

Islamic Religious Education Learning in Value Development Religious Tolerance (Multicase Study of 1 rambipuji Public Junior High School and St Peter's Catholic Junior High School Jember

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ABSTRACT

This research departs from the phenomenon of rampant intolerance in Indonesia, rampant issues of SARA, brawl between students, discrimination between majority and minority because of the lack of understanding tolerance. Learning Islamic Religious Education is one means to disseminate the importance of understanding religious tolerance to students. The focus of research in this thesis are: (1) How to Study Islamic Religious Education (PAI) in developing student humanist value in State Junior High School 1Rambipuji and Catholic Junior High School St. Petrus Jember?; (2) How to study Islamic Education (PAI) in developing pluralist values of students at State Junior High School 1Rambipuji and Catholic Junior High School St. Petrus Jember?; (3) How to study Islamic Education (PAI) in developing the democratic value of students at State Junior High School 1Rambipuji and Catholic Junior High School St. Petrus Jember?

This thesis uses descriptive qualitative approach with case study type research with multi case design. Data collection techniques through observation, interview and documentation. Researchers analyzed data with multi-case analysis of individual and cross site case analysis. Data validity using source triangulation.

The findings show: First, PAI learning in the development of democratic, humanist and pluralist values at Rambipuji 1 Junior High School is the development in the classroom with PAI learning materials. From Class VII material as in the 2013

curriculum syllabus, class VIII is in the curriculum syllabus of KTSP, class IX as in the curriculum of the KTSP curriculum. While in St. Petrus Jember Middle School uses 18 character guidelines. The development of democratic values is also realized by bringing in teachers in accordance with the students' religion, the activity of choosing class leaders and the student council leader in a democratic manner regardless of students' backgrounds, so that each student has the right to be chosen, besides that students are entitled to follow the talents and interests they want as self-development. The development of humanist values is also realized through social service activities, darling and scouts. The development of pluralistic values is realized by halal bil halal, the prohibition on eating is arbitrarily found during the holy month and praying according to the religion of each of them when steamala or before learning begins.

Key Words: PAI Learning, Religious Tolerance

INTRODUCTION

Religious Education including Islamic Religious Education in schools actually has a very strong philosophical-ideological and constitutional foundation. At the opening of the 1945 Constitution of the Republic of Indonesia it was stated "By the grace of Almighty God and driven by the noble desire of the Republic of Indonesia which is the sovereignty of the people based on the One and Only God". Further in article 28E (1) it is quoted "Every person is free to embrace a religion and worship according to his religion, choose education and teaching. (2) Everyone has the right to freedom of belief". It is also stated in Article 28J (2) "In exercising his rights and freedoms, every person must submit to the restrictions established by law with the sole purpose of guaranteeing recognition and respect for the rights and freedoms of others and to fulfill the demands that are fair and appropriate with moral considerations, religious values".

Everything listed in the Introduction and Article 28E/J is reinforced in Chapter XI Religion Article 29 "(1) The State is based on the One Godhead. (2) The state guarantees the freedom of every resident to embrace their respective religion and to worship

according to their religion and belief." This is also in accordance with QS. Al-Kafirun verse 6.

The above verse is a mutual acknowledgment of existence, for you your religion and for me mine. So that each party can carry out what they think is right and good, without absolute opinion to others but at the same time without ignoring each other's beliefs.

The meaning of learning Islamic religious education is guidance to become a strong Muslim and able to realize the teachings of Islamic Religious Education in everyday life so that they become perfect human beings. For this reason, the development and cultivation of PAI learning is very important in shaping and underpinning students. With the development and inculcation of PAI learning from an early age, it is hoped that it will be able to form a strong, strong and independent person to be guided by the Islamic religion.

Learning Islamic religious education as a subject that must be held in public schools from elementary to high school level is required to be able to make a concrete contribution to the development of students' religious tolerance so that it becomes a culture in schools. This is because PAI subjects and other religious subjects have a very important role because in addition to teaching about norms/rules, morals, morals, ethics and decency it also aims to achieve national education goals by developing the potential of students to become humane beings. pluralist, democratic and responsible.

Learning in schools in general has not been able to integrate various scientific concepts or theories and dimensions of religious values such as ethical values, theological values, etc. Likewise, the science learning process has not been able to integrate the affective domain (religious values) into the cognitive and psychomotor domains. This happens not only in the field of science studies, but also in all other fields of study in general, especially Islamic Religious Education (PAI) subjects. One of the important parts of a plural way of life is that it is marked by the diversity of religions, cultures and ethnicities.

Realizing that Indonesian society consists of several religions and many tribes, which are very diverse. With the rise of attacks on places of worship, blasphemy and issues of SARA, the

search for alternative forms of education is absolutely necessary. That is a form of education that seeks to preserve the culture of a society and transfer it to the next generation, fosters tolerant values, fosters friendship between students of various ethnicities, races and religions, develops an attitude of mutual understanding, and cultivates openness and dialogue.

The development of values of religious tolerance such as understanding each other, upholding the rights of others, upholding togetherness, caring for others, respecting and respecting other religions, is very important to instill and develop in students both in the form of knowledge and daily activities, this goal is none other than so that students do not easily blame, humiliate and antagonize other religions. In Islam, tolerance is defined by *tasamuh*, which means as a nature or attitude of respect, allowing, allowing the stance (views) of others that are contrary to our views. In principle methodologically, tolerance is acceptance of what appears until its falsehood is exposed

Religious tolerance is very important to maintain the unity of our nation. The broader goal is to maintain world peace. Everyone will be very sensitive to religious matters. Therefore it is very unfortunate if many lives will die because of differences in views that are actually different. The essence of tolerance is essentially a good effort, especially in religious pluralism which has a noble goal, namely the achievement of harmony, both within religions and between religions. The religious practices of a person or society always give birth to plural forms and even give rise to groupings. This causes religious practices when viewed socio-horizontally to always give rise to a double face. On the one hand it can function as an integrative force, but on the other hand it can also be a disinteragative force. Religion is able to create bonds and cohesion of community groups and at the same time create separation from other groups.

The existence of PAI learning in developing the value of religious tolerance is very important for understanding diversity and differences, understanding not only theory but also implementation. To realize the implementation of religious tolerance, it is necessary to get a good footing to be implemented in schools. Development can be realized in intra-curricular and

extra-curricular activities. PAI learning in these schools needs to be intensified in order to be a preventive measure against the decline in the understanding of religion, morality and the nation's morals. PAI learning in schools has many main objectives which provide a strong religious basis for a Muslim and Muslim woman. Humans are religious beings who always have dependence on God. Therefore, by learning PAI in schools, it is hoped that it will be able to provide religious foundations for each individual to be able to live a peaceful life in accordance with religious values.

St. Petrus Catholic Middle School is one of the private schools in Jember where there are heterogeneous students, who have different backgrounds in terms of ethnicity, culture, religion, intellectual level, and social status. The religion of the students there is very diverse, namely Islam, Christian, Protestant, Christian, Catholic, Hindu, Buddhist, and adherents of belief.

The uniqueness of St. Peter's Catholic Middle School is that it has a Catholic label but is able to apply religious tolerance by accepting students from various groups. This is what makes researchers moved to examine the diversity of religions embraced by students.

Initial observations at St. Peter's Catholic Middle School found PAI learning where the school had a Catholic label, the PAI learning that was carried out at St. SMPK is able to develop the value of religious tolerance in PAI learning, apart from understanding the material, it is also manifested in activities outside the classroom such as social services in the context of Eid al-Fitr and other holidays. In addition, the school also provides special services for underprivileged students in the form of scholarships for all adherents of religion regardless of the background of students who incidentally are Catholic religious schools. On the other hand, the school provides policies and teaches prohibitions on eating and drinking anywhere during the month of Ramadan..

The diversity similar to that found at St Petrus Catholic Middle School also occurred at SMPN 1 Rambipuji, with participants who embraced Islam, Protestant Christianity and Catholic Christianity. This indicates that this school has heterogeneous students.

SMPN 1 Rambipuji as a Muslim-majority school that promotes multiculturalism in its learning process is valued by the community as a school capable of providing education in accordance with the mandate of the National Education System Law No 20/2003. Multiculturalism is a process of acculturation, and therefore the process of education is a process of acculturation. So a multicultural society can only be realized through education.

SMPN 1 Rambipuji has diverse backgrounds, ranging from ethnicity, language, social status, and religion (Islam, Protestant Christianity and Catholic Christianity). One of the uniqueness of SMPN 1 Rambipuji is that before the Islamic religious education ceremony and lessons begin, all students are required to read the asma'ul husna together, the concern is how these activities do not discriminate against students who embrace other religions and even Islamic religious learning begins, they (besides Islam) are given the freedom to follow and not to follow, in addition to developing religious tolerance in PAI learning apart from existing material, it is also developed in traveling circles to strengthen brotherhood and mutual understanding, besides doing social service activities are aimed at other forms of humanizing humans[11]

Islamic religious education which is carried out at SMPN 1 Rambipuji and SMPK St Petrus is required to always develop values of tolerance between religions in order to create conducive learning conditions. Because by creating a conducive learning atmosphere, the main educational goals will be achieved.

Based on the description above, the researcher is interested in examining more deeply about "Learning Islamic Religious Education in the Development of Religious Tolerance Values (Multi-case Studies at SMPN 1 Rambipuji and St Petrus Catholic Middle School Jember)", which is focused on; How to Learn Islamic Religious Education in Developing Democratic, Humanist and Pluralist Values at Rambipuji Middle School and St Petrus Catholic Middle School Jember.

METHOD

This study uses a qualitative research approach that does not look for causes and effects, but rather seeks to understand

certain situations with the type of case study research (case study), the form of research used is field research (field Resereach) by using a multi-case study design with a multi-case design, namely SMPN 1 Rambipuji and St Petrus Catholic Middle School Jember in accordance with the understanding that a multi-case study in observing a case under study has two or more so that the cases under study are called multi-cases. The use of this research design is in accordance with the characteristics of the research cases which have differences, the differences include: school vision and mission, PAI learning, private and public schools. The locations used as research sites were the Rambipuji area, namely SMPN 1 Rambipuji, and the Jompo area, precisely St Petrus Catholic Middle School, Jember. The presence of researchers in this research acts as a planner, executor, data explorer and collector, analyzer, data interpreter as well as research data reporter. The uniqueness in qualitative research is the researcher as the main instrument (key instrument). The data sources in this study are primary data sources in this study, most of which were obtained through observation, documentation and interviews. Interview:

(1) Principal or Waka Curriculum, (2) PAI teachers, (3) students. The secondary data source in question is a data source that is described by someone who is not involved in the experience at the time the incident took place . secondary data obtained from documentation studies of written sources. In this study the techniques or methods used to collect the various kinds of data needed are: observation, interviews, documentation. Data analysis: analysis of individual and cross-case data. To check the validity of data or check the validity of data based on certain criteria. These criteria consist of the degree of trust (credibility) researchers discussed and asked for input from friends regarding PAI learning in the development of religious tolerance values, transference(transferability), dependency(dependability) the researcher asked for checks and corrections to the supervising lecturer regarding PAI learning in the development of religious tolerance values, and certainty(confirmability).

RESULTS AND DISCUSSION

a. PAI learning in developing democratic values at SMP Negeri 1 Rambipuji and St Petrus Catholic Middle School Jember.

Islamic Religious Education as a subject that must be held in public schools from elementary to high school level is required to be able to make a concrete contribution to the development of students' religious tolerance so that it becomes a culture in schools. This is because PAI subjects and other religious subjects have a very important role because in addition to teaching about norms/rules, morals, ethics and decency it also aims to achieve national education goals by developing the potential of students to become humane beings. pluralist, democratic and responsible.

The development of democratic values in schools is the right step to be given to students, considering that students are educational objects that will be prepared for the life to come. Therefore, the younger generation or students must be prepared as early as possible so that they have an understanding of the meaning of democracy as a whole and deeply. Through education, it is the right way to provide an understanding of these democratic values. As is the case with 1Rambipuji Public Middle School and Catholic Middle School.

The development of democratic values in PAI learning at SMP Negeri 1 Rambipuji includes through subjects or teaching and learning processes in the classroom. The following are research findings on PAI materials that contain tolerance values, especially democratic values. From class VII material as in the 2013 curriculum syllabus by the ministry of education and culture, which totals 13 materials, some material that is in accordance with democratic values is the material "The beauty of togetherness with congregational prayers" and "Cultivating a sense of unity on the day we are waiting for".

As for class VIII material as in the KTSP curriculum syllabus by the ministry of education and culture, there are 12 materials, material that is related and can be linked to democratic values is

the material "Decorates oneself with kindness and good deeds". Class IX material as in the KTSP curriculum syllabus by the ministry of education and culture which amounts to 13 materials, material that is related and can be linked to democratic values is the material "Qona'ah and Tasamuh" and the material "History of the Archipelago's Islamic Traditions".

The development of democratic values is also manifested in the election of class leaders and the chairman of the student council democratically does not look at the background of students, so that every student has the right to be elected, besides that students also have the right to follow the talents and interests they want as self-development.

Meanwhile, the development of democratic values in PAI learning at St. Petrus Catholic Middle School Jember includes inviting teachers who are in accordance with the students' religion, through subjects or teaching and learning processes in the classroom. The following are research findings on PAI (faith building) material which contains tolerance values, especially democratic values. Of the 18 character values, there are several values that contain democratic values, among which are democratic values: ways of thinking, behaving, and acting that value the rights and obligations of oneself and others alike. Discipline values: Actions that show orderly behavior and comply with various rules and regulations.

The development of democratic values is also manifested in the election of class leaders and the head of the student council democratically does not look at the background of students, so that every student has the right to be elected, the school gives the right to carry out Friday / Dzuhur prayers.

In the theoretical study it was explained that in developing democratic values according to graduate competency standards and content standards as well as curriculum guidelines developed by the National Education Standards Agency (BSNP) which was formed based on Government Regulation Number 19 of 2005. The

curriculum was developed one way or another by level of education, without distinction- differentiate between religion, ethnicity, culture and customs as well as socio-economic status and gender. The curriculum is implemented by upholding the five pillars of learning, namely: (a) learning to have faith and piety to God Almighty, (b) learning to understand and live, (c) learning to be able to implement and act effectively, (d) learning to live together and be useful for others and (e) learn to build and find identity, through an active, creative, effective and fun learning process. this is also reinforced in the National Education System No. 20 of 2003 chapter III and chapter V as follows:

In CHAPTER III concerning the principle of implementing education in article 4 it is stated that education is carried out in a democratic and fair manner, and is not discriminatory by upholding human rights, religious values, cultural values and national pluralism. Whereas in Chapter V regarding students in article 12 it states that every student in each education unit has the right to receive religious education in accordance with the religion he adheres to and is taught by educators of the same religion.

The embodiment of religious tolerance in social life between religious communities is realized by: first, every adherent of a religion recognizes the existence of other religions and respects all the human rights of its adherents. Second, in social interaction, each group of religious people shows an attitude of mutual understanding, respect and appreciation.

b. PAI learning in developing humanist values at SMP Negeri 1 Rambipuji and St Petrus Catholic Middle School Jember.

Negeri 1 Rambipuji including through subjects or teaching and learning processes in the classroom. The following are research findings on PAI materials that contain multicultural content, especially humanist values. From class VII material as in the 2013 curriculum syllabus by the ministry of education and culture, which totals 13 materials, the material that is in

accordance with humanist values is the material "Empathy is easy, Respect is beautiful".

As for class VIII material as in the KTSP curriculum syllabus by the ministry of education and culture, there are 12 materials, material that is related and can be linked to humanist values is the material "Prioritizing honesty and upholding justice". Class IX material as in the KTSP curriculum syllabus by the ministry of education and culture which amounts to 13 materials, material that is related and can be linked to humanist values is the material "Qona'ah and Tasamuh" and the material "History of the Archipelago's Islamic Traditions".

The development of humanist values is also realized by activities outside of classroom learning such as holding darling activities, performing arts and social services. PAI learning in developing humanist values at St. Peter's Catholic Middle School includes through subjects or teaching and learning processes in the classroom. The following are research findings on PAI materials that contain religious tolerance, especially humanist values. From PAI material (faith development) which adheres to 18 character values that are in accordance with humanist values, namely tolerance, social care, love for the motherland, love for peace, care for the environment. The development of humanist values is also manifested by activities outside of classroom learning such as holding social service activities, mutual cooperation in class decoration, halal bi halal after Eid al-Fitr, scouts.

Humans are social creatures created by God in various ethnicities, nations and languages with the aim of getting to know each other. In the process of this recognition, it is not uncommon for friction and collisions to occur between one individual/group and another individual/group which results in casualties. . In subsequent developments, by reflecting on the bitter experiences of the human past, the concept of tolerance was born.

Humanization means humanizing humans, eliminating materialism, dependency, violence and hatred from humans.

Humanist education views humans as human beings, namely creatures created by God with their natures. As a living being he must sustain, maintain and develop life. As a boundary being (between animals and angels), he has both animalistic (lower passions) and angelic (virtuous) qualities. As creatures, humans are always faced with choices in life. As a moral being, he struggles with values. As a personal being, he has both constructive and destructive power. As a social being, he has social rights as a servant of God, he must fulfill his religious obligations.

Humanity is a core part of Islamic teachings. Since the first arrival of the Prophet in Medina, tolerance on the basis of humanity is something basic, from there, Medina was built, and from there the Medina charter was inspired. One time the Prophet was in the middle of a friend's halaqah, from a distance a group of accompanying corpses appeared, at that moment the Prophet stood up. The companions were astonished and hastily rebuked; "O Messenger of Allah, it is a Jewish corpse!", the apostle replied; "isn't he also human"

In the context of learning, the teacher must set a good example for students, so that what the teacher does can be emulated by students, this is in accordance with the indicator of religious tolerance in learning according to Franz Magniz-Suseno that:

In the learning process the teacher tries to avoid negative views or allusions to other religions. All hate messages must be removed. Teachers are always respectful when talking about other faiths or religious communities. Invite students to be able to interact well between people of different religions. Students of various religions invited to cooperate in a social and cultural activity. The teacher gives an example to students not to abuse children from minority groups, but instead must develop a tolerant and responsible attitude. Students are openly introduced that our nation is a pluralistic nation. They must be taught skills and knowledge that can make them positively master cultural and religious pluralism. Students are not encouraged to be narrow-

mindful fanatics, but must be encouraged to have an open mind and tolerance. In religious education instructions are included towards a commitment to the rejection of violence, even in teaching noble goals, the principles of non-violence must always be carried out in a civilized manner.

The above opinion is also consistent with the content of QS. Al-Ahzab verse 21 which explains "Indeed there is in the person of the Messenger of Allah a good example for you (that is) for those who hope for (the mercy) of Allah and (the arrival of) the Day of Resurrection and he makes mention of Allah" QS. Al-Ahzab. 21. Islam itself also teaches mutual help (the plague). know each other (taaruf) to others this matter. The two concepts found in al-Qur'an Surat al-Hujarat (49):13 and al-Maidah (5):2 can be used as an ethical foundation for building good social relations in a pluralistic society.

In social terms, humans (students) cannot be separated from the nature of needing each other and helping others, because humans cannot live alone and need each other, meaning that life is complementary, what students have done both at SMPN 1 Ramban and SMPK St. Petrus is concrete proof that life cannot be separated from others, where by holding mutual cooperation activities, social services (sharing), art performances, these round-the-clock recitation activities show that life must coexist, respect one another and one another. help. What students of SMPN 1 Rambanpuji and SMPK St Petrus have done is they have implemented what is called humism, they have tried to understand, understand, and respect fellow human beings. This is in accordance with humanist values themselves.

c. PAI learning in developing pluralist values at SMP Negeri 1 Rambanpuji and St Petrus Catholic Middle School Jember

PAI learning in developing pluralist values at SMP Negeri 1 Rambanpuji includes throughwomen lesson or teaching and learning process in the classroom. The following are research findings on PAI materials that contain multicultural content, especially pluralist

values. From class VII material as in the 2013 curriculum syllabus there are 13 materials, material that is in accordance with pluralist values is the material "Life Becomes More Peaceful with Sincerity, Patience, and Forgiveness"

PAI learning in developing pluralist values at St. Petrus Catholic Middle School Jember, one of which is through women lesson or teaching and learning process in the classroom. The following are research findings on PAI materials that contain tolerance values, especially pluralist values. From PAI (faith building) material which holds 18 characters. Apart from the subject matter, there are also school policies related to matters of worship.

In the theoretical study it is explained that in developing pluralist values schools must also pay attention to the religious diversity of students and ensure their existence, this is in accordance with laws and regulations issued by the government, including:

a) Basic Law 195 article 29 paragraph 2 which reads: "The state guarantees the independence of every resident to embrace their respective religion and to worship according to their religion and belief."

b) Basic Law 1945 Chapter X A article 28 E paragraph 1 about Fundamental Rights

Man: "Everyone is free to embrace religion and worship according to it

religion, choose education and teaching, choose citizenship, choose a place to live in the territory of the country, and have the right to return.

As for concrete steps that can be taken by schools in developing pluralist values according to Franz Magniz Suseno:

first, schools should make and implement laws Local laws, namely school laws that apply specifically to one particular school. Second, To build mutual understanding from an early age

between students who have different religious beliefs, schools must play an active role in promoting religious dialogue or dialogue between faiths which of course remains under the guidance of teachers in the school. Third, Another thing that is important in the application of multicultural education is the curriculum and textbooks that are used and applied and the textbooks used and implemented in schools. Giving freedom to worship, praying according to the religion that is believed, the school provides a policy not to eat and drink anywhere during the month of Ramadan, is a form of developing pluralist values carried out by SMPN 1 Rambipuji and SMPK St. Petrus for their students.

Pluralism is a reality that must be accepted by mankind, therefore, this reality does not have to make human beings who come from different cultures become divided and become hostile to one another. Even so, the history of mankind has proven, there are many heartbreaking sad stories caused by conflicts between different cultural groups (religion, ethnicity, race, and others). In this case the school provides an understanding of the meaning of plurality or respects differences to students. Peace-loving values are attitudes, words, and actions that cause other people to feel happy and safe in their presence. Religious values are attitudes and behavior that adhere to the teachings of the religion they adhere to, are tolerant of other religious practices, and live in harmony with adherents of other religions. This is in accordance with what is entrusted in the Qur'an QS. Al-Kafirun verse 6 which reads:

"To you your religion, and to me, my religion"

The above verse is a mutual acknowledgment of existence, for you your religion and for me mine. So that each party can carry out what they think is right and good, without absolute opinion to others but at the same time without ignoring each other's beliefs.

Peace-loving values and religious values are ways that can be developed in schools, namely teachers can accustom children to praying before and after carrying out activities. Familiarize

children to always be grateful for what they have. According to Muhaimin Azzet, the value that can be developed is love for God and His creation, this value is the most important in human life. If a person can love his god, his life will be full of goodness. Moreover, this love for God is also perfected by loving His creation. God's creation is the entire universe and its contents. Thus, loving His creation means loving fellow human beings, animals, plants or the whole of nature.

CONCLUSION

1. PAI learning in developing Democratic Values at SMPN 1 Rambipuji and St Petrus Catholic Middle School Jember

At SMP Negeri 1 Rambipuji in developing democratic values, one of them is through subjects or teaching and learning processes in the classroom. Like PAI material which contains the value of tolerance, especially democratic values. From class VII material as in the 2013 curriculum syllabus by the ministry of education and culture, which totals 13 materials, some material that is in accordance with democratic values is the material "The beauty of togetherness with congregational prayers" and "Cultivating a sense of unity on the day we are waiting for".

The development of democratic values is also realized by bringing in teachers according to the religion of the students, the democratic election of class presidents and student council heads regardless of student background, so that every student has the right to be chosen, besides that students have the right to follow the talents and interests they want as self-development.

While PAI learning in developing democratic values at St Petrus Catholic Middle School Jember includes through subjects or teaching and learning processes in the classroom. The following are research findings on PAI (faith building) material which contains tolerance values, especially democratic values. Of the 18 character values, there are several values that contain democratic values, among which are democratic values: ways of thinking, behaving, and acting that value the rights and obligations of

oneself and others alike. Discipline values: Actions that show orderly behavior and comply with various rules and regulations.

The development of democratic values is also realized by bringing in religious teachers according to the student's religion, selecting class leaders and the head of the student council democratically does not look at the background of students, so that every student has the right to be elected, the school gives the right to carry out Friday / Dzuhur prayers.

2. PAI learning in developing humanist values at SMPN 1 Rambipuji and St Petrus Catholic Middle School Jember

PAI learning in developing humanist values at SMP Negeri 1 Rambipuji includes through subjects or teaching and learning processes in the classroom. PAI materials that contain multicultural content, especially humanist values. From class VII material as in the 2013 curriculum syllabus by the ministry of education and culture, which totals 13 materials, the material that is in accordance with humanist values is the material "Empathy is easy, Respect is beautiful".

As for class VIII material as in the KTSP curriculum syllabus by the ministry of education and culture, there are 12 materials, material that is related and can be linked to humanist values is the material "Prioritizing honesty and upholding justice". Class IX material as in the KTSP curriculum syllabus by the ministry of education and culture which amounts to 13 materials, material that is related and can be linked to humanist values is the material "Qona'ah and Tasamuh" and the material "History of the Archipelago's Islamic Traditions".

The development of humanist values is also realized by activities outside of classroom learning such as holding darling activities, performing arts and social services, the teacher sets an example for his students.

PAI learning in developing humanist values at St. Peter's Catholic Middle School includes through subjects or teaching and

learning processes in the classroom. The following are research findings on PAI materials that contain religious tolerance, especially humanist values. From PAI material (faith development) which adheres to 18 character values that are in accordance with humanist values, namely tolerance, social care, love for the motherland, love for peace, care for the environment.

The development of humanist values is also realized by activities outside of classroom learning such as holding social service activities, mutual cooperation in class decoration, halal bi halal after Eid al-Fitr and scouting activities.

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