

Teaching Tolerance To The Future English Teachers At Islamic English Education Study Program Through Sufism Morals Course

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Teaching Tolerance To The Future English Teachers At Islamic English Education Study Program Through Sufism Morals Course

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Abstract. This literature review explores strategies for teaching tolerance through Sufism moral (Akhlak Sufism) courses for future English teachers in the Islamic English Education Study Program. The morals of Sufism, as part of the Islamic tradition, emphasize the development of moral and spiritual character which is essential to forming a tolerant and inclusive attitude. In the context of teacher education, the integration of Sufism values aims to increase the understanding and application of tolerance among prospective teachers, so that they can act as agents of positive change in a multicultural environment. This article reviews relevant literature to identify the methods, challenges, and impacts of implementing Sufism Morals in the English teacher education curriculum. Findings show that this approach not only enriches prospective teachers' pedagogical competencies but also shapes attitudes that are more inclusive and respectful of diversity.

Keywords: Tolerance, Sufism Morals, Prospective English Teacher, Integration Of Values.

INTRODUCTION

Indonesia is known for its diversity of ethnicities, cultures, customs, languages, and religions. This condition has been recognized by other countries and officially confirmed. Historically, during the Dutch colonial period, Indonesia's diversity was recognized through orientalist studies (Sumartana, 2005). The motto "Bhinneka Tunggal Ika" which means "diverse but still one" emphasizes that even though there is diversity, unity is still maintained. One important aspect of diversity in Indonesia is religion, with six official religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.

This religious diversity requires citizens to have an attitude of tolerance and mutual respect. Tolerance is one of the 18 character values that according to the Ministry of National Education (Depdiknas) needs to be taught in students. Schools as educational institutions founded by the community and government have the task of fostering education and teaching. According to Sugianto (2013: 8), schools as formal institutions have an important task not only in improving mastery of information technology but also in forming good character in students. Education that contains the value of tolerance is reflected in the National Education System Law No. 20 Article 4 of 2003 which states that education must be based on respect for human dignity without regard to religion, ethnicity, class, ideology or views. It is hoped that teaching

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¹³ the value of tolerance from an early age can form the nation's next generation who have a tolerant attitude, so that it can prevent divisions due to differences in society. Indonesia, as ²⁵ one of the largest multicultural countries in the world, has a very complex and diverse socio-cultural situation.

The plurality and heterogeneity of Indonesian society is tied to the motto "Bhinneka Tunggal Ika" (Lestari, 2015). A tolerant person is willing to dialogue with an open attitude to understand and discover the truth of other people's experiences, without sacrificing the principles they believe in. ³⁸ Teachers have an important role in shaping students' personalities. At school, students must be able to control their personal desires to comply with applicable rules, by following the rules set by the school. Teachers need to pay attention to each student individually because they have fundamental differences. Teachers should facilitate learning so that all students can develop their potential optimally.

There are three main roles of teachers: as motivator, mentor and facilitator (Mulyasa, 2013: 37). As professional educators, teachers are tasked with teaching, ²¹ guiding, educating, training, assessing and providing students and being role models for them. ²¹ Tolerance is an attitude of mutual respect between groups or individuals in society. Tolerance is realized through respect and freedom for differences without discrimination. The value of tolerance for English teachers through the Moral Sufism course includes ²¹ the ability to accept and respect differences in opinion, culture, religion, race, ethnicity or views. In education, tolerance is important to create awareness and the ability to accept differences, so that students feel comfortable and free to participate in learning.

³¹ This research aims to find out how teaching the values of tolerance through the Morals of Sufism course can help English teachers develop awareness and the ability to accept differences, as well as create a safe and inclusive classroom atmosphere. This research also focuses on how English teachers can use the Akhlak Sufism approach to improve their ability to teach the values of tolerance so that they can be more effective in teaching students from different cultural backgrounds.

METHODS OF THE STUDY

³² The research method used in this article is the literature review or library research. This method involves analyzing literature, articles, books, and other sources of information relevant to the research topic, without conducting primary research directly. The selection of ¹ the literature review method was chosen because it allows the authors to gain a comprehensive

understanding of the concepts, theories, and approaches related to teaching tolerance through the Morals of Sufism course for prospective English teachers.

The selection of literature review methods is based on several considerations relevant to the objectives and scope of the research. First, this method allows the compiler to collect broad and in-depth information from various available sources, including scientific journals, books, and other related publications. Second, the literature review method allows authors to explore existing conceptual frameworks and trace the development of current theories and practices in English language education and moral values by these following steps:

Creation of Research Topic and Objectives: The author identified a research topic on teaching tolerance through the Morals of Sufism course for prospective English teachers and established specific research objectives.

1. Literature Collection: The author collects literature, articles, and related information sources from various sources such as academic databases, bold libraries, and institutional repositories.
2. Literature Selection and Evaluation: Relevant literature is selected based on predetermined inclusion criteria, such as relevance to the research topic, methodological quality, and novelty of information. The literature is then evaluated to support in-depth analysis.
3. Literature Analysis and Interpretation: The author analyzes and interprets selected literature to identify key findings, patterns, and trends in the approach of teaching tolerance through Akhlak Sufism in English teacher education.
4. Writing and Preparing Abstracts: Literature findings and analysis are used to write library review articles, including the preparation of concise but informative abstracts that summarize the important points of the research.

RESULTS & DISCUSSIONS

A. Definition of Tolerance

Tolerance is a multifaceted concept that encompasses respect, acceptance, and appreciation of the rich diversity of the world's cultures, forms of expression, and ways of being human. It is not merely an ethical duty but also a political and legal requirement in the face of escalating global conflicts and intercultural tensions. The United Nations Educational, Scientific and Cultural Organization (UNESCO) defines tolerance as the "respect, acceptance, and appreciation of the rich diversity of our world's cultures, our forms of expression, and our ways of being human."

In ethics and education, tolerance involves evaluating our beliefs while considering the possibility of alternative perspectives. This approach reflects the rational nature of humans, highlighting the importance of open-mindedness and the acceptance that our own views are not the sole truths. Tolerance, in this context, is a measure of our beliefs with the understanding that alternative viewpoints exist and may be equally valid.

Tolerance also represents a form of accommodation without a formal agreement. According to Soekanto (1982), tolerance can sometimes arise unconsciously and without planning, driven by individuals' or groups' desire to avoid conflict as much as possible. This perspective underscores the natural human inclination to maintain harmony and prevent disputes.

In the context of teaching and learning, especially in teacher education programs, teaching values of tolerance is crucial. Future English teachers, who will inevitably encounter a diverse student body, must embody and model these values to foster inclusive and respectful classroom environments. The integration of Sufism morals, or Sufi ethics, into the curriculum, provides a unique framework for embedding these values. Sufism moral emphasizes virtues such as patience, humility, and compassion, which are foundational to the concept of tolerance.

B. The Importance of Tolerance in Education

The research on the importance of teaching values of tolerance in prospective English teachers through the course of Sufism moral yields several significant findings. First and foremost, it underscores the critical role that tolerance plays in fostering an inclusive and supportive educational environment. Tolerance is identified as a foundational element in education that promotes mutual respect, understanding, and peaceful coexistence among students of diverse backgrounds.

One of the key findings is that courses like Sufism Moral provide an essential framework for prospective teachers to develop a deep understanding of moral and ethical values, which are crucial for nurturing tolerance. Through engaging with the philosophical and spiritual teachings of Sufism, students learn to appreciate the diversity of human experience and the importance of compassion and empathy in their interactions.

In his work, Megawangi (2016) cites Vivekananda (1962), who emphasizes that the world's suffering cannot be alleviated solely through physical aid; ultimately, the human character must transform. This notion directly relates to issues of tolerance and mutual respect. The essential point is that achieving world peace and ending conflicts require

character improvement. Edward Wynne (1986, as cited in Megawangi 2016) posits that while 95% of people likely understand what constitutes good and bad actions, the challenge lies in the majority lacking the desire and determination to implement these actions in daily life. Megawangi reinforces this view, criticizing the current educational orientation in Indonesia, which overly emphasizes academic achievement focused on cognitive or left-brain skills while neglecting the importance of right-brain or emotional intelligence. This imbalance is a significant factor in the challenges faced by the educational system in developing individuals with strong character.

In the context of English language teaching, tolerance is particularly vital due to the multicultural nature of language classrooms. English, being a global language, attracts learners from various cultural, religious, and ethnic backgrounds. The ability to navigate these differences with sensitivity and respect is essential for creating an effective learning environment. The study reveals that exposure to Sufism morals helps future teachers internalize values of tolerance, which they can then model and promote in their classrooms.

Lickona (1991) argues that the role of character education in fostering tolerance in schools involves integrating knowledge (cognitive), emotions (feeling), and actions. These aspects are interdependent; separating them renders character education ineffective. Lickona's approach emphasizes awareness of good values (knowing the good), feeling and loving the good, and ultimately embodying these values through action. This holistic method is deemed the most effective way to cultivate a person's character.

The research also highlights the practical implications of teaching tolerance through Sufism morals. For instance, classroom activities that emphasize ethical reflections, discussions on cultural diversity, and role-playing scenarios enable students to practice tolerance in real-world situations. These activities not only enhance their understanding but also equip them with practical strategies to handle conflicts and foster a supportive classroom culture.

Furthermore, studies underscore the importance of fostering a tolerant character by embracing diversity and shifting from a uniformity paradigm to one of diversity. This involves recognizing others' rights and respecting different **cultures and religions within the community** (Anang & Zuhroh, 2019).

The study finds that integrating values of tolerance into teacher training programs has a positive impact on the broader educational community. Teachers who embody and promote tolerance contribute to a more harmonious school environment, which can reduce

instances of bullying, discrimination, and other forms of intolerance. This, in turn, creates a safer and more conducive learning atmosphere for all students.

By teaching values of tolerance, teacher education programs can significantly contribute to the teaching of a more inclusive and empathetic educational landscape. This aligns with broader educational goals of promoting global citizenship and intercultural understanding. As such, the incorporation of Sufism morals into teacher training is a forward-thinking approach that addresses both the moral and practical needs of contemporary education.

C. The Role of Sufism Moral Course in Fostering Tolerance

Theoretical pedagogical implications are closely tied to the Islamic education curriculum, which encompasses the Quran and Hadith, Aqidah (creed), Akhlak (ethics), Fiqh (jurisprudence), and the History of Islamic Civilization. This framework is derived from three fundamental aspects of Islam: Aqidah (belief), Syari'ah (law), and Akhlak (ethics). Akhlak, particularly, is deeply intertwined with elements of Sufism to foster spirituality (Hidayatulloh et al., 2015; Santoso, 2018).

Sufism, as an educational program, presents a vision of humans as perfect creations of God, both functionally and ontologically. Islamic teachings, rooted in the foundational norms of the Quran and the Prophet's Sunnah, emphasize the importance of human conduct as exemplified by Prophet Muhammad SAW. However, Islamic morality entails not only adherence to religious duties but also embodying virtuous behavior by following Allah's commands and abstaining from prohibitions (Gani, 2019).

In its implementation, besides formal education channels, adolescent Sufism values can harness technology aligned with the millennial lifestyle, including the internet and social media (Munir, 2018; Nata, 2018). Quoting (Qodim, 2022), Generation Z faces moral decline due to their focus on short-term pleasures. For instance, they have easy access to negative influences like pornography, leading to moral degradation. Research indicates that Gen Z is the generation most affected by mental health issues, particularly related to social media bullying, earning them the label of the "loneliest generation" despite being born into an era of advanced information technology (Wijoyo et al., 2020).

Within Sufism morals, education and guidance serve as the soul that sustains life. For life's essence is not merely education but also the soul, which guarantees our existence and shapes the philosophy of each individual's life. This statement underscores that the pillars

or essence of upholding human dignity are noble values, embodying the manifestation of Ihsan values (Agung Purnomo, Nur Asitah, Elsa Rosyidah & Margi Dwi Daryanti, 2019).

By integrating Sufism morals into the curriculum for future English language teachers, we pave the way for the teaching of tolerance, empathy, and virtuous conduct, essential qualities in today's interconnected world. Through this holistic approach to education, we not only equip educators with linguistic skills but also empower them to become agents of positive social change, fostering inclusive and harmonious societies.

Moreover, the integration of Sufism morals into the curriculum directly addresses the question of how this course can aid in teaching values of tolerance among future English language teachers. Firstly, by delving into the principles of Sufism, students gain a profound understanding of justice, empathy, and appreciation for diversity. Armed with these values, prospective English language teachers are better equipped to understand and respect cultural and linguistic perspectives within their classrooms.

Secondly, Sufism education often involves self-reflection and introspection, allowing future English language teachers to recognize and confront any biases or stereotypes they may hold against certain groups. By addressing and overcoming these prejudices, English language teachers can create inclusive and supportive learning environments for all students, regardless of their cultural or linguistic backgrounds.

Furthermore, Sufism emphasizes the importance of intercultural dialogue and effective communication in building understanding and cross-cultural cooperation. This equips future English language teachers with the necessary skills to facilitate meaningful discussions and promote mutual understanding among students from diverse backgrounds.

Finally, Sufism education also encompasses aspects of moral and ethical leadership, essential for English language teachers to serve as positive role models in their communities. By demonstrating tolerance, understanding, and appreciation for diversity, English language teachers can inspire and motivate their students to adopt similar values in their everyday lives.

This comprehensive approach to education not only enhances the academic capabilities of future English language teachers but also equips them with the moral and ethical foundation to navigate the complexities of our diverse world. By fostering a culture of tolerance and empathy within educational institutions, we can contribute to the creation of a more peaceful and harmonious society, where individuals from all backgrounds are valued and respected.

D. Strategies for Teaching Tolerance through Sufism Morals for ¹Prospective English Teachers in Islamic English Education Study Program

To effectively teach tolerance values to English language teacher trainees in a Sufism ethics course, several strategies and methods can be employed. First, the self-reflection strategy introduced by Didin Nuruddin Hidayat can be utilized. This self-reflection can help English language teacher trainees explore their own experiences and enhance the quality of their teaching. In the context of the Sufism ethics course, self-reflection can assist trainees in understanding and applying tolerance values in their teaching practices.

They can question how they can integrate tolerance values into their curriculum and teaching methods, as well as how they can monitor and improve the effectiveness of these strategies (Didin Nuruddin Hidayat, 2024). Second, networking with English language teacher communities and disseminating knowledge to a broader audience can also be applied. Sharing knowledge and experiences with colleagues can help enhance the professionalism of teacher trainees and broaden their understanding of tolerance values. They can share effective strategies and experiences in teaching tolerance values and seek feedback from colleagues who have had experience in this area (Didin Nuruddin Hidayat, 2024).

Third, capacity development can help teacher trainees enhance their ability to teach tolerance values. They can attend courses or workshops focused on developing teaching skills for tolerance values and receive guidance from experts in this field (Didin Nuruddin Hidayat, 2024). Fourth, varied learning strategies can be employed. Varied learning strategies can enhance the learning experience for students and improve their learning outcomes. In the context of the Sufism ethics course, varied learning strategies can involve multiple methods such as discussions, simulations, and projects to monitor and improve the effectiveness of teaching tolerance values. Lastly, the teacher's role in building interfaith tolerance among students can be included. This strategy involves several steps, including organizing the school as a place for character development, school vision, mission, and goals as a foundation for interfaith tolerance, the BTA program to support character development, and qualitative indicators such as interfaith tolerance observed in daily school life among students.

In summary, the strategies and methods that can be used to teach tolerance values to English language teacher trainees in a Sufism ethics course include self-reflection, networking, capacity development, varied learning strategies, and the teacher's role in building interfaith tolerance among students. By using these strategies, teacher trainees

can enhance their ability to teach tolerance values and monitor the effectiveness of their teaching practices.

E. Implementing Teaching Tolerance through Sufism Morals for Prospective English Teachers in Islamic English Education Study Program

To effectively teach tolerance among students of different religions in the Sufism Ethics course, which can be applied in English teaching, English teacher candidates require effective strategies focused on character development. Several strategic steps that can be taken include: First, English teacher candidates should have a broad understanding of Sufism Ethics and how this concept can be applied in English teaching. This allows them to comprehend the cultural context and implications related to the material being taught. For instance, highlighting the importance of understanding human rights in Islam for developing tolerance (Rahmawati, L. 2017).

Second, English teacher candidates should select relevant materials that can be applied in the context of interfaith tolerance. For example, demonstrating how technology can be used to enhance learning concentration and promote tolerance. Relevant materials in English teaching can include discussions on different cultures and religions, as well as how tolerance can be applied in complex situations (Irsadi, M., Nurhasanah, N., & Nurbaity, B. 2019).

Third, English teacher candidates should use interactive teaching methods that focus on cultural tolerance. For instance, highlighting the importance of integrating Sufism and psychology to increase awareness and spiritual vitality through self-confidence. Interactive methods in English teaching can include discussions, simulations, and games that promote tolerance and cultural awareness (M. Iqbal Irham, 2016). Fourth, English teacher candidates should monitor and evaluate the effectiveness of the strategies used. For example, (M. Iqbal Irham, 2010) emphasizes the importance of evaluation and reflection in developing teaching strategies. In English teaching, evaluation can be done through surveys, interviews, and analysis of student learning outcomes to determine how effective the strategies used are in promoting tolerance.

In summary, implementing English teacher candidates in building tolerance among students of different religions in the Sufism Ethics course, which can be applied in English teaching, requires effective strategies focused on cultural tolerance. These strategies include having a broad understanding of Sufism Ethics, selecting relevant materials, using interactive teaching methods, and monitoring and evaluating the effectiveness of the

strategies used. Therefore, English teacher candidates can increase awareness and develop tolerance among students of different religions in the Sufism Ethics course that can be applied in English teaching.

CONCLUSION & RECOMMENDATIONS

Conclusion:

Through this literature review, it can be concluded that the integration of tolerance values through the Morals of Sufism course has great potential in forming the character of prospective English teachers. The morals of Sufism, as part of the Islamic tradition, offer a strong framework for developing inclusive attitudes, empathy and respect for diversity. Literature analysis shows that this approach not only increases understanding of moral values but also forms attitudes that support inclusive and tolerant learning in a multicultural context.

Recommendation:

Based on the results of this literature review, several practical suggestions can be put forward for further implementation: Integrated Curriculum Development: Educational institutions can develop an integrated curriculum to include the Sufism Morals course in English teacher education, with an emphasis on the values of tolerance and inclusivity.

1. Training and Professional Development: Regular training and professional development can be provided to teachers to increase their understanding of the teaching of Sufism values and their implementation in English language learning.
2. Collaboration between Institutions: Collaboration between educational institutions and religious organizations can be improved to develop effective teaching resources and strategies in integrating the values of tolerance through the Morals of Sufism.
3. Evaluation and Further Research: Further research could be conducted to evaluate the effectiveness of this approach in increasing the understanding and tolerance of prospective English teachers, as well as its impact on student learning in the classroom.
4. Strengthening Multicultural Cooperation: Educational institutions can strengthen collaboration with local communities and cross-cultural organizations to promote intercultural cooperation and respect for diversity in learning environments.
5. By implementing these suggestions, it is hoped that the integration of tolerance values through the Sufism Morals course will become an integral part of English teacher education which aims to create an inclusive, efficient and empathetic learning environment for all students.

For further research, here are some suggestions to explore:

1. Practical Application: Field research can be conducted to test the effectiveness of implementing the values of tolerance through the Morals of Sufism course in English teacher education. This can involve classroom observations, interviews with students and lecturers, and analysis of student learning outcomes.
2. Case Studies: In-depth case studies of programs or courses that have integrated the Morals of Sufism in English language learning can provide deeper insight into the challenges, success strategies, and impact on students.
3. Multicultural Approach: Research can broaden the scope to look at teaching the values of tolerance through a multicultural approach. This could involve comparison with other methods that also aim to promote tolerance and respect for diversity.
4. Evaluation of Long-Term Effects: Longitudinal research can be conducted to evaluate the long-term effects of learning the values of tolerance through Akhlak Sufism on the attitudes and behavior of prospective English teachers in the future, both as educators and members of society.
5. Comparison between Contexts: Cross-country or cross-cultural studies can be carried out to compare approaches to teaching the values of tolerance through Akhlak Sufism in various educational contexts, so that best practices that are relevant for diverse societies can be found.
6. Research on Impact on English Language Learning: Further research can also be conducted to explore how teaching the values of tolerance through Akhlak Sufism can influence students' English language skills, such as speaking, writing, listening and reading.

By exploring these suggestions, future research can provide a deeper understanding of the effectiveness, challenges, and potential of teaching the values of tolerance through the Akhlak Sufism course in the context of English teacher education.

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