

Religious Literacy Reinforcement-Based Tolerance Education: A Didactic Reflection Method on Islamic Religious Education Through Action Research

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Abstract

Efforts to foster an attitude of religious tolerance in students within an educational setting relies on the reinforcement of literacy skills. This emphasis is grounded in the recognition that a genuine appreciation and respect for religious diversity are more likely to thrive within a literate society. Therefore, this research sets out to explore strategies for enhancing literacy skills through the prism of Islamic religious education (PAI, Pendidikan Agama Islam) course with the specific goal of fostering a climate of tolerance. Action Research was adopted as the research design, involving a sequential through three distinct phases: pre-action analysis, action implementation and post-action analysis. This research was conducted in a university in West Java by involving 120 participants, evenly distributed between 60 male and 60 female students. The outcome of this research delineates a structured framework comprising six pivotal stages of learning, in the acronym TADBIR. This framework serves as a strategic blueprint for religious literacy initiatives that employ a profound influence on the cultivation of religious tolerance. The TADBIR framework encompasses the following steps: Teaching the Tolerance Value, Analyzing Tolerance Verses, Discovering Solutions, Behaving, Influencing and Reflection. The implementation of this TADBIR framework yielded a notable increase in religious tolerance toward a positive direction. This research concludes the pedagogical approach encapsulated in the TADBIR acronym is effective in enhancing religious tolerance among students with effectiveness score of 81.56%. The main contribution of this paper is how to map students' religious tolerance attitudes. Through an action research approach, this research tries to pioneer practical steps that can guide educational practitioners in increasing attitudes of religious tolerance through strengthening religious literacy.

Keywords: Action Research, Character Education, Islamic Religious Education, Religious Tolerance, Education Tolerance

INTRODUCTION

The dissemination of monolithic, inflexible and decontextualized religious ideas is increasingly propagated by radicalism activists targeting various tertiary institutions, particularly students who may not possess a strong religious background but show high enthusiasm for religious studies (Islamiyah, 2022; Suwardaniyasa et al., 2022). A student of Universitas Indonesia was suspected joining a radical group, which escalated another act of terrorism, including attacks on police headquarters in Makassar, South Sulawesi in April 2023 (Suwardaniyasa et al., 2022). This fact is tied to the longstanding process and practice of religious education (Hanafi, 2014) as a result of the content of religious education curriculum in Indonesia not emphasizing tolerance (Casmana, 2018; Said, 2007) and also the lack of literacy skills and the doctrinal approach of religious education (Hamdi et al., 2019; Karwadi et al., 2021). The idea of former Minister of Education and Culture of the Republic of Indonesia, Muhadjir Effendy, with the Literacy Movement for Tolerance aiming to make people not easily exposed to radical understanding (Suwarta, 2018) is the inspiration for this research, considering that literacy competency is an urgent matter at the moment, especially in this era of technological developments, the Internet or social media has become a medium for radicals and terrorists to propagate their goals by spreading radical

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narratives in the name of religion (Sulfikar, 2019). Therefore, a religious learning process focusing on literacy reinforcement to foster tolerance is needed.

A map of the latest research developments related to literacy, especially religious literacy and attitudes of tolerance, has been explored. Soules & Jafralie (2021) highlight the lack of religious literacy in pre-service education for generalist and specialist teachers in the US and Canada, especially Quebec. Their findings concluded that the lack of emphasis on religious literacy has an impact on educators' ability to equip young individuals to actively participate in a religiously diverse society, therefore equipping educators with religious literacy is the first step in fostering a religiously literate society. Regarding religious literacy, Seiple & Hoover (2021) explore the importance of a cross-cultural religious literacy approach to build acceptance of pluralism and tolerance. The results of their research reveal that this approach can build personal and comparative skills in knowing about oneself and others, as well as the shared environment. Apart from that, the cross-cultural religious literacy approach also teaches skills in evaluating, negotiating and speaking with interlocutors so that agreed goals can be found and implemented. In terms of the relationship between religious literacy and religious education, Unstad & Fjørtoft (2021) explore teenagers' experiences in reading and interpreting religious education (RE). Through exploratory studies carried out by observation and interviews, the findings revealed that students linked meaning making in RE with the development of respect and tolerance.

In response to the aforementioned research findings, the impetus of this research arises from the needs to investigate the instructional procedures facilitating the cultivation of religious tolerance by reinforcing education at higher education level. Subsequently, this research is framed by the following research question: "What are the sequential steps in PAI learning that contribute to the development of a tolerance character through the reinforcement of religious literacy?"

THEORETICAL FRAMEWORK

Religious Tolerance Education in the Context of Islamic Education

Tolerance means having the capacity to show patience towards differences. In certain context, it connotes a passive attitude toward something that is favored and to endure something not preferred or disliked (Bretherton, 2004; H. K. Moore & Walker, 2011). Tolerance can also include the values of respect and recognition (Jackson, 2007). Moreover, respect refers to a more positive attitude towards differences, while recognition builds on a positive and sincere attitude towards diversity, taking seriously the equality of people with different religions and cultural practices. This tolerance concept contributes to a more positive approach to multiculturalism, by accommodating differences and strengthening common human values (Jackson, 2007; Zembylas, 2011). In other words, recognition strengthens equality and accommodates differences (Raihani, 2014).

Religious tolerance within the context of Islamic education is expressed by the acceptance of religious pluralism, which provides legitimacy for the existence of religious differences in society (Alabdulhadi, 2019). Islam refuses to force anyone to adopt or abandon a religion; explicitly allows non-Muslims to express and practice their religious beliefs. Islam prohibits aggression against peaceful followers of other religions (Al-Rajhi, 2004). In Muhibbu-din's, (2004) concept, religious tolerance is defined as an essential prerequisite and condition for peaceful coexistence for all religious groups in any community.

Typology of Religious Teaching for the Development of Tolerance

Refers to the model of religious education and teaching that was initiated by Jack L. Seymour (1997), there are three forms of religious teaching models, namely in-the-wall, at-the-wall, and beyond-the-wall models. In-the-wall religious education model emphasizes religious teaching with a limited orientation to one's own religion, and does not teach other religions. In contrast, at-the-wall religious education model prioritizes a process that is oriented not only to teaching one's own religion, but also to discussing it with the teachings of other religions. This model shows an appreciation towards one's own religion and other religions, thus allowing for inter-faith dialogue. Lastly, beyond-the-wall religious education model does not just show an attitude of acceptance or dialogue with people of different religions, but rather emphasizes a religious attitude that is tolerant and can

work together to build peace, justice, harmony, and actively participate in various humanitarian activities (Latuconsina, 2016).

Religious Literacy for Tolerant Character Education

In general, the concept of literacy is not only limited to the ability to read and write. However, literacy is also related to the thinking concept requiring someone to critically and analytically understand information (Richardson, 2017). The term religious literacy is a term referring to the ability to reflect, communicate and act in an informed, intelligent and sensitive way towards religious phenomena (Wright 1993, 47). Apart from that, religious literacy is also the ability to distinguish and analyze the fundamental meeting points between religion and social, political, cultural life through various lenses (Moore, 2010), hence being able to well navigate the complexities of multi-religious and multi-cultural societies, using various disciplinary approaches (Hannam et al., 2020).

Literacy skill is one's social function in using their skills to contribute to their community (Keefe & Copeland, 2011). This contributes to tolerance growth considering that the attitudes of understanding and respecting differences will only grow in a literate society. Increasing literacy skills, especially religious literacy, is a necessity so that people can learn to live together with each other (Moore, 2007). Efforts to promote tolerance education cannot be separated from the process of strengthening literacy competencies which are directed at cultivating the tolerance character (Richardson, 2017). To instill and grow the tolerance character in learning practices, it is necessary to involve methods, techniques and materials so that the objectives of character education are achieved (Lickona, 1991) or also known as didactic methodic (Lengkana, 2016; Marius-Costel, 2010). Didactic emphasizes on conceptual framework, lesson plan, teaching method selection, and understanding about pedagogical principles (Lengkana, 2016; Marius-Costel, 2010). Furthermore, methodic is related with the practical aspects of teaching and learning. In other words, this is related with how the materials are delivered to the students using effective and efficient ways (Djuraevna, 2022; Lengkana, 2016).

METHODOLOGY

Design

To support this research characteristic, action research (AR) was selected as the research design, considering that AR seeks to explore problems to find solutions (Creswell, 2002). This is in line with problems related to students' religious tolerance attitudes. Apart from that, AR also provides ample space for researchers to find new innovations to achieve changes according to conditions and needs (Darwis, 2016). In line with this, AR is also a popular design used by researchers in solving problems in pedagogy field (see Julia & Isrokatun, 2019; Supriadi et al., 2022). Apart from that, this research design can be used as an effort to understand self-practice so it allows improvement efforts in every action taken (Kemmis et al., 2013; Kemmis & McTaggart, 2005; McTaggart, 1994).

Collaborative Aspect

AR is characterized by collaboration in conducting research (Creswell, 2002; Jaipal & Figg, 2011; Leeman et al., 2018). This research collaboration comprised three professors, each specializing in distinct areas of expertise, namely values education, educational policy, and Islamic religious education. Their collective contribution was pivotal in offering insights and overseeing the adherence to research ethics during the study, which was facilitated through a series of structured focus group discussions (FGD). The FGD focused on explaining and differentiating tolerant and intolerant attitudes, as a basis for formulating instrument items. The FGD concluded that intolerance is any form of exclusion, differentiation, restriction and selection based on ethnicity, religion, race and inter-group (SARA/*Seks, Agama, Ras, dan Antargolongan*) which results in the revocation or reduction of recognition, acquisition or implementation of human rights and basic freedoms in equality. Meanwhile, the antithesis of all of this is categorized as an attitude of tolerance (FGD Result in September-November 2022). Then, it was followed up by establishing reference standards for assessing tolerant and

intolerant attitudes used in this research. The FGD resulted in the establishment of guidelines to assess tolerant and intolerant attitudes by referring to the Likert scale. The attitude assessment guidelines are as shown in Table 1 below:

Table 1. Tolerance attitude assessment score.

Scale	Category of Attitude Level	Attitude
1.00-1.80	Very Low	Very intolerant
1.81-2.60	Low	Intolerant
2.61-3.40	Fair	Fairly tolerant
3.41-4.20	High	Tolerant
4.21-5.00	Very High	Very tolerant

Apart from that, researchers also collaborated with one of the student activity units in the religious field that was assigned to document and archive data obtained from a series of actions carried out.

Participants and Research Site

This research was carried out at one of the well-known universities in Indonesia ranked among the top 10 in Indonesia. This institution is notable for its distinctive focus on preparing future educators and stands as the sole public university that accords a substantial emphasis on religious subjects compared to other universities. Additionally, it adheres to a religious campus ethos as reflected in one of its mottos. The research was carried out in 9 months starting from November 2022 up to July 2023. This research involved 120 university students taking PAI course comprise of 60 male and 60 female students from various regions in West Province, Indonesia. They declared ready to be involved in research activities until the final stage. Previously, consent questionnaire was distributed to 450 students, 160 students responded, but only 40 students were willing to be involved at the initial research stage, hence they were involved as samples for instrument testing.

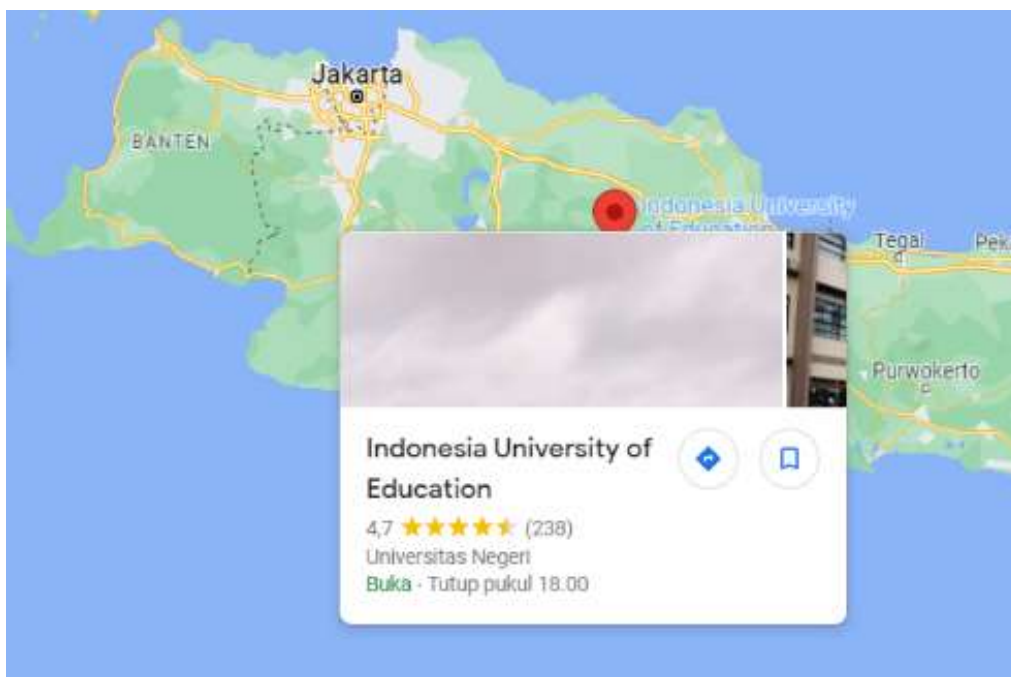


Figure 1. Research sites.

Research Procedure

The research procedure was carried out in 3 stages, namely 1) The pre-action stage (November – December 2022) was done to identify the participants' tolerance attitude to determine an action plan. This stage produced a mapping of students' tolerance attitudes and became a reference in formulating actions. 2) Action implementation (January – May 2023) was the implementation of necessary treatments, in which each step was accompanied by reflection as an effort to improve and do the required actions in the next step. 3) Post action evaluation (June-July 2023) was done to evaluate all the actions given and photographing the results that have been achieved from these steps by referring to the established assessment guidelines. These three steps are a reflection of action research steps from previous researchers (Abdussalam et al., 2021; Safrullah et al., 2022; Syahid & Hernawan, 2023).

Data Collection

Data were collected using several instruments, namely: surveys, observations, semi-structured interviews; and documents such as observation guidelines, interview guidelines and questionnaires. The survey was carried out using Google Documents using Likert and Guttman scales (Allen & Seaman, 2007; Widhiarso, 2011). In today's era of digitalization, Google Docs has become a profitable and easy-to-use survey tool (Chiu et al., 2016; Lin et al., 2016; Travis, 2010; Widhiarso, 2011).

Data Analysis

The data obtained from interviews were analyzed using a qualitative approach with content analysis techniques. Meanwhile, data from the survey was analyzed using quantitative approach. Specifically, numerical data were analyzed in several steps. Firstly, in mapping attitudes of tolerance before and after the action, the data obtained from the survey were analyzed using descriptive analysis. Next, N-gain test was carried out to see the level of effectiveness of a method or treatment given.

Development of Tolerance Indicators

To measure the success level of an action, the collaborative team discussed the determining success indicators regarding tolerance. These indicators refer to research results from Albana et al., (2019, p. 211) as presented in Table 2 below:

Table 2. Indicators of Tolerance Attitude.

Variable	Component	Indicators
Religious Tolerance	Inter-faith tolerance	Respecting other religions
		Acceptance of members from other religions
		Acceptance of other religious places of worship
		Respecting other religion's festivals
		Acceptance of the existence of other <i>madzhab</i> (understanding)
	Tolerance between different understandings within a religion	Acceptance of other <i>madzhab</i> institutions
		Respecting religious figures from other <i>madzhab</i>
		Respecting the great days of other <i>madzhab</i>
	Tolerance toward the state and government	Acceptance of Pancasila, UUD (Constitution), NKRI, and Bhinneka Tunggal Ika
		Unquestioning compliance with Indonesian Government policies
		Acceptance of members of other religions in government positions
		Willing to give honest and fair testimony even if it puts members of their religion in trouble

In the context of this research, each indicator was developed in an instrument. Each indicator above was designed into 1 attitude statement. Therefore, the main instrument used consists of 12 attitude statement using a Likert scale from the categories of strongly disagree to strongly agree. Subsequently, these questions required validity and reliability tests.

Instrument Validity and Reliability Test

The validation test of the question instrument using a Likert scale was carried out on 40 people. Referring to the r table value at a 2-way significance level of 0.05, the r table value for a sample of 40 people is $N-2 = 0.3120$. The results of the validity test of the question instrument using SPSS are as shown in Table 3 below:

Table 3. Result of Uji Pearson Correlation Test

Correlations		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Total
Total	Pearson Correlation	.670**	.670**	.484**	.678**	.678**	.611**	.514**	.514**	.611**	.502**	.502**	.611**	1
	Sig. (2-tailed)	.000	.000	.002	.000	.000	.000	.001	.001	.000	.001	.001	.000	
	N	40	40	40	40	40	40	40	40	40	40	40	40	40

Based on Table 3 above, the Pearson correlation was obtained in the value range 0.484 - 0.678, thus the calculated R is greater than the R table. This means that the questions were declared valid. After that, an instrument reliability test was carried out and the results are presented in the following Table 4:

Table 4. Reliability Test Results

Reliability Statistics	
Cronbach's Alpha	N of Items
.829	12

Based on the results of the reliability test, the Cronbach's alpha value was 0.829. This value is included in the good category for the reliability of an instrument (Morera & Stokes, 2016). In fact, an instrument can be used with one test if the alpha coefficient value is greater than 0.70 (Fraenkel et al., 2012).

FINDINGS AND DISCUSSION

Finding

Pre-Action Analysis

At this stage, the 120 participants' tolerance attitudes were mapped using an attitude statement survey. The survey data were analyzed using descriptive analysis using SPSS version 22. The results are as shown in Table 5 below:

Table 5. Analysis results of religious tolerance attitude mapping

Component	Statement	N	Min	Max	Mean	Std. deviation
Inter-faith tolerance	1. Every religious teaching has truth in its own perspective. Therefore, to maintain harmony between religious communities, I do not need to try to persuade people to follow the religious truth that I believe in.	120	1	2	1.79	.408
	2. I don't mind if I collaborate with other religious groups in carrying out social action activities (such as building worship facilities, mass Sunnah, free medical treatment).	120	1	3	1.96	.353
	3. Everyone has the right to have access to religious facilities, therefore I have no objection if a place of worship for another religion is built near my house.	120	1	2	1.12	.322
	4. Every person has the right to practice the teachings of his religion. Therefore, I don't mind if other religions celebrate their religious holidays in my environment.	120	2	3	2.12	.322
	5. I don't mind if the worship is led by someone from a different <i>mazhab</i> (understanding) than me (for example prayer) and I still believe that the worship remains valid.	120	1	2	1.76	.430
Tolerance between different understandings within a religion	6. I don't mind if in my environment there are symbols of organizations from people who have different views from me	120	1	2	1.77	.425
	7. I will always respect people who have different views from me in carrying out worship rites, even if these people tend to disturb the opinions I hold because they do not agree with what they understand.	120	1	3	1.61	.539
	8. I don't mind if there are other views in my religion, celebrating the big day in my community even though I don't agree with what they understand	120	1	3	1.63	.536
	9. Every Indonesian citizen, whatever their religion, is obliged to wholeheartedly accept the 4 pillars of the state, namely	120	2	3	2.18	.389

		Pancasila, the 1945 Constitution (Constitution), the Republic of Indonesia, and Bhinneka Tunggal Ika as guidelines in carrying out national and state life, even though in my understanding there are inconsistencies with the teachings of my religion..					
Tolerance toward state and government	10.	I will follow and implement the rules that have become government policies and decisions for my religion	120	2	4	2.15	.529
	11.	I don't mind if regional or state leaders come from other religions as long as they have the competence to lead, because everyone has the right to do so	120	1	2	1.13	.341
	12.	In order to uphold justice, I am willing to testify honestly and fairly even if it makes it difficult for members of the same religion as me	120	2	4	2.78	.542
		Valid N (listwise)	120				
		Mean Value				1.83	

Based on the mapping results in Table 5 above, from the three aspects of tolerance, namely religious tolerance, tolerance between different understandings within a religion and tolerance towards the state and government, an average result of 1.83 was obtained. By referring to Table 1, the mean number 1.83 indicating participants' low level revealing intolerant tendency in all aspects of religious tolerance. Meanwhile, if mapped into three aspects of the tolerance attitude component, the average value of the mean value for each aspect is shown in Figure 2.

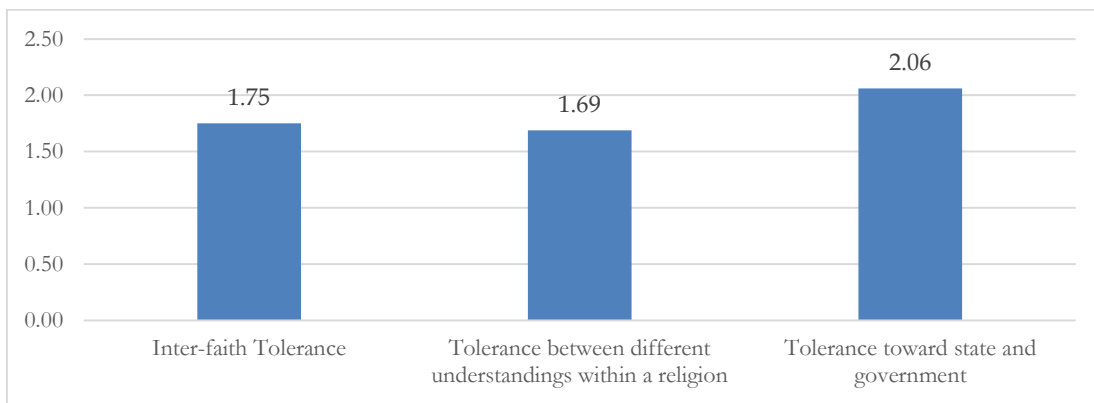


Figure 1. Mean value for three aspects of religious tolerance.

Based on Figure 1 above, the mean values of two aspects of religious tolerance were at a very low level or tend to be very intolerant, while the third aspect was in the low or intolerant category. The lowest score was in the tolerance between understandings within the same religion. This can also be interpreted that the participants tended to be more intolerant towards different understanding within a religion than religious differences and tolerance towards the government.

Pre-Action Evaluation

Based on the aforementioned mapping analysis, the participants tended to be intolerant in all aspects, especially inter-faith tolerance which has a mean value of 2.23, required real efforts to design learning steps that are able to increase students tolerance attitudes in all aspects. These learning steps need to be designed within the framework of strengthening literacy competencies as proposed by Muhajir Effendi as an alternative solution (Suwarta, 2018), which is religious literacy in this research context.

Action Implementation

Based on the results of the pre-action evaluation, the prepared six steps as learning stages were implemented. The six steps are as follows:

Teaching the Tolerance Values

This stage was aimed to make the participants understand the values that build an attitude of tolerance emphasizing on cognitive aspects. To address this, presenting stories of exemplary figures of the Prophet Muhammad PBUH was done. The material were explored from the books of the *ulama* (Muslim scholars), both hadith and *fiqh*. For example, the Prophet's showed his respect for the funeral procession of Jews. Then his friend asked, "Isn't that a Jewish body?", but the Prophet wisely answered the question with a rhetorical question. "Isn't he also human?" (M. bin I. bin M. Al Bukhori, 1992; Sabir, 2016; Watt, 1998). In the warfare field, the Prophet's tolerant attitude was shown in dealing with war prisoners, as he reminded his companions to treat the prisoners very well (Haikal & Fārūqī, 1976). In the political field, the Prophet showed tolerance towards the kings' religion who refused the Prophet's invitation to convert to Islam and he still maintained good relations even though his call was rejected (Haikal & Fārūqī, 1976). Moreover, in relation to the practice of worship, the tolerance value was also demonstrated by one of the founders of the great *madzhab*, namely, Imam Syafi'i, as he did not perform the morning *qunut* (name of a du'a/supplication offered during prayer at a specific point while standing) just because he was in a mosque having a grave of a imam who did not teach his students the *qunut* (Rakhmat, 2007).

After this stage, an evaluation of participants' understanding was carried out using two tests: multiple choice and essay with short answers. The test results showed that 23 participants (19.17%) had understanding in the fairly good category, 78 participants (65%) had understanding in the good category and 19 participants (15.83%) had very good understanding. Subsequently, the essay responses were assessed and semi-structured interviews were conducted. Among the participants, six values emerged as central to the concept of religious tolerance, namely humanity, respect, respect, recognition, patience, and non-coercion. This assertion is supported by statements made by several students' statements as follows:

Based on the example of the Prophet, we need to prioritize human values by respecting other people regardless of their religion (Participant 3)

The example set by Imam Madzhab is a form of recognition and appreciation for the opinions of other madzhab (Participant 67)

It is important to have a patient attitude towards existing differences and not force things (Participant 81)

Every human being has the freedom to adhere to his beliefs without having to be forced to follow other beliefs, this was exemplified by the prophet in his political life (Participant 109)

The tolerance values discussed by students are in accordance with the concepts of tolerance discussed by academics (see: Jackson, 2006; H. K. Moore & Walker, 2011; Zembylas, 2011), this means that students have an understanding on values related to tolerance. However, the exploration results need to be elaborated at a later stage to further deepen and strengthen their understanding until they become convinced that these values are needed.

Analyzing Al-Qur'an Verses through Tafsir Literacy

At this stage, activities to understand the Al-Qur'an verses based on the opinions of the *mufasir* (the writer of a commentary on the Quran) were carried out. This is fundamental considering Al-Qur'an as the main source of thinking and foundation for every Muslim (Supriyadi et al., 2022; Supriyadi & Julia, 2019). Participants were instructed to explore opinions regarding 3 verses in the Al-Qur'an as learning material: surah al-Maidah verse 48 and Surah Hud verse 118. These two verses focusing on building awareness that diversity and differences are God's will which are manifested as social facts and objective realities that cannot be avoided. Lastly, Surah al-Maidah verse 51 focusing on semantic studies related to the meaning of "aulia" in that verse, which is related to the issue of leadership. In addition, five tafsir books were designated as their reference sources, namely Tafsir ibn Katsir, Tafsir ad-durul Mansur, Tafsir al-Qurtubi, Tafsir al-Misbah and Tafsir Al-Azhar. The last two mentioned are the works of Indonesian *ulama*.

A total of 120 participants were organized into 24 groups, each comprising 5 people. Within these groups, participants were tasked with analyzing the viewpoints of *ulama* regarding these 3 verses. They were instructed to extract and articulate the primary thoughts and opinions of the *ulama*. Next, they were asked to synthesize these opinions based on their own understanding. Small group discussions proceeded and then each group reported the results of their discussion during a class forum session, which included feedback from other groups. Field observations revealed that within these discussion forums, values such as respect, openness, acceptance and recognition of the diversity were evident, reflecting an attitude of tolerance towards differing opinions.

Discovering Solution for Problem on Religious Tolerance using Literacy Journal

At this stage, participants were equipped with three literacy skills, namely data literacy, technological literacy and humanities literacy (Budimansyah et al., 2019). Data literacy provides skills on how to search and obtain representative sources of information. Technological literacy provides skills on how to utilize information technology related to the data needed and human literacy provides the ability to produce information for the benefit and meaning of life (Supriyadi et al., 2020). Literacy skills are a necessity in fostering a tolerant attitude considering that illiteracy is a factor causing intolerance due to a lack of understanding which has an impact on attitudes that are not ready to be different (Moore, 2007).

Instructionally, each group formed in the previous stage was tasked with identifying issues of tolerance and what solutions were proposed by academics regarding the issue of tolerance in various scientific journals. Religious tolerance in national and country was designated as the main topic of learning.

The introduction of the Publish or Perish application from www.harzing.com, along with databases from major publishers like Taylor and Francis, Elsevier, and SAGE, was accompanied by guidance on tools like Mendeley for managing references. These introductions are pivotal for researchers to access reliable sources, make informed selections, and maintain a well-organized digital library.

Each group analyzed at least 5 articles. To complete this assignment, they were given a worksheet to report the analysis results covering seven aspects: the issues raised objectives, findings, theories used, important statements as a solution, developed tolerance values, and student's follow-up action. The group work results were reported in the class discussion forum. From this activity, it was observed that the participants showed an improvement in understanding the tolerance values. Previously in the earlier stage, six values were discussed, but in this stage, the list was expanded to nine values. These values include human values, appreciation, respect, recognition, patience, non-coercion, justice, equality and partnership.

Behaving Tolerance Values in Humanitarian Projects

Referring to the model of religious education and teaching initiated by Seymour, (1997), the beyond-the-wall model was implemented to put into practice the development and habituation of tolerance values among individuals.. The strategy used to implement this model was by carrying out social humanitarian projects in collaboration with interfaith and cross-*mazhab* figures. At this stage, three activities were carried out as social humanitarian projects, namely a community education project through literacy education, a health project through the provision of free and affordable treatments in two hospitals, and an outreach program managing household waste.

Influencing to Build a Tolerant Climate Through Tolerant Behavior Campaigns

This stage was oriented towards building a tolerance culture on campus by enlivening the campus climate through campaign activities and promoting the tolerance values. Each participant was instructed to make campaign in the form of posters, pamphlets or infographics to influence and invite campus citizens to cultivate the values of religious tolerance in a multicultural and multi-religious campus community. The campaign was carried out massively through social media platforms or print media. Apart from that, seminars related to

intolerance, radicalism and hate speech were also held involving a number of figures from across religions and cultures.

Reflection

Reflection is the final step in the character learning project where the aim of the reflection is for students to think and analyze the experiences they have gained. This was done by focusing on the concept and operationalization of the tolerance character scale, comprised three aspects, namely (1) the aspect of respecting differences and individuals including indicators of mutual respect for each other, respect for other people's differences, and respect for oneself, (2) the aspect of awareness includes indicators of respect kindness of others, openness, receptiveness, comfort in life, and comfort with others, and 3) the peaceful aspect includes indicators of care, fearlessness and love.

At this stage, reflection activities were stimulated by asking several questions. First, "From the learning experiences you have gone through, are you a tolerant person?", the majority (93%, n=112) answered "yes". The follow-up question was asked, "Are you now someone who is open to accepting and appreciating all forms of differences?", the majority (97.50%, n= 117) of participants answered "yes". Next question, "Are you willing to facilitate and fight for other people's rights guaranteed by the state in social life, even if that person has a different understanding or belief from you?", the majority (95.83%, n=115) answered "willing". These answers can be interpreted as indicating a change in attitudes regarding students' tolerance levels. However, this requires proof because it is still a confession from the student's own perspective.

Action Evaluation

To prove the observed changes of attitude in the previous stage, an evaluation was carried out by administering the same survey used in the pre-action stage to 120 participants. The results of the survey data analysis are shown in Table 6 below:

Table 6. Result of Post Action.

Aspect	Statement	N	Minimum	Maximum	Mean	Std. Deviation
Inter-faith tolerance	Statement 1	120	4	5	4.98	.157
	Statement 2	120	4	5	4.36	.482
	Statement 3	120	3	4	3.99	.091
	Statement 4	120	4	5	4.60	.492
Tolerance between different understandings within a religion	Statement 5	120	3	5	4.18	.410
	Statement 6	120	4	5	4.57	.498
	Statement 7	120	4	5	4.29	.456
	Statement 8	120	4	5	4.37	.484
Tolerance toward state and government	Statement 9	120	4	5	4.63	.486
	Statement10	120	4	5	4.78	.414
	Statement11	120	4	5	4.71	.456
	Statement 12	120	4	5	4.59	.494
Mean Value					4.50	

Table above shows a mean value of 4.50. By referring to Table 1, then this value is included in the high level of tolerance, in meaning that the participants' attitudes in responding to differences and diversity, especially in the 3 aspects of tolerance used in this research, were included in the tolerant category. The tolerance attitude scores in the pre-action and post-action stages in the three aspects of religious tolerance was compared, as presented in the following chart in figure 3

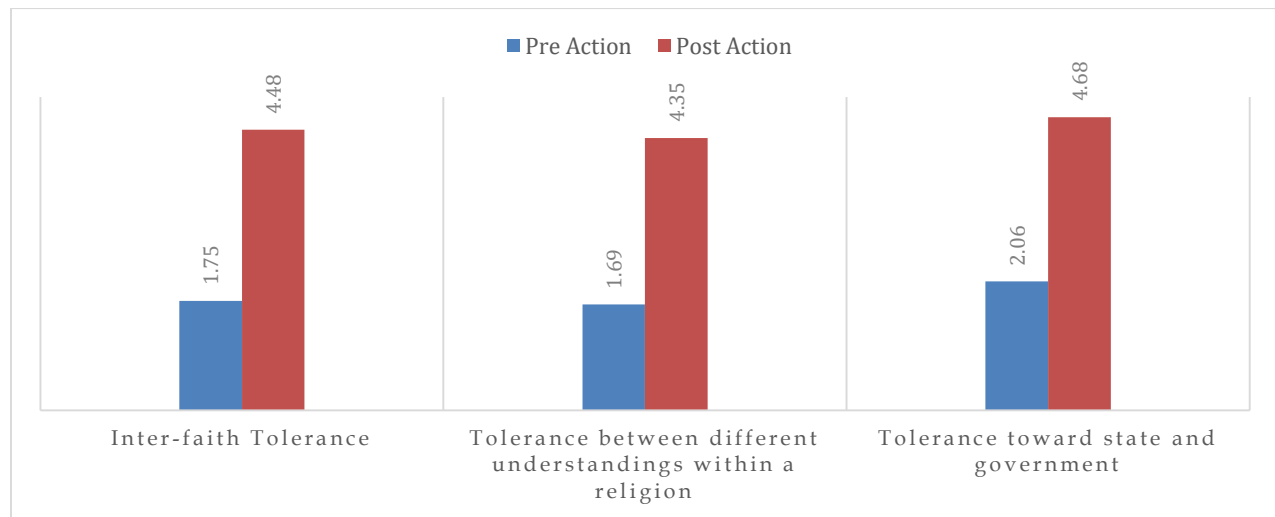


Figure 3. The tolerance attitude scores in the pre-action and post-action

The chart above shows the differences indicating an increase in tolerance in all components of religious tolerance, which can be said to be influenced by the literacy-based learning method designed in 6 steps in the acronym TADBIR. To measure the effectiveness of a treatment, N-Gain test was carried out, in which the results are shown in Table 7 below.

Table 7. Result of effectiveness test.

	N	Minimum	Maximum	Mean	Std. Deviation
NGain_Score	120	0.5	0.94	0.8156	0.07803
NGain_Percent	120	50	94.29	81.5644	7.80255
Valid N (listwise)	120				

Based on the table above, the N-Gain value was 0.8156. By referring to Mizrachi et al., (2020), when the N-Gain score value is >0.7 , it means the method is effective. This means that the TADBIR method had a high level of effectiveness because the average N-Gain score was >0.7 namely 0.8156 or 81.5644%. As Hake (2002) describes that if the N-Gain percent value is $>76\%$, it means the method is effective. In other words, TADBIR method was included in the effective category in forming attitudes tolerance since the N-Gain percent was above 76%, which was 81.56%.

DISCUSSION

The evaluation results above show the fact that the six steps summarized in the acronym TADBIR namely Teaching the Tolerance Value, Analyzing Tolerance Verses, Discovering Solutions, Behavioring, Influencing and Reflection) have been able to increase students' tolerance in the PAI learning process. These six steps can be used as a guide or learning syntax to increase religious tolerance. Apart from that, the word *tadbir* is taken from Arabic, namely *dabbara yudabbiru*, which means publishing, organizing, managing, planning and preparing. The word *tadbir* is also adopted in Indonesian which means to manage or organize (lead, manage); government; administration (Departement Pendidikan Nasional, 2020). The choice of the *tadbir* lexicon as a syntax for developing the character of tolerance is due to the meaning of *tadbir* itself that can be understood as management; considering that tolerance is basically attitude management in a person's psychology to exhibit patience with differences.

The findings in this research also prove the literacy movement program for tolerance from the former Indonesian Minister of Education. Therefore, as one of the efforts to foster the character of religious tolerance, religious educators need to develop a learning process based on reinforcing religious literacy skills. A person's literacy development will be effective if carried out in a community context in the sense that a person's literacy

skills do not only focus on improving cognition and processing information (Webber & Johnston, 2000) but also utilize them in the context of community development (Nuswantara & Savitri, 2018).

Within character education, literate humans are humans with character (Naibaho, 2007; Permatasari, 2015), because literacy is also essentially part of character education, namely the character of learning, the character of curiosity, and the character of sharing knowledge (Bukhori, 2005; Hasfera, 2017). Literate humans have creative, innovative, competitive power, while being able to develop a collaborative attitude (Afandi, 2017). For Indonesian people, building a literate society is a necessity that must continue to be encouraged by educational practitioners, especially academics, considering that the literacy level of Indonesian society is very minimal. The results of the UNESCO survey in 2012 as quoted by Fitriyah, et al. (2019) reporting that the reading index of Indonesian society was 0.001. This means that for every 1,000 residents only one person has an interest in reading.

Efforts to foster interest in reading align with the fundamental tenets of Islamic teachings. This alignment indicates that when Islam encourages all adherents to read, as exemplified by the directive "Iqra", it embodies that Islam has a spirit of openness to all forms of diversity. Open-mindedness to accept differences encourages an attitude in dealing with all forms of diversity to understand each other, not judge each other. A genuine culture of mutual understanding and respect for differences flourishes most prominently in a literate society (Supriyadi et al., 2022; Supriyadi et al., 2020). Increasing literacy skills, especially religious literacy, is a necessity so that people can learn to live together with each other (Moore, 2007) and simultaneously enhancing literacy skills to dispute for the intolerant label towards Islam.

This tolerance education necessitates the development of an awareness of unity founded upon unavoidable differences. Therefore, the content of learning materials, especially religious education, should ideally play an active role in translating attitudes of tolerance or *tasammuh* (Indonesia & Indonesia, 2022; Pabbajah, 2023). Apart from that, the success of learning is closely related to the competence and motivation of educators, who play a pivotal role in nurturing tolerant culture through continual reflection in action research activities (Abdussalam et al., 2021). Therefore, the success of tolerance education not only emphasizes the importance of the curriculum, but also involves teacher competence, inclusive learning approaches and methods, which are not closed to all differences but these differences are accepted as treasure (Sijamhodžić-Nadarević, 2023). Therefore, the steps summarized in the acronym TADBIR become navigation to guide educational practitioners in reinforcing tolerance attitudes in the tertiary environment.

CONCLUSION

Based on the description above, this research can conclude that the six steps summarized in the acronym TADBIR as critical reflection in cultivating the character of religious tolerance have a significant influence in increasing attitudes of religious tolerance. Both inter-faith tolerance, tolerance between religious understanding and between governments. This achievement was proven by an increase in attitudes before the action was given and after the action was given with an improvement score of 81.56%. Based on these achievements, the steps summarized in the acronym TADBIR can become navigation that guides educational practitioners in cultivating and strengthening attitudes of tolerance in the tertiary environment.

SUGGESTION

The learning steps in discussed in this research can be implemented in PAI learning in tertiary institutions and can be developed within the framework of development research at the primary and secondary education levels.

LIMITATION

This research has limitations in that the participants involved were only students at public universities and only covered one area in West Java province. Therefore, future research can focus on students at religious universities with a wider area coverage as well.

ACKNOWLEDGEMENT

The authors would like to thank the Indonesian Education Scholarship Institute for providing financial support in carrying out this research. Moreover, the researchers have no conflict of interest.

Authorship Contribution Statement

Tedi Supriyadi : Conceptualization, design, data collection, funding.
Kama Abdul Hakam : Critical revision of the manuscript
Encep Syarif : Final Proofread,
Aceng Kosasih : Supervision
J.Julia : Editing and Translation, Data Analysis

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