

Developing a Model for Religious Tolerance Management Among University Students

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ABSTRACT

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Religious tolerance is a critical aspect of student development, particularly in diverse educational environments. This study focuses on developing a Religious Tolerance Management Model at Baitul Arqom, Muhammadiyah Mataram University (UMMAT), to promote tolerance among students. The research employs the Dick and Carey system design and a Research and Development (R&D) approach. The study involves systematic stages, including model design, flowchart creation, and the development of modules as final outputs. The resulting Religious Tolerance Management Model comprises specific objectives, indicators, training goals, learning materials, and instructional methods. Key components include: (1) the basics of religious tolerance, (2) student religious tolerance, (3) multiculturalism in religion, (4) tolerance and pluralism, (5) management model design, (6) implementation strategies, and (7) follow-up mechanisms. The model focuses on fostering tolerance attitudes, emphasizing organizing group behaviors and mobilizing peer engagement. By implementing the proposed model, Baitul Arqom participants demonstrated improved abilities to organize and influence others in fostering religious tolerance. The structured module design facilitates practical learning steps, time allocation, and assessment to ensure effective outcomes. The study successfully develops a Religious Tolerance Management Model that enhances student attitudes toward religious tolerance at UMMAT. This model serves as a valuable framework for promoting harmony and pluralistic understanding in higher education institutions.

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1. INTRODUCTION

The essence of Muhammadiyah's personality is rooted in Islamic *da'wah* and the principle of *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong). For Muslims, *da'wah* serves as a means to purify and reinforce Islamic teachings, while for non-Muslims, it embodies an invitation to embrace

Islam as a source of universal mercy (*rahmatan lil alamin*) (Khoirudin, 2019). Islam's *da'wah* efforts are positioned as transformative initiatives aimed at fostering progress, justice, prosperity, and the betterment of human life, transcending distinctions of race, ethnicity, class, or religion (Nasir, 2019). The concept of *Progressive Islam*, central to Muhammadiyah's mission, emphasizes Islamic teachings as a source of compassion and guidance for all of humanity, reflecting Islam's role as a unifying and constructive force for societal harmony (Nasir, 2019).

One significant contribution of Muhammadiyah in the field of education is the establishment of the Muhammadiyah University of Mataram (UMMAT) on June 25, 1980. UMMAT serves as a vital extension of the Muhammadiyah organization, particularly in West Nusa Tenggara, in fulfilling its mission of *da'wah* and *amar ma'ruf nahi munkar* through education. One notable initiative in this regard is the *Baitul Arqom* program. *Baitul Arqom* functions as a platform for fostering moral character and introducing the values and principles of Muhammadiyah to UMMAT students. As part of Muhammadiyah's broader charitable educational efforts, the *Baitul Arqom* activities reflect the integration of *Al-Islam* and *Kemuhammadiyah* (AIK), which form the core spirit of Muhammadiyah's educational framework (Harisman, 2018).

Indonesia's diverse religious and cultural landscape offers both opportunities and challenges in fostering harmony. While plurality is a valuable national asset, it can also trigger prejudice, conflict, and social discord if not properly managed (Sarwadi, 2023). Interfaith understanding is essential to preserving unity, and religious tolerance serves as a foundation for achieving peaceful coexistence (Suharto, 2019). Tolerance reflects the willingness to accept differences in race, customs, language, culture, and religion, emphasizing mutual respect and cooperation (Nashihin, Yahya, & Aziz, 2020).

In this context, Muhammadiyah University of Mataram (UMMAT) implements *Baitul Arqom* training as part of its mission to strengthen moral and religious understanding among students. However, challenges arise when non-Muslim students participate in *Baitul Arqom*. Interviews with two instructors revealed several recurring problems: (1) low motivation among non-Muslim students to engage with the material, (2) difficulty in comprehending the content, and (3) struggles in applying *Baitul Arqom* teachings in social interactions both inside and outside the classroom. These issues collectively contribute to a limited understanding of the training program among non-Muslim students.

Additional interviews with four non-Muslim students further corroborated these challenges. Students highlighted a disconnect between instructional methods and their contextual understanding, which hindered their engagement with the program. Nevertheless, the training has demonstrated potential in fostering essential qualities such as empathy, emotional awareness, problem-solving, and interpersonal relationships—key components for promoting religious tolerance.

Given the critical role of tolerance in pluralistic societies, proactive strategies must be developed to address these challenges. A needs analysis conducted by the *Baitul Arqom* Institute for the Study of Islamic Development and *Kemuhammadiyah* (LP3IK) at UMMAT indicates the absence of a comprehensive religious tolerance management model. Therefore, it is necessary to develop a systematic and practical model for improving religious tolerance education. Such a model will enhance the quality of *Baitul Arqom* training and contribute to building a tolerant and harmonious academic environment.

Religious tolerance has been the focus of numerous studies in recent years, addressing its role in fostering social harmony and minimizing conflicts in diverse societies. For instance, Hariansyah et al. (2020) examined the *Role of Islamic Religious Education in Maintaining Religious Tolerance within Families* using qualitative analysis. Similarly, Rahmat (2021) tested the *Impact of Inclusive Islamic Education Teaching Materials on Religious Tolerance of Indonesian Students* using a quasi-experimental approach, highlighting its effectiveness in combating radicalism. Muzayanah (2020) employed a quantitative method to explore *Religious Tolerance Attitudes of Madrasah Aliyah Students in Kendal Regency, Central Java*, while Tarihoran (2020) focused on the *Management of Religious Education to Form Interfaith Tolerance among Police Officer Education*, using a descriptive qualitative method. Additionally, Rahmat and

Firdaus (2020) developed the *Hiwar Jadalī Learning Model* during the COVID-19 pandemic to strengthen faith and tolerance in higher education contexts.

While these studies provide valuable insights into religious tolerance, they primarily focus on specific contexts such as families, Islamic education models, or individual learning strategies. However, research addressing a comprehensive *management model* of religious tolerance within *higher education institutions*—specifically in the context of Muhammadiyah universities—remains underexplored. Moreover, there is a limited focus on developing systematic, implementable frameworks for fostering religious tolerance in diverse student populations, including non-Muslims, within *Baitul Arqom* training programs.

This research addresses this gap by focusing on the development of a *Religious Tolerance Management Model* at Muhammadiyah University of Mataram (UMMAT). The study integrates a structured approach to promote tolerance among students, considering both instructional design and practical implementation in the *Baitul Arqom* training program.

The primary aim of this research is to develop a systematic management model for promoting religious tolerance in the *Baitul Arqom* program at Muhammadiyah University of Mataram (UMMAT), while identifying the challenges faced by instructors and non-Muslim students in implementing the program's material. Additionally, this study seeks to produce a practical module that enhances religious tolerance among students. The research holds significant implications for both educational practitioners and policymakers, particularly in religiously pluralistic societies. It provides a structured management model that can be replicated in other Muhammadiyah higher education institutions and offers practical solutions to improve engagement and comprehension of *Baitul Arqom* material among diverse student populations, including non-Muslims. Furthermore, the study contributes to the broader discourse on religious tolerance education by presenting a comprehensive framework for fostering harmony and mutual respect within higher education environments.

2. METHODS

This research was conducted using the Dick and Carey model system approach and the R&D (research development) model. According to Borg and Gall, the development research model is "A process used to develop and validate educational products" (Borg, WR and Gall 1989). This was chosen on the grounds that such a model includes all stages of complete development, especially in the trial and revision sections which are carried out repeatedly so that it is possible to obtain the final educational product that meets the needs. Research on developing a management model for religious tolerance at Baitul Arqom UMMAT, using the Dick and Carey research and development model. Then the model is modified into four outlines of development steps, namely: 1) preliminary study, studying theory and observing existing products or activities; 2) model development planning; 3) model validation, evaluation, and revision; 4) model implementation

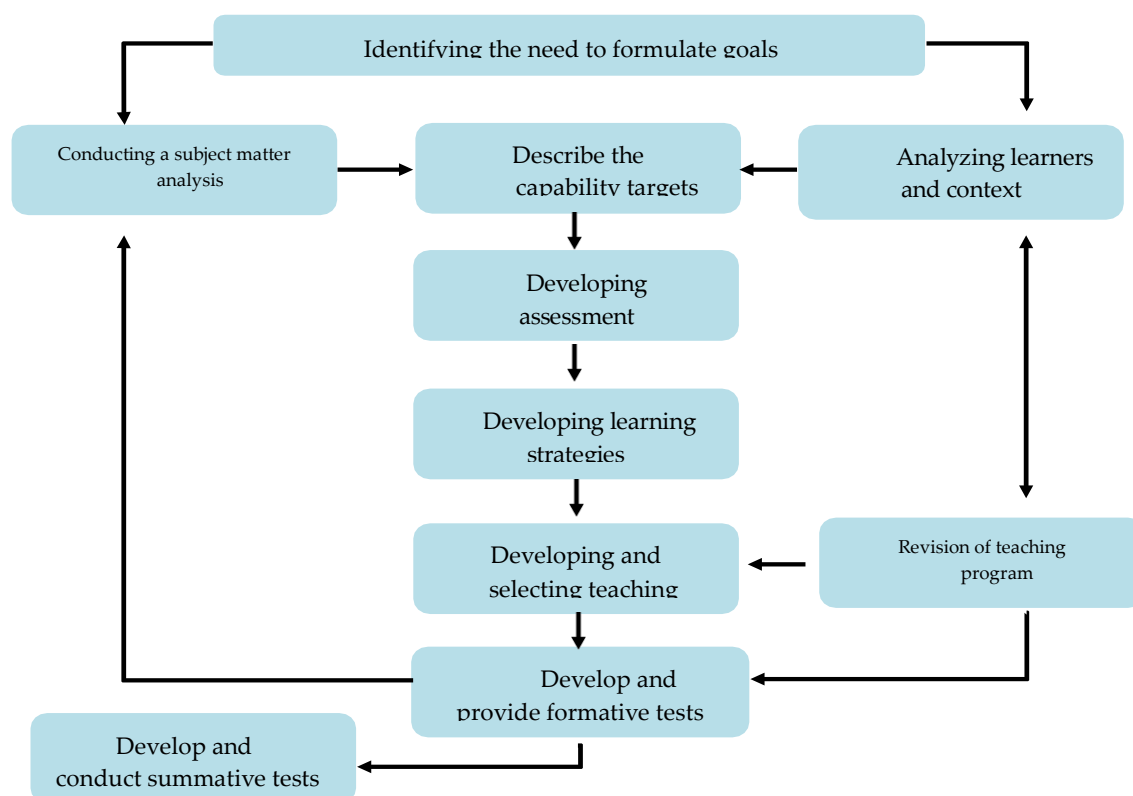


Figure 1. Dick and Carey model system

The procedural flow of the learning development model based on Dick and Carey's instructional design depicted in the diagram above is explained as follows. First, identifying needs to formulate objectives. In this initial stage, model development begins by formulating and reviewing needs that will determine the path of learning development in order to adjust to field conditions so that the expected goals are achieved at the end of learning. Second, after the needs in the field have been recorded through interviews and distributing questionnaires to teachers and students, the next step is to analyze the core part of learning, namely the analysis of subject matter. This section is carried out to determine students' needs in dealing with subject matter by identifying skills that can meet these needs which are then systematically arranged according to the needs that have been determined in the first step. Third, analyzing learners and the context of using the learning model. The analysis is carried out to determine the skills that already exist in students when they start learning, in addition, special characteristics of students that may be related to the design of learning activities also need to be identified. Learners are focused on high school students. Therefore, an analysis needs to be carried out to find the profile of critical reading skills of students in high school.

Fourth, describe the target abilities. Instructional analysis and statements about students' initial behavior are used as the basis for formulating specific statements about what students should do during learning. After the learning profile and context are known in the third step, the next step is to present various systematic skills for students in order to improve their critical reading skills. Fifth, Development of assessment instruments. The next step is for the author to describe the assessment instrument based on the formulated objectives. This assessment is used to see students' potential in interpreting the learning model used.

Sixth, development of learning strategies, further development of learning model strategies that exist in several learning steps consisting of activities before learning, presentation of materials, learning facilities and student characteristics. The development of the learning model that is developed is a

learning model that is usually in accordance with the needs of critical reading skills. Seventh, development and selection of teaching materials. The learning model that can be developed is a learning model that is based on the needs of critical reading skills, a model combined with the help of appropriate critical reading techniques and followed by fun and interesting facilities. Eighth, preparation and implementation of formative evaluation. Formative evaluation is carried out when the learning model that has been developed and compiled is in the form of a draft. This stage is carried out as an effort to obtain assessment of the product developed in the form of a blended learning model. The formative evaluation carried out is in the form of an assessment/validation from experts or validators of the product. The results of this expert assessment are then used to consider revising the product to make it better. The next step, ninth, is revising the learning program. According to all the data obtained from the formative assessment, the next step is to interpret and draw conclusions from the data to find the difficulties and deficiencies obtained from the expert assessment. The learning model developed in the initial draft is then improved based on the results of the formative evaluation. Finally, tenth, compiling and evaluating summatively. This stage is a comprehensive evaluation of the feasibility or usability testing of the revised new product. At this stage, the summative evaluation carried out is to request a re-assessment from the validators. In addition, the researcher also distributed a questionnaire on the usability of the revised product to teachers and students.

3. FINDINGS AND DISCUSSION

According to Robbins (1986), "A model is an abstraction of reality; a simplified representation of some real-world phenomenon." This aligns with Beauchamp's view, as cited by Henson (2001), which describes models as functional tools used to represent events and their interactions in a compact and illustrative manner. Similarly, Meyer, as referenced in Trianto (2019), defines a model as an object or concept that serves to represent something tangible, which is then transformed into a more comprehensive form. Gustafson and Branch (2015) further explain that a model is "a simple representation of more complex forms, processes, and functions of physical phenomena or ideas." Meanwhile, Solso et al. (2008) emphasize that models serve as organizational frameworks that explain processes and are constructed based on conclusions drawn from observations. The primary aim of a model is to offer a clear representation of observations and facilitate predictions.

Based on these conceptual foundations, this research has developed a *Management Model for Religious Tolerance* at Muhammadiyah University of Mataram (UMMAT). The results of this development provide a structured, practical framework designed to promote religious tolerance among students. The model serves as a representation of observed challenges and solutions in *Baitul Arqom* training programs, offering strategies to address issues such as student engagement, comprehension, and application of religious tolerance values in both classroom and social settings.

3.1. Results of Needs Analysis

Preliminary research was conducted to determine the needs of prospective product users, regarding the importance of developing a management model for religious tolerance. Preliminary research was conducted from January to May 2022 at UMMAT. The instruments used in collecting data were questionnaires, interviews, observations, and documentation. Prior to the data collection process, the data collection tools were first reviewed and discussed with supervisors, expert teams, and colleagues.

After being reviewed with data collection tools using observation techniques and questionnaires submitted through data sources, namely LP3IK UMMAT managers and tutor lecturers. The observed object is the completeness of the LP3IK UMMAT education and training system. Furthermore, data collection questionnaires were given to 10 tutor lecturers randomly to participate in giving their opinions through a questionnaire about the management of religious tolerance at Baitul Arqom LP3IK UMMAT. Based on the results of the preliminary research conducted,

data were obtained regarding the design of education and training in the practice of religious tolerance at Baitul Arqom LP3IK UMMAT.

This is done to find out the needs of students and tutor lecturers for the management model of religious tolerance in Baitul Arqom LP3IK UMMAT.

3.1.1 Results of Questionnaire Distribution

The recapitulation of the questionnaire results from the needs analysis for developing a management model for religious tolerance is presented in the following table.

Table 1. Recapitulation of Needs Analysis Results.

Number	Religious Tolerance Management Indicators	Number of Questions	Answer from Lecturers	Answer from Students
1	Religious tolerance management plan	1,2,3,4,5,6	61%	54%
2	Insight material understanding foundation of religious tolerance	7, 8	71%	56%
3	Religious management model evaluation design	9, 10	72%	70%
Average value %			55.5%	59.5%

The results of the needs analysis questionnaire on the management of religious tolerance can be described as follows.

1. Religious tolerance design

This indicator is described in 6 questions. The results of the questionnaire show that 61% of the 10 lecturers have designed training materials. While the responses from semester 2 students stated that the lecturers had not provided much material for the design of the religious tolerance module, only 56%. When tracing the respondents' answers to the design of this religious tolerance management module, tutor lecturers have not yet received training in designing tolerance management materials, even though the lecturer already understands the components of a religious tolerance management system design. Lecturers understand the components of training and training only to the extent that the material objectives of the tolerance management model are not yet understood. The questionnaire shows that there are still many training lecturers who do not mention the formulation of specific training objectives, training strategies,

So far, training lecturers (tutors) have not compiled and have books or modules on the management of religious tolerance, there are still many lecturers who state that the training materials do not provide much practical explanation as training guidelines 57.95%. Nearly half of the lecturers do not have books and tolerance management modules, it turns out that they have not received practical explanations and guidance for managing the tolerance management training system. The number of training lecturers who did not set aside a small amount of funds to buy books in an effort to improve the management of religious tolerance was quite a lot (69.32%). Meanwhile, lecturers who said they had not provided funds to own books or reference modules were still at 30.38%. Nonetheless, this figure is still quite high, considering that most of the respondents had already received certification allowances (88.54%). Another thing that was revealed was that training lecturers who had never attended training designed a management system for religious tolerance at 61.36%. In conclusion, it can be assumed that religious tolerance management tutor lecturers still have low ability in designing religious tolerance management models.

To evaluate the need for developing a management model for religious tolerance, questionnaires were randomly distributed to 30 students regarding the design of the training implementation. The results revealed key insights. While 61% of tutor lecturers demonstrated awareness of the concept of religious tolerance training design, only 54% of students observed that lecturers created training materials specifically for religious tolerance. Many respondents indicated that their understanding of the draft training materials was limited to general management plans for tolerance, rather than comprehensive designs.

Students noted that while training lecturers could explain concepts related to tolerance management, their delivery lacked systematic structure. This shortcoming stemmed from the absence of a well-organized design for the components of a religious tolerance management system. Lecturers predominantly viewed training components as basic materials for tolerance management models without fully integrating essential elements such as specific training objectives, strategies, or assessment plans. According to the questionnaires, 52% of lecturers did not outline detailed training objectives or include evaluation strategies, such as developing grids or conducting program assessments.

Additionally, 56% of lecturers had yet to develop or possess books or modules specifically addressing religious tolerance management. Many lecturers (49.95%) also failed to provide clear and practical explanations of training guidelines. Nearly half of the lecturers (50%) lacked access to comprehensive materials or modules necessary for implementing effective religious tolerance training. These findings underscore the critical need to design and implement a systematic management model to enhance the quality and effectiveness of religious tolerance education.

In conclusion, it can be interpreted that the lecturers tutoring the management of religious tolerance according to the assumption that students still really need design materials for training in the management model of religious tolerance for students.

2. Understanding of the concept, insights, and foundations of religious tolerance

This indicator is described in 2 questions, namely insight into the concept and basis of religious tolerance, tutor lecturer before conducting education and training. This indicator is to see whether lecturers in preparing training materials for the management of religious tolerance have looked for relevant concepts and sources as the basis for the obligation to tolerate religion. The data obtained shows that most of the lecturers carry out activities to identify and analyze the concept and basis of the model of religious tolerance, namely 71%. However, when asked whether tutor lecturers in designing the concept of religious tolerance pay attention to student learning speed, there are still many lecturers who do not pay attention to the level of student learning speed with an answer of 29%.

Furthermore, students' responses to the concept insights and foundations of religious tolerance, tutor lecturers before conducting education and training. This indicator is to see whether lecturers in preparing training materials for the management of religious tolerance have looked for relevant concepts and sources as the basis for the obligation to tolerate religion. The data obtained shows that most lecturers carry out activities to identify and analyze the concept and basis of the model of religious tolerance, namely 70%. However, when asked whether tutor lecturers in designing the concept of religious tolerance pay attention to student learning speed, there are still many lecturers who do not pay attention to the level of student learning speed with an answer of 43%.

In conclusion, many lecturers understand the concept indicators and foundations of religious tolerance, but lecturers have not yet carried out the importance of paying attention to the level of student learning speed in understanding the theoretical concepts and foundations of religious tolerance.

3. Design evaluation of the management model of religious tolerance

The tutor lecturers' understanding of the evaluation of the *Religious Tolerance Management Model* was assessed through three key indicators: (1) the lecturer designs an evaluation grid for

religious tolerance training management, and (2) the lecturer develops various types of tests. The respondents' answers to these indicators are summarized in the following findings.

The results indicate that 62% of lecturers reported having an assessment grid and evaluating the outcomes of the training. However, a smaller proportion of lecturers admitted to not possessing such an assessment grid. When it comes to evaluating the training process itself, 38% of lecturers revealed that they did not employ a variety of test types.

These findings suggest that while many lecturers have developed evaluation grids for assessing the training, they tend to rely on limited types of evaluation methods. If lecturers systematically design evaluations grounded in theory and practical implementation, it can be assumed that they are capable of determining both the type and form of evaluations needed. However, the data highlights the need for further improvements in diversifying evaluation approaches to ensure a more comprehensive assessment of the Religious Tolerance Management Model.

3.1.2 Interview result

Efforts to complete information about identifying needs for the development of a management model for religious tolerance were also carried out by interviewing 3 lecturers of al Islam and Muhammadiyah: 1) Imawanto, 2) Saprun and 3) Muhirdan. The results of the interviews that were conducted revealed several facts that corroborated the need to develop a religious tolerance management module for lecturers and students. The results of the interviews conducted revealed the following:

1. Interview results with lecturers

Simultaneously, during the interview process, the lecturer showed evidence of the design of the religious tolerance management training and recapitulation of the results of the supervision carried out during the implementation of the training. The following is the conclusion of the results of the interviews conducted. There are still many lecturers who do not have the complete components of the design of religious tolerance management training. Most lecturers only have components for training in the form of power point materials. This means that tutor lecturers have not carried out a synchronous design to formulate specific training objectives, develop evaluation tools, develop training strategies, and develop management materials for religious tolerance. This fact is relevant to the answers to the questionnaire, that very few conduct training analysis to determine objectives, general and specific objectives that will be conveyed in the training. The availability of printed and digital books or modules, the lecturers stated that they did not have them in full. Therefore, lecturers in religious tolerance management training at UMMAT really need a religious tolerance management module.

2. Interview with the Head of LP3IK UMMAT

In an interview with the head of LP3IK UMMAT, namely M. Anugrah Arifin, it can be concluded that it is important to understand and carry out training with the availability of religious tolerance management modules at Baitul Arqom LP3IK UMMAT. The head of LP3IK UMMAT has held discussions with the lecturers to carry out or make a proper training plan, but it has not been implemented. If there are other parties who can design the religious tolerance module, it is really needed and will bring great benefits.

3.1.3 Observation Results

Observations made in Baitul Arqom LP3IK UMMAT, carried out on three components related to the need to develop a management model of religious tolerance. These three components are 1) training system design. This component includes the availability of curriculum and syllabus; draft formulation of ICT; lattice design assessment of learning outcomes; training strategy design; and design of training materials; 2) Availability of training devices. This component includes media availability; digital tutorials; and bulletins or journals; 3) Availability of training material modules for lecturers and

students. This component includes the availability of books/modules on the management of religious tolerance.

Observation of the design of the Religious Tolerance Training at Baitul Arqom LP3IK UMMAT, the results of observations made include:

1. Syllabus and material design

The results of observations made obtained data that Baitul Arqom LP3Ik UMMAT does not yet have a curriculum and content standards for religious tolerance training. Some tutor lecturers do not yet have a complete training design. Only a small proportion of lecturers have complete training documents (22.39%). Most lecturers do not have complete training design documents 77.61%. Lecturers only have powerpoint materials for the class they teach. This is relevant to the results of the interviews, which show that lecturers only have material for the class they teach or only the class they teach. Lecturers should have a complete and complete implementation plan for tolerance management training.

2. Design of Training Evaluation Grid

The results of observations made on the evaluation grid design for the results of religious tolerance training, of the 10 lecturers who were observed, most of the lecturers had not implemented and drafted the evaluation grid. The number of lecturers who make complete outlines is still very small. Most of the lecturers have not designed a complete assessment grid. Does not explain the type of test to be carried out and does not describe the distribution of achievement levels of the desired learning outcomes. The observation results of the training evaluation grid designed by the lecturer are not based on the general objectives and specific objectives of the training, but rather refer only to the training material. The new grid contains exercises based on indicators and answer keys.

3. Training Strategy Design

The results of observations on the design of the training strategy, all lecturers have designed the training strategy. However, even so, there are still some lecturers who have an incomplete training plan. The design made by the tutor lecturer has not been written as a training scenario. The design of the training strategy should clearly describe the duties and functions of lecturers and students. The design of the training strategy still does not describe the desired training scenario activities.

4. Design of Training Materials

Observations on the availability of training materials revealed that none of the lecturers currently possess complete resources for religious tolerance training. Despite the longstanding implementation of the *Baitul Arqom* program at LP3IK UMMAT, tutor lecturers have not yet developed comprehensive training materials tailored to this purpose. This gap is closely related to the fact that lecturers have not conducted thorough analyses of student capabilities or training needs. Consequently, they lack clear criteria for selecting and developing the necessary materials for effective religious tolerance training.

The findings also indicate that while some lecturers may possess incomplete module documents, they have not yet designed robust training plans. Key elements such as the formulation of learning objectives, evaluation grids, training strategies, and the selection and development of module content for religious tolerance remain underdeveloped. These shortcomings highlight the pressing need to establish a comprehensive management model for religious tolerance within the *Baitul Arqom* program at LP3IK UMMAT. Such a model would not only enhance lecturers' capacity to deliver effective training but also improve students' ability to practice religious tolerance, contributing to a more inclusive and harmonious learning environment.

3.2. *Model Draft 1 Design Model for Management of Religious Tolerance*

Based on the results of needs analysis in Baitul Arqom LP3IK UMMAT no tutor lecturers have yet developed complete religious tolerance management material. Therefore, a model development is needed management of religious tolerance in order to improve the quality of achieving the goals of

practicing religious tolerance in UMMAT. In the design phase of this model, the researcher made a model flow chart management of religious tolerance, as a direction in making modules as research product output.

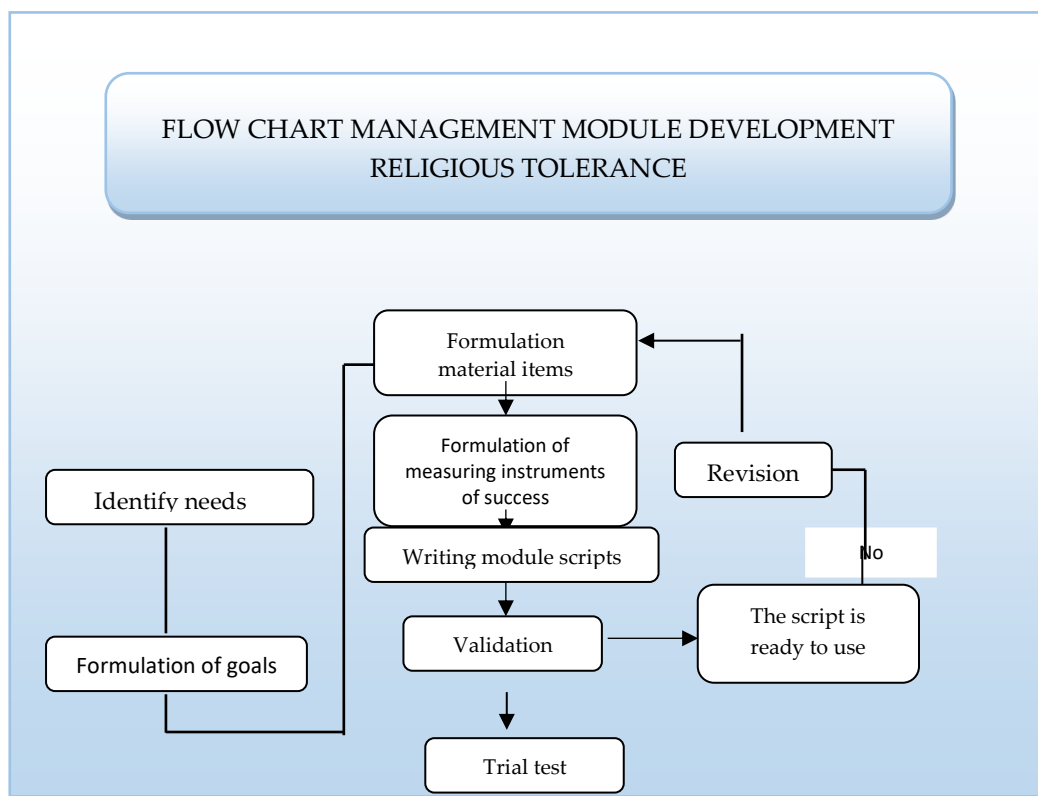


Figure 2. Development of a Model for the Management of Religious Tolerance using the modified Dick and Carey model

In the initial draft, the researcher developed a management model for religious tolerance in the form of a module with a comprehensive structure. This design includes general and specific objectives, indicators, educational and training goals, learning materials, methods, and steps, as well as time allocation. Additionally, the module incorporates assessment strategies, remedial and enrichment activities, media, resource tools, and a framework for developing learning within the context of religious tolerance management. This structured approach aims to provide a clear and systematic guide for implementing and enhancing religious tolerance education.

A. General purpose

Through religious tolerance education and training students are able to implement religious tolerance at UMMAT.

B. Special purpose

To achieve the above general objectives, the authors set specific goals as follows:

1. Accept and carry out the teachings of the religion he adheres to in accordance with the concept of religious tolerance
2. Understanding religious pluralism in UMMAT.
3. Understanding multiculturalism in student religion as a diversity of identities in UMMAT.
4. Tolerance and pluralism as religious identities in UMMAT students have faith and have noble character.
5. Implementation of the values of religious tolerance in UMMAT
6. Follow-up to maintain student tolerance as a religious identity in UMMAT.

C. Religious Tolerance Management Indicators

1. Fundamentals of Religious Tolerance

- a) Understanding the Fundamentals of Religious Tolerance in UMMAT
 - b) Explaining the basics of religious tolerance in UMMAT
 - c) Identifying the basics of religious tolerance from fellow students as a diversity identity in UMMAT
 - d) Communicate orally and in writing fellow students as a diversity identity in UMMAT
2. Student Religious Tolerance
 - a) Demonstrating religious pluralism in UMMAT
 - b) Knowing the factors of religious tolerance in UMMAT
 - c) Identifying religious pluralism in UMMAT
 - d) Understand and practice religious tolerance in UMMAT
 3. Multicultural In Religion
 - a) Understanding Multicultural Religious Society and the role of religion in society.
 - b) Building Tolerance in a Multicultural Society, especially in UMMAT.
 - c) Identify diversity in UMMAT.
 - d) Practicing the values of multicultural tolerance, especially in UMMAT.
 4. Tolerance and Pluralism
 - a) Know the meaning of tolerance, pluralism and plurality in UMMAT.
 - b) Know the history of the development of pluralism and plurality in UMMAT.
 - c) Identifying tolerance, pluralism and plurality in UMMAT.
 - d) Understanding tolerance of pluralism and plurality in UMMAT.
 5. Implementation of Religious Tolerance Values
 - a) Explain the values of religious tolerance in UMMAT.
 - b) Explain the values of religious tolerance in the family and community environment.
 - c) Implementing the values of religious tolerance in UMMAT.
 - d) Implementing the values of religious tolerance in the family, as well as in the community.
- D. Education and Training Objectives
1. Students are able to accept and carry out the teachings of their religion according to the concept of religious tolerance
 2. Students are able to understand religious pluralism in UMMAT.
 3. Students are able to understand multiculturalism in student religion as a diversity of identities in UMMAT.
 4. Students are able to implement tolerance and pluralism as a religious identity in UMMAT, students have faith and have noble character.
 5. Students are able to implement the values of religious tolerance in UMMAT.
 6. Students are able to follow up to maintain tolerance as a religious identity in UMMAT.
- E. Learning materials
1. The basics of religious tolerance
 2. Student religious tolerance
 3. Multicultural in religion
 4. Tolerance and pluralism
 5. Design management model of religious tolerance
 6. Implementation of the values of religious tolerance
 7. Follow up on the management of religious tolerance
- F. Learning methods
1. Learning methods: lectures, questions and answers, discussions and sharing experiences.
 2. Scientific approach.
- G. Learning steps
1. Introduction
 - a. Activities: Face to face
 - b. Activity Description :
 - 1) The lecturer greets and greets students
 - 2) The lecturer invites all students to pray according to their respective religions and beliefs
 - 3) The lecturer reminded the importance of prayer and gratitude.
 - 4) The lecturer checks student attendance.

- 5) Lecturers motivate students to always maintain harmony in pluralism.
 - 6) Students are given 15 minutes to read the material requested by the lecturer.
 - 7) Students explain the management of religious tolerance.
 - 8) The lecturer informs the themes and objectives as well as activity plans to the Muhammadiyah Mataram University West Nusa Tenggara students.
 - 9) The lecturer conveys the benefits of studying the material.
 - 10) The lecturer conveys the aspects to be assessed.
 - 11) The lecturer conveys the activity steps.
2. Core activities
- a. Students are reminded again about the diversity of religions, cultures and tribes that become identities in UMMAT.
 - b. Students are asked to share their experience of interacting with students who have different religions.
 - c. Students can work together in diversity.
 - d. Students determine the main idea and ideasupporters of religion.
 - e. Students are divided into material and groups to explain in front of their friends.
 - f. Lecturers ask questions: How can we know diversity.
 - 1) Students are asked to explain about the management of religious tolerance.
 - 2) Students are asked to show examples.
 - 3) How many times can students explain the material that has been delivered properly and correctly.
 - g. Students make a resume of the results of learning activities.
 - h. Students study and read Materials on Management of Religious Tolerance.
 - i. Students reaffirm the material on the Management of Religious Tolerance and the lecturer can also listen to what has been conveyed by students.
 - j. Students in groups, in small groups discuss attitudes that can be emulated from the material.
 - k. The lecturer guides the course of the discussion to ensure that every student actively participates.

H. Time Allocation : 130 Minutes

I. Evaluation

J. Remedial

Students who do not understand the management of religious tolerance will receive assistance. Students can be assisted by other students who have mastered the concept.

K. Enrichment

If they have time, students can conduct simple interviews with interfaith friends or with lecturers on campus, about experiences of tolerance and cooperation between adherents of different religions.

L. Media, Tools, and Learning Resources

whitboard, laptop, LCD, speaker, and module .

3.3. The Final Model of the Religious Tolerance Management Module

After the researchers analyzed the needs of students and lecturers, that it was still necessary to develop a management model for religious tolerance at LP3IK UMMAT, to increase the ability of lecturers to provide training and the effectiveness of students in practicing religious tolerance. The next researcher designed a tolerance management module consisting of 1) the basics of religious tolerance, 2) student religious tolerance, 3) multiculturalism in religion, 4) tolerance and pluralism, 5) the design of a management model for religious tolerance, 6) the implementation of the values of religious tolerance, 6) follow up on the management of religious tolerance, and produce the final product, as follows:



Figure 3. Final Draft of the Religious Tolerance Management Module

Discussion

The development of a Religious Tolerance Management Model at Muhammadiyah University of Mataram (UMMAT) addresses critical gaps in fostering interfaith harmony within the academic environment. As Robbins (1986) defines, models serve as abstractions of reality, simplifying complex phenomena to create actionable frameworks. This perspective is reinforced by Gustafson and Branch (2015), who highlight models as tools for representing intricate processes in more comprehensible forms. Findings from this research align with these theoretical views, as the proposed model simplifies

the challenges of religious tolerance education into a structured, practical approach. By focusing on the needs of lecturers and students, the model integrates training objectives, instructional strategies, and evaluation mechanisms to enhance the practice of religious tolerance.

The results of the needs analysis revealed significant deficiencies in the preparation and implementation of religious tolerance training at UMMAT. Approximately 61% of lecturers demonstrated basic awareness of designing training materials, yet only 54% of students observed these efforts in practice. Furthermore, 56% of lecturers lacked access to comprehensive modules or books on tolerance management, limiting their ability to deliver effective instruction. These gaps highlight the importance of systematic training in designing tolerance management materials, which remains underdeveloped. The findings resonate with Solso et al.'s (2008) assertion that models serve as organizational frameworks, enabling users to translate theoretical insights into practical outcomes. Addressing these gaps, the proposed model provides a pathway to standardize training design, enhance material accessibility, and improve the overall learning experience.

Another critical insight pertains to the evaluation mechanisms used in religious tolerance training. The study found that while 62% of lecturers developed assessment grids, a majority did not employ diverse evaluation methods or align these with specific training objectives. This finding supports Trianto's (2019) argument that models must transform concepts into comprehensive, actionable plans. By incorporating detailed evaluation grids and diverse assessment methods into the model, this research enhances the ability of lecturers to measure training effectiveness systematically. Moreover, the inclusion of practical learning activities and follow-up strategies ensures that students not only understand tolerance as a concept but also embody it in their interactions, thus fostering a culture of mutual respect and inclusion at UMMAT.

4 CONCLUSION

This research highlights the urgent need to develop a management model for religious tolerance at LP3IK UMMAT to enhance lecturers' ability to deliver effective training and improve students' practice of religious tolerance. Through a systematic design process, the study developed a comprehensive *Religious Tolerance Management Model*, including components such as general and specific objectives, indicators, learning methods, materials, assessment strategies, and follow-up mechanisms. The module covers essential topics such as the basics of religious tolerance, student tolerance, multiculturalism, pluralism, and practical implementation strategies. The findings underscore the critical role of structured frameworks in fostering tolerance, promoting interfaith understanding, and creating harmonious academic environments. The model's application has implications for educational institutions seeking to address similar challenges in diverse cultural and religious contexts.

Despite its contributions, the research has limitations. The study was confined to a single institution, limiting the generalizability of the findings to other contexts. Additionally, the reliance on self-reported data may introduce biases, and the long-term impact of the model was not evaluated. Future research should address these limitations by expanding the study to multiple institutions, incorporating longitudinal designs to measure long-term outcomes, and exploring the model's adaptability in different cultural and educational settings.

The findings suggest that advancing religious tolerance requires collaborative efforts, including interfaith dialogue, public education, awareness campaigns, and supportive policies. For lasting impact, individuals must also take responsibility for fostering mutual respect and understanding across diverse groups, creating a foundation for social justice, democracy, and sustainable development.

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