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Strengthening of Religious Tolerance through Islamic Education Learning Based on Nonviolence Culture in Public University

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Abstract

The public university is an educational institution with heterogeneous and multicultural socio-religious and cultural background conditions for students, including the State University of Malang (UM). The problem that multicultural and multireligious campuses often face is intolerant behavior that allows acts of violence to occur. Nevertheless, interestingly, this does not happen at UM. That is because UM seeks to develop a tolerant attitude of students through Islamic religious education with a culture of non-violence. The aims of this study are: (1) to find out what nonviolence cultural values exist in UM, and (2) what efforts are made by UM to strengthen religious tolerance through Islamic religious education with a culture of nonviolence. This qualitative research applies a case study with data collection techniques through interviews, observation, and documentation. Data analysis includes data collection, condensation, data display, and concluding. The results of this study, namely: (1) The values of the non-violent culture that is being developed by the State University of Malang (UM) are: (a) *Rahmatan Lil'alamin* values, (b) Peacebuilding values, and (c) Tolerance-values. (2) The strengthening of religious tolerance through non-violent culture through PAI learning at UM includes: (a) The PAI learning process is carried out in the classroom learning directly (2 credits) and in the form of *Tafaqquhfiidiinil Islam (TDI)* activities which are including public lectures PAI learning and intensive guidance on reading the Qur'an (1 credit) for a total of credit is 3. (b) Through Qur'an Study Club, and (c) Seminar activities on multiculturalism, tolerance, and religious harmony.

Keywords: *Islamic Education, Nonviolence, Tolerance*

Abstrak

Perguruan Tinggi Umum (PTU) merupakan lembaga pendidikan dengan kondisi latar belakang sosial agama dan budaya mahasiswa yang heterogen dan multikultur, termasuk dalam hal ini adalah Universitas Negeri Malang (UM). Permasalahan yang sering dihadapi oleh kampus yang multikultur dan multireligi yaitu terjadinya perilaku intoleran yang memungkinkan terjadinya tindakan kekerasan. Namun menariknya hal tersebut tidak terjadi di UM. Hal ini dikarenakan UM berupaya untuk mengembangkan sikap toleran mahasiswa melalui Pendidikan Agama Islam berwawasan budaya nirkekerasan. Tujuan dari penelitian ini yaitu: (1) untuk mengetahui nilai-nilai budaya nirkekerasan apa saja yang ada di UM, dan (2) upaya apa saja yang dilakukan oleh UM dalam rangka

menguatkan toleransi beragama melalui Pendidikan Agama Islam berwawasan budaya nirkekerasan. Penelitian ini menggunakan penelitian kualitatif jenis studi kasus dengan teknik pengambilan data melalui wawancara, observasi dan dokumentasi. Untuk analisis data meliputi kegiatan pengumpulan data, kondensasi data, penyajian data dan penarikan kesimpulan. Adapun hasil dari penelitian ini yaitu: (1) nilai-nilai budaya nirkekerasan yang ada di UM meliputi: nilai Islam *rahmatan lil'alamin*, nilai bina damai dan nilai toleransi; (2) Upaya yang dilakukan oleh UM dalam rangka menguatkan toleransi beragama yaitu meliputi: penguatan toleransi beragama melalui kegiatan intrakurikuler Pendidikan Agama Islam, penguatan toleransi beragama melalui Unit Kegiatan Mahasiswa al-Qur'an Study Club, dan penguatan toleransi beragama melalui kegiatan seminar tentang multikulturalisme, toleransi serta kerukunan beragama.

Kata Kunci: *Nirkekerasan, Pendidikan Agama Islam, Toleransi*

Introduction

Public Higher Education is an education implementing unit authorized in the implementation of higher education with a specific purpose for the development of general (non-religious) knowledge. That is under the provisions, regulations, and laws of Indonesia where the students and their educators come from the general public or they open for the public.¹ If we look at the socio-religious and cultural backgrounds of students in the public universities, of course, they are heterogeneous and diverse.² Those conditions certainly require the development of the tolerant attitude among students. So, the students prevent the friction that can cause conflict due to the differences.

Students are a part of a society that has functioned as agents of change, and they have to form a more democratic and peaceful society. Therefore, they can form a civil society³ as the ultimate goal of Islamic education.⁴ In addition, students often participate in Islamic movement organizations and non-government organizations, which can do an action as a radical movement in the name of religion that often occurs in Indonesia as fundamental Islamic movements practice it.⁵ With the participation of students as a part of the

¹Nano Supriono, "Arti Perguruan Tinggi," 2018, <http://www.id.shvoong.com/social-sciences/education/2124265-arti-perguruan-tinggi>.

²A M Rosyad, "Implementasi Nilai-Nilai Multikulturalisme melalui Pembelajaran Pendidikan Agama Islam," *Risalah, Jurnal Pendidikan dan Studi Islam*, 2019, https://www.jurnal.faiunwir.ac.id/index.php/Jurnal_Risalah/article/download/90/56.

³A Sodikin and M A Maarif, "Penerapan Nilai Islam Moderat dalam Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi," *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 2021, <https://www.jurnaledukasikemenag.org/index.php/edukasi/article/view/702>.

⁴Sodikin and Maarif.

⁵A Haris, "Penerapan Kurikulum Berbasis KKNI pada Program Studi Pendidikan Agama Islam," *Al-Furqan*, 2019, <http://ejournal.kopertais4.or.id/sasambo/index.php/alfurqan/article/view/3440>.

organization of the movement, when they have a peace-loving character, they can do social control in a more peaceful, far from radical and anarchic behavior.

Based on data from State Intelligence Agency (Badan Inteligen Negara/BIN), around 39% of students from several universities in Indonesia follow radicalism.⁶ Meanwhile, based on the results of a survey conducted by the Alvara Research Center (ARC), it was stated that 23.4 percent of students and students had been infected with radicalism.⁷ That is why it is needed to strengthen religious tolerance in the public universities through Islamic education based on nonviolent culture. Islamic religious education subject (PAI) at public university is focused on making students know and understand religion and applied to internalize the values of Islamic teachings in a holistic, universal, and inclusive manner for students. So, the students have strong faith and noble character. Furthermore, they have a tolerant attitude towards differences.⁸

Actually, there have been several previous studies related to tolerance and non-violence, including: 1) research with the title "*Persepsi Mahasiswa dan Dosen tentang Pembelajaran Toleransi pada Perkuliahan PAI di Universitas Pendidikan Indonesia*" has been done by Fahrudin and Saepul Anwar. This study aims to explore the opinions of PAI students and lecturers at public universities regarding tolerance learning in religious lectures. This study uses a quantitative approach with a descriptive-survey method. The results of this study indicate that on average lecturers (88.19%) and students (89.14%) have a good perception of tolerance learning in PAI lectures at UPI Bandung.⁹ 2) research by Unik Hanifah Salsabila with the title "*Implementasi Pendidikan Agama Islam Berbudaya Nirkekerasan di SDIT LHI Yogyakarta*". This study is qualitative research with a psychology and sociology approach. The result of this study namely: 1) The idea of nonviolence education is created through a peace-building concept in Islam; 2) implementation of Islamic education based on nonviolence is reflected by mental engineering strategy and social engineering strategy; 3) output of nonviolence culture Islamic education's implementation at SDIT LHI Yogyakarta can be observed through two aspects namely: program output

⁶ Ade P Marboen, "BIN Katakan 39 Persen Mahasiswa Terpapar Radikalisme," (Jakarta, 2018).

⁷ Alvara Research Centre, "Radikalisme di Kalangan Pelajar dan Mahasiswa Jadi Bahan Evaluasi Penerapan Kurikulum Pendidikan," 2019, <https://www.suaradewata.com/read/201912120008/mewaspada-penyebaran-radikalisme-di-kalangan-pelajar.html>.

⁸ A Marfuah and F Febriza, "Penilaian Autentik pada Pembelajaran Pendidikan Agama Islam (PAI) di Sekolah dan Perguruan Tinggi," *Fondatia*, 2019, <https://ejournal.stitpn.ac.id/index.php/fondatia/article/view/301>.

⁹ Fahrudin and Saepul Anwar, "Persepsi Mahasiswa dan Dosen tentang Pembelajaran Toleransi pada Perkuliahan PAI di Universitas Pendidikan Indonesia" (Bandung, 2020), <http://ipai.upi.edu/persepsi-mahasiswa-dan-dosen-tentang-pembelajaran-toleransi-pada-perkuliahan-pai-di-universitas-pendidikan-indonesia/>.

aspect and students' attitude aspect. From the two previous studies above, it can be seen that the difference with the research that the researchers are doing at this time is that there is no research related to PAI learning based on nonviolence culture at public universities, then previous research did not specify strengthening religious tolerance, while the research that the author did focus on strengthening religious tolerance through Islamic education with based on nonviolence culture.

Thus, the researcher researched strengthening religious tolerance through Islamic education learning based on nonviolence culture at UM. This is because the State University of Malang is a public university with different conditions for students' religious and cultural social backgrounds. Thus, this campus has various efforts to develop students' tolerant attitudes through nonviolent PAI learning.

Methods

This research is qualitative by applying a case study.¹⁰ The location of this research is the State University of Malang (UM), and the data collection is in the form of interviews, observations, and documentation. Because of the pandemic COVID-19, direct and indirect (written) interviews are used by informants' willingness. This option is given by the researcher because there are informants who are willing to be interviewed by the researcher directly, and others are willing to be interviewed indirectly. In the second option, the researcher sent a written interview, and the informant answered in the same way. For observation, most researchers do it online through the Zoom Meeting application. The research data analysis was carried out by using Milles, Huberman, and Saldana, which are included the stages of data collection, data condensation, data presentation, and concluding.¹¹ For checking the validity of the data,¹² the researcher used triangulation method and triangulation source techniques.

¹⁰ Case study is a description and analysis of an individual matter or case with the purpose to identify variables, structures, forms and orders of interaction between the participants in the situation (theoretical purpose), or, in order to assess the performance of work or progress in development, Adriana Biba Starman, "The Case Study as a Type of Qualitative Research," *Journal of Contemporary Educational Studies* 10, no. 1 (2013): 28–43, https://www.researchgate.net/publication/265682891_The_case_study_as_a_type_of_qualitative_research.

¹¹ John Miles, B. Matthew, Huberman, Michele; Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (Sage Publication Inc, 2014). 13-14.

¹² Noeng Muadzir, *Metodologi Penelitian*, VI (Yogyakarta: Penerbit Rake Sarasin, 2016). 482.

Discussion

Cultural Values of Nonviolence at Malang State University (UM)

a. Rahmatan Lil'alamin Islamic Values

Rahmatan Lil Alamin Islamic teaching is the central value that reflects the culture of tolerance and nonviolence developed at the State University of Malang. As stated by Yusuf Hanafi: UM campus is a public university with very plural and diverse students. From various social, religious, cultural, and other backgrounds, the Islamic values taught here through PAI are the Islamic values of rahmatan lil'alamiin. It is hoped that by putting forward the Islamic values of rahmatan lil'alamiin, the students on this campus, especially those who are Muslim, can become human beings who can have an empathetic attitude to others, so they are not fanatical to their group.¹³ UM is a public university, so the students are diverse. Diversity can become from social, religious, cultural, and other backgrounds. The Islamic value taught here, on this campus, through PAI is *rahmatan Lil 'Alamin*. Hopefully, by prioritizing the Islamic values of *rahmatan lil' Alamin*, the student on this campus, mainly Muslim, will become human beings who have a sympathetic attitude toward others. So they are not fanatic about their group.

Theoretically, *Rahmat* means love. It is a gentle and sensitive feeling to others. Loving each other, feeling of suffering, and taking part in wiping away their tears of sadness,¹⁴ Islam is *Rahmat* for all nature.¹⁵ It can be understood that Islamic teachings are a blessing or *Rahmat* for Muslims and mercy (love) for non-Muslims. Furthermore, it is compassion for other creatures.¹⁶ Looked from this way of teaching, of course, *Islam* has never taught any acts of violence against minorities or minority groups who share the same religion or to other people who do not have the same religion. Even Muslims should hold cooperation with religious followers and protect non-Muslims' human right.

b. Peace Building Values

As stated by Zainuddin Ali, there are several things that Muslims can do in order to establish freedom from war and violence. They are getting used to greetings or *salaam*, giving food to the poor, establishing *silaturrahim* or friendly relation and keeping a good

¹³Interview with PAI lecturer, Mr. Yusuf Hanafi , at UM, at Oct 15, 2021.

¹⁴ M M Saihu and A Aziz, "Implementasi Metode Pendidikan Pluralisme dalam Mata Pelajaran Pendidikan Agama Islam," *Belajaea: Jurnal Pendidikan Islam*, 2020, <http://journal.iaincurup.ac.id/index.php/belajaea/article/view/1037>.

¹⁵ M Usman and A Widhyanto, "Internalisasi Nilai-Nilai Toleransi dalam Pembelajaran Pendidikan Agama Islam di SMA Negeri 1 Lhokseumawe," *Dayah: Journal of Islamic Education*, 2019, <https://jurnal.ar-raniry.ac.id/index.php/JIE/article/view/2939>.

¹⁶M. Quraish Shihab, *Tafsir Al-Misbah*, cet IV (Jakarta : Lentera Hati, 2006). 254.

relationship with anyone.¹⁷ Good relation with other people will be formed when there is mutual respect, tolerance, and no physical or mental violence action. Therefore, a nonviolent environment will be a culture of our society.

Meanwhile, the context of nonviolence values taught through PAI in the State University of Malang (UM) is *Islam Bina Damai* or nonviolence building Islamic values, as stated by Mr. Titis Thoriqutyas that UM campus cultivates the values of peace, including, in this case, those values are taught in PAI courses to prevent students from various acts of violence, both physical and non-physical. As far as I know, as long as I am a lecturer at UM, there have been no student actions that lead to acts of violence, but they can live in peace and harmony even though they come from different backgrounds. The student friends like to be invited to discuss religion peacefully when it comes to religion.¹⁸

It can be understood that to prevent students from various acts of violence, both physical and non-physical, UM cultivates nonviolence values. That is done by applying the values of Islamic knowledge in PAI courses. As far as I know, during my time as a lecturer at UM, there have been no student actions leading to violence. They can live in peace and harmony even though they come from different backgrounds. University students like to be invited to have a peaceful discussion when discussing religion values of peace are part of the culture of nonviolence taught in PAI courses. Of course, it can be a positive impact on strengthening tolerant thought for students.

c. Tolerance Values

In Islam it is known as *tasamuh*,¹⁹ it is a cooperation between Muslim and non-Muslim communities which aims to maintain a harmonious life and promising cooperation in society.²⁰ In this way, the harmony between people who have the same religion and interreligious can be achieved. At UM, tolerance values were also developed, explicitly written in the PAI curriculum and implicitly in students' daily activities and behavior. That is as conveyed by Mrs. Lilik Nurkholidah, These values of tolerance are explicitly taught in PAI courses, especially when the material is Islam and national insight, then religious moderation material, and other relevant. Implicitly, these values of tolerance are also

¹⁷ J Ahmad and A P K Manusia, "Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah," *PascaSarjana UIN Syarif Hidayatullah*, 2018, <https://www.academia.edu/download/57753467/ParadigmaPendidikanIslam.pdf>.

¹⁸ Interview with PAI lecturer, Mr. Titis Thoriqutyas, at UM, at Oct 24, 2021.

¹⁹ S Mawarti, "Nilai-Nilai Pendidikan Toleransi dalam Pembelajaran Agama Islam," *Toleransi: Media Ilmiah Komunikasi Umat* ..., 2017, <http://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/4324>. 74.

²⁰ N Chanifah, *Model Pembelajaran Pendidikan Agama Islam Berbasis Direct Experience-Multidisciplinary* (osf.io, 2020), <https://osf.io/pbg73/> download.

reflected in students' behavior when they interact with their classmates and in the campus environment. They have different religious, ethnic, and cultural backgrounds in one class. There are Muslims and non-Muslims; those from Java, Kalimantan, Papua, and another region, even from foreign countries. In terms of clothing, they also vary. For women, there are veiled and not veiled. Even so, this fact is not an obstacle for them to continue to interact harmoniously and tolerantly.²¹

Explicitly, these values of tolerance are taught by a lecturer in PAI courses, especially when it comes to Islamic studies, national insight, religious moderation study material. As for implicitly, these values of tolerance are also reflected in students' behavior when they interact with their classmates and when they are in the campus environment area. They have different religious, ethnic, and cultural backgrounds in a class. There are Muslims and non-Muslims. Some are coming from Java, Kalimantan, Papua, and another region. Even some of them are coming from foreign countries. In terms of clothing style, they also vary. As for women, there are some of them wearing *hijab* and not wearing *hijab*. However, that did not become a barrier for them to continue interacting in a harmonious and tolerant manner. Theoretically, Nurkholis Madjid that basically, tolerance is teaching, and it is an obligation to implement it. If the tolerance attitude produces a good condition in society, we must create it. According to Cak Nur, tolerance is fundamental in Islamic teaching. Even Islamic history has treasure and also a wealth of experience of tolerance. From this description, we can understand that Islam, in this case, is taught by our Prophet Muhammad, never has an element of violence, but rather to build a very high pattern of tolerance.

The Efforts of Strengthening the Religious Tolerance through Islamic Religious Education Learning Based on Nonviolence Culture at the State University of Malang (UM)

a. Strengthening the Religious Tolerance through PAI Learning Intracurricular Activities

The possibility of the heterogeneous faculties or study programs in a public university will make the differences in PAI courses' curriculum. Therefore it is needed an elaboration in the curriculum of the PAI course, which is gradually applied in everyday learning objectives.²² Therefore, the final goal of the ideal human description based on the

²¹Interview with PAI lecturer and the leader of PAI course at UM, Mrs. Lilik Nur Kholidah, at UM, at Oct 26, 2021.

²² N Indrianto, *Pendidikan Agama Islam Interdisipliner Untuk Perguruan Tinggi* (books.google.com, 2020), <https://books.google.com/books?hl=en%5C&lr=%5C&id=vUvWDwAAQBAJ%5C&oi=fnd%5C&pg=PP1%>

Islamic teachings, its realization has strived through institutional goals at the level of public universities. Furthermore, specialization of curriculum objectives is carried out for each faculty or study program. Finally, it is described as learning objectives that will be achieved directly in the local lectures.

The implementation of PAI learning at PTU is not only for fulfilling the obligations of administration in order to make religion a source of values and the guidelines for students' behavior in pursuing their chosen discipline knowledge. However, also working as a motivator for students in the practice of religious values for productivity and utilization of science and technology.²³ It can be said that the function of PAI at PTU is as a supporter of other subjects; as a mental building, personality, and inspiration for students in developing other courses' material. In other words, it is expected that students can compete in general knowledge based on the values and guidelines for Islamic teaching sources.

There are two opinions regarding the implementation of PAI learning at PTU, such as emphasizing the importance of material substance and the learning process. The first opinion stated that PAI learning at PTU needs to be rich in substance. So, the students must be provided with as much PAI material as possible.²⁴ When PAI focuses on the substance approach, the students will receive Islamic teaching instantly, and it will be relatively safer (because the experts teach them). Unfortunately, the students will not be accustomed to studying Islamic teachings independently.²⁵ On the other hand, when PAI emphasizes the learning process, students will get used to exploring/finding Islamic teachings independently,²⁶ and understanding the teachings of Islam will be more difficult; therefore, students still need assistance.²⁷

PAI lecturers can use those two paradigms at PTU by paying attention to the condition of students and other conditions that exist in the university environment that support the PAI

5C&dq=pembelajaran+pendidikan+agama+islam%5C&ots=GXsGumnNnX%5C&sig=lFDgZ1XiN8mvMtJd y76tfgoturc.

²³ A Nurdin, "Inovasi Pembelajaran Pendidikan Agama Islam di Era Information and Communication Technology," *Tadris: Jurnal Pendidikan Islam*, 2016, <http://ejournal.iainmadura.ac.id/index.php/tadris/article/view/971>.

²⁴ Tim Penyusun, "Mengapa dan Bagaimana PAI Diajarkan di Perguruan Tinggi Umum," Ristekdikti, 2018, http://spada.ristekdikti.go.id/lms1/pluginfile.php/14027/mod_resource/content/6/teks_dan_bahan_bacaan_topik_1.pdf.diakses 28 April 2018.

²⁵ A M Rosyad, "The Urgency of Learning Innovation on Islamic Religious Study (Urgensi Inovasi Pembelajaran dalam Pendidikan Agama Islam): Learning Innovation, Islamic ...," *Al-Afkar, Journal for Islamic Studies*, 2019, https://www.al-afkar.com/index.php/Afkar_Journal/article/view/41. 41.

²⁶ Y Hanafi, "Transformasi Kurikulum Mata Kuliah Pendidikan Agama Islam di Perguruan Tinggi Umum: dari Paradigma Normatif-Doktriner Menuju Paradigma Historis-Kontekstual," *Jurnal Pendidikan dan Pembelajaran (JPP)*, 2017, <http://journal.um.ac.id/index.php/pendidikan-dan-pembelajaran/article/view/10149>. 26.

²⁷ Sutiah, *Pengembangan Model Pembelajaran Pendidikan Agama Islam* (Sidoarjo: NLC, 2018).

learning process. The concept of PAI learning with a culture of no-violence in strengthening religious tolerance in UM uses these two paradigms. This is following Mrs. Lilik Nur Kholidah, PAI learning in order to develop a tolerant attitude in students that we do here can be explicitly stated in the PAI material that we teach, namely the pillars of building unique character, Islamic morality and its role in society, religious radicalism, and moderate Muslims, then jihad and material about the flow in the madzhab. The method is that we uniform all of them for all PAI learning, namely using the project method and the problem-based learning method.²⁸

Besides implementing regular PAI learning in the primary class for 2 credits, PAI learning at Um is also carried out through *Tafaqquhfiidiinil Islam* (TDI) activities for 1 credit. So, the total credit in the PAI course is 3 credits. This TDI activity is an activity to strengthen the understanding and development of Islamic religious material skills. The TDI activities are in the form of joining public lecture that is being taught by PAI lecturers in rotations and also strengthening aspects of worship practice as well as deepening the reading and material of the Qur'an. As stated by Mr. Titis, we carry out PAI learning with two-semester credit systems (SKS). During the pandemic, the implementation of learning takes place online using the platform provided by the campus, namely the UM learning system (*sipejar*). Second, the TDI program is online either through zoom meetings or *sipejar*.²⁹

Our PAI learning is carried out in the class for 2 credits. Before COVID-19 spread out, we carried out the class offline. During the pandemic, we carry out the class online by using a platform that the campus has provided; UM learning system, or we know it as *sipejar*. While for first credit, which was for TDI activities that used to be done at the mosque, now it is also carried out online via zoom or *sipejar*. In conclusion, it can be understood that PAI learning at UM emphasizes the aspect of strengthening tolerance material, as it is stated in the textbook, which is included in the strengthening character and moral in the society, *jihad*, and *madzhab* sects or thought material, and also emphasizing the aspects of the learning process that using project and problem based learning methods. All materials are carried out in the form of lectures in the class for second credits and utilizing the TDI activity for 1 credit through *sipejar* platform.

²⁸Interview with PAI lecturer and the leader of PAI course at UM, Mrs. Lilik Nur Kholidah, at UM, at Oct 26, 2021

²⁹Interview with PAI lecturer, Titis Thoriqutyas, at UM, at Oct 24, 2021.

b. Strengthening Religious Tolerance through Student Activity Units (Unit Kegiatan Mahasiswa/UKM) al-Qur'an Study Club

Another way to strengthen religious tolerance besides intra-curricular PAI learning in credits is also carried out through Al-Qur'an Study Club (ASC), one of *the* Student Activity Units (UKM) or student activity units. The existence of this student activity can support the PAI learning process. In this case, in the context of internalizing Islamic values that are contained in the Qur'an that it will be understood and practiced by Muslim students at UM. As conveyed by Mr. Sulthoni, the existence of ASC was formed directly by the Chancellor of UM as a form of appreciation for UM Muslim students who have succeeded in becoming the overall champion of the National MTQ at the student level. Thus, this UKM gets good attention from the campus leadership. Before the pandemic, the student friends who were members of ASC often carried out their activities at the mosque, but due to the pandemic period, many of the activities of ASC friends were also carried out online.³⁰

From the statement, it can be understood that Al-Qur'an Study Club is a student activity unit formed directly by the UM Rector as a form of appreciation for UM Muslim students who have succeeded in becoming the champion of the National MTQ for the student level. Therefore, the campus leaders pay more attention to this UKM. Unfortunately, because of the Covid-19 pandemic, many ASC activities were carried out online. While before the pandemic, all activities mostly were at the mosque. On some campuses, there are mosques or prayer rooms owned by the campus, and there are students who are directly involved in the mosque's management. So not only does the student from religious communities pray in the mosque, but also they can do kinds of positive activities such as studying Islamic material. At UM, those activities are also applied by the students. The existence of this ASC student activity is a form of the religious community that aims to study Islamic materials, including religious tolerance that is based on Qur'an verses. Because of this reason, ASC is more focused on developing Qur'an understanding

c. Strengthening the Tolerance through Seminars by the Themes of Multiculturalism, Tolerance and Religious Harmony

After PAI's intra-curricular activities in the form of regular lectures, TDI, the establishment of ASC, and the following way to improve tolerance at UM are seminars by the themes of multiculturalism, tolerance, and religious harmony. This activity is carried out by *Pengembangan Kehidupan Beragama dan Kuliah University (P2KBKU)* or in English is

³⁰Interview with PAI Lecturer and supervisor of Alqur'an Study Club, Mr. M. Sulthoni, at UM, at Oct 26, 2021.

the Development team of Religious Life and University under the auspices of Educational and Teaching Institutions (*Lembaga Pendidikan dan Pengajaran/LP3*) or the Institute for Education and Teaching, State University of Malang. As conveyed by Mr. Khasairi, this discussion on religious tolerance and non-violence is part of the main program of the Center for the Development of Religious Life and University Lectures (P2KBKU). Therefore, P2KBKU often holds religious seminar activities that discuss tolerance, harmony, non-violence, and peacebuilding. Including the webinar, which will be held on November 6th.³¹

The discussion on religious tolerance and no-violence is a part of the main program in the P2KBKU. Therefore, they often hold religious seminar activities discussing tolerance, harmony, non-violence, and peacebuilding. The activity includes the webinar held on November 6th, 2021. One of the seminar activities that the researcher participated in and observed was the multicultural webinar. Through this webinar, UM aims to increase and strengthen tolerance and religious harmony, which is not only in the internal context of UM but also in the national context. This webinar invited speakers from the experts or religious leaders from Islam, Christianity, Hinduism, and other faiths. In this webinar, the presenters explained the optimization of the culture's role in strengthening religious harmony, the *rahmatan Lil Alamin*, the concept of tolerance in words: for you is your religion, and for me is my religion (*bagimu agamamu dan bagiku agamaku*), *ta'aruf*, and others.

Conclusion

The values of the nonviolent culture that is being developed by the State University of Malang (UM) are (1) *Rahmatan Lil'alamin* values, (2) Peacebuilding values, and (3) Tolerance-values. The strengthening of religious tolerance through nonviolent culture through PAI learning at UM includes: (1) The PAI learning process is carried out in the classroom learning directly (2 credits) and in the form of *Tafaqquhfidiinil Islam (TDI)* activities which include public lectures PAI learning and intensive guidance on reading the Qur'an (1 credit) for a total of credit is 3. (2) Through Qur'an Study Club, and (3) Seminar activities on multiculturalism, tolerance and religious harmony where P2KBKU carries it out. Furthermore, the researcher provides a suggestion and recommendation to the further researchers who are interested in the same topic. So, they can carry out further research on religious tolerance in public universities at the level of a multidisciplinary

³¹Interview with PAI lecturer and the leader of Pengembangan Kehidupan Beragama dan Kuliah Universiter (P2KBKU) UM, Mr. M. Khasairi, at UM, at Oct 26, 2021

perspective as well as the development of learning models of Islamic Religious Education in public universities, which reinforces religious tolerance and moderation

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