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The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities

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**THE IMPLEMENTATION OF RELIGIOUS TOLERANCE:
STUDY ON PESANTREN BALI BINA INSANI
WITH BALI HINDUS COMMUNITIES**

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Abstract

This study aimed to describe the learning of religious tolerance in Bali Bina Insani Islamic Boarding School and its implications from an Islamic perspective. The research method used was qualitative, descriptive, phenomenological, and normative. Bali Bina Insani Islamic Boarding School has a harmonious interaction with the surrounding community, Hindus, and involves several Hindu teachers teaching at the Islamic boarding school. Bali Bina Insani Islamic Boarding School has practiced tolerance between religious believers, and even another Islamic boarding school still speaks of tolerance as ideas and ideals, but religious tolerance in this Islamic boarding school is a fact. This Islamic Boarding School does not emphasize differences but similarities in carrying out daily activities. The students come into direct contact with the Hindu community and experience the value of tolerance, interact with people of different religions and learn to absorb the meaning of mutual understanding and respect for one another without unduly emphasizing differences. The life of interfaith tolerance in Bali's Islamic Boarding School Bina Insani is a development of the principle of tolerance education that adopts the values contained in the sources of Islamic teachings, namely the Koran and Hadith.

Keywords: Religion Tolerance; Islamic Boarding School.



A. Introduction

The cultural diversity in Indonesia is a historical and social reality that no one can deny. The uniqueness of these diverse cultures has implications for the mindset, behavior and personal character as a tradition that lives in society and the region. The traditions formed will differ from one tribe to another (Jones, 2012). Intercultural struggles provide opportunities for conflict when mutual understanding and respect do not occur. According to Tilaar, minimizing this conflict requires an educational effort that is tolerant of empowering diverse and heterogeneous societies to understand and respect each other and form characters open to differences (Tilaar, 2004).

Religious harmony amid cultural diversity is an asset in the life of the nation and state. In the nation's history, *Pancasila* has been tested as the most appropriate alternative to unite Indonesian society, which is very diverse under an inclusive and democratic order (Abdullah, 2007). Unfortunately, the discourse about *Pancasila* seems to disappear along with the ongoing reform. Various obstacles we often face in creating harmony (tolerance) among religious people (Colombo, 2015). Various parties have agreed to achieve the goal of religious harmonies in Indonesia, such as people from various groups, governments, religious organizations, and educational institutions that play an active role in society (Rustanto, 2015).

As strengthened by experts who have a great interest in multi-ethnic education, Indonesia makes multiculturalism a common platform in designing learning based on Unity in Diversity. Even those values are pursued through citizenship subjects and supported by religious education (Azra, 2003) – seen from the socio-cultural circumstances that are so diverse, with a large population and has 300 ethnic groups. In addition, they also adhered to different religions and beliefs ranging from Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism to various kinds of beliefs (Yaqin, 2007).

Religion and tradition in the history of human life are like two inseparable sides of a coin. Each has the same rights, including maintaining his tradition and identity (Daya, 2007). The most appropriate way is through education, which is the most effective tool to continue, preserve, and maintain traditions from one generation to the next (Azra, 2009).

The tolerance values concerning religious education should ideally be able to prevent the spirit of exclusivism. Religious teachings that are doctrinaire, exclusive and lacking in touch with aspects of morality are undoubtedly irrelevant to multicultural Indonesian society (Hasan, 2017). Besides only tending to emphasize the cognitive aspects, it can also lead to negative interpretations from other people. Therefore there needs to be an awareness of students being tolerant through religious education.

While Islamic education, both as an institution and as the Material, has been criticized for practicing an educational process that is exclusive, dogmatic, and lacks the musty touch of morality, educational processes like this occur in Islamic institutions, such as Islamic madrasahs and Islamic boarding schools. The indicators, according to Abdullah, are seen in the process of education and teaching of religion in general, which emphasizes the safety of individuals and their groups from the safety of others (Abdullah, 2001).

In contrast to what was developed by the Bali Bina Insani Islamic Boarding School is located in a very thick Hindu village in Meliling Village, Kerambitan District, Tabanan Regency, Bali Province. In the Islamic boarding school, tolerance and harmonious relations are always maintained and fostered together by the Islamic boarding school extended family and the surrounding Hindu community. This harmonious relationship is shown by the tolerant attitude of Islamic boarding schools by involving several Hindu teachers as permanent teachers in teaching activities, even though the teachers are 50% Hindu (Jamal, 2019).

Bali Bina Insani Islamic Boarding School is an educational institution with the concept of a boarding school (dormitory), which consists of *Madrasah Tsanawiyah* (MTs) and *Madrasah Aliyah* (MA) using English and Arabic as the language of learning instruction. The local community well receives the existence of this cottage because of several factors, including historical factors that have never experienced ethnic and religious conflicts, as well as factors of tolerance (*tasamuh*), togetherness and equality (*musawwah*) (Observation, 2019).



Thus, Bali Bina Insani Islamic Boarding School offers alternatives through the application and concept of education based on diversity in Indonesian society, such as ethnicity, culture, language, religion, social status, gender, ability, age and race. Moreover, most importantly, the education strategy in this Islamic boarding school is intended for students to learn the religion of Islam and increase their awareness so that they always behave as humanists, pluralists and tolerant. The teaching staff in this Islamic boarding school must also be able to instill in students the core values of tolerance education, such as democracy, humanism and pluralism.

Through the application and educational concept of Bali Bina Insani Islamic Boarding School as an alternative to planting relevant tolerance, values are grown in students to appreciate diversity. So the researchers conducted a study to describe the learning of religious tolerance in Bali Bina Insani Islamic Boarding School and its implications from an Islamic perspective.

B. Method

This type of research used in this study is the field and literature, where the authors use a descriptive normative research approach with more emphasis on the power of data analysis on existing data sources. What is meant by field studies and literature is any effort made by researchers to gather relevant information to the topic or problem to be or is being researched. That information can be obtained from the research field at Bali Bina Insani Islamic Boarding School, scientific books, research reports, scientific essays, and other written sources, both printed and electronic.

Data sources can be divided into two categories, namely primary and secondary data sources. The primary data source in this study is information from research respondents (The leader (*Kiai*), teachers (*asatidz*), students (*santri*) and surrounding communities), and documentation of the Bali Bina Insani Islamic Boarding School. The secondary source is all information relating to the theme of this study, both in the form of books and articles scattered in various papers, journals, and websites. In order to obtain data in the field, researchers conducted interviews, observation and documentation techniques.



Data that has been collected from the field is then analyzed using qualitative methods, with the following steps: *First*, Data Collection is the process of finding data carried out by observation, interviews and documentation. *Second*, Data Reduction is the process of selecting, focusing, simplifying and changing rough data obtained from the field. *Third*, the Data Presentation is to present a collection of information that has been compiled from the results of data reduction, then presented in a periodic report that is easy to read or understand. *Fourth*, concluding, namely drawing conclusions and verifying data that has been reduced and presented earlier. Drawing conclusions from the research results is the final stage of specific patterns or configurations in this study so that it will fully describe the entire set of activities in the study.

C. Result and Discussion

1. Portraits and Tolerance Learning System in Bali Bina Insani Islamic Boarding School

Bali Bina Insani Islamic Boarding School was established on October 27, 1996, starting with the establishment of The Yatama Islamic Boarding School on October 27, 1991, and was inaugurated by Mr. Zayadi, former Head of the Bali Manpower Department Regional Office, accompanied by The Chief of the Social Regional Office. Subsequently, the relatively rapid development of the Yatama Islamic Boarding School gave rise to sympathy and antipathy. The displeasure of many parties is faced with patience, trust, patience, hard work and a cultural approach to all parties (PPBBI Document, 2020).



Image 1: The dormitory of Bali Bina Insani Islamic Boarding School, 2020

The majority of students and female students came from the Province of Bali, but there were also from other provinces in Indonesia, such as Sumatra, Java, Lombok, East Nusa Tenggara and many from East Timor. Whereas educators from outside by recruiting teachers from public schools as honorary staff in MTs and MA without seeing their ideology to ensure that the curriculum experience and achievements are balanced. As for the teaching staff and learning system in this Islamic boarding school, as follows:

First the Teacher. The instructors consist of graduates from religious-based colleges such as the Tarbiyah College of Sciences, and other Islamic Boarding Schools GRADUATED and public tertiary institutions. Among the teachers, some are Hindus who teach subjects with their expertise and teach the Balinese traditions with the aim that the students understand the traditions that live amid the community so that it is communicative and interactive with their environment.

The second is the system. Bali Bina Insani Islamic Boarding School adopted the existing system in Darussalam Islamic Boarding School of Gontor, Darunnajah Jakarta, which tries to implement daily communication using Arabic and English, guided directly by *Ustad* and *Ustazah*, who mastered this field. This system is applied so that the students can study classical literature and prepare them to enter the work market as a guide in tourism, given that Bali is the belle of foreign tourists.

Third, activities in the dormitory. The students conduct activities such as boarding schools in other places, which start from 04.00 in the morning until 10.00 at night. During that time, they participated in formal and informal activities. Formal activities are studying in Madrasah Tsanawiyah and Madrasah Aliyah on the campus. In contrast, non-formal participants who take part in activities that are boarding are speech (*muhadoroh*), vocabulary (*muhadatsah*), scouting, studies of the yellow book and courses (Document of PPBBI, 2019).

As illustrated by the Bali Bina Insani Islamic Boarding School, located in an area with a very thick Hindu community, tolerance among religious believers is very thick. However, the existence of Islamic boarding

schools has been well received by the local community due to several factors, including historical factors, which have never given birth to ethnic and religious complications and tolerance factors (*tasammuh*), togetherness and equality (*musawwah*) (Document of PPBBI, 2019).

This Islamic boarding school accurately portrays the beauty of tolerance among religious believers in Indonesia. This is proven by teaching and learning activities in Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) being closed because Hindus are celebrating the religious holiday *Kuningan* (Bahri, 2019). As the study results revealed, this Islamic boarding school was peaceful when teaching and learning activities were closed during the Hindu religious holidays. This is the Islamic boarding school's way of honoring teachers who celebrate their religious holidays (Jamal, 2019).

Although this Islamic boarding school is located in a residential area that is predominantly Hindu but always prioritizes Islamic values so that residents can feel, among others, including non-Muslim citizens who are less capable as recipients of sacrificial meat in the moment of Eid al-Adha, non-Muslim residents are prioritized over Islamic boarding school residents. The Islamic boarding school prioritizes the meat from the sacrifice to the surrounding non-Muslim communities first, then our people with little things like how harmony between religious believers here can be adequately established (Jamal, 2019).



Image 2: The Islamic boarding school gathering together with Hindu religious figures, 2019

The results showed that the Bali Bina Insani Islamic Boarding School consistently carried out tolerance because it was part of the students'



character-building steps, with proven Bali Bina Insani Islamic Boarding School simply implementing tolerance education. For example, students will kiss their hands when greeting a Muslim teacher. However, if the teacher is non-Muslim, students also must pay respect by bowing their heads. Things like that are straightforward but have a meaning of tolerance that is strong and deep (Observation, 2019).

The local community well receives the Bali Bina Insani Islamic Boarding School; there has never been even a conflict or rejection from the surrounding community. Meanwhile, the results of an interview with Ni Made Suardani, one of the Hindu teachers in Bali Bina Insani Islamic Boarding School, said, *"during teaching, I never felt differentiated. To his students, he always taught them to respect each other despite different beliefs. Tolerance taught so far is direct with the practice that even though we have different religions, we still respect and respect one another. When they meet, both at school and outside, they shake hands and kiss our hands"* (Suardani, 2019).

The habit applied in the Islamic boarding school mentioned above can build the skills and expertise of students in the subject matter taught and a multicultural education transformer capable of instilling the values of pluralism, humanism and tolerance directly in Islamic boarding school. In other words, the implementation of interfaith tolerance in Islamic boarding schools is believed to be a real solution to the conflict and intolerance that occurs in the community. Tolerance can be an alternative means of resolving social and cultural conflicts. Indonesia's diverse cultural spectrums challenge Islamic boarding schools to process these differences into an asset, not a source of division.

Thus, the environment of the Bali Bina Insani Islamic Boarding School can be used as a good place for the character education of santri tolerance. Tolerance character education through Islamic boarding school is not merely learning about knowledge, but more than moral cultivation, tolerance values, noble character, Etc. These environmental conditions and systems are not found in other Islamic boarding schools. When examined, such conditions can reconstruct national culture, which can become an



adhesive (integrating force) against the diversity and heterogeneity of social culture, especially in religious life.

2. Implementation of Religious Tolerance in Islamic Boarding Schools and their Implications on Non-Muslim Communities

An important role developed from the Bali Bina Insani Islamic Boarding School is to foster values of tolerance among religious communities. This education can be started from Junior High School (MTs) up to High School (MA) by teaching religion, nationality, arts and culture, and comprehensive general knowledge in a cognitive nature and transforming values and ethics students. Some values are standardized into the compulsory curriculum, and some are left to educators themselves to innovate as long as they do not conflict with the goals of education itself (PPBBI Document, 2019; Jamal, 2019).

The implementation of religious tolerance in Bali Bina Insani Islamic Boarding School is inseparable from the role of the teacher, which is an essential factor in implementing inclusive and moderate values of diversity in Islamic boarding schools. The teacher has an important position in instilling tolerance because he is one of the icons of this education. If the teacher has a paradigm of understanding inclusive and moderate diversity, he can teach and implement the values of tolerance toward students in Islamic boarding schools.

The above description, proven by the conditions in the field, that the role of the Bali Bina Insani Islamic Boarding School teachers, in this case, includes: *first*, being able to be democratic, meaning that in all his behavior, both his words and attitudes are not discriminatory (being unfair/offensive) teachers who follow different religions. *Second*, teachers have a severe concern for specific events related to religion (Observation, 2019).

The leader of the Islamic boarding school said that the life of tolerance at the Bali Bina Insani Islamic Boarding School must be maintained. Because the life of tolerance in Bali is already extraordinary, students must maintain a life of tolerance with a Hindu brother; students cannot be radical or liberal; they must be moderate, so according to the commitment of the Ministry of Religion to



build religious moderation (Taufiq, 2019). This is proven in the middle of Hindu settlement, the Bali Bina Insani Islamic Boarding School has a harmonious interaction with the environment and the surrounding Hindu community. The harmonious relationship is shown among others by the tolerant attitude of the Islamic boarding school by involving several Hindu teachers.



Image 3: The learning process in the Islamic boarding school with Hindu teachers, 2019

The Head of Bali Bina Insani Boarding School explained that Islamic boarding schools had practiced tolerance among religious believers even when foreign countries still speak of tolerance only as ideas and ideals, but religious tolerance in this Islamic boarding school is a fact (Jamal, 2019). This Islamic boarding school does not emphasize differences but similarities in daily activities. The students come into direct contact with the Hindu community and experience the value of tolerance, interact with people of different religions and learn to absorb the meaning of mutual understanding and respect for one another without unduly emphasizing differences.

Based on the research results in the field, this Islamic boarding school teaches tolerance through interaction with the surrounding community and opens itself to the presence of Hindu teachers and employees. The teachers came in person and expressed their desire to teach at the Bali Bina Insani Islamic Boarding School. What is proud is that these teachers teach economics, history, mathematics, biology, and the like and guide Balinese dance activities to the students, specifically in the classroom and outside the classroom, including in extracurricular activities. Thus the students became more loving of the arts and culture of Bali (Jamal, 2019).

Based on the results of research in the field, it can be explained that bringing the students closer to the environment and interacting positively with the Hindu community around the Islamic boarding school is part of how educating students to be able to accept the culture of the surrounding community as part of their lives while living and living in Bali. The Caregiver's goal is to build this Islamic boarding school into a boarding school of tolerance, the place where students and their trainers indeed carry out tolerance in their daily lives. In fact, according to the researchers, at that time, there was not a single Islamic boarding school in Indonesia that could be used as a reference or pilot as a boarding school for tolerance between religious communities.

3. Islamic Perspectives on Religious Tolerance among Religious Groups in Islamic Boarding Schools

The leader of Bali Bina Insani Islamic Boarding School, Tabanan, Ketut Imaduddin Djamal, said that the Islamic boarding school is very familiar with the culture and customs in Bali. So, he wants the students in his Islamic boarding school to appreciate and be familiar with Balinese culture because they live and live in Bali. According to him, that difference exists in this world. However, it is not to be used as a reason for hostility or division. So the students are deeply instilled in values to respect for differences (Jamal, 2019).

Based on the above conditions, Islam is also taught that the best human beings are the most beneficial for others regardless of ideology, ethnicity, geography, and religion. In addition, to its implementation in the Islamic boarding school, its students were also emphasized to mingle with the residents. For example, when residents have suffered disasters such as death, it is emphasized to come and help as much as possible. Then, during Eid al-Adha, the Bali Bina Insani Boarding School also invited residents to join in the lunch or eat together in the Islamic boarding school area.

Tolerance developed in Islamic boarding schools is in line with the teachings of the Koran, where the verses provide understanding and inculcation of attitudes when interacting with people of different religions so that as early as possible, they are planted with tolerance, inclusive of students: *first*, Material relating to the recognition of the Koran of plurality and competing in goodness



(QS 2: 148). *Second*, Material relates to recognizing peaceful existence in relations between religious communities (QS. 60: 8-9). *Third*, Materials relating to justice and equality (QS 4: 135) (Kemenag, 2019).

Thus, in the Bali Bina Insani Islamic Boarding School, pluralism has become a real thing by facts, not only limited to mere issues, Islamic boarding school prioritizes togetherness without thinking about differences. Islamic boarding schools and the surrounding Hindu community have proven a harmonious relationship because of tolerance. The students can calmly and comfortably carry out learning activities in Hindu community life in Tabanan; residents are always ready to help and engage in Islamic boarding school activities if needed, so do cottage residents are ready to attend and be involved if they get an invitation from the surrounding community.

In this Islamic boarding school, students state that they are ready to become the frontline guarding the four pillars of nationality (Pancasila, the 1945 Constitution, the Republic of Indonesia, and Unity in Diversity). In addition, the students stated that they rejected radicalism, *Khilafah* and terrorism that could disrupt national stability. In addition, always ready to take part in maintaining the situation of Bali to remain safe and conducive for the sake of creating a peaceful Bali (Declaration of the Islamic Boarding School Students of Bali Bina Insani, 2019). Thus, Islamic boarding schools still maintain tolerance and life with other groups. This was also done by the Prophet, teaching tolerance, where the Prophet bribed an old Jewish woman, a non-Muslim in the history of Islam (Maksum, 2011).

Based on the results of research and teachings of Islam in the Koran, researchers argue that the implementation of life of interfaith tolerance embodied in the Bali Bina Insani Islamic Boarding School is a development of the principle of tolerance education that adopts the values contained in the sources of Islamic teachings, namely the Koran and Hadith. Alternatively, in other words, Bali Bina Insani Islamic Boarding School is a process of transformation and internalization of the fundamental values and ideals of Islamic teachings that seek to accommodate the aspects of difference and disparity in humanity as *sunnatullah* that must be accepted with wisdom and grace in plural human realities multicultural in various dimensions to achieve a just life order.

Islamic values that underlie the implementation of tolerance education, as embodied by the Bali Bina Insani Islamic Boarding School, namely:

a. The Tolerance value

The basis of tolerance and pluralism of a Muslim towards religion and adherents of other religions has gained legitimacy based on the verses of the Koran, the hadith of the Prophet and fatwas from his friends. This is also proven in the history of Islamic civilization that during the time the Prophet led the State of Medina, he had laid the foundations of pluralism and tolerance. This is shown in his attitude of tolerance to coexist with different groups in one country, for example, groups of Jews, Christians and Magians. In addition, the Prophet Muhammad also established a policy of using the Medina Charter as the basis for the country's constitution. The Medina Charter also contains relations and protections for these different groups. The Prophet Muhammad also realized the concept of the *ummah wahidah* (a single ummah) without distinguishing the religion and ethnicity of its citizens, including regulating the rights and obligations of the Medina citizens relatively in the Medina Charter (Jati, 2013).

b. The Value of Peace

Implementing religious tolerance in the Bina Insani Bali Islamic Boarding School will realize the value of peace. In line with what is described in a verse of the Koran. Al-Anfal verse 61 means: "*And if they (the enemy) incline to peace, then incline him and put his trust in Allah*" (QS. 9: 61) (Kemenag, 2019). This verse emphasizes peace efforts as an option when conflict occurs so that the value of peace becomes the ideal value conveyed by Islamic teachings as a basis in community and national life.

The value of peace is explicitly integrated with the meaning of Islam itself, which means peace and resignation. The quality of surrender is an indicator of the extent to which the life of a Muslim can provide and guarantee peace for the survival of human life. This peace is depicted in a comfortable atmosphere, free from interference from other parties, far from



an atmosphere of hostility, revenge, hatred and behavior that makes other parties uncomfortable (Rahman, 2011).

From the perspective of Islam in the Koran and the Hadith of the Prophet, no one calls for hatred, hostility, opposition or behavior that threatens the stability of peace because Islam comes with the principles of compassion (*sahabah*), togetherness (*ijtima'iyah*), equality (*musawah*), justice (*'Adalah*) and brotherhood (*ukhuwah*) (Ali, 2010).

c. Value of respect for diversity

The value of respect for diversity is one of the values of tolerance education that has been outlined in the text of the Koran, namely QS. al-Hujurat, verse 13, means: "O people we created you from a man and a woman who made you nationals and tribes so that you know one another. Indeed the noblest of you in the sight of Allah is the most pious. Surely Allah knows best, knows all the more." (QS. 49: 13) (Kemenag, 2019).

The above verse explains that there is diversity in society. Creating diversity is getting to know each other from one tribe to another, from one nation to another, learning from each other and contributing positively. There is no discrimination, subordination, or alienation. In the context of national and state life, Islam accepts diversity to synergize with each other so that armed with cultural adaptation and accommodation, all levels of society can readily accept Islam.

Thus, social conflicts in the name of religion are not a religious doctrine because every religion teaches people an attitude of tolerance and respect for others. So that we as religious people are expected to be able to build a tradition of religious discourse that respects the existence of other religions and can present religious discourse that is tolerant and transformative. As confirmed in QS. 109: 1-6: which means: "Say: "O disbelievers, I will not worship what you worship, and you are not worshipers of the God I worship. Moreover, I have never been a worshiper of what you worship, and you have never (also) been a worshiper of the Lord whom I worship, for you your religion, and for me, my religion." (Kemenag, 2019).

The above verse shows that Allah has ordered his people to always be tolerant in matters of religion. Tolerance here is by embracing each other's religion and respecting the existence of other religions. In the history of Islam, it has never been forced to believe in others.

The above explains that Islam is very accommodating to diversity. So, living and practicing the values of tolerance in Islamic teachings makes thinking more open when confronted with the reality of differences. It also can respond to differences in a more mature, wise, and respond positively to the diversity (Abdullah, 2007).

Thus, the tolerance applied by the Bali Bina Insani Islamic Boarding School can be used as a medium for conflict resolution. The effort that can be made is to socialize multiculturalism values as part of the values contained in Islamic teachings that must be obeyed and implemented. The socialization can be carried out in learning activities and in the form of exemplary attitudes as a form of internalizing these tolerance values in Islamic boarding school culture and other activities in Islamic boarding school. Practically, the implementation of tolerance-based Islamic education can be done in stages through a learning planning process that includes mapping competency standards, essential competencies, competency achievement indicators, teaching materials, time allocation, learning methods and evaluation techniques. After several components needed in learning are planned well, then applied in teaching and learning activities. After that, the level of success can be measured through the evaluation of learning.

Based on the results of research at the location relating to tolerance learning in Islamic boarding schools, if it is associated with the characteristics of religious tolerance in an Islamic perspective, then it can be described as follows:

a. Principles of democracy, equality and justice

That is, all students have the same right to obtain an education. Not only limited to providing education opportunities but must receive the same treatment to obtain class lessons. That way, they get the opportunity to achieve scientific competence and skills according to their interests (Prasetiawati, 2017).



Fair treatment here is related to social interaction between Muslims, other Muslims, or non-Muslims. Islamic doctrines on the principles of democracy (*al-musyawah*), equality (*al-musawah*), and justice (*al-'adl*) have been practiced by the Apostles to manage the diversity of society in Medina (Suradi A., 2018). For example, the Prophet made a written agreement known as the Medina Charter. The charter stipulates that all residents of Medina have the same status in life.

b. The Humanity-Oriented, Togetherness and Peace

Humanity orientation in multicultural education is relevant to the concept of *hablum min al-nas*. This concept puts humans in two positions, namely *ahsanu taqwim* (the best being), and humans must submit to the law of Allah (Rustanto, 2015). Both positions gave birth to the importance of maintaining human survival. Good relations between human beings in the perspective of Islam are not only in the same race, ethnicity, language, culture, and religion but in a broader context that is another race, ethnicity, language, culture and religion as well (Firdaus, Anggreta, & Yasin, 2020).

Togetherness is understood as a person's attitude towards others or towards community and groups. From an Islamic perspective, this togetherness is relevant to the concepts of getting to know each other (*ta'aruf*) and helping each other (*ta'awun*). These concepts are found in al-Qur'an at 49: 13 and 5: 2 (Kemenag, 2019). This is an ethical basis for building good social relations in plural societies amid society.

The peace of life in a society can be realized by avoiding violence, warfare, acts of selfishness and bringing justice (Mubit, 2016). Multicultural education has the task of forming students' mindset in building a harmonious social life without hostility, conflict, violence and selfishness.

c. Develop an Attitude to Recognize, Accept and Appreciate Diversity

From an Islamic perspective, respecting diversity must be accepted, recognized and valued in parallel with the concepts of *al-ta'adudiyat* (pluralism) and *al-tanawwu'* (diversity) in Islam. According to Amir Husain, diversity is a nature and *sunatullah* that contains essential lessons for dialogue and tolerance



(*tasamuh*). The Prophet introduced Islamic teachings to the people of Mecca and Medina in various tribes and religions (Anshori & Ulya, 2016).

D. Conclusion

The Bali Bina Insani Islamic Boarding School had a harmonious interaction with the surrounding Hindu community. The harmonious relationship among others is shown through the tolerance of the Islamic boarding school by involving several Hindu teachers teaching in this Islamic boarding school. The Bali Bina Insani Boarding School has implemented a fundamental attitude of tolerance among religious believers even when other Islamic educational institutions still speak of tolerance as ideas and ideals. This Islamic boarding school does not emphasize differences but similarities in daily activities. For example, students come in direct contact with Hindu communities, interact with people of different religions, and learn to absorb the meaning of mutual understanding and mutual respect without emphasizing differences.

The implementation of interfaith tolerance life developed by the Bali Bina Insani Islamic Boarding School is a development of the principle of tolerance education that adopts the values contained in Islamic teachings, namely the Koran and Hadith. The Bali Bina Insani Boarding School is a process of transformation and internalization of fundamental values and ideals of Islamic teachings that seek to accommodate aspects of differences and disparities in humanity as *sunnatullah* that must be accepted with wisdom and grace amid a multicultural plural society in various dimensions to achieve the order of life with justice.

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