

## Implementation of Islamic religious learning education to increase intra-religious tolerance behavior

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### Abstract

This study aims to determine the implementation of learning PAI to improve the behavior of intra-religious tolerance. This type of research is qualitative, using observation data collection techniques, interviews, and documentation. Implementation of learning PAI in SMK Karya Nugraha Boyolali has been using curriculum 2013. While SMK Muhammadiyah 04 Boyolali still not fully use the curriculum 2013. If the PAI in SMK Karya Nugraha Boyolali taught in one subject, unlike the case in SMK Muhammadiyah 04 Boyolali, subjects PAI taught separately. In addition, there are differences from Strategy, Method, Learning Resources, Media, Material, and Evaluation of Learning. Factors supporting intra-religious tolerance in SMK Karya Nugraha Boyolali is the teacher explains the various streams, without vilifying; while for the inhibiting factor is the diverse background of student organizations. Factors supporting intra-religious tolerance in SMK Muhammadiyah 04 Boyolali an open understanding, the inhibiting factor is the lack of understanding of religious knowledge related to khilafiyah which raises the most correct personal views. Efforts to increase intra-religious tolerance in SMK Karya Nugraha by conveying various kinds of schools, schools within Islam. For SMK Muhammadiyah 04 Boyolali emphasize on the explanation of the arguments khilafiyah.

**Keywords:** Implementation, Learning of Islamic Religious Education, Intra-Religious Tolerance

## **Introduction**

Islamic education is a subject that must be taught at school from elementary level to college (Hasbullah, 2008: 150). Islamic religious education is a conscious effort to prepare students in believing, understanding, living and practicing the religion of Islam through guidance, direction or training by paying attention to the demands to respect other religions in the relationship of harmony among religious people in society to realize national unity (Hawi 2009: 21).

A teacher has a role to have an effective teaching-learning process or can achieve results in line with the goals for the students. (Ali, 2010: 1). Every educator hopes that what he teaches can be accepted and implemented by the students. But the fact is there is no implementation of learning process that is really effective and efficient. This can be reflected in moral declines, social group disputes, and value conflicts. Various learning problems that include: students are less interested or less to be keen on learning Islamic religious education, especially in the subject matter of Al-Quran, and the management of the corpse. Besides it is also known that among the students still have a tendency of intolerance attitude towards different groups of ideology, it is seen in attitudes and behaviors that feel right alone, the emergence of an excessive fanatic attitude. (Students of SMK Karya Nugraha and SMK Muhammadiyah 04 Boyolali, Preliminary Observation and interview, December 2016).

Islamic religious education is seen as one of the subjects that are required to bring the word of peace in every soul of the students (Muliadi,

Journal of Islamic Education, Vol. 1, No. 1 June 2012: 57). In relation to the learning process, a teacher needs to give opportunity to the students to actively seek, find, and assess their own religious ideology by comparing with other religious views of the students, or with adherents of other religious ideals (Baidhaw, 2005: 103). Previously, there have been previous researches that are considered to be close to the theme of this research: Selviyanti Kaawoan's Research "*Pendidikan Agama Islam dalam Membentuk Perilaku Toleran pada Warga Sekolah*" stated that the learning activities can provide the ability to dialogue and find the common ground that will be the basis of the foundation and the provision for the participants students to dialogue with the reality around them especially the reality of diversity (Kaawoan, Tadbir: Journal of Islamic Education Management, Vol 2, No. 1, February 2014: 65-71).

Research from Budi Santosa "*Nilai dan Perilaku Multikultural: Toleransi Intra-Agama Siswa Madrasah Aliyah di Surakarta* " intends to reveal levels of intra-religious tolerance, as well as to identify factors that can explain the level of intra-religious tolerance, and explore the reasons for the emergence of intolerant attitudes inter-firqoh on students of madrasah aliyah in Surakarta. The greatest intolerance potential (37%) appears in the area of faith. (Santosa, Journal of Research on Religion and Humanities, Vol 3, No. 2, March 2015: 107-124).

The Raihani Research titled, *A Whole-school Approach: A Proposal for Education for Tolerance in Indonesia*, argues that tolerance education must be approached holistically. By looking thoroughly, it is not

only specialized in teaching and learning in schools, but it includes school policies and visions, curriculum and teaching quality, leadership and management, culture, student activities, and collaboration with the wider community (Raihani, *Theory and Research in Education*, Vol 9, No. 1, 2011: 23-36).

Religious education in public schools as well as in religious schools is more inclusive with the assumption that beliefs are more correct when compared with others (Baidhaw, 2005: 31). Religious education in schools must have a deep understanding of religious teachings, because tolerance to each student starts from the family to the community of the student's residence environment, it is important for teachers-educators, caregivers and learners to both understand the concept of tolerance. (Potgieter, van der Walt, and Wollhuter, *Journal of HTS Theologiese Studies / Theological Studies*, Vol. 70, No. 3 February 2014, 6).

Masykuri Abdillah (2001: 13), interpret the concept of tolerance into two kinds, positive and negative tolerance. Such positive tolerance requires the support or assist of the existence of a person or group. Negative Tolerance is just enough to let or not hurt people or other groups. The hope, through effective learning PAI is expected to minimize intolerance intra-religious attitude. Due to the differences of intra-religious ideology it is also necessary to note the harmony, which in turn on the implementation of learning PAI can improve the behavior of intra-religious tolerance.

## Methodology

The focus of this study is the different understanding of religion that leads to differences in beliefs and practices in the context of intra-religious relations of Islam, namely among various types and forms of groups (organizations) that exist in Islam. Reviewed from the object, this research includes field research. This research uses qualitative approach, with case study method. Case study is a study conducted on a unified system of programs, activities, events, or a group of individuals who are linked by time and a certain bond (Sukmadinata, 2013: 64). This method is used to collect data, take meaning, and gain understanding of the extent to which the implementation of learning PAI to improve the behavior of intra-religious tolerance in SMK Karya Nugraha and SMK Muhammadiyah 04 Boyolali.

This research was conducted to the Principal of SMK Karya Nugraha and SMK Muhammadiyah 04 Boyolali which is expected to provide information about education policy in improving the behavior of intra-religious tolerance to the students. Islamic Education Teachers SMK Karya Nugraha and SMK Muhammadiyah 04 Boyolali related to their views on the concept of PAI learning implementation in particular to improve the behavior of intra-religious tolerance to students. Students of SMK Karya Nugraha and SMK Muhammadiyah 04 Boyolali regarding the behavior of intra-religious tolerance.

Data collection techniques in this study used interview, observation, and documentation, which is then analyzed using his theory

Miles and Huberman whose steps are started on reduction of data, presentation of data, and verification of data (Sugiyono, 2015: 337). After analyzed will be checked by using the validity of data as the next step.

### **Islamic Religious Education Learning in SMK Karya Nugraha**

Learning strategy is something that must exist in the interaction of a teacher with the student in every learning, whose goal is to achieve effectiveness and efficiency of the learning process (Majid, 2012: 129). Furthermore, the learning strategy in the classroom is more emphasized by using student centered model to motivate the students to participate more actively in teaching and learning activities so that the learning activities can run effectively and efficiently (Mujito, Interview, 27 April 2017). Lessons learned at SMK Karya Nugraha Boyolali include attitude, knowledge, and skill competencies.

It can be seen that in the process of learning Islamic education in SMK Karya Nugraha Boyolali apply traditional method, discussion, question and answer, observation, demonstration, and assignment (Mualim, Interview, May 4, 2017). Furthermore, for the selection of learning methods be adapted to the characteristics of the materials and competencies that must be mastered by students and the time.

The result of observation shows that during the learning process of Islamic education in SMK Karya Nugraha Boyolali using various sources of learning, among others: the book of Islamic education and character of the 2013 curriculum of the ministry of education and culture, coupled with

the supporting books such as textbooks about NU ahlussunnah wal jamaah from the NU LP Ma'arif NU Central Java, with various learning resources from books related to Islamic religious education materials, such as the Qur'an, as well as a complete guidance book, and etc.

Media is a tool used in learning that aims to streamline communication and interaction between teacher and students. This is in accordance with the results of interviews with teachers of Islamic education class X as follows:

"I also often use laptop media in learning, using a laptop in the process of teaching and learning activities to facilitate students in learning, especially the material that I am giving" (Hikmah, Interview, May 5, 2017).

Learning materials are an important component in the implementation of learning. The subjects of Islamic religious education in schools, including SMK Karya Nugraha Boyolali have several aspects in its application, namely aspects of al-Qur'an and hadith, belief (aqidah), moral, fiqih (Islamic law), and aspect of history . In addition to the five mandatory aspects above there is a learning material that became a special feature of SMK Karya Nugraha that is the subject about NUan.

Evaluation of learning held several times that is after learning process, after teacher correcting the task, and discussion. While the evaluation of routine is the evaluation of daily test, semester test, and national examination (Qadariyah, Interview, May 3, 2017). For class X must memorize 10 suras, starting from surah Annas, Al Falaq, Al Ikhlas, Al lahab, An nasr, Al kafirun, Al kausar, Al ma'un, Al Quraish, and Al

Fill; for class XI continue the next recitation of surah starting from Al Humazah, Al 'Asr, At Takasur, Al Qariah, Al Adiyat, Az Zalzalah, Al Bayyinah, Al Qadr, Al Alaq, to At Tin, then for class XII memorize verses seats and tahlil (Qadariyah, Mualim, and Hikmah, Interview, May 3-5, 2017).

At the time of implementation of Islamic education learning in SMK Karya Nugraha Boyolali has a nuance of tolerant. This is evident from teachers when delivering learning materials without offending or vilifying other organizations or streams. When there are students who have different reasons teachers respond in a polite way, without discriminating treatment of students who have different views. From the description above it can be understood that in this case the teacher has delivered the learning of religious education in a tolerant tolerance of the hope that students can increase intra-religious tolerance behavior.

#### **Islamic Religious Education Learning in SMK Muhammadiyah 04**

SMK Muhammadiyah 04 Boyolali uses various learning strategies including, firstly, Active Learning, learners are required to be more active in the learning process, such as finding, processing and utilizing information, so that learners can observe, conduct and discuss with yourself as well as with his friends (Al-Fandi, 2011: 247). Secondly, Cooperative Learning, which is a learning that provides opportunities for learners to learn in groups, helping each other build concepts by involving four to six students (Al-Fandi, 2011: 250).



Method is an important element in the learning process. The method is used to determine the success of an educator in achieving the objectives of learning. Learning of Islamic education conducted in SMK Muhammadiyah 04 Boyolali, teachers always associate learning materials with the real life of the students. The goal is that students have a picture of direct experience.

The subjects of Islamic education of Islamic religion in SMK Muhammadiyah 04 Boyolali are taught separately. The main teaching materials, each level of special subjects of Islamic education uses the module book *Al Islam and Kemuhammadiyah* published by the Team MGMP Al Islam and “Kemuhammadiyah” Boyolali District. In addition students are also given additional material from various other sources such as the source of learning directly from al-qur'an and al-hadith, and also the source of the books located from the school library.

Using media in classroom learning is a necessity that can not be abandoned. In this case, the learning media is one of the effective supporters in helping the learning process, the learning media is a container and channel message from the source message, in this case the teacher, to the recipient of the message, in this case students (Mahmun, *Journal of Islamic Thought*, Vol. .37, No. 1 June 2012: 27).

Islamic education is divided into five subjects (Al-Qur'an, Fiqh / Worship, Date, Aqidah, Akhlaq). Beside that five main aspects of Islamic education subjects are SMK Muhammadiyah 04 Boyolali add a special

subject of Muhammadiyah, which became a special feature of SMK Muhammadiyah 04 Boyolali itself.

In the evaluating process, the implementation of Islamic education learning using the concept of authentic assessment. The concept of authentic assessment consists of the concept of ipsative by using two ways before learning begins, and the second is at the end of learning. While the second is ability test includes three, namely cognitive, affective and psychomotor aspects. The assessment technique consists of test and non-test techniques. The forms of assessment use written tests, oral tests, and action tests.

### **Supporting and Inhibiting Factors in SMK Karya Nugraha Boyolali**

Religious tolerance is the awareness of a person to response, let, and permit the stance, views, beliefs, beliefs, and provide space for the exercise of the habits, behaviors and practices of others of different faiths or against their own stance in order to build a common life and relationships socially better. (Bahari, 2010: 61). To find out this section is done by interviewing with teacher of Islamic education of class XII, which result as follows:

"Its supporting factors, firstly, the availability of adequate learning media; secondly, the help of the ustadz and ustadzah from some pesantren in the learning activities "(Qadariyah, Interview, May 3, 2017).

This was added by the teacher of Islamic education class XI

"One, the creativity of the teacher in delivering the material; two, the ability of students in reading the Qur'an; three, the ability to master the class "(Mualim, Interview, May 4-5, 2017).

Also with class XI teachers, who also teach Ke-Nuan subjects with interview results as follows:

"First, da'wah must pay attention to the procedure and appearance of all, ojo digebyah uyah; secondly, it is linked with a story that can be learned "(Rusdi, Interview, May 4, 2017).

It is also reinforced by teachers of class X religious education

"One, the availability of tolerant books; two, students' ability to learn; three, teaching aids in learning "(Qadariyah, Interview, May 3, 2017).

As for the inhibiting factors in the implementation of learning Islamic religious education to improve the behavior of intra-religious tolerance in SMK Karya Nugraha Boyolali. In this case interviews with teachers of Islamic education class XII.

"First, the student environment; second, many students whose alpha did not attend school; third, students' different abilities "(Qadariyah, Interview, May 3, 2017).

In addition to teachers of Islamic education class XII, also conducted interviews of teachers of Islamic education class XI.

"One, the ability of students, students come from different backgrounds in fulfilling religious learning, although under Ma'arif Educational Institutions but the main subjects of learning are still the same as other SMKs; two, saturation, lack of learning variation, if I usually use question and answer methods, demonstrations, and assignments "(Mualim, Interview, May 4-5, 2017).

This is also supported by teachers of Islamic education class XI

"The inhibiting factor in intra-religious tolerance comes more from the students themselves, usually the students join what is believed by their parents. In this case schools can only direct, because

students have their own beliefs. We can not force it "(Rusdi, Interview, May 4, 2017).

Inhibiting factors the implementation of the last Islamic religious education also delivered teachers of Islamic education class X

"One, less able to continue, for religious education and character only 1X in a week; second, the lack of willingness of students to move forward; three, lack of motivation or willingness to be able; four, many still can not read the Qur'an; five, less supportive family environments; six, lack of parental participation (Hikmah, Interview, May 5, 2017).

#### **Supporting and Inhibiting Factors in SMK Muhammadiyah 04**

Supporting factors the implementation of Islamic education learning improve the behavior of intra-religious tolerance in SMK Muhammadiyah 04 Boyolali. Supporting factors in SMK Muhammadiyah 04 Boyolali will be described in an interview with Islamic religious education teacher of the subjects of fiqh / worship below.

"The support factor lies in the student itself, that is how the student can focus when the subject is in progress. In addition, the availability of supporting facilities such as media and various teaching materials on the mapel of this worship "(Rahmawati, Interview, April 28, 2017).

Also an interview with the Islamic religious education teacher of the subjects of the Qur'an below.

"The supporting factor is more to the motivation of the students themselves to move forward" (Ariyani, Interview, April 28, 2017).

Interview with Islamic religious education teacher of aqidah subject below.

"First, the availability of adequate media and learning resources; secondly, the attitude of the students in accepting the learning itself" (Amin, Interview, 28 April 2017).

Also an interview with Islamic religious education teacher of akhlaq subject below.

"First, realize that we are aqidah, that is the aqidah of Islam; second, comprehend comprehensively; third, we must understand very well that we are a preacher, in the sense that one can not feel the most right; fourth, convey openly without cover-up" (Mulyono, Interview, May 9, 2017).

Interview with Islamic religious education teacher mapel dating.

"As a contributing factor, first, I provide true insight; second, equip students with true wawsan; third, to give the understanding that Islam overshadow the whole of nature; fourth, quite different not forcing" (Fauzan, Interview, May 13, 2017).

The last is also reinforced by interviews with Islamic religious education teachers Muhammadiyah subjects.

"The learning motivation and the open mind of the students themselves in every lesson" (Astanta, Interview, May 15, 2017).

The results of the above interviews are also supported by a statement from the Head of SMK Muhammadiyah 04 Boyolali

"Very supportive, even though our school is an educational institution with a background of Muhammadiyah, in terms of our learning process never discriminates among students who have background outside Muhammadiyah. to our teachers trying to give direction to be able to carry out the learning process of PAI as well as possible, according to agreement of Muhammadiyah region leader. Although SMK is from various backgrounds that make a difference, thank God at this school has never happened a problem that means. Giving freedom to every student, for non-Muslim students we still accept moreover Muslim students. When

in social intercourse also no problem "(Sutesna, Interview, May 6, 2017).

Inhibiting factors the implementation of Islamic education learning improve the behavior of intra-religious tolerance in SMK Muhammadiyah 04 Boyolali. Interview with Islamic religious education teacher of fiqh / worship lesson below.

"The lesson that only one hour of lesson is less freedom to deliver some materials that are also accompanied by practice "(Rahmawati, Interview, April 28, 2017).

Furthermore, interview with teachers of Islamic religious education subject of the Qur'an.

"First, the student's attitude is embarrassed to be frank if he has not been able to read the Qur'an; second, time limit, each teacher has different teaching hours and delivery due to PAI subjects, especially the material of the Qur'an which is only 1 hour subject in terms of time constraint factor also mas "(Ariyani, Interview, 28 April 2017).

Interview with Islamic religious education teacher Aqidah subject.

"First, the exceptions of the students or the ignorance; second, students are lazy in learning "(Amin, Interview, April 28, 2017).

Then interview with Islamic religious education teacher Akhlaq subject.

"First, in the self is already in the doctrine if what I understand is the most correct; second, closing from explanation or science, when it is true or has a basis; third, the lack of students' understanding or religious knowledge or, moreover, the science that relates to the khilafiyah basis; fourth, the factors in society (the most correct studies that make it difficult); fifth, because fanatics towards the group that followed (given also do not want) "(Mulyono, Interview, May 9, 2017).

Interview with Islamic religious education teachers dating subject.

"Many damaged facilities (projector), here most students are students, students who are not accepted at favorite schools will run here, so it can be said that the human resources here are quite low. Interest in less learning or students IQ mediocre. In addition, there is also a lack of interest in student learning itself. In addition, from the narrow Islamic understanding of different families or environments that have been gained is less able to behave (still highlighting the ego). Still holding that place to live. Indirectly accept the difference. Traditions of residence if class X is still tolerated when it is high class then must be reminded "(Fauzan, Interview, May 13, 2017).

Also an interview with the Muhammadiyah teacher.

"First, there is usually an invitation to the group never coming; second, the lack of awareness of the importance of tolerance group; third; because the understanding is still superficial or narrow about the meaning of tolerance" (Astanta, Interview, May 15, 2017).

**Table 1. Implementation, Supporting, and Inhibiting**

School	Implementation	Supporters	Inhibitors
SMK Karya Nugraha	Implementation of Islamic education learning using curriculum 2013.	Availability of adequate learning resources, with teachers providing explanations related to the various streams, without vilifying, in order to create unity and unity	The diverse backgrounds of student organizations that carry less good influence
SMK Muhammadiyah 04	Implementation of Islamic education learning using curriculum 2013 combined with curriculum KTSP.	There is an awareness that one aqidah, by providing an open understanding without being covered	Lack of understanding of the religious sciences associated with the khilafiyah that gave rise to the most correct personal views

### **The Effort to Improve the Behavior of Intra-Religious Tolerance in SMK Karya Nugraha and SMK Muhammadiyah 04**

Differences in religion hold a bad potential. Pluralism within a religion can be a strong potential in the realization of integration, if the pluralism is appreciated and accepted wisely by all elements of society that exist, or in other words can be realized properly if there is a behavior of tolerance of the perpetrators. Differences should not be the cause of division in society, when in that difference there is no division it can be concluded because it has formed the understanding or the perception of the community to respect each other and appreciate each belief inclusively, thus they carry out their own beliefs without disputing or not disturbing the beliefs of others . (Ali, 2016: vii).

#### **The Effort at SMK Karya Nugraha Boyolali**

Efforts to improve the existing intra-religious tolerance in SMK Karya Nugraha Boyolali as expressed by the teacher of Islamic education class XII as follows:

"First, by conveying that Islam exists in a variety of streams; second, do not differentiate services to students of different streams "(Qadariyah, Interview, May 3, 2017).

Another similar statement was also expressed by the teacher of Islamic education class XI

"One, giving deep dedication; two, provide awareness and deepen the knowledge of religion; three, students are equipped with the science of tolerance, not fed by extreme religious doctrines; four, do not consider the most righteous of our deeds; five, involving



with various activities, social; six, improving the ukhuwah Islamiah; seven, improving the ukhuwah basariah; eight, keep in touch with each other to cultivate mutual compassion and encouragement "(Mualim, Interview, May 4-5, 2017).

From the effort to increase intra-religious tolerance in SMK Karya Nugraha Boyolali above it can be concluded, that the importance for a teacher to convey various streams, mazhab, in Islam. In addition, when a student already has a different understanding or belief that is in school, then the duty of a teacher is to provide deepening and equip with the science of religion and science related to tolerance. The hopes of learning through religious education of Islam intra-religious tolerance of students can increase.

Intra-religious tolerance in schools can be seen in the behavior between teachers and students in their interactions in learning of Islamic Education in the class. Nor interaction when the students interact with other school residents, while out of learning Islamic religious education. In fact, every student has awareness in addressing the differences in the existing school environment and the environment of the community where he lives. This is reflected in the behavior of students who are not fanatical towards the group that followed. Although when in school the students there who feel different opinions with the teacher but the students are still willing to accept the knowledge that has been submitted by the teacher. The school has given awareness to the students that we are one aqidah, that is the aqidah of Islam.

For that, several things that need to be developed in the learning system of Islamic religious education, are, first, Islamic religious education should be directed so that students understand the doctrines of Islam as a whole and thorough, without any cover-up; Secondly, Islamic religious education needs to be directed to the enlightenment of the heart and emotional intelligence, not just the cognitive level, so that people have insight, ruhiyah and moral high, empathy ability, appreciation ability and interaction with Islamic values and sensitive to common problems. being faced; third, Islamic religious education should be able to stimulate learners to get the exercises so that they have skills not just value, so they are skilled in charity and solve complex problems. (Wahid, 2009: 147-148).

That steps mentioned above is a wise step for teachers or all stakeholders in an educational institution in Indonesia. So a to create the process of learning Islamic religious education in schools with broad insight that ultimately can produce graduates of students who are inclusive and tolerant in addressing the various diversity that exist in religion and society (Wahid, 2009: 148). Religious harmony conditions (intra-religious tolerance) among students SMK Karya Nugraha Boyolali feels very strong and really very tolerance. This evident from the atmosphere at SMK Karya Nugraha Boyolali that there has never been a problem related to religious conflicts or groups.

Tolerance SMK Karya Nugraha Boyolali not to unify all the flow or understanding. But more to the attitude of mutual recognition of each

other to be able to accept the differences, and to build a spirit of togetherness. This can be a conflict between students and teachers with different streams because there is no attitude of imposing understanding. The attitude of tolerating understanding in worship is indicated by not disputing a different view of the flow of understanding, they do not object to things that are inconsistent with the understandings and procedures of worship are embraced.

Some are tolerant of letting others, but still passively, without understanding, and without active involvement to cooperate. Be tolerant of believing in self-truth, while trying to understand, appreciate, and accept other truth possibilities, and furthermore, be ready to cooperate actively amid differences (Bahari, 2010: 59). SMK Karya Nugraha Boyolali has programs to improve students' intra-religious tolerance:

" Provide understanding to all school communities, provide awareness to think broadly, as well as through the learning of Islamic education in class. This is manifest in dealing with every student without any discriminatory attitude or excommunication to different students of the flow "(Sarbiyanto, Interview, May 17, 2017)..

One of the interview with one of the students at SMK Karya Nugraha Boyolali, he said that the student has been able to tolerate friend, family, and with the community of his / her residence who have different religious worship views by way of appreciation without ever blaming (Kurniawan, Interview, May 4 2017).

### **The Effort at SMK Muhammadiyah 04**

Various attempts have been made to promote intra-religious tolerance, as expressed by the Islamic religious education teacher of the Qur'anic class subjects as follows:

"First, by giving the appropriate arguments of a problem, giving alternatives to the students, secondly, explaining that all are equal" (Ariyani, Interview, April 28, 2017).

Likewise with teachers of Islamic education for Muhammadiyah subjects:

"First, by providing understanding or understanding to all parties about the function of tolerance; second, frequent inter-group dialogue; third, does not raise issues related to differences or khilafiyah.

Efforts to increase intra-religious tolerance in learning Islamic education in SMK Muhammadiyah 04 Boyolali more emphasis on the explanation of the arguments relating to khilafiyah problems. By giving understanding and understanding about the importance of tolerance from teacher hence hope student have tolerant behavior especially intra-religious tolerance. SMK Muhammadiyah 04 Boyolali does not have specific programs in improving intra-religious tolerance, the results of interviews as follows:

"For the implementation of Islamic religious education to improve the behavior of intra-religious tolerance does not exist specifically, the characteristics of students SMK Muhammadiyah 04 Boyolali come from various groups in society, from the school is directed to Muhammadiyah. If muamalah problems can be different, appreciate others, such as Ramadan, Idul Fitri and others. As for the activities when students at home we leave it completely to the

students to carry out. In general we give the right knowledge, for example about intentions, we do not force, you want to use or not we do not force, given one base, given the right information, about the day of Idul Fitri understood, the difference is not debated, so students can choose. Even two years ago we also received non-Muslim students, Buddhist students. The school never discriminates the students' services with a different group background from us ". (Sutesna, Interview, May 6, 2017).

Intra-religious tolerance that existed in SMK Muhammadiyah 04 Boyolali has been running well this is based on the interview of one of Islamic religious education teacher mapel date:

"In the case of furu'iyah I never impose on the students. For example when here performed Friday prayers with a single call to prayer, even if there are students who understand should be twice our adzan is not forced to use as we use. We give students freedom. Students may also pray Friday outside school, provided that after the Friday prayers are held students return to school "(Fauzan, Interview, May 13, 2017).

Students also have attitudes and behaviors in intolerant tolerance, this can be seen when they receive well when there are friends who have different religious practices, students also remain nice to neighbors who have different beliefs, as long as they are not against Islam. (Fitriyani, Interview, May 19, 2017).

Tolerance require acceptance and respect for the views, beliefs, values, and practices of other people / groups that are different from ours (Bahari, 2010: 53). Given the attitude and acceptance behavior in terms of differences will manifest in the form of appreciation in various ways. The rewards will result in attitude and tolerance behavior. Then, to improve tolerance through formal and informal means, formal means have a huge

role in growing and increasing tolerance through education (Ali, 2016: viii). Education is able to improve attitudes and behavior of tolerance, ranging from education at the elementary level, intermediate to higher education. In this case the increase of tolerance behavior on the intra-religious scope is done in secondary education at the vocational school level which in this case is closely related in the subject of Islamic religious education. Because in the subject of Islamic education in vocational high school (SMK) this there is a discussion about the material tolerance.

**Table 2. Indicators of Intra-Religious Tolerance**

School	Indicator 1	Indicator 2	Indicator 3
SMK Karya Nugraha Boyolali	There is freedom in performing different ordinances of worship when at home	Teachers and students are aware of the truth towards other groups	The formation of ukhuwah Islamiyah, and the increase of compassion
SMK Muhammadiyah 04 Boyolali	Students are free to use different ordinances of worship when outside school	Students understand and respect the differences that exist in Islam	Growing togetherness in daily worship

Source: observation results and interviews with Islamic Religious Education teachers

From the above explanation can be drawn a conclusion that in improving the tolerance of intra-religion to students both in SMK Karya Nugraha Boyolali and in SMK Muhammadiyah 04 Boyolali already seen the behavior of intra-religious tolerance, although tolerance is still leading to negative tolerance or passive tolerance. This is apparent in the attitude and behavior of students to let or not interfere with students with different understandings.

## Conclusion

Implementation of PAI learning to improve the behavior of intra-religious tolerance in SMK Karya Nugraha and SMK Muhammadiyah 04 Boyolali there are differences both from Strategy, Method, Learning Resources, Media, Material, and Evaluation of Learning. From the research results also known the existence of differences in supporting factors, inhibitors, and efforts in improving the intra-religious tolerance of the students. Thus his students' expectations have an intra-religious positive tolerance behavior. This research as a foothold in the development of PAI learning in schools; for schools, is useful for fostering the behavior of intra-religious tolerance for students; for teachers and students as a joint reflection and knowledge to improve the quality of PAI learning and insight into intra-religious tolerance. For future research, there needs to be further research related to the level of student tolerance.

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