



LECTURERS' PERCEPTIONS ABOUT LEARNING TOLERANCE IN ISLAMIC RELIGIOUS LECTURES AT INDONESIA UNIVERSITY OF EDUCATION

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Abstracts

This research is motivated by the assumption that lectures of Islamic Religious Education (PAI) in Public Universities (PTU), including Indonesia University of Education (UPI), in various forms, should regulate moderation in religion. Moderation in religion is needed to create a climate of tolerance among students to prevent radicalism and extremism in religion, which is allegedly occurring in public universities. One form of evaluation of PAI lectures at UPI aims to explore the opinions of PAI lecturers at UPI regarding learning in religious lectures they experience. With such a goal, researchers used a quantitative approach with a descriptive-survey method. With the quota sampling technique and considering the sample based on the sample expert's assessment based on the number of lecturers who returned the research questionnaire as many as 16 people with a distribution of 9 senior lecturers and 7 juniors. Because data collection was carried out at one time, the researchers designed a cross-sectional survey design. Collecting data on students 'and lecturers' perceptions regarding tolerance learning in Islamic Education learning at PTU was collected using a Likert scale questionnaire. Meanwhile, the data analysis used descriptive statistics, which are presented in tables and charts. Based on the analysis results, it is possible to judge that lecturers on average (88.19%) have a good perception of learning in Islamic Education lectures at UPI. Thus, there is a lecturer's perception of tolerance learning in Islamic Education lectures at UPI

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Introduction

Many scholars have researched Religious Education (RE). Generally, these researches are spread on two major themes, namely the RE pedagogical study and the study of its implementation in various countries. The first study themes revolve around policy (Cush, 2015; Fancourt, 2015), approach (Grimmitt, 1987; Grimmitt, 1981; Barnes, 2000), curriculum (Chater, 2014; Liagkis, 2015), goals (Court, 2013; Franken & Loobuyck, 2017; Barnes, 2015), models and methods (Aşlamacı & Kaymakcan, 2017; Afdal, 2015; Bräten, 2015; Franck, 2015), as well as RE evaluations (Hilton & Plummer, 2013; Karamouzis & Athanassiades, 2011) both

in institutions formal and non-formal education. Meanwhile, the theme of the second study presents the results of research on how RE is implemented in various countries in the world, both in Erofa, such as Croatia (Barić & Burušić, 2015), Norway (Skeie, 2017), Finland (Poulter, 2017), Francis (Gaudin, 2017), and England (Jackson & Everington, 2017; Mąkosa, 2015); in Africa such as Zimbabwe (Ndlovu, 2014); in the Middle East such as Israel (Binyamin, Paul, & Gindi, 2017); in America (Doorn-Harder, 2007); and Australia (Gross & Rutland, 2016); and Asian countries such as Indonesia (Künkler & Lerner, 2016).

Regarding the implementation of religious education in Indonesia, especially Islamic (religious) education, where Indonesia is a country with the largest Muslim population globally, it has attracted the attention of several scholars. One of the reasons is that the Indonesian government, as a democracy with a Muslim majority, can be involved in determining policies related to religious education, including Islamic Religious Education (IRE) in its various forms. At least, there are three forms of how IRE is implemented in Indonesia, namely: (1) religious education organized by Islamic boarding schools or other non-school Islamic education institutions organized by Muslim communities independently such as *majlis taklim*; (2) religious education organized by Islamic schools; and (3) religious education in the form of religious subjects in public schools.

In the view of Künkler and Lerner (2016), among the forms of the Indonesian government's involvement in the implementation of IRE is the government's success in including the secular (general) curriculum both into the educational curriculum in Islamic educational institutions such as Islamic boarding schools, with the birth of modern Islamic boarding schools, as well as in the education curriculum in Islamic schools (madrasah) through the school accreditation system (Parhan et al. 2021). With this accreditation system, the government has succeeded in "forcing" madrasas, which are actually Islamic schools, to incorporate secular (general) curriculum content into their curricula, with a larger portion reaching 70% compared to religious curriculum content only reaches 30%. Meanwhile, in secular (public) schools, government involvement in the implementation of religious education is to establish religious subjects as compulsory subjects in schools and compulsory subjects in universities. According to Crouch (2013), the government is making efforts to constitutionally regulate several forms of religious activity, especially preaching activities and international assistance, religious day celebrations, the establishment of places of worship, religious education, interfaith marriage, and adoption of children, blasphemy. Furthermore, the government made persuasive efforts by establishing good relations with every religious organization (whether Muslim, Catholic, Protestant, Hindu, Buddhist, or Confucian) and giving them the autonomy to organize and carry out their respective affairs. One form of good relations is implemented by establishing a national religious council, under the auspices of the ministry of religion, which consists of six representatives of officially recognized religions in Indonesia. At least in Freedman's (2009) view, the Indonesian government believes that these mass organizations have an important and constructive role in promoting democracy to their followers.

Regarding the two policies, some researchers argue that the government took such a policy to suppress radicalism in religion to ensure the guarantee of religious freedom for every Indonesian citizen and to present Indonesia as a country with a moderate, tolerant, and democratic Muslim majority (Wanandi, 2002) as well as an effort to make Indonesia an example that religion, especially Islam, can coexist with democracy. Regarding policies on religion, according to Seo (2012), Indonesia is unique compared to other democratic countries. In his view, Indonesia is between an Islamic state and a secular state. However, several researchers (Colbran, 2010; Hamayotsu, 2013) assess that several rules, policies, and practices make the Indonesian government considered failing to protect its citizens who experience acts of intolerance and violence in the name of religion. In fact, Afrianty (Afrianty, 2012) indicated that

religious colleges, through extra-campus organizations, are fertile places for radical groups to recruit new members. We believe that public universities in Indonesia also experience the same condition.

Seeing this condition in Indonesia as a heterogeneous country, we consider the government's policy to make religion a compulsory subject in the public school curriculum, and the college curriculum is the right step. In particular, I believe that universities, especially public universities, are the front guard and the last bastion to prevent radicalism and intolerance by fostering a tolerant, moderate, and democratic attitude among the younger generation through education. One of the efforts in this direction is to hold General Education lectures that aim to build student character as good citizens. On this basis, religious education at PTU, including IRE, has an important and constructive role in promoting tolerant attitudes among the younger generation.

Researchers are interested in conducting evaluative studies related to tolerance education through Islamic Education learning at PTU in connection with the foregoing. For this reason, the research title was chosen, "Lecturers' Perceptions About Learning Tolerance in Islamic Religious Lectures at Indonesia University of Education".

Methods

Research Design

This research is oriented to study "Lecturers' Perceptions About Learning Tolerance in Islamic Religious Lectures at Indonesia University of Education". In this title, this study's variable is the perception that the lecturer is the experimental unit (Mendenhall, 1994; Minium, King, & Gordon, 1993). The perception variable is a quantitative variable that generates Interval type data, namely the perception of the lecturer (Riduan, 2007; Sugiyono, 2017). What is meant by lecturers here are lecturers who teach PAI courses and PAI Seminars at UPI. The research approach used is quantitative research with a descriptive-survey method (Creswell, 2012; Fraenkel & Wallen, 2012; Mahmud, 2011; Prasetyo, B & Jannah, L.M, 2010). Because data collection was carried out simultaneously, the researchers designed a cross-sectional survey design (Creswell, 2012; Fraenkel & Wallen, 2012; Mahmud, 2011; Prasetyo, B & Jannah, L.M, 2010)

Population and Samples

The population in this study is closely related to the selection of the location or place of research. As previously stated, Universitas Pendidikan Indonesia was chosen as the research location with lecturers as the experimental unit. On that basis, the researchers determined the lecturers who taught PAI and PAI Seminars at UPI as the population in this study (Azwar, 2012; Sugiyono, 2012).

Meanwhile, the sample required in connection with this study is determined by the following criteria: 1). Lecturers come from the population of lecturers who teach PAI courses and PAI Seminars in 2019 by paying attention to senior lecturers and junior lecturers' classification. 2). Senior lecturers are lecturers who have taught PAI courses or PAI Seminars for at least 10 years, while junior lecturers have only taught PAI courses or PAI Seminars for less than 10 years.

With these criteria, with the quota sampling technique and considering the minimum sample based on expert judgment (Riadi, 2016) and the number of lecturers who returned the research questionnaire, 16 people were selected into the sample with the distribution of 9 senior lecturers and 7 juniors (Hasan, 2002; Margono, 2004; Riadi, 2016).

Data Collection

In this study, the data needed is data about lecturers' perceptions related to tolerance learning through Islamic Education lectures at PTU. In this study, there is only one variable, namely the perception variable in which the lecturer is the experimental unit. The data generated from the perception variable is the Interval type of quantitative data (Riduan, 2007; Widoyoko, 2012). On this basis, researchers used an instrument in the form of a lecturer perception questionnaire about learning tolerance in the Islamic Education course at PTU to collect the necessary data. The questionnaire was made using the Likert type of measurement scale (Riduan, 2007) quantitatively in the range 01 s.d. 05. The Likert scale is used to measure lecturers' perceptions regarding tolerance learning in Islamic Education lectures at PTU. For this measurement, the perceptual variables for lecturers are translated into three dimensions, namely: the attitudes and thoughts of the lecturer, the lecture method and process, and the PAI course material at PTU. These dimensions are then translated into several measurable indicators, either in the form of positive statements or negative statements.

The data collected in this study were then analyzed using descriptive analysis. Descriptive analysis is used to describe the results of the Likert scale questionnaire data about lecturers' perceptions regarding tolerance in Islamic Education lectures at UPI.

Results and Discussion

Respondents' Perceptions of the Attitudes and Thought of Islamic Education Lecturers at UPI

For the first dimension of lecturers' perceptions of learning tolerance in Islamic Education lectures at the University of Education of Indonesia, three items ask PAI lecturers' attitudes and thoughts. The first item (A.1) is about exemplary lecturers for students in thinking and being moderate in practicing religion, the second item (A.2) about lecturers shows moderate thinking in understanding religion, and the third 20 items (A.3) about lecturers show moderate attitude/behavior in religious practice. The results of the responses for these three items can be seen as follows:

Table 1. Exemplary Examples of Lecturers in Thinking and Being Moderate in Practicing Religion

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	2	12.50%	12.50%
4.	Compatible	4	25.00%	87.50%
5.	Very Compatible	10	62.50%	
	Total Respondents	16	100%	100%

source: data processed from research results

In the first item (A.1.) about "the exemplary lecturers for students in thinking and being moderate in practicing religion," none of the respondents stated a discrepancy with this statement. As many as 10 respondents or 62.5% stated that it was very suitable, 4 respondents or 25 % of respondents said it was appropriate, and there were 2 respondents or around 12.5% who chose a neutral attitude. However, in general, 87.5% of respondents or 14 respondents perceived that PAI lecturers at UPI had provided an example for students in thinking and being moderate in practicing religion (see table 1).

Table 2. Lecturers Show Moderate Thinking in Understanding Religion

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	3	18.75%	18.75%
4.	Compatible	3	18.75%	81.25%
5.	Very Compatible	10	62.50%	
	Total Respondents	16	100%	100%

source: data processed from research results

Furthermore, in the second item (A.2.) about "PAI lecturers show moderate thoughts in religion," none of the respondents stated a discrepancy with the statement. Only 18.75% of respondents or 3 respondents chose a neutral attitude. While the remaining 18.75% (3 people) 21 stated that they were appropriate, and 62.5% of respondents or 10 people stated that they were very suitable. Thus, in general, 81.25% of respondents or 13 respondents perceived that PAI lecturers at UPI had shown moderate thoughts in understanding religion (see table 2).

Table 3. Lecturer Shows Moderate Attitude/Behavior in Practicing Religion

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	1	6.25%	6.25%
4.	Compatible	3	18.75%	93.75%
5.	Very Compatible	12	75.00%	
	Total Respondents	16	100%	100%

source: data processed from research results

Meanwhile, the third item (A.3.) On "lecturer PAI shows the attitude/behavior that is moderate in religious practice," almost all respondents, i.e., 93.75% or as much as 15 respondents, perceive that PAI lecturer at UPI has shown moderate attitude/behavior in religious practice. However, there was 1 respondent or about 6.25% of respondents who chose neutral (see table 11). From the explanation of the three items (A.1., A.2. And A.3) above, as an indicator of the lecturers' perceptions of the attitudes and thoughts of Islamic Education lecturers, it can be concluded that the average respondent or 87.50% of respondents have a good perception stating that PAI lecturers at UPI have moderate attitudes and thoughts as shown in table 4.

Table 4. Respondents' Perceptions of the Attitudes and Thought of Islamic Education Lecturers at UPI

No.	Dimensional Indicators	Percentage
A.1.	Exemplary Examples of Lecturers in Thinking and Being Moderate in Practicing Religion	87.50%
A.2.	Lecturers Show Moderate Thinking in Understanding Religion	81.51%
A.3.	Lecturer Shows Moderate Attitude/Behavior in Practicing Religion	93.75%
	Average	87.50%

source: data processed from research results

Related to this, several researchers emphasized the importance of exemplary teachers, including lecturers, in instilling good values or character (Amin, 2017; Nurchaili, 2016; Sutisna, Indraswati, & Sobri, 2019) one of which is moderatism in religion. In Lubis and Anggraeni (2019) view, exemplary is one of the important criteria for teachers, including PAI lecturers as professional educators in the Globalization Era. In line with this, Maya (2013) quotes M. Natsir's statement that teachers are "*digugu*" (heard) and "*ditiru*" (imitated). Teachers are skilled at teaching how to answer National Examination questions, but themselves and their lives must be an example for their students, including lecturers.

Respondents' Perceptions of the Method and Process of Islamic Education Lectures at UPI

For the second dimension, the lecturers' perceptions of learning tolerance in Islamic Education lectures at the University of Education of Indonesia, six items ask about Islamic education lectures' methods and processes. The first item (B.1) is about the lecture method used by the lecturer to make students have a moderate understanding of Islam (tolerant in religion), the second item (B.2) is about lecturers promoting a tolerant (moderate) understanding of Islam, the third item (B.3) regarding lecturers providing insight into differences of opinion in Islam, the fourth item (B.4) is about lecturers not indoctrinating students with the understanding of certain Islamic groups, the fifth item (B.5) about lecturers facilitates students to recognize differences of opinion in Islam, and item sixth (B.6) regarding lecturers allowing students to ask questions in Islamic religious lectures. The results of the responses for the six items can be seen as follows:

Table 5. Lecture Methods Used by Lecturers to Make Students Have a Moderate Understanding of Islam (Tolerant in Religion)

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	2	12.50%	12.50%
4.	Compatible	6	37.50%	87.50%
5.	Very Compatible	8	50.00%	
Total Respondents		16	100%	100%

source: data processed from research results

In the first item (B.1) about "the lecture method used by the lecturer makes students have a moderate understanding of Islam (tolerant in religion)," none of the respondents stated that there was a discrepancy with the statement. As many as 8 respondents or 50% stated that it was very suitable., 6 respondents or 37.50% of respondents, stated that it was appropriate, and there were 2 respondents or around 12.5% who chose a neutral attitude. However, in general, 87.5% of respondents or 14 respondents perceived that the lecture method used by UPI PAI lecturers made students have a moderate understanding of Islam (Tolerance in Religion) (table 5).

Table 6. Lecturers Promote Tolerance (Moderate) in Understanding of Islam

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	2	12.50%	12.50%

4.	Compatible	4	25.00%	87.50%
5.	Very Compatible	10	62.50%	
	Total Respondents	16	100%	100%

source: data processed from research results

Furthermore, in the second item (B.2.) About "lecturers promote a tolerant (moderate) understanding of Islam," none of the respondents stated that there was a discrepancy with this statement. Only 12.50% of respondents or 2 respondents chose a neutral attitude. The remaining 25% (4 people) stated that it was appropriate, and 62.5% of respondents or 10 people stated that it was very suitable. Thus, in general, 87.50% of respondents or 14 respondents perceived that UPI PAI lecturers had promoted a tolerant (moderate) understanding of Islam during PAI lectures (see table 6).

Table 7. Lecturers Provide Insights on the Variety of Opinions in Islam

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	4	25.00%	25.00%
4.	Compatible	4	25.00%	75.00%
5.	Very Compatible	8	50.00%	
	Total Respondents	16	100%	100%

source: data processed from research results

Then, in the third item (B.3.) About "lecturers provide insight into differences of opinion in Islam," none of the respondents stated that they did not conform to the statement, most of the respondents 56.25% or about 9 respondents, stated that they were very suitable, and 25 % of respondents or 4 people stated that it was appropriate. However, 18.75% of respondents (3 people) chose neutral. Thus, in general, 81.25% of respondents or 13 respondents perceived that PAI lecturers at UPI had provided insights about differences of opinion in Islam to students during Islamic Education lectures (see table 7).

Table 8. Lecturers Do Not Doctrinate Students with Certain Islamic Groups

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	4	25.00%	25.00%
4.	Compatible	4	25.00%	75.00%
5.	Very Compatible	8	50.00%	
	Total Respondents	16	100%	100%

source: data processed from research results

As for the fourth item (B.4) about "lecturers do not indoctrinate students with the understanding of certain Islamic groups," 50% of respondents or 8 people stated that it was very suitable, and 25% of respondents 4 people stated that they were. This means that 75% of respondents perceive that PAI lecturers at UPI do not indoctrinate students to understand certain Islamic groups. However, 25% of respondents or 4 people chose a neutral attitude (see table 8). As for the fourth item (B.4) about "lecturers do not indoctrinate students with the

understanding of certain Islamic groups," 50% of respondents or 8 people stated that it was very suitable, and 25% of respondents 4 people stated that they were. This means that 75% of respondents perceive that PAI lecturers at UPI do not indoctrinate students to understand certain Islamic groups. However, 25% of respondents or 4 people chose a neutral attitude (see table 8).

Table 9. Lecturer Facilitates Students to Get to Know Differences of Opinion in Islam

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	1	6.25%	6.25%
4.	Compatible	4	25.00%	93.75%
5.	Very Compatible	11	68.75%	
	Total Respondents	16	100%	100%

source: data processed from research results

For the fifth item (B.5) about "lecturers facilitate students to recognize differences of opinion in Islam," there was only 1 respondent or 6.25% of respondents who chose neutral. While the remaining 93.75% stated that PAI lecturers at UPI facilitated students to recognize differences in opinion in Islam during Islamic Education lectures, with details of 68.75% of respondents (11 people) stated that they were very suitable and 25% of respondents (4 people) stated that they were appropriate (see table 9).

Table 10. Lecturers Give Students the Opportunity to Ask Questions in Islamic Studies

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	1	12.50%	6.25%
4.	Compatible	2	25.00%	100%
5.	Very Compatible	14	87.50%	
	Total Respondents	16	100%	100%

source: data processed from research results

Meanwhile, in the last item (B.6) about "lecturers allow students to ask questions in Islamic lectures," all respondents (100%) or as many as 16 people perceive that PAI lecturers at UPI provide opportunities for students to ask questions in lectures. Islam (see table 10).

From the explanation of the six items (B.1, B.2, B.3, B.4, B.5, and B.6) above, as an indicator of the lecturers' perceptions of the PAI lecture method and process, it can be concluded that on average respondents or 87.50% of respondents had a good perception stating that the methods and processes of PAI lectures carried out by PAI lecturers promoted moderate Islamic understanding and practice as shown in table 11.

Table 11. Respondents' Perceptions of the Method and Process of Islamic Education Lectures at UPI

No.	Dimensional Indicators	Percentage
B.1	Lecture Methods Used by Lecturers to Make Students Have a Moderate Understanding of Islam (Tolerant in Religion)	87.50%
B.2	Lecturers Promote Tolerance (Moderate) in Understanding of Islam	87.50%
B.3	Lecturers Provide Insights on the Variety of Opinions in Islam	81.25%
B.4	Lecturers Do Not Doctrine Students with Certain Islamic Groups	75.00%
B.5	Lecturer Facilitates Students to Get to Know Differences of Opinion in Islam	93.75%
B.6	Lecturers Give Students the Opportunity to Ask Questions in Islamic Studies	100.00%
Average		87.50%

source: data processed from research results

The National Counterterrorism Agency (BNPT) (Sumandoyo, 2018) in 2018 presented the results of its research related to the spread of radicalism on public campuses. The BNPT even explicitly stated that seven well-known state universities were exposed to radical ideology. Related to this, the good perceptions of lecturers on the methods and processes of PAI lectures at UPI, which promote a tolerant (moderate) understanding of Islam, prove that PAI lecturers in public universities have made preventive efforts to develop radicalism among students. In line with this, research conducted by Susanto (2018) states that radicalism in the name of religion can be countered by understanding the three basic substances of Islamic religious education, namely (1) there is no mistake in interpreting the holy book Al-Qur'an; (2) having a religion is not trapped in the formalization of religion; and (3) living a religious life properly following the content of Q.S. Ar-Rum verse 30.

Respondents' Perceptions of Islamic Education Lecture Teaching Materials at UPI

For the third dimension, lecturers' perceptions of learning tolerance in Islamic Education lectures at the University of Education of Indonesia, three items ask about PAI lecture teaching materials. The first item (C.1) about the teaching materials delivered in Islamic religious lectures provides insights for students to have an understanding and moderate attitudes (tolerant) in religion, the second item (C.2) is about lecturers delivering materials or teaching materials that promote moderatism in practicing Islam, and the third item (C.3) about lecturers facilitating students to get various teaching resources or materials (not based on a particular understanding or school of thought in Islam). The results of the responses for the three items can be seen in the table as follows:

Table 12. Teaching Materials Delivered in Islamic Religion Lectures Provide Insights to Students to Have Understanding and Moderate Attitudes (Tolerance) in Religion

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	2	12.50%	12.50%
4.	Compatible	5	31.25%	87.50%
5.	Very Compatible	9	56.25%	
Total Respondents		16	100%	100%

source: data processed from research results

In the first item (C.1) about "the teaching materials presented in Islamic religious lectures provide insights for students to have an understanding and moderate attitudes (tolerant) in religion," none of the respondents stated that they were not following the statement, as many as 9 respondents or 56.25% stated that it was very suitable, 5 respondents or 31.25% of respondents said it was appropriate. There were 2 respondents, or around 12.5%, who chose a neutral attitude. However, in general, 87.5% of respondents or 14 respondents perceived that the teaching materials delivered by UPI PAI lecturers in Islamic religion lectures provided insights for students to understand and moderate (tolerant) attitudes in religion (see table 12).

Table 13. Lecturers Deliver Materials or Teaching Materials that Promote Moderation in Practicing Islam

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	1	6.25%	6.25%
4.	Compatible	6	37.50%	93.75%
5.	Very Compatible	9	56.25%	
	Total Respondents	16	100%	100%

source: data processed from research results

Furthermore, in the second item (C.2.) About "lecturers conveying materials or teaching materials that promote moderatism in practicing Islam," none of the respondents stated that it was inconsistent with this statement. Only 6.25% of respondents or 1 respondent choose a neutral stance. While most of the respondents, as much as 37.75% (6 people), stated that they were suitable, 56.25% of respondents or 9 people stated they were very suitable. Thus, in general, 93.75% of respondents or 15 respondents perceived that PAI lecturers at UPI delivered materials or teaching materials that promote moderatism in practicing Islam (see table 13).

Table 14. Lecturer Facilitates Students to Get Diverse Resources or Teaching Materials (Not Based on Certain Understanding or Schools in Islam)

No	Criteria	Number of Respondents	Percentage	Total Percentage
1.	Very Incompatible	0	0.00%	0.00%
2.	Not Compatible	0	0.00%	0.00%
3.	Neutral	2	12.50%	12.50%
4.	Compatible	4	25.00%	87.50%
5.	Very Compatible	10	62.50%	
	Total Respondents	16	100%	100%

source: data processed from research results

Meanwhile, in the third item (C.3) about "lecturers facilitate students to obtain various teaching resources or materials (not based on a particular understanding or school of thought in Islam)," most of the respondents, namely 87.50% or as many as 14 respondents perceived that lecturers PAI at UPI had facilitated students to get various teaching sources or materials (not based on a particular understanding or school of thought in Islam). However, there were 2 respondents or around 12.50% of respondents who chose neutral (see table 14).

From the explanation of the three items (C.1, C.2, and C.3) above, as an indicator of the lecturers' perceptions of the PAI teaching material at UPI, it can be concluded that the average

respondent or 89.58% of respondents perceive good stating that PAI lecturers at UPI use lecture teaching materials that promote moderate Islamic understanding and practice as shown in table 15.

Table 15. Respondents' Perceptions of Islamic Education Lecture Teaching Materials at UPI

No.	Dimensional Indicators	Percentage
C.1.	Teaching Materials Delivered in Islamic Religion Lectures Provide Insights to Students to Have Understanding and Moderate Attitudes (Tolerance) in Religion	87.50%
C.2.	Lecturers Deliver Materials or Teaching Materials that Promote Moderation in Practicing Islam	93.75%
C.3.	Lecturer Facilitates Students to Get Diverse Resources or Teaching Materials (Not Based on Certain Understanding or Schools in Islam)	87.50%
Average		89.58%

source: data processed from research results

As with the two previous dimensions, it turns out that the lecturers' perceptions of the PAI course teaching materials at UPI are very positive. Nearly 90% of the lecturers believe that PAI learning at UPI has promoted moderate Islam. This can be seen from the teaching materials used. PAI lecture teaching materials are used as a door to ward off radicalism among students. Regarding this, the results of Prihatin's research (2020) and Wahyudi's research (2017) concluded that textbooks (which contain intolerant content) are one of the gateways for radicalism to enter educational institutions. On that basis, the development of teaching materials is one of the right steps to prevent radicalism among students and university students, as was done by Syafei (2019).

On that basis, PAI lecturers at UPI have developed lecture teaching materials that show Islam as a religion that makes tolerance and moderation one of its teachings' principles. By developing lecture teaching materials, PAI lecturers try to develop moderation of Islamic education through PAI lectures. Moderation of Islamic education is carried out to prevent the development of radicalism and intolerance among students, which, according to Saifuddin (2011), is currently the target of radical groups. This is in line with the results of Widodo's (2019) research at the FKUB (Religious Communication Forum) of Singkawang City, Kalimantan, regarding the prevention of radicalism by realizing moderation of Islamic education.

Table 16. Lecturers' Perceptions of Learning Tolerance in PAI Lectures at UPI the Education University

No.	Perception Dimensions	Percentage
1.	Respondents' Perceptions of the Attitudes and Thought of Islamic Education Lecturers at UPI	87.50%
2.	Respondents' Perceptions of the Method and Process of Islamic Education Lectures at UPI	87.50%
3.	Respondents' Perceptions of Islamic Education Lecture Teaching Materials at UPI	89.58%
Average		88.19%

source: data processed from research results

Based on the results of the analysis of the responses of 16 lecturer respondents to 12 items of indicators of lecturers' perceptions of tolerance learning in Islamic Education courses at the University of Education of Indonesia, it can be concluded that the average respondent or about 88.19% perceives good (see table 6). Thus, in the lecturers' perceptions, the learning of tolerance took place in Islamic Education lectures at the Indonesian Education University.

In the view of the lecturer, learning tolerance in PAI lectures at the University of Education of Indonesia is carried out either in-class lectures or structured assignments of PAI courses in the form of organizing PAI tutorials once (Saturday or Sunday) a week or PAI Seminar tutorials once (Wednesday or Friday) for 12 meetings in 1 semester. Learning tolerance through PAI lectures in the classroom is done by providing, developing, and facilitating students to get various PAI learning resources. This is supported by the cultural background of understanding PAI lecturers at UPI who are religious, ranging from NU, Muhammadiyah, Persis, PUI, and others. Besides that, most PAI lecturers did not teach students a certain understanding of the context of fiqh. There are even some lecturers who provide an understanding of religion with the Typology Madzhab approach. The same thing is done in structured course assignments, namely the PAI tutorial program, which is carried out once a week (Saturday or Sunday) for 12 meetings in one semester. In tutorial activities, students are given Islamic insights on themes that promote moderate Islamic understanding and practice in dhuha lectures and mentoring activities (peer tutoring) in small groups of students discussing these topics (C4).

Another thing that is done by PAI lecturers at UPI to teach tolerance in lectures is to provide ample opportunities for students to discuss and specifically for students who contract the PAI Seminar course, a mini-research group is formed which is given the task of researching contemporary religious phenomena or issues, that can be studied by combining religious approaches and disciplines of each. In carrying out the research process, students are advised to directly obtain data from primary sources by interviewing scholars at MUI, NU, Muhammadiyah, and Persis. This activity is also carried out in structured eye assignments in the form of tutorials, which are held once a week (Wednesday or Friday afternoon) for 12 meetings in one semester. In the PAI Seminar tutorial activities, students every week explore contemporary issues studied in the view of the Islamic religion combined with scientific disciplines (C4).

Conclusion

Based on the results of the analysis of the responses of 16 lecturer respondents to 12 items of indicators of lecturers' perceptions of tolerance learning in Islamic Education courses at the University of Education of Indonesia, it can be concluded that the average respondent or around 88.19% perceives good (see table 24). Thus, in lecturers' perceptions, tolerance learning occurs in PAI lectures at the Indonesian Education University. Islamic Religious Education in Public Universities as a General Compulsory Subject (MKWU) has a strategic role in promoting Islamic moderatism. For this purpose, PAI lecturers play an important role as role models for moderate religious attitudes. Besides, lecture teaching materials must be designed by considering the diversity of understanding and richness of Islamic teachings, especially in the context of fiqh, as a provision for students to know that diversity in understanding Islamic teachings is not to be contested but is a wealth of thought and evidence of moderate Islamic teachings. The lecture method also needs to be designed to provide students with opportunities and experiences to get to know the diversity of understandings in Islam. For example, it provides them with experiences in dialogue with Islamic mass organizations in Indonesia regarding a particular issue in the Indonesian context. By providing these experiences, PAI learning orientation at PTU focuses on students' interests (learning from religion), not on religion itself (learning about religion).

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