# The implementation of Islamic Education in shaping tolerant characters in multicultural perspective

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**Abstract**
This study aimed to find out about the subject of Islamic Education which contains tolerant values, the implementation of Islamic Education in building the tolerant characters through multiculturalism perspective, and its impacts in SMPN 1 Kaloran and SMPN 2 Kaloran. The method used in the research was qualitative research, and case study for the approach. The subjects of this research were the head master, Islamic Education teacher, and also the students in SMPN 1 Kaloran and SMPN 2 Kaloran. For the data collection technique, I used observation, interview and documentation. Data analysis technique was descriptive in analyzing contents implementation and the impact of Islamic Education implementation in shaping the tolerance character through multiculturalism perspective in SMPN 1 Kaloran and SMPN 2 Kaloran. As the results of the research, the content of tolerant values of Islamic Education in SMPN 1 Kaloran and SMPN 2 Kaloran can be found in: core competence, based competence, syllabus, and instructional books. The implementation of Islamic Education in building the tolerant characters through multicultural perspective is realized in forms of extracurricular activities, Memorial Day's commemoration, various habits at school and learning methods used. The impact of Islamic Education in shaping the student tolerant characters are the awareness of diversity and reductions of negative prejudices of other religion's followers resulted in the realization of the student's harmony, one another.

**Keywords**: Islamic Education, multiculturalism, tolerance

## INTRODUCTION

During 2016, Indonesia experienced some religious conflicts. Some of them are the incidents where Buddhist's Vihara and Konghucu's worship place are destructed in Tanjung Balai North Sumatra and Tolikara riots in Papua. Long before, in 2011, there was burning church incident in Temanggung and many more insidents in the name of religious conflicts. Those rise question on how is actually tolerance and interreligious harmony in Indonesia which is long known as country of unity in diversity.

The diversity mentioned come from the fact that there are many religions, tribes, cultures, and languages live in Indonesia. Further, Indonesian live in different geographical location, but they are united under Negara Kesatuan Republik Indonesia. One of the most prominent variations is the number of religion live in Indonesia. The states guarantees every citizen freedom to embrace religions based on their beliefs.

One of the area embracing plurality is found in Kaloran district, Temanggung Regency. Statistically, in 2015 there were 40, 783 inhabitants live in Kaloran where 32,601 or 79.96% were Muslims. It was followed by 14.40% of Buddhist, 4.87% of Christian and less than 1% of Catholic. Compared to other districts in Temanggung, it is the lowest percentage of Muslims inhabitant. However, in Kaloran district there are two villages dominantly inhabited by Buddhist: 57.24 % Buddhist in Kalimanggis and 42.78% in Getas village (BPS, 2016).

The data presented above reflect how diverse people in Kaloran in terms of religion. It is very important to keep harmony and tolerance among the residents, especially among students, so there will be no religious conflict happens in the future. Multicultural education in particular is believed as a means to teach diversity and religious education using multicultural perspective teaches us how to live and work together with other. (Zakiyuddin Baidhawy, 2005: 8-14)

It is important to see and research on the implementation of Islamic Education in shaping tolerant character in multicultural perspectives in Kaloran District, with the limitation on religious tolerant. The researcher purposively chooses SMP Negeri 1 Kaloran and SMP Negeri 2 Kaloran because those schools are located in Kaloran district where the population is very heterogeneous in embracing religions in Temanggung Regency. Further, pre research shows that among 515 student of SMP Negeri 1 Kaloran there are 88.93% of Moslems, 7.96% of Christians and 3.10% of Buddhists. This diversity also happens in SMPN 2 Kaloran where among 240 students 70.41% is Moslems, 26.25% is Buddhists, and 2.91% is Christians (documentation from SMPN 1 and SMPN 2 Kaloran, 15 July 2017).

There are some problem the researcher would like to address: what are tolerance values existing in PAI teaching at the schools, how is the implementation of the teaching, and how is the impact of the teaching towards the students' character in the perspectives of multiculturalism.

Multiculturalism comes from the '*multi*' (many), '*kultur*' (culture) and –*isme* (ideology). Yet, essentially, multiculturalism is recognition on human dignity living in a society and on their unique cultures. (Mahfud, 2008: 8). Multicultural education in other hand is a way to teach diversity (Baidhawy, 2005:14). This is more like teaching strategies applied to any subjects by employing cultural diversities the students have such as ethnicity, religions, languages, genders, social class, races, abilities and ages to ease learning processes. (Yaqin, 2005:25). Multiculturalism principles are an ideology used to solve multicultural problems in a multicultural society resulting in less fanatic people defining differences like cultures in Indonesia (Miftah, 2016).

Religious teaching using multicultural perspective has specific characteristics: incorporating four religious pillars on *how to live and work together with others*); encouraging human relationship with the spirit of *modest and equal*, *mutual trust*, *mutual understanding*, *respect to similarities*, *difference, and uniqueness*; presenting a set of relationships and interferences in the circumstances of listening to and accepting the different perspectives of religions in one way or another with an open mind; a creation to find best way in conflict resolution and to create reconciliation through forgiveness and non-violence actions (Baidhawy, 2005:8-14).

The model of Islamic religious teaching (PAI) using multicultural perspective consists of fixed and unwritten curriculum, how this curriculum presented using more than one perspectives, multicultural education is directed such a way so that students understand completely

Islamic doctrines, and refers to teaching learning process ensuring students diversity in every aspects (Susanto, 2009). That is why it is an urgent to apply this multicultural education in school as this is the right place building up students' characters to be more democratic, humanist and pluralist (Muliadi, 2012).

One of the main reasons in implementing multicultural education in PAI is that it creates students to be more tolerant. There is a tendency that this multicultural education walks in the same path as PAI teaching such as in discussing about human rights, democracy, justice and tolerance, and values of humanity (Nugroho, M. A., 2007). Research from Rika Sa'adiyah (2015) directly strengthen on the view that there is direct and indirect influence between religious motivation and PAI learning outcomes towards students' tolerance resulted in students' religious motivation effect on tolerance as they learn religion. (Sa'adiyah, 2015).

Tolerance come from Latin, *tolerare* meaning self-control, allowing other to give opinions and feel relieved with others' opinion. Epistemologically, tolerance means allowing, acknowledging, respecting others without any agreement. Arabic translate tolerance into *tasamuh* (تسامح) meaning allowing each other, make ease for one another (Al-Munawar, 2003:13). Being tolerant means acknowledging the freedom and the rights of any religious followers (Ismael dan Molan, 1993:89). Tolerance also means allowing and accepting differences whether it is temporary or in long term (Suryana dan Rusdiana, 2015:158). In wider

scope, tolerance means the willingness to give space and opportunity for others in doing something s/he beliefs (Rusyan, 2013:161).

Hasyim (1979: 22) defines tolerance as giving freedom for other people or other citizen to perform his beliefs or manage his life and decide his own fate, as long as in the process of performing the acts they do not violate the order and peace in the society.

In performing tolerance act, it should be based on the idea of allowing others while also paying attentions to our own principles (without scarifying those principles) (Ali, 1989:80). It is clear that tolerance happens when there are different principles; respecting those differences or other people's principles without ignoring our own principles. In other words, it happens only on details or technical problems, not on principle ones.

There are two different interpretations in understanding the concept of tolerance, first is the negative. It is believed that being tolerant means simply allowing others and not hurting others form the same of different groups. Positive interpretation in other hand, stating that it is not only allowing others but also there should be some helps and supports on other groups existence (Abdullah, 2001:13).

According to Said Agil Al-Munawar (2003:14), there are two types of tolerance: static and dynamic. Static tolerance is icy tolerance resulting on no cooperation and only theoretical understanding. Here, tolerance is only in the level of knowing ideal condition of being tolerance but not in the application. Dynamic tolerance in the other hand is active tolerance resulting on cooperation in achieving common goal, creating religious

harmony as the reflection from togetherness of religious people as one nation. Tolerance in the same religious community becomes the responsibility of the people in the community. They have rituals charged for them based on the religion they believed and that rituals are their own responsibilities. Regarding that, tolerance in religious matters is the form of a religious attitudes of a religion in the social life between people of different religions, social problems and common good.

This article answer the above questions on the content and the implementation of PAI teaching in shaping tolerant characters in multicultural perspectives for students also its impact towards students' cognitive, affective and psychomotor at SMP Negeri 1 and SMP Negeri 2 Kaloran. These three aspects are the gap this research has from the previous researches.

## METHODS

This is descriptive qualitative method: a research done to describe and analyze phenomena, events, and individual or group idea (Sukmadinata, 2007:60). This means the researcher collect the data regarding the implementation of Islamic religious teaching (PAI) in shaping students' tolerant character in multicultural perspectives in SMP Negeri 1 and SMP Negeri 2 Kaloran.

The subjects of this research are the headmasters of SMP Negeri 1 and SMP Negeri 2, PAI teachers, and students from both schools. SMP N 1 Kaloran is located in Geblog, Geblog village, Kaloran district,

Temanggung regency, while SMP Negeri 2 Kaloran is located in Janggleng, Tlogowungu village, Kaloran district, and Temanggung regency. The research is done on June - August 2017.

Technique of collecting the data were observation, interview and documentation. Then, the data are analyzed using analytical descriptive. This is used to see the content, the implementation and the impact of PAI teaching toward students' characters using multicultural perspective in SMP Negeri 1 and 2 Kaloran.

## DISCUSSION

### The content of Tolerant values of Islamic Religious Teaching (PAI)

*Tolerance in the Curriculum Design*

Curriculum design should be understood as a process of designing teaching materials students should learn and how to learn it. Curriculum design is continuous, dynamic and contextual process (Machali, 2014). Curriculum has a very crucial function and role in the success of teaching process. Even though curriculum is not the only major factor, it is still believed to be the guidelines and direction of the success in educational process. In shaping tolerant character, then, curriculum becomes the guidelines for educators and educational personnel to show their creativities and abilities in developing and elaborating materials and learning media related to tolerance (Khotimah & Januarizal, 2017).

The curriculum implemented in SMP Negeri 1 Kaloran and SMP Negeri 2 Kaloran is *Kurikulum 2013*. This curriculum is expected to

complete any weakness found in the previous curriculum. 2013 curriculum is specially designed by developing and strengthening attitudes, knowledge and skills in an equal portion. The emphasis of learning is directed to the mastery of knowledge and skills that can develop spiritual and social attitudes in accordance with the characteristics of Islamic Education which later is expected to foster religious culture at school.

Curriculum designed to be implemented at school should full fill the competences containing in 2013 Curriculum. These competences deal with building the nation's characters reflected at graduate competence such as spiritual and social attitudes: tolerance, mutual cooperation and so forth (Muhtar, 2014). In building the good characters, school elaborates the curriculum in vision and mission. These describe clearly school efforts in developing religious tolerance at the first place.

*Tolerance Contents in Core Competences and Basic Competences*

In term of the content, 2013 Curriculum differs from the previous curriculum where 2006 Curriculum stands on the standard and basic competences while it is core and basic competences for 2013 Curriculum set by Ministry of Education.

Core competences consist of four elements: core competence 1 (KI-1) as spiritual attitudes, core competence 2 (KI-2) for social attitudes, core competence 3 (KI-3) for knowledge competences and core competence 4 (KI-4) for skill competences. These competences are the same in nature when they are implemented on any school subjects, including PAI. This

means in teaching PAI, teacher should elaborate spiritual and social competences at the same time.

Some spiritual competence Junior High School students should appreciate and embrace religious teaching he beliefs as spiritual competence; while the social competence includes honesty, discipline, responsibility, caring, tolerant, mutual cooperation, well mannered, confident in effective interaction with social and natural environment within his associations and his existence (Permendikbud No.24 year 2016). If it seen deeper, tolerance is there in the spiritual core competence as well as social competence. In spiritual competence, students should live with the religion he embraces and should be able to appreciate others religion which is called tolerance. Further in social competence, the word 'tolerance' is literary written implying that students should interact in tolerance with others in their social environments.

Those core competences above are broken down into Basic Competence (BC/ KD) which gives detail values for every competences mentioned before. In PAI, there are at least 6 basic competences discuss about tolerance. They are as the following: KD 1.2. Get used to recite the Holy Qur'an by believing that tolerance and respecting differences are religious orders, KD 2.2. Exhibiting tolerant attitudes and respecting differences in associations at schools and society as the implementation of Q.S. al-Hujurat/49:13 and related hadith, KD 3.2. Understanding Q.S. al-Hujurat/49:13 about tolerance and respecting others and related hadith, KD. 4.2.1. Reciting Q.S. al-Hujurat/49:13 well, KD 4.2.2. Memorizing

Q.S. al-Hujurat/ 49:13 and related hadith, KD 4.2.3. Performing the connection between tolerances and respecting others as mentioned in Q.S. al-Hujurat/ 49:13 (Permendiknas No.23 year 2006).

In the basic competences, it is clearly seen contents about tolerance developed in the school. KI-1 basic competence mentions that students should appreciate differences as a part of religious orders. KI-2 states that teachers should lead students to act tolerantly and appreciate differences at school or in the society. KI-3 elaborates any knowledge about tolerance and respects differences that is surah al-Hujurat verse 13 and hadiths connected to it. Lastly, KI-4 develops skills on reciting and memorizing surah al-Hujurat verse 13 and the ability to connect between tolerance and the content in the surah mentioned before.

Those competences point out on the importance of tolerance attitude in building up multiculturalism education which is urgent needs in this era. Using this paradigm, education is expected to create students having a wide range of knowledge, appreciate the differences, full of tolerance and respect any differences (Naim dan Syauqi, 2008:73). These basic competence lead the way and guide how Islamic teaching education should be implemented in the school, the teachings methods possibly used in shaping tolerant students.

*Contents of Tolerance in the Syllabus*

PAI Syllabus used in SMP Negeri 1 Kaloran is alike with the one used in SMP Negeri 2 Kaloran as they are made based on syllabus the Government

issued in *Musyawarah Guru Mata Pelajaran* (MGMP) *Pendidikan Agama Islam* (PAI). The syllabus contains materials on tolerance referring to core competences and broke down into 'Q.S. al-Hujurāt/49:13 on tolerance and respect diversity. There are also teaching and learning steps found on the syllabus.

If it is seen solely on the material given, values on religious tolerance point only on materials from al-Qur'an. The goal is to make students reach the al-Qur'an competence. Yet, there is no clear teaching and learning step found in the syllabus. The competencies expected to be achieved by the learners still do not accommodate their understanding and appreciation of religious tolerance values deeply and comprehensively.

On the al-Qur'an subject, the learning outputs are not the same as what it is projected in the beginning. There is least evidence in the procedures on how to life side a side with those from other religions peacefully and in tolerance. Teaching and learning steps are still full of supplementary elements such as assuring the students are able reciting the holy Qur'an, understand the *tajwid* and making sure how to memorize the surah. The material actually formulates how to understand the content of the surah, but the indicators set could not be seen in the teaching and learning steps. To sum up, the tolerance values could not be seen in the learning steps in the syllabus.

*Values of Tolerance in the Textbooks*

In Islamic religious teaching, the most important thing is how certain value could stand within students' mind or known as transfer of value. PAI should shape students in two ways: having strong commitment toward Islamic teachings on one side and building positive attitude and tolerance in response towards plurality in diverse society. The next question is can PAI accommodate tolerance as a principal or value to be transformed to the students? The answer could be found in the analysis of learning sources or the text book.

Textbooks consist of two types: main textbook and supplementary textbooks. The main textbook is from Ministry of Education and Culture the main reference and minimal standard of the material given to students. The supplementary textbooks may come from various selected publishers which is not mandatory in the nature owned by the schools. These books function to enhance students' insight and enrichment.

The textbook used at SMP Negeri 1 Kaloran and SMP Negeri 2 Kaloran is *Pendidikan Agama Islam dan Budi Pekerti* published by Ministry of Education and Culture. This book is divided into teacher book and students' book. Teacher book covers teaching materials equipped with basic competences road map, learning steps and assessment guidelines. Student's book in the other hand contains learning materials.

One of the textbook used in the schools is "Pendidikan Agama Islam dan Budi Pekerti" for IX class; the contributor are Muhammad Ahsan and Sumiyati. It was first published in 2015 and republished in 206

after some revisions. It consists of 12 chapters with two chapters focusing the discussion on tolerance, namely chapter 8 of "Damaikan Negeri dengan Toleransi" and **chapter** 12 entitled "Menyuburkan Kebersamaan dengan Toleransi dan Menghargai Perbedaan".

The textbook above discusses about tolerance, how to perform that in the context of daily life and in the context to achieve peaceful country. The book mentions that tolerance is *tasamuh* (تسامح) in Arabic. The general meaning of *tasamuh* is *tenggang rasa* in Bahasa. Allah SWT creates human being differently one another. The differences could be the strength if it is seen in a positive way. Otherwise, negative point of view will put the differences above as conflict trigger. Tolerance in Islam covers two concepts: tolerance among people with the same religion and between those embracing different religions. Among the same religion put tolerance on how to appreciate and respect different interpretation towards religious orders. While with other different religions, it talks about respecting others to perform their religious orders freely based on the religion they embrace (Hasan, 2015:165-182).

The book further states that tolerance is one of noble character (*akhlakul karimah*) every Muslim should have. By respecting others with different religion, people will life in peace and prosperous. That is why everybody should apply tolerance in daily life, at home, school and in the society.

After being revised, the tolerance values in the textbook mentioned before have been arranged in accordance to latest curriculum (2013

curriculum, presenting character building, providing some efforts everybody could do in maintaining his relationship with God (*hablumminallah)* and his relationship with other people (*habluminannas*). This attitude should be found in every students in the hope that they could live in harmony with others.

Cecelia Lynch in Nunu Ahmad (2010:186-188) mention that there are 5 types of someone's religious attitude implying on his cultural attitudes. The first is exclusivity, glorifying the superiority of self-belief by highlighting the right to spread the system as widely as possible. They are generally most afraid and feel threatened the right of life is disturbed. Second is apologetic attitude which is an attitude of defending doctrine when challenged from the outside as well as in an attempt to show its own doctrine and superiority over other doctrines. Third is syncretic attitude, recognizing the diverse religious traditions that are not only in a multi-cultural society, but also in person. Fourth is inclusive attitude, it accepts the validity or right of other belief systems to exist, although other belief systems are considered less than perfect or incorrect. Inclusivism in its cultural manifestation breeds a kind of liberal tolerance. This means inclusive person believes in his own religion, but see others religions containing only *partial truth.* The example is when someone beliefs his religion has divine truth in the theological system; he believes other religions are humanly instead of divine. There is tendency to differentiate between *samawi* religion (religion created by God) and *ardhi* religion (religion created by human). This inclusive attitude allows tolerance within

the confines of religious truth claims. The last is pluralist who acknowledges the truth is diverse and a positive attitude to the common purpose and function of all religions.

Based on the above framework, the materials in textbooks of PAI and Budi Pekerti for junior high school class IX tend to inculcate inclusive attitude to learners in order to socialize with a plural society. Thus, the spirit that is built is to make the difference of religion as a way for its adherents to work together, united in building a peaceful and just life.

**Efforts of Build Tolerance Character in the School**

The religious background of the students in SMP Negeri 1 Kaloran and SMP Negeri 2 Kaloran is varied where at least there are three religions embraced by students: Islam, Christian and Buddha. To maintain religious harmony, everyone should perform tolerance one another. The schools tried very hard to make it come true through some subjects taught in the schools, but also through various activities, such as flag ceremony, scout activities, commemoration of national and religious holiday, and other activities enabling students to blend and interact with others from different religious background.

The schools teach and inculcate that tolerance values as a self-identity and a sense of pride of the schools. Those are found in schools' code of conduct and teacher should teach students to comply with those rules. However, it is not only the obligation for students to confirm the schools' code of conduct, headmaster, teachers, staffs and other school

members should also comply to the code because they are the models the students see.

Neglecting how hard the schools try to teach students to be tolerant, there were still some students less understood about the value. The patient is all it takes. Parents should also take into account the responsibilities in teaching tolerance at home. Parents are suggested to start teaching their children on tolerance since at very young age as the preventions of negative paradigm they get when they are older. Last but not least, parents should also become the good model for their kids.

By inserting tolerance values during teaching and learning process, students unconsciously incorporated the values into themselves. They later on can perform the values in the class and outside the class. By presenting school activities containing tolerance as routine activities, this value will grow stronger in the students' mind. Students in SMP Negeri 1 Kaloran and SMP Negeri 2 Kaloran have performed good social life by respecting others having different religions in school and outside the school. Differences should not separate us from one another. Moslem students respect others of non-moslem students in a proper manner so everyone gets his rights.

**Teaching Method on Islamic Education (PAI)**

There were two models applied in tolerance teaching process of PAI at di SMP Negeri 1 Kaloran and SMP Negeri 2 Kaloran, namely; active teaching model and communicative teaching model. In the implementation level,

both models elaborated lecturing, group discussion, group presentation, and questions and answers. The strategies used in teaching and learning process were 1) traditional strategies; through giving advises and indoctrinating which one is bad which one is good, 2) Free strategy; teacher explained that certain things were good or bad. The students later were freely to choose and to assess that certain things using their own assessment. The next is 3) reflective strategies; analyzing empirical cases happened to raise rational awareness and value insight, and 4) Trans – internal strategies; value transfer by modelling and communication.

Active model of teaching was done by giving students opportunities to search, find, and evaluate their own religious perspectives by comparing them with other religions, those outside them. It is more about how to teach religion and how to teach about religion (Baidhawy, 2005:102-103). Dialogues took place during the process with communities having different background would drag them in delivering the opinion argumentatively. There would be process also of knowing each other's traditions which would later on minimalize truth claim, or even left it behind (Ma'arif, 2005:96-97).

The teaching also gave students some training to life together with other groups, such as dialogues to train students to be brave stating their opinion which are likely to different from others. Students also learnt listening to others opinion whether it was pros, alike or even contras. They trained on how to synthetize various opinions on issued being discussed.

Here, the teacher played as facilitator responsible on directing the dialogues and reinforcing if it was necessary.

Teacher opinion on religious tolerance somehow also affect the way they teach in the class. From the analysis, teacher seems to have negative tolerance by stating that tolerance is simply allowing others, not hurting other people or other groups having different or same point of view about something (Abdullah, 2001:13). Teacher appreciate religious diversity with one very strict condition that student should stay away from getting into other religion's faith (*aqidah)* even it is only in the form of responding to greetings.

On the contrary, PAI teacher of SMP Negeri 2 Kaloran tended to be more positive in the view of tolerance where it should give helps and supports other people and other communities (Abdullah, 2001:13). This could be seen when the teacher explained the concept of tolerance in a more open way; teacher suggested students to give real supports and help others from different communities in the social context such as responding to the greetings and work cooperatively in building ones' worship places.

**Impact of Islamic Religious Teaching in Shaping Tolerant Character**
SMP Negeri 1 Kaloran and SMP Negeri 2 Kaloran try to build students tolerant character through several ways, one of them is by implementing Islamic teaching. This teaching positively impact students' character for they not only respect others with different religion at school but also

outside the school. Plurality shall not separate one another, but it should be reason to respect others with other beliefs.

In teaching Islamic education, teachers employ active and communicative teaching models such as lecturing, group discussion, group presentations and questions and answers. The strategies employed varied from traditional strategies through advices and indoctrination, strategies to elf-choosing and self-judging and value transformation strategy through modelling and communications. Active learning, further, may allow students to have group discussion where they can express their ideas and learn to listen others' opinion leading to better way to communicate and foster awareness and openness between groups.

This awareness and openness is important in reducing negative prejudice toward different groups as students frequently faced differences, especially in religion which is very susceptible heading to conflict. As supported by Alo Liliweri (2005:9), conflict between and within religious communities happen because religious people or religious communities do not understand clearly other communities having different ideological background which affect way of thinking, behaving, and acting. This incomprehensive understanding usually cause religious communities unable to live together in diverse society, living with other religions, multi ethnical and multicultural society. The result is conflicts caused by negative prejudice between and within religious communities.

Looking at above condition, it is very important to create school conditions and choosing certain teaching models leading them to reduce

negative taught towards others. This is in line with Baron and Byrne (2003) who offering some techniques possibly used to control prejudice: (a) learn not to hate, (b) increase contact intensity between groups, (c) implement categorization: changing boundaries between in-group and out-group. In other words, there is no more "us" and "they" but "we". (Alfandi, 2013).

The implementation of religious education in SMP Negeri 1 Kaloran and SMP Negeri 2 Kaloran with all of its tolerant values has positive impact for students. It can be seen from the fact that students have no longer negative prejudice towards others having different religions from them. There are no more hatred between students with different religious beliefs. They interact properly at school and live side by side outside the school neglecting their differences.

## CONCLUSION

Based on the data displayed and analysis above, researcher could draw some conclusions: first, tolerance values taught in the school could be found in a) core and basic competences, b) syllabus, c) handouts/textbooks. Secondly, the implementation of Islamic Education in shaping tolerant students under multicultural perspective could be achieved through: a) extracurricular activities, commemorating religious holidays, and some positive habitual at school; b) teaching method which allowing students to discuss issues openly. Thirdly, the implementation of Islamic teaching has positive impacts toward students' tolerant characters that

vividly seen on students' awareness about plurality and decreased negative assumptions towards others religions.

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