
Research Article

Religious Culture Implementation in State Islamic Senior High School in Indonesia

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Abstract:

Implementation and cultivating religious and cultural values in educational institutions have been carried out with several strategies. However, more is needed to know the implementation of religious education institutions. This study, therefore, was conducted to understand the implementation and maintaining a religious culture within government Islamic high schools. The aim of this study is to examine and discuss the Islamic senior high schools implement and maintain a religious culture within the school environment. The study was conducted with multiple case study methods within two State Islamic Senior High Schools in Indonesia. Data was gathered through direct observation, in-depth interviews, and written material analysis. In addition, in-depth interviews were carried out with the schools' principals, teachers, and students. The results of this study show that the schools have implemented and maintained the religious culture within the school environment through practicing routine religious activities supported by the schools' policymakers, parents, and students. Some religious activities which were regularly practiced included regular mass praying, celebrating religious events, religious knowledge competitions, and Islamic fashion and art shows. The religious activities created a religious culture environment that stimulated teachers and students to practice and appreciate religious values in their daily activities.

Keywords: Religious culture, State Islamic schools, students, teachers, religious values.

1. Introduction

Religious, educational institutions have an organizational culture characterized by a religious culture that develops intellectual intelligence that is integrated with religious values (Abbas, Ekowati, Suhariadi, & Anwar, 2022). Thus students have spiritual-based knowledge and high morals and become children who are religious and devoted to God Almighty by internalizing religious and cultural values in the educational environment through habituation and becoming the theme of learning.

Religious and cultural values in Madrasas are one of the elements of value education, which positively impacts student personality formation (Asadullah & Chaudhury, 2010). It contains inclusive values, exemplary personality, and preparation for young people to become more independent by teaching and promoting decision-making, who are moral, dignified, responsible, and have life skills. Therefore, the embodiment of religious and cultural values applied in Madrasas as religious schools is an attempt to implement religious values in students.

It is hoped that the embodiment of the religious and cultural values of Madrasahs will not only be a religious atmosphere but also create a culturally religious atmosphere, such as a system of attending midday prayers in congregation, orders to read prayers and scriptures at the beginning of each lesson and at the end of learning. The application of this religious tradition was created to embody religious values in students. However, the expected religious culture is a religious atmosphere that becomes a daily habit in Madrasas. Thus, religious culture must be built based on the awareness of students or Madrasa residents. In other words, religious culture is formed not only based on invitations or orders from the leadership, but religious culture needs to be instilled in students through guidance by teachers and schools (Ashraf, 2018).

Effective implementation of religious and cultural values in education can be done by fostering student confidence and joint action, and joint commitment in an educational institution. This joint action will improve the educator's work system, the quality of education, and the formation of positive attitudes and morals. Therefore religious culture can play an active and direct role in developing religious education learning. Furthermore, the function of religious culture can play an active role in developing knowledge, skills, and understanding of sustainable awareness that can build a more advanced nation.

The role of religious culture in Madrasas is very important to form a positive character for all people in schools, especially all students, teachers, and administrative staff in the Madrasah environment. Positive personality is manifested in students and teachers as a religious culture with positive values. Thus the religious culture of the Madrasah provides positive habits and attitudes of the Madrasah residents themselves and reflects a way of thinking that is consistent with the vision and mission agreed

upon by the Madrasah.

The successful formation of religious culture in Madrasas requires collaboration between school principals, educators, and administrative staff to achieve educational goals effectively and efficiently (Mashuri, Pettalongi, Nurdin, Paozia, & Yusran, 2022). The development of religious culture requires good management and management so that its application and development are always in accordance with the school's or Madrasah's vision and mission (Zaid, Pettalongi, & Nurdin, 2022). With good management, the possibility of achieving goals will be optimal. In addition, Madrasah, as a religious school, is a social system in which some activities regulate reciprocity between individuals in society and between individuals and society. Therefore, the importance of implementing religious culture in schools or Madrasas is to provide opportunities for members of religious schools to have and realize all their religious values and religious practices in school life. Religious practices, all of which can be achieved through various religious activities as a means to work hard to create and develop a religious culture in Madrasas.

Realizing religious education is reflected in the construction of religious and cultural values at all levels of education because the inherent religious and cultural values will strengthen the faith of students (Nurdin, Nurliana, & Mashuri, 2022). Thus, the application of Islamic values can be realized successfully in a religious school or Madrasah environment. Therefore, the construction of religious culture is very important and will indirectly affect the behavior, character, and behavior of students.

Implementation and cultivating religious and cultural values in educational institutions have been carried out with several strategies. For example, the application of religious culture has been carried out with the initiative of school leadership, with collaboration between all stakeholders in the school, and there has also been the application of religious culture by involving stakeholders beyond the school, such as the government and religious leaders (Reff). However, the application of religious culture in religious schools, which focuses on empowering teachers and students as the main target, is still very limited. Therefore, this research will discuss the application of religious culture in a public Islamic high school. Even though the school is an Islamic school, religious culture still needs to be better reflected in school life. This research aims to contribute to the academic and practical worlds so that it can be applied in other schools.

2. Literature Review

2.1 The Concept of Religious Culture

Religious culture is "a way of thinking and acting of school members based on religious values (religiousness)." Madrasah religious culture is a way of thinking and acting of school members based on religious values. Religious (religious), in the view of Islam, carries out religious teachings as a whole. Madrasah, as a religious school, embodies the values of religious teachings as a tradition in behavior and organizational culture, which all school members follow.

By making religion a tradition in schools, consciously or not, school members follow the embedded religious traditions. Teachers and students have actually carried out religious teachings because religious culture is part of a set of religious values that underlies behavior, traditions, and daily habits at school. Because of this, religious culture is not only in a purely symbolic form, as reflected in learning materials, but religious culture is also seen in the form of values that are practiced in everyday school life. Then the embodiment of religious culture does not just appear out of nowhere but through a process of acculturation. Therefore, religious culture is a culture that allows every Madrasah community to worship independently. Religious culture (religious) is defined as follows:

"Religious culture is instilling systematic etiquette behavior in the practice of each religion so that a good personality and attitude (akhlakul karimah) are formed and discipline in various matters." An atmosphere that allows every member of the family to worship and contact God in ways that have been determined by religion, with an atmosphere of calm, cleanliness, and wisdom. The ingredients are religious tastes, ethical tastes, aesthetics, cleanliness, religious faith, and serenity.

Religious culture is the process, method, and act of implementing religious culture, which is related to a set of actions embodied in behavior, traditions, daily habits, and religious symbols. For example, Madrasah religious culture includes a religious culture that allows every member of the school or Madrasah to worship Allah SWT without coercion. Then the worship is practiced in an atmosphere of calm, cleanliness, and wisdom. So religious culture (religious) is related to a set of behaviors embodied in behavior, traditions, daily habits, and symbols carried out by school principals, teachers, students, and administrative staff.

2.2 Religious Culture Values

Values, according to experts, are "a set of beliefs or feelings that are believed to be an identity that gives a special style to my patterns of thinking, feeling, attachment, and behavior." Other experts say that if values cannot be defined, it does not mean values cannot be understood because values are also beliefs that make a person act on his choice. Value is also understood as a thought or concept about what is considered important for someone in his life. Another opinion also says that values are abstract because values are definitely contained in something in the form of body, behavior, attitude, and basic stance.

The term religious values is a term that is not easy to define with certainty because the value is an abstract reality. However, etymologically, religious value comes from two words: value and diversity. This is in accordance with the following definition of value:

"Value is a belief within a belief system's scope in which a person acts or avoids an action or regarding something that is considered appropriate or inappropriate. Meanwhile, diversity is an attitude or awareness that arises based on one's belief or belief

in a religion.

Religious values that can be observed in an individual include honesty, benefiting others, humility, efficient work, vision for the future, high discipline, and balance. Thus religious (religious) cultural values are a set of religious (religious) values that underlie behavior, traditions, daily habits, and symbols practiced by school principals, teachers, administrators, and students.

2.3 Religious Dimensions

Religion includes various parts and dimensions. In other words, religion is a system with many dimensions. Charles Y. Glock defines religion as a system of symbols, belief systems, value systems, and institutionalized systems of behavior. All of these values are meaningfully internalized in five forms, namely:

1. Religious belief.

This dimension is the hope of religious people to adhere to certain theological views and acknowledge the existence of these doctrines. Every religion has a set of beliefs, and its adherents must adhere to those beliefs. However, the content and scope of these beliefs vary not only between religions but often also between traditions within the same religion.

2. Religious practices.

This dimension includes worship, obedience, and things people do to show their commitment to their religion.

3. Religious feeling.

This dimension is related to feelings, perceptions, and religious feelings experienced by a person.

4. Religious effect

The dimension shows how much religious teachings influence a person's behavior in social life.

5. Religious Knowledge

This dimension refers to the expectation that religious people have at least the slightest understanding of basic beliefs, rituals, scriptures, and religious traditions."

The dimension of faith is how much a person accepts and acknowledges dogmatic matters in his religious beliefs. This dimension includes the hope of religious people to adhere to certain theological views and recognize the truth of these doctrines. When humans carry out religious activities, they will go through a stage called the ideological level. The ideological dimension is a stage that shows the behavior of human belief in the truth of their religious teachings, which can also be called genuine Islamic beliefs. The practice of humanity in this dimension of faith can be seen from several indicators, such as belief in God, angels, the last day, God's books, heaven, and hell. In the context of Islamic teachings, this dimension includes belief in the pillars of faith, belief in the truth of one's own religion and belief in supernatural issues taught by religion

a. Religious feeling

Scholars define religious feeling as the experiential dimension gives recognition to the fact that all religions have certain expectations (Glock, 1962). However imprecisely they may be stated, that religious person will at one time or another achieve direct knowledge of ultimate reality or will experience religious emotion. Included here are all of those feelings, perceptions, and sensations experienced by an actor or defined by a religious group as involving some communication. However slight, with a divine essence, id est, with God, with ultimate reality, with transcendental authority. The emotions deemed proper by different religions or experienced by different individuals may vary widely – from terror to exaltation, from humility to joyfulness, from the peace of soul to a sense of passionate union with the universe or the divine.

The dimension of appreciation is a person's experience that is closely related to one's self and God, both in feelings and perceptions (Sandage & Harden, 2011). This cannot be said that a person is right and perfect in religion, but real experiences are the hopes that arise in that person. Besides that, religious appreciation is a fusion dimension of all the religious elements mentioned above. The indicators that can be seen from this dimension of appreciation are feeling that prayers are often answered by God, a sense of peace when people are close to God, and inner joy when listening to God's holy book. So the nature of this element of appreciation can be seen when a person transcends one or all of the above aspects of faith in his life so that a person will experience an extraordinary personal inner experience.

b. Religious Knowledge

Scholars define religious knowledge as the intellectual dimension that has to do with the expectation that the religious person will be informed and knowledgeable about the basic tenets of his faith and its sacred scriptures (Mandaville, 2007). The intellectual and ideological dimensions are clearly related since knowledge of a belief is a necessary condition for its acceptance. However, belief need not follow from knowledge nor, for that matter, does all religious knowledge bear on belief."

Before carrying out and applying the provisions that apply in this dimension of religious knowledge, a person must have basic knowledge about his religion regarding matters that are obligatory, prohibited, recommended, and others. It is not enough for an individual to have a firm belief because a person with good faith must also know about his religion. This intellectual dimension is a dimension that humans will experience in religious activities. Without knowledge, humans will not know their religion. Humans can reach a level of knowledge by studying it through religious books, asking religious experts, research discussions, and so on There are five dimensions of religious belief (Washington, Moxley, Garriott, & Weinberger, 2009) as follows:

1. Faith dimension.

This dimension refers to the degree of faith of Muslims in basic doctrines and doctrinal truths. This dimension is often referred to as the Islamic creed, which includes human belief in Allah, angels, holy books, prophets, doomsday, and qada and qadar.

2. Islamic dimension

This dimension includes the frequency, intensity, and degree of worship. In addition, this dimension includes prayer, fasting, zakat, pilgrimage, and other acts of worship, such as reading the Qur'an.

3. Compassion dimension

This dimension is related to religious experience, namely the perceptions, and feelings experienced by a person, such as feeling close to God, guilt when breaking God's commands, and so on.

4. Knowledge dimension

This dimension refers to one's understanding of one's religion, including the main teachings of the Qur'an, the pillars of faith and pillars of Islam, Islamic law, and Islamic cultural history.

5. Charity dimension

This dimension includes how the understanding of the four dimensions above is manifested in one's behavior. This dimension determines the impact of faith, Islam, faith, and knowledge in people's daily lives.

3. Methodology

This study used a qualitative multi-case study method. A qualitative research method is naturalistic research conducted in natural settings (Nurdin, Scheepers, & Stockdale, 2022; Yin, 2011). Qualitative methods will produce descriptive data, then analyze and interpret it with a thematic approach (Nurdin & Pettalongi, 2022). The case study of this research was two State Islamic Senior High Schools in Central Sulawesi province in Indonesia. The high schools are in the center of a multicultural city belonging to the Department of Religious Affairs Indonesia.

Data was gathered through direct observation, in-depth interviews, and written document analysis. In-depth interviews involve ten lecturers and five policy makers from four universities. We also interviewed six students within the universities to get more insight from the student's perspectives. Meanwhile, written document analysis includes the content of the Curriculum within the universities to understand the Islamic religious education subject implementation. Data analysis in this study was carried out by thematic data analysis as suggested by Corbin and Strauss (Corbin & Strauss, 1990). The thematic analysis referred to in this study is by finding themes in data from observations, in-depth interviews, and written document analysis. The data analysis process was completed if no new themes were found in the data (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2021). Data verification was carried out by comparing data from three sources: observation, in-depth interviews, and written document analysis.

4. Results and Discussion

4.1 Implementation of Religious Culture in State Senior High Schools.

Religious culture in Madrasas can be implemented through habituation and the creation of a religious atmosphere accompanied by the inculcation or application of religious values in a sustainable manner. Creating, instilling, and implementing a religious atmosphere and values has been carried out by holding religious activities within the Madrasah environment. The practice of religious and cultural rituals, such as greetings, smiles, greetings, courtesy, and Islamic and national holiday activities, has been carried out in the school environment. One informant said the following:

"The development of religious culture in students at Madrasas can be done by instilling systematic behavior or manners in the practice of their respective religions. In this way, personality, character, attitude, and morality are formed that are noble, have a noble spirit, and are responsible for their relationship with God, with fellow human beings, and with the surrounding natural environment.

The application of religious and cultural values in Madrasas is very important to do. The urgency of developing a religious culture in Madrasahs is that all Madrasahs have the opportunity to realize all aspects of their religion. Thus students and teachers can carry out their beliefs, and faith. For this reason, the values of Islamic teachings that exist in religious culture (religious culture) in Madrasahs are implemented totally in the sense that they can carry out Islamic religious teachings as a whole, such as saying Allah in surah Al-Baqarah verse: 208

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Terjemahnya:

"O you who believe, enter into Islam as a whole (obey all of its laws), and do not follow the steps of the devil. Surely Satan is a real enemy for you" (Q.S. Al-Baqarah (2): 208)

Religious and cultural values embodied in the religious culture in Madrasahs require support and active participation from various parties such as Madrasah heads, teachers, staff, administration, students, parents, community, and government. All of these elements support and are actively involved in implementing religious culture in Madrasahs in accordance with their respective duties and functions. If there are obstacles in the development and application of religious culture, it will be easy to overcome and

find solutions together. The existence of a Madrasah with a religious culture will be firmly ingrained in all Madrasah residents so that school alums meet the needs of the community.

Religious culture is a set of spiritual values that underlies the behavior, traditions, and habits of teachers and students that are practiced in the school environment (Halstead & Taylor, 2000; Makmur, Nurdin, & Pettalongi, 2022). The embodiment of religious culture also does not just appear out of thin air but through the acculturation process imposed by the school. One informant said the process of forming a religious culture was as follows:

The formation of religious culture in schools is jointly formulated based on agreed religious values and needs to be developed in schools. Then a shared commitment and loyalty are built among all school members toward the agreed values. In daily practice, all school members manifest these agreed religious values in attitudes and daily behavior. The development process goes through three stages, namely through the socialization of religious values, which are agreed upon as ideal attitudes and behaviors to be achieved at school. Then, determine weekly or monthly action plans as stages and systematic steps that all parties will carry out in the school in realizing the agreed religious values. The last one is giving awards to achievers. The application of cultural symbols is carried out by replacing cultural symbols that are not in line with religious teachings and values with religious, cultural symbols.

The practice of religious and cultural rituals can be realized through various activities for the development of religious culture in Madrasas. The application of religious culture in Madrasas is part of the formation of the personality or character of students in Madrasas. The program for implementing religious culture in the school begins with the creation of a religious atmosphere accompanied by the continuous inculcation of religious values in students. The creation of a religious (religious) atmosphere is carried out by holding religious activities within the Madrasah environment. Then the results of these religious activities are used as habits among teachers and students in daily school life as the following informant's opinion:

Nada and da'wah activities are student organizations or student council activities at this school. All students were directly involved in the activity, which consisted of opening, and reciting verses of the Koran, followed by reciting verses of the Koran together. In this event, the head of the Madrasah gave directions and suggestions, then closed with a prayer together. These activities can train students so that they are ready to appear in the community because tone and da'wah can provide motivation to students to develop their talents.



Picture 1. Singing and Preaching activities

The Nada and da'wah activities have become one of the media for the formation of good religious culture because they are carried out routinely every first and third Friday of every month. The Nada and da'wah activities were carried out in the schoolyard with all students and teachers. The tone and da'wah activities featured students who had a talent for Islamic songs, such as the Prophet's prayer lectures (Nurdin, 2014). The Nada and da'wah activities have also provided motivation to students to channel their talents.

4.2 The Prophet Birthday and Isra' Mi'raj

The commemoration of the Prophet's birthday and the Prophet's isra' mi'raj is a religious culture that is carried out every Hijriyah month, namely in the months of Rabiul Awal and Rajab. The religious culture of the birthday of the Prophet Muhammad is a form of instilling a student's love for the Prophet Muhammad. The Isra' and Mi'raj commemorations also provide knowledge and understanding of the religious values of preaching about the events of the Prophet Muhammad when performing the Isra' and Mi'raj so that students can know the greatness and power in carrying out the orders to pray five times a day and night. Apart from being a medium for conveying Islamic da'wah, this activity is also a means of conveying religious and cultural values that must be preserved among teachers and schools (Zulkarnaim, Sidik, & Nurdin, 2022). One informant said the following:

"The commemoration of the birthday of the Prophet Muhammad and isra' mi'ra is a routine activity that is carried out at this school in the month of Rabiul Awal and isra' mi'raj in the month of Rajab. The aim is to provide learning for students to know and love the Prophet Muhammad more. Another goal is to strengthen students' beliefs about the Isra' and Mi'raj events as well as a means for listening to da'wah to increase students' knowledge.

Implementing the birthday of the Prophet Muhammad and the Isra Mi'raj has become a means for learning and habituation for students to love the Prophet Muhammad more. This activity also serves as a means to listen to religious lectures. The activity was also equipped with various foods as a form of gratitude to God Almighty. Furthermore, various kinds of competitions were also held, such as competitions, memorizing verses of the Koran, seven-minute lectures, and religious quizzes.

Mawlid Nabi and Isra' mi'raj Prophet Muhammad as a reflection of Islamic da'wah to provide understanding and knowledge to students. Activities followed by the tradition of eating together can increase social bonds among students and between students and teachers. The tumpeng rice and eggs hanging from banana stems provide festivity and beauty. Some scholars explain that culture can be in the form of customs and traditions regarding the existence of belief in common interests.

Experts say that custom is everything that is known to humans, which then becomes a habit that applies in their lives in the form of words and deeds. These customs do not conflict with religious values, but these customs instead strengthen religious values in accordance with local wisdom. This understanding is in accordance with the opinion of experts that custom is all aspects of human life which includes knowledge, belief, art, law, morals, and customs. The religious values contained in this religious culture do not conflict with Islamic teachings but are integrated into the behavior of a Muslim in daily life at school, as stated by an informant as follows:

"Religious culture is the cultivation of Islamic religious values in a school or community, which is carried out by instilling Islamic religious values in the learning process at school so that they are integrated into the daily behavior of students.

Traditions and customs that contain religious values as insight, knowledge, and practice of students who have faith in rituals, scriptures, and religious traditions that are embedded in their behavior. Thus the dimension refers to the hope that religious people have at least the slightest understanding of basic beliefs, rituals, holy books, and religious traditions. Islamic teachings contain positive messages that invite people to do good by preventing evil deeds, as mentioned in the Al-Qur'an surah Ali-Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Translation:

Let there be a group of people among you who call for virtue, order (do) what is good, and prevent what is wrong. They are the lucky ones. (Q.S. Ali 'Imran (3):104).

The verse above shows the existence of religious teachings to preach to all Muslims through various channels, both by words and by actions. The command to do good can be done to an individual or to a group of people. The delivery time can be done when there are worship events or when there are religious holidays such as mawlid and isra mi'raj. Thus religious messages related to peace will continue to be disseminated to Muslims and other communities.

a. Santri day

Santri Day is a day to commemorate the implementation of education in Islamic boarding schools which are Islamic educational institutions specifically created for Islamic education. This Santri Day is one way to build religious culture every year. The school commemorates Santri Day by wearing special Islamic clothing, namely Koko shirts, sarongs, and skullcaps. The celebration of Santri Day involved all teachers, students, and administrative staff in carrying out their dissertations in various religious activities such as reading the Koran, Qasidah competitions, and Muslim fashion competitions. Religious culture can be maintained in the school environment through various activities with religious nuances. One informant said the following:

"The Santri Day activities, which are held every October 22, are part of the culture or tradition of the Santri, which is commemorated every year by this school. The aim is to remember and provide appreciation and knowledge to students. On the commemoration of Santri Day, students were given an explanation regarding historical events in Islam and the history of the struggle of the Indonesian people when defending the independence of the Unitary State of the Republic of Indonesia. The students were also given an understanding of planting jihad resolutions related to the obligation to defend the independence of the Indonesian people. Students' day activities are also filled with various events ranging from reciting verses from the Qur'an, religious lectures, reciting blessings, Muslim fashion contests, and praying together.

Santri Day has become a routine activity to build religious culture every year. The commemoration of Santri day can provide students with enthusiasm, appreciation, and knowledge regarding events in Islamic history and the history of the struggle of the Indonesian people when defending the independence of the Republic of Indonesia. Thus the santri day is not only aimed at building religious culture but also a sense of love for the Indonesian nation. Love for the nation is also part of faith, so that love for the nation can also be categorized as a religious culture. In commemoration of Santri Day, the correct perception of jihad is also built, namely as a concept to work hard in defending religion, defending the nation, and also working hard for success in the world and the hereafter.

b. Tolerance Behavior

Tolerance and mutual respect are a religious culture practiced at the Banggai State Madrasah school. Tolerance and mutual respect have been well practiced among students and teachers so that the atmosphere in the school environment becomes more comfortable. Tolerance is an attitude of mutual respect for various differences in religious understanding among students and teachers (Nurdin, 2016). The application of religious values of mutual respect and respect for differences in understanding issues of religious law and various religious worship practices is also well guaranteed by schools, as stated by the following informants:

"The application of religious practices, tolerance, and mutual respect in this school is practiced in the form of mutual respect and respect for differences of opinion or understanding of issues of religious law. Mutual respect is also practiced between teachers and students. There are also differences in the practice of religious worship, but fellow students and teachers tolerate and respect each other. Different worship practices are common in several religious organizations, such as Muhammadiyah and Nahdatul Ulama.



Picture 2. Mass Praying

Religious culture related to tolerance and mutual respect is practiced by following religious teachings and existing legal regulations. The school community accepts differences of opinion and differences related to religious practices in everyday life. The Indonesian nation is a nation that is Diversified in Diversity with various ethnicities, languages, races, and religions, so it requires tolerance for these differences.

Tolerance is very important to prevent division and conflict in society. The results of research conducted by several experts found that some social conflicts occurred because of weak tolerance in society. Because of that, the Indonesian government continues to implement a culture of tolerance in the community and school environment to build a culture of tolerance through the application of religious culture. Tolerance is a value that also comes from religious values and teachings. In a number of verses of the Qur'an and hadith, the Prophet has mentioned that Muslims must respect other people of different religions and cultures. One of the informants said as follows:

The whole commendable human behavior was practiced for the sake of obtaining the pleasure of Allah. In other words, religion covers all behavior in this life, which behavior forms the wholeness of a noble human being (having good morals) based on belief or faith in Allah and personal responsibility the next day.

Tolerance and mutual respect in Islamic teachings there is a concept called Ukhuwah Islamiyah, Ukhuwah Insaniyah namely the brotherhood of fellow Muslims and brotherhood of fellow human beings having a strong normative foundation both in the Qur'an and al-Hadith, as explained in the verses of the Al-Qur'an 'an Allah SWT says in surah al-Hujurat verse: 10 as follows:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝

Translation:

“The believers are actually brothers. Therefore reconcile (improve relations) between your two brothers and fear Allah, so that you may receive mercy. (Q.S. al-Hujurat (49): 10).

The verse explains that the concept of brotherhood is important and highly prioritized and will foster humility, respect, courteousness, and politeness, not arrogance. This concept is very visible in Madrasah culture as a student in a religious school and how a student respects teachers and is tolerant of accepting various kinds of differences. This behavior is very visible and instilled in the school and is very entrenched from year to year.

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