin Fatawi and Nyai Hj. Hilyatus Sa'adah. Al-Hikmah Lasem Islamic Boarding School was founded in 2013 and was established in Soditan Village, Lasem Sub-district, Rembang Regency, with the help of educators or the Asatidz Council at the Al-Hikmah Lasem Islamic Boarding School, a total of ten people. The Islamic boarding school is relatively young, but it is the goal of prospective students to come and want to become students at the Al-Hikmah Lasem Islamic Boarding School (Fatawi, 2022).

In this regard, Lasem is a city with a history of tolerance between tribes and religious communities for centuries, an environment in which there are the largest Chinatowns, i.e., Chinatowns inhabited by people of Chinese descent. Tolerance in the Lasem society is reflected in the architecture of typical Chinese buildings. The proof of the existence of Chinese culture in Lasem is the existence of the three temples that are hundreds of years old. The three temples are Cu An Kiong Temple (located in Dasun Lasem village), Poo An Bio Temple (located in Karangturi Lasem village), and Gie Yong Bio Temple (located in Soditan Lasem village). In addition to cultural acculturation temples in the field of architecture, many houses in the Soditan and Karangturi Lasem Villages are still styled typical of Chinese architecture, in which many relics of old buildings that have been empty with walls starting to peel characterize Lasem's typical buildings (Ayuningrum, 2017, p. 131).

Several studies have disclosed that the architecture in Lasem is a sign of the interaction between Chinese culture and the Muslim community in Lasem so that the values of tolerance in their lives are reflected. The

attitude of tolerance that has been rooted in this city has made riots and conflicts never happen because the people are open to interaction without distinguishing between ethnicity, religion, and culture, which has earned Lasem the nickname "Little China Town" (Putra, Juan Winy; Wuryanto, 2019, pp. 235–236).

Lasem is also known as "the City of Santri" because, in Lasem, there are 21 Islamic boarding schools spread over five villages: Karangturi, Soditan, Sumber Girang, Ngemplak, and Gedongmulyo (Nurhajarini, 2015, p. 4). The authors will examine Al-Hikmah Lasem Islamic Boarding School. It is a boarding school located on Gambiran Street, Soditan, Lasem Sub-district, managed by Kiai H. Sholahuddin Fatawi and Mrs. Hj. Hilyatus Sa'adah. The education system at the Al-Hikmah Islamic boarding school is a classical system of learning using the study of yellow books, such as Nahwu, Fiqh, Hadith, and Tafsir. Al-Hikmah Islamic Boarding School is also an open boarding school, which means it provides a space for interaction between the surrounding community and the students (Fatawi, 2022).

Additionally, Al-Hikmah Lasem Islamic Boarding School is an educational institution that integrates Islamic values so that a generation of intelligent Muslims is created with a diverse social life. A strong character is expected to color and function in people's lives. Being able to increase the rate of rampant moral decadence, shift values in a negative direction, and decrease the quality of education, it is hoped that the Al-Hikmah Lasem Islamic Boarding School can be the best solution for preparing for life from time to time.

Al-Hikmah does not only focus on salaf education but also follows the times in which its students follow formal education levels, ranging from junior high and senior high school to higher education institutions spread across the Lasem Area. This teaches students that they must balance the interests of life in this world and the hereafter. Thus, the phrase "Intellectual Intelligence, Spiritual Intelligence, and Socially Independent" is suitable as the motto of the Al-Hikmah Lasem Islamic Boarding School (Fatawi, 2022).

Around the Al-Hikmah Lasem Islamic Boarding School, ethnic Chinese housing is also often found. Based on statistical data, the number of yellow-skinned and slanted-eyed residents in this pesantren RW reaches 90%, so

it is not surprising that the Lasem people call this area Chinatown. The existence of pesantren among non-Muslim communities is a challenge for all components of pesantren. Despite being in a contradictory environment, the values of tolerance are upheld by the residents of the pesantren and the surrounding community. Mutual respect for religious freedom underlies the creation of a conducive environment because the behavior of *tasamuh* towards neighbors, which is often taught and exemplified by caregivers, becomes its philosophy for students so that they do not experience obstacles to interacting with the surrounding community. The harmony and peace of the community in respecting differences in Soditan village, one alley with Islamic boarding schools, temples, and churches, have really been tested and proven that there has never been a conflict until now they live side by side in peace (Sa`adah, 2022).

b. Religious Learning at the Al-Hikmah Lasem Islamic Boarding School

Learning at the Al-Hikmah Islamic Boarding School uses a classical system whose learning uses the study of the yellow book, such as Tawhid, Morals, Fiqh, Hadith, and Tafsir. Meanwhile, the methods employed in the study of books at the Al-Hikmah Lasem Islamic boarding school are the *bandongan*, *sorogan*, and *marhalah* methods. The book recitation using the *bandongan* method at the Al-Hikmah Lasem Islamic boarding school is first, after the dawn prayer, namely the study of the *Kasyifatun Saja* Book, which is supervised directly by the caregiver, namely KH. Sholihuddin Fatawi. The second is the recitation of the book of *Mukhtarul Ahadist*, which Ustadz Mudzakir teaches at 09.30–10.30. The third is the study of the *bandongan* book, which was conducted after *ba'da Isya'*, namely the books of *Al-Ikhtishor*, *Tafsir Jalalain*, and *Fathul Qorib* (Mujib, 2022).

Meanwhile, using the *sorogan* method, reciting the Qur'an is conducted every morning under the guidance of Ustadz Halim and Ustadz Jajang, and there is a *ba'da dhuh*r activity where the students memorize the books of *Aqidatul Awam* and *Alala* and then offer their memorization to the tutor. For those who use the *marhalah* method, namely the recitation of books by *Ba'da Ashar*, this *marhalah* activity uses different books with different Ustadz (Najah, 2022).

In addition to daily student activities, there are also weekly and annual activities. The weekly *santri* activities held at the Al-Hikmah Lasem

Islamic boarding school include Barzanji and diba'an activities, pilgrimages to the graves of the masses, and the reading of Asmaul Husna and Ratib. The barzanji and dhiba'an activities are carried out on Friday nights after the Isha prayers, which all students follow. This activity is conducted by chanting praises to the Prophet Muhammad so that later, he will receive his intercession. Then, the pilgrimage to the masyayikh's tomb was carried out on Friday morning. After the morning prayers, the students made a pilgrimage to the masyayikh's grave, which was located behind the Jami' Lasem mosque. Furthermore, the reading of Asmaul Husna and Ratib was carried out on Tuesday night after the congregational Maghrib prayer (Mujib, 2022).

The annual activities of the students include the month of Rajab, and there are Rajabbiyah and Rihlah activities. This Rajabbiyyah activity is usually held with a recitation to commemorate the Isra' Mi'raj of the Prophet Muhammad SAW, which is attended by the guardians of students, students, and the surrounding community. After the Rajabbiyah activities, the caregivers invite the students to make a pilgrimage to the Wali Songo tomb, which is held once a year. Then, the activities of the month of Sha'ban, namely haflah Akhirussanah, usually include the students' marhalah exam, providing an evaluation during the year's activities, and preparation for the month of Ramadan. In the month of Rabiul Awal, there is a KMH event, including a khatmil Qur'an event by students who have finished reciting the Amma juz and bin-nadhhor Al-Qur'an, so that once a year, there is graduation or khatmil Qur'an; besides that, commemorating the birth of the Prophet Muhammad and the haul of the Lasem mayayikhs are conducted, which all students, guardians of students, and the general public attended (Mujib, 2022).

The description of the activities and explanations show that the religious learning of the students includes comprehensive material, both aqidah, sharia, and moral materials. It indicates that the strengthening of religious learning, often called tafaquh fi al-din, is a priority in learning at the pesantren. On the other hand, the scope of religious learning time is also throughout the day and year. This means that it includes daily and weekly activities carried out throughout the year, denoting the consistency of the management of religious learning.

c. The Strategy of Internalizing Tolerance Values Through Religious Learning at Al-Hikmah Lasem Islamic Boarding School

Strategy is a method used to achieve a goal. In internalizing the values of tolerance in the Al-Hikmah Lasem Islamic boarding school, several strategies are used by KH. Moh. Sholahuddin Fatawi:

1) Habituation

The habituation of the tolerance value in Al-Hikmah Islamic boarding schools is carried out through direct practice to students in the daily life of Islamic boarding schools by getting students to interact more often with non-Muslim surrounding communities. Usually, interactions are established through jointly held activities, such as community service among residents and through large events held at the Al-Hikmah Islamic boarding school, such as the haul and birthday of the Prophet. The researchers' observation supports this: every time there is an event at the Islamic boarding school, the students and the community around the community work together. Community service is also routinely carried out when there is a big event, namely the Prophet's haul and birthday at the Al-Hikmah Islamic boarding school, even when the event is attended by many non-Muslim residents as a sign of respect (Djan, 2022; Hertina, 2022). According to the authors, this habituation strategy is vital and most influential for students and diverse communities. Because students and the community interact and feel directly in life, with this habituation strategy, tolerance values can be achieved. Students from the learning process in Islamic boarding schools obtain this habituation.

2) Role model

A kiai in a boarding school is a person who directs the direction of education. In addition, all the attitudes and behaviors of a kiai serve as an example. KH. Moh. Sholahuddin Fatawi, more commonly called Gus Din, is known as a Kiai figure who is very wise and has a tolerant attitude toward all people. His tolerant attitude is what his students imitate (Bashori, 2022; Djan, 2022; Hertina, 2022).

The tolerance values are taught and practiced directly by KH. Moh. Sholahuddin Fatawi, as a caregiver and role model for students in building an attitude of tolerance, which is reflected in mutual respect, acceptance, and mutual trust. Santri is educated to put forward a

polite attitude because, in the pesantren environment, there are many non-Muslim residents. The reality of the tolerance of students with non-Muslim surrounding communities is widely applied in everyday life, as stated by Kang Abdul Mujib (Djan, 2022; Hertina, 2022; Mujib, 2022). According to researchers, several social activities carried out by Al-Hikmah Lasem students reflect their concern for society and the environment, which can also familiarize the relationship between pesantren residents and the surrounding community, especially non-Muslim residents.

The researchers are also interested in digging up information on how the Lasem people perceive differences so that they can live in harmony with one another. This is revealed by the researchers' observations that in the Al-Hikmah Islamic boarding school, students highly respect the existing values of tolerance, mutual respect, and mutual assistance if anyone needs Chinatown residents and Islamic boarding school students. All of this cannot be separated from the internalization of tolerance values taught by Kiai in Islamic boarding schools to make it easier for students to be tolerant.

Furthermore, the caretaker of the Islamic boarding school, Mr. KH. Sholihuddin Fatawi, gave examples to his students, such as joining together with neighbors or just being a whiz with the Chinatown residents, and vice versa; the local Chinatown residents also often came to the pesantren to talk with the students. With this, students and Chinatown residents can live with respect for the rights of others to create a conducive and peaceful environment. The results of observations and interviews conducted by researchers at the Al-Hikmah Lasem Islamic boarding school showed that the students highly respected the values of tolerance, as evidenced by the creation of a safe and comfortable environment that both students and Chinatown residents felt. The students of the Al-Hikmah Islamic boarding school interact well even though they are social in an atmosphere of different religions, races, and ethnicities. This close relationship between students and Chinatown residents who do not differentiate can create an inclusive environment where students and Chinatown residents do not close themselves off so that they have the right to associate with whomever they wish.

Internalizing the values of tolerance in the Al-Hikmah Islamic boarding school is done through religious learning. Al-Hikmah Lasem Islamic Boarding School is a boarding school that uses a traditional learning system, namely the learning material using classical books and the learning methods used, such as bandongan, sorogan, and marhalah methods. The learning materials at the Al-Hikmah Lasem Islamic Boarding School are the creations of the pesantren caregivers, which include Islamic sciences and Arabic using classical books. Meanwhile, the field of science that becomes a pressing point in learning at the Al-Hikmah Lasem Islamic boarding school is the science of Fiqh and morals (Bashori, 2022; Mujib, 2022).

According to the researchers, the goal to be achieved in providing education at the Al-Hikmah Lasem Islamic boarding school has not changed until now, namely the learning of Islamic religious sciences in the form of recitations of salafiyah, namely Nahwu, Sharf, Fiqh, Morals, Usul Fiqh, Tafsir, Hadith, and Tasawwuf. The learning material above has been maintained until now. In addition, the methods of learning the books of the Salaf are the sorogan, bandongan, and marhalah methods. Internalizing the tolerance values at the Al-Hikmah Lasem Islamic boarding school through religious learning is carried out, one of which is the recitation of the book of Mukhtarul Ahadith by Sayyid al-Hasyimi. In the study of the book of Mukhtarul Ahadits, many meanings are contained within it, which include law, character or morals, and procedures for socializing (including teaching how to tolerate well). Hence, in religious learning, either directly or indirectly, the Kiai or Ustad set aside theories about tolerance with the aim that students always remember to honor neighbors and help each other.

- Sorogan

The sorogan method is also known as individual learning, in which the students face the Kiai and then read and interpret words and sentences in a book. According to the researchers, the sorogan method is very appropriate in evaluating the ability of students to understand the study of the yellow book; indeed, this method requires patience and discipline so that students can easily master

the learning of books in the Al-Hikmah Lasem Islamic boarding school. Sub Bab Pembahasan 2 (Tuliskan Sub Pembahasan).

- **Bandongan**

The bandongan method is also used in the Al-Hikmah Lasem Islamic boarding school, in which the boarding school caregivers read and interpret a book, and then the students listen to it. Bandongan activities at the Al-Hikmah Lasem Islamic boarding school are carried out through the yellow book recitation, which takes place every day and is carried out at certain hours. This activity starts at 09:30 and is finished (observation results). The activities that started at 09:30 were a recitation of the book of Mukhtarul Ahadith, which was taken care of by Ustadz Mudzakir. In the recitation of the book of Mukhtarul Ahadith, there were many meanings contained in it, which included law, character or morals, and procedures for socializing (including being taught how to tolerate well) (Mujib, 2022). According to the researchers, the recitation of the yellow book, which is carried out using the bandongan method, is one of the typical forms of a santri. The yellow book is one of the guides for Kiai/Ustaz in training students to interpret the book in Arabic form of pegon. Santri also gets much knowledge that can be applied in practical daily life, one of which is mutual respect between students and the community.

- **Marhalah**

The marhalah method is done by studying several books according to the method used by Ustaz, some by memorizing, telling stories, or interpreting a book. According to the authors, this method is very appropriate for developing critical thinking. Marhalah activities at Al-Hikmah Islamic Boarding School are carried out every Sunday, Monday, Tuesday, Wednesday, Thursday, and Saturday with different learning books. For Marhalah I, learning the book is easier because it is still in the early stages. Meanwhile, in Marhalah II, the study of the book is deepened so that the students have broad religious knowledge. Marhalah learning is carried out from 16.00–17.00. If students do

not take part in marhalah activities without permission, they will be punished by the Ustaz.

According to the researchers, the bandongan, sorogan, and marhalah methods are very influential for students in internalizing tolerance values because they are educated and taught always to be kind, polite, and respectful of each other. Through religious learning through book studies, there are religious values (morals, Fiqh, and tolerance) that can be embedded and rooted in Al-Hikmah Lasem students and can be implemented in everyday life. In the research conducted, the students were never forced by their caregivers to carry out all learning activities at the Islamic boarding school.

d. Challenges and Opportunities in the Implementation of the Strategy of Internalizing Tolerance Values in Islamic

Internalizing tolerance values in Al-Hikmah Lasem Islamic boarding school does not always run smoothly, in the sense that there must be an obstacle or something that hinders the process of internalizing tolerance values; several factors support and hinder them, including the following:

1) Supporting Factors

- Motivation is frequently given by caregivers, Ustaz, and administrators to students at the Al-Hikmah Lasem Islamic boarding school

Motivational activities at the Al-Hikmah Lasem Islamic boarding school are carried out once a week, and this activity contains advice from KH Solihuddin Fatawi (Bashori, 2022; Mujib, 2022). According to the researchers, motivational activities are very important for students because they provide motivation and foster a spirit of enthusiasm in them. They will be afraid if they make mistakes or violate the rules in the pesantren so that they live with positive values every day.

According to the researchers, the supporting factors in internalizing the values of tolerance are not only within the pesantren environment but also outside the pesantren environment. Residents around the boarding school are never

disturbed by the activities there. Even when there are activities organized by pesantren, such as Haul, Maulid Nabi, and Rojabiyah, the surrounding community always attends the event. This is because the relationship between the surrounding community and all members of the pesantren is very well maintained so that they can live side by side in harmony.

- The existence of supporting facilities at the Al-Hikmah Lasem Islamic boarding school

The existence of supporting facilities at the Islamic boarding school, such as the facilities provided, also supports the internalization of tolerance values. The infrastructure facilities at the Al-Hikmah Islamic boarding school are considered adequate for the daily needs of students (Bashori, 2022; Sa`adah, 2022). The researchers conclude that the facilities built by the Islamic boarding school are also one of the factors that encourage internalizing the values of tolerance; the infrastructure at the Al-Hikmah Lasem Islamic boarding school has met the standards of the needs of the students in providing education, such as the construction of only student dormitories, prayer rooms, and marhalah rooms.

2) Inhibiting Factors

- The diverse students` background

Students who are staying at the Al-Hikmah Lasem Islamic boarding school have diverse backgrounds, and some are from Java and outside Java. The researchers conclude that internalizing tolerance values cannot be separated from inhibiting factors. The problems that occur in the Al-Hikmah Islamic boarding school are the different backgrounds of students, impacting their different understanding. However, with the strategies and methods used by Kiai and Ustaz in religious learning, students slowly understand the meaning of tolerance. The solution to the case is that Kiai and Ustaz provide equal learning opportunities to all students and assist students who are late in studying.

- The lack of interaction between the students and the Chinatown community

The lack of interaction between the Chinatown community and the santri is also an inhibiting factor. Based on the results of interviews and observations, the researchers concluded that the lack of interaction between the Chinatown community and Al-Hikmah Lasem's students was not a trigger factor because the tolerance attitude taught to the students looked good, as evidenced by the harmonious living environment in the Chinatown community. Strategies taught by Kiai to students in internalizing the tolerance values in Al-Hikmah Lasem Islamic boarding schools are that they must have a strategic plan to achieve a satisfactory result in accordance with the vision and mission of the pesantren. Strategy is a plan drawn up to achieve the desired goal. It aligns with the concepts and forms of strategy as quoted by Paluseri in the thesis "Muhammad Abu Al-Fatah Al-Bayanuni's Da'wah Strategy in Improving the Spirituality of Inmates". Al Bayanuni divides da'wah strategies into three forms: sentimental, rational, and sensory strategies (Paluseri, 2020). The solution to the case is that Kiai and Ustaz provide opportunities and activities for students to interact directly with the Lasem community.

D. Conclusion

Concerning the strategy of internalizing tolerance values through religious learning at Al-Hikmah Lasem Islamic Boarding School, it was concluded that habituation and exemplary strategies are conducted. Internalizing the values of tolerance at the Al-Hikmah Lasem Islamic boarding school is carried out through religious learning, one of which is the recitation of the book of Mukhtarul Ahadith. In the study of the book of Mukhtarul Ahadits, many meanings are contained within it, which include law, character or morals, and procedures for socializing (i.e., taught how to tolerate well). Therefore, in religious learning, either directly or indirectly, the Kiai or Ustad set aside theories about tolerance with the aim that students always remember to honor neighbors and help each other.

In the implementation of the internalization of tolerance values at the Al-Hikmah Lasem Islamic boarding school, there are supporting factors and inhibiting factors. Supporting factors include 1) the motivation frequently given by caregivers, Ustaz, and administrators to the students of the Al-Hikmah Lasem Islamic Boarding School, 2) the situation or environment of the Al-Hikmah Lasem Islamic Boarding

School, and 3) the existence of supporting facilities at the Al-Hikmah Lasem Islamic Boarding School. As for the inhibiting factors, they are 1) the different backgrounds of students and 2) the lack of interaction between students and the Chinatown community.

Since this study was limited to qualitative analysis, it cannot make generalizations. Generalization is needed for a more comprehensive understanding. For this reason, it is suggested that further research should use a survey method that accommodates representative respondents. On the other hand, the scope of this research location was limited to the Al-Hikmah Islamic boarding school, meaning that many typologies of Islamic boarding schools still need material for further studies to make them more comprehensive.

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