

Conference Paper

Islamic Boarding Schools on Facing the Issue of Religious Intolerance

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Abstract.

Indonesia is a multicultural country with various kinds of diversity, including ethnicity, race, religion, and language. However, sometimes in this diversity disturbing problems often arise that can eliminate the meaning of harmony itself. Thus, various sustainable efforts can be made so that this problem does not grow. One of them is by strengthening the value of religious tolerance. In this case, *Santri* and Pesantren play a special role in the realization of peace in Indonesia and the world. The purpose of this research is to identify to what extent Islamic boarding schools are expected to contribute to solving problems that exist in society. One example of this contribution is in dealing with religious intolerance based on Islam, *Rahmatan Lil Alamin*. *Rahmatan lil Alamin* is a concept in Islam that teaches and spreads the culture and philosophy of love, peace and compassion, tenderness and respect for mankind and provides guidance to people. The method used in this research is qualitative in nature. It is descriptive through the use of literature review and library research to obtain the research data. The theoretical approach used is the theory of symbolic interactionism by George Herbert Mead. Using this theory, the results of the analysis can be concluded, stating that through interaction, a socialization process can be formed which sees the development of the mindset and self. If someone is able to interact well, then the intent of each individual or group will be well understood too, thus minimizing the occurrence of intolerance where a person cannot accept an opinion, teaching or belief of others.

Keywords: Islamic Boarding School, Intolerance, Religion, Islam Rahmatan Lil Alamin.

1. INTRODUCTION

Indonesia is a multicultural country with various kinds of diversity, including ethnicity, race, religion, and language. This diversity is a national asset that should be protected. Religious diversity is also an undeniable fact. So that every religious community is required to carry out the obligation to recognize and respect other religions without discriminating. This tolerance, apart from being an effort to realize peace in Indonesia, is

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also a key to the progress of the nation. So in this case, it takes a lot of roles from various institutions and communities to realize this peace through an understanding of tolerance and religious diversity, including Islamic boarding schools which act as educational institutions. Pesantren is one of the original Indonesian religious-based educational institutions which is known to carry out the great tradition in Islamic education in Indonesia. Islamic boarding schools participate in building the nation by implementing da'wah, education and so on. Islamic boarding schools in addition to being an effort of *tafaqquh fidin* also have other tasks, namely participating in community development, forming personality and directly related to social and national problems. Pesantren as a religious-based educational institution that was born and raised in Indonesia, has been familiar with contemporary traditions that have existed for a long time. The social changes that occur will not affect the traditions that have existed in the pesantren for a long time.¹ Until now, Islamic boarding schools are expected to contribute to solving problems that exist in society, one example of this contribution is in dealing with religious intolerance which is currently still a problem that requires more concern, because it is directly related to the problem of tolerance, peace so that from here it can arise. there are problems if you look directly at the community where there is still a lot of violence and intolerance, even though in Islam this is clearly something to do, as people in Islam are supported to live in harmony and respect each other without blaming each other. Religious diversity in all aspects of life is a reality that is impossible to avoid. Diversity will enrich the colour of life. Through this diversity, each individual is able to show himself in harmonious social interaction. However, sometimes in this diversity problems often arise that are quite disturbing and are able to eliminate the meaning of harmony itself. Thus, various efforts will be made so that this problem does not explode and is sustainable. One of them is by strengthening the value of religious tolerance. Santri and Islamic boarding schools have a special role in the realization of peace in Indonesia and the world, such as the slogan given at the 2019 National Santri Day, namely "Indonesian Santri for World Peace". Various efforts will be made so that this problem does not explode and is sustainable. One of them is by strengthening the value of religious tolerance. Santri and Islamic boarding schools have a special role in the realization of peace in Indonesia and the world, such as the slogan given at the 2019 National Santri Day, namely "Indonesian Santri for World Peace". Various efforts will be made so that this problem does not explode and is sustainable. One of them is by strengthening the value of religious tolerance. Santri and Islamic boarding schools have a special role in the realization of peace in Indonesia and the world, such as

the slogan given at the 2019 National Santri Day, namely "Indonesian Santri for World Peace".

The tolerance of religious life in society needs to be increased considering that in Indonesia there are 6 recognized religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. The urgency of tolerance itself is to realize a unified view and attitude in order to give birth to a unity of actions and actions as well as responsibilities or blaming other parties. Religious harmony is related to tolerance, it is through this attitude of tolerance that will ultimately create peace.² Considering that we adhere to *Bhineka Tunggal Ika* (different but still one). So the existence of differences does not mean that we have to attack each other to carry out acts of trouble and especially violence. Harmony itself will participate in forming independence and peace.

In this case, the pesantren that needs to be realized is a pesantren that is comprehensive, not dogmatic and not liberal which will eliminate religious identity and emotions. Basically harmony and tolerance is one of the things that must be taught in Islamic boarding schools. Pesantren should not be rigid or rigid in their educational learning. Learning in Islamic boarding schools is very necessary for the formation of personalities who understand diversity without distinguishing between women and men, as well as other groups. So that the existence of a pluralistic society will not cause problems. This is where the role of Islamic boarding schools is needed to realize independence and peace in Indonesia.³

1.1. Theoretical Basis

As a theoretical basis, here will be discussed Islam *Rahmatan lil Alamin*, which comes from the word *Rahmat* which means love and tenderness accompanied by doing good to those who are loved.⁴ And *lil Alamin* is the name for the types of people or nations, each type of ethnic group is called "Nature" in its day. So it is known that the Islamic concept of *Rahmatan lil Alamin* is Islam that teaches and spreads the culture and philosophy of love, peace and compassion, tenderness and respect for all mankind, provides guidance and guidance to those around the world, transcending ethnic, national, and national boundaries. country and including geography.⁵ The concept of tolerance is understood to come from the Latin, *Tolerare* which means being patient with something. So tolerance itself is a human attitude and behavior that follows the rules, where one can respect and respect the behavior of others. This term in a social and religious context means attitudes and actions that prohibit discrimination against a different group or class in a society, such as religious tolerance, where the majority religious group in a society

provides a place for other religious groups to live in their environment. .⁶Meanwhile, on the contrary, intolerance is a condition where a group in society, a religious group, or a non-religious group specifically refuses to tolerate religious practices, adherents or beliefs based on the religion of a group of followers of another religion.

As for this problem as a basis for thinking, it is also necessary to have a theoretical approach, the theoretical approach used can be through several approaches, including the theory of symbolic interactionism. In a general theory, one of which was presented by George Herbert Mead. The scientist who had a major role in pioneering Symbolic Interactionism was George Herbert Mead. His ideas were then transferred to a work entitled *Mind, Self and Society* (1934), which became a reference for the theory of symbolic interactionism. He assumes that the core of the theory of symbolic interactionism is about the "self" (self), where self-conception is a process that comes from the social interaction of individuals with other people. For Mead, the individual is a creature that is sensitive, active, creative and innovative. Where his social existence determines the shape of his social environment and himself effectively.⁷

Starting from this social interaction, which will basically be related to issues of tolerance and intolerance. Through this thought, Mead assumes that through interaction a socialization process can be formed which in this interaction process occurs the development of mindset and self. Where if someone is able to interact well, then the intent of each individual or group will be well understood too, so that it will minimize the occurrence of intolerance or where a person cannot accept an opinion, teaching or belief of others. Eventually this will bring up a new problem.

After that, if harmony and tolerance in this society cannot be achieved, a problem will arise, namely conflict. Conflict comes from the Latin *Configere* which means hitting each other, or sociologically it can be interpreted as a social process between two or more people in which one party tries to get rid of the other party by destroying it or making it powerless. What is known, according to Karl Marx, this theory aims to analyze the origin of an incident, a violation of regulations or the background of someone who behaves defiantly. The conflict here emphasizes the pluralistic nature of society and the imbalance in the distribution of power that occurs between various groups. because of the power held by groups who are in the upper class, or the majority groups who have the power to create rules. According to Marx, social conflict is a conflict that exists in society.

2. METHODS

The research used in this paper uses a qualitative method approach because this study wants to explore to obtain a description of the object of research⁸ about how Islamic boarding schools face the issue of religious intolerance for the realization of independence and peace based on the Islamic concept of *rahmatan lil alamin*.

In this case, the researcher uses literature review or uses library research to get various data, this research is library research or library research. Literature research or literature review is an activity related to the method of collecting library data, which is carried out in this study by taking notes and reading to get the materials needed without going through research in the field.⁹

This study also used a literature study. Literature study is by looking for theoretical references that are relevant to the cases or problems found. These references can be searched from books, journals, research report articles, and websites on the internet with valid sources. The output of this literature study is the collection of references relevant to the formulation of the problem. The aim is to strengthen the problem as well as a theoretical basis for conducting studies.

In this case, the researcher emphasizes and uses basic theories and concepts to analyze the sources and data obtained in the library which aims to actualize the discussion in scientific writings.

3. DISCUSSION

Since its inception, pesantren has been a moderate and accommodative religious-based educational institution to the changes that exist in society. Pesantren itself was created to create a cadre of scholars who think broadly about religion (*tafaqquh fid din*).¹⁰

Pesantren is almost removed from the consciousness of the Indonesian people, where the roles of santri in history seem to be abolished and create an opinion that states that *santri* and pesantren are backward groups which will hinder progress. Whereas when the Dutch wanted to re-occupy Indonesia, this was where pesantren and santri became the frontline in defending independence. Finally, after a long time, the government finally recognized the role of santri until October 22 became national santri day, the appreciation continued until the enactment of the law. No. 18 of 2019 concerning pesantren further emphasizes the state's recognition and concern for pesantren.

Even President Jokowi has signed Presidential Decree No. 82/2021 regarding funding for the implementation of Islamic boarding schools in which there are points regarding

the pesantren endowment fund. This seems to participate in perfecting the mandate of the Act. No. 18/2019 which states that there are 3 functions of pesantren, namely da'wah education and community empowerment. The Ministry of Religion as an institution that directly deals with Islamic boarding schools has also developed a pesantren independence policy that takes into account the functions of pesantren and the abundance of human resources or human resources of pesantren. In general, the main objectives of the pesantren independence policy include:

1. Strengthening the function of pesantren in producing superior human resources, both in religious knowledge, work skills, and entrepreneurship.
2. Strengthening pesantren in managing business units as economic resources.
3. Strengthening pesantren as a Community Economic Hub.
4. Strengthening the role of the ministry of religion in realizing the pesantren independence program.

So that this independence will also be related to the value of inclusiveness, facilitation, collaboration, and transparency.¹¹ Pesantren as an Islamic educational institution that has the original nature of Indonesia (indegenus), appears as an educational institution that was born and grew from the community and was built for the community. Independence is a trait that is shown not to depend on others, so that pesantren as a community grows and develops by relying on their own abilities, without being tempted by opportunist interests and temporary pleasures. This was manifested by the position of pesantren which always kept their distance from the authorities, especially when pesantren were in difficult times in the midst of Dutch colonialism. Pesantren chose non-cooperative actions with the Dutch government, so that at that time, pesantren were really at their most difficult point.

In addition to independence from the economic and political aspects as described above, Islamic boarding schools have independence in the field of education where in formulating the pesantren education curriculum. The pesantren curriculum is fully formulated by itself, not influenced by government and state pressure. Everything remains focused on the classical book study curriculum. Thus, Islamic boarding schools have a very strong independence, a principle that is owned which is the brain of Islamic boarding schools universally.¹² One form of independent attitude of pesantren in the aspect of education, namely the ability in oneself to improve oneself personally and as a community, to build a more advanced society.¹³

Furthermore, in the aspect of peace in Indonesia, the concept of *Rahmatan lil Alamin*, teaches about Islam as the true religion, where Islam itself teaches mutual compassion and gentleness. Islam never teaches violence. So to answer how the role or gait carried out by pesantren on the issue of intolerance is based on Islamic teachings, pesantren have never taught intolerance, whereas here the attitude taught is the opposite, namely an attitude of tolerance which is able to accept and respect the opinions, beliefs and beliefs of other people. other. Intolerance is not justified, because in the end, the result is only a conflict.

The principles that exist in Islam *Rahmatan lil Alamin* which are taught in the world of Islamic boarding schools need to be realized as a characteristic of Islam that brings love and peace to the world. One of these principles is tolerance and facilitation (*As-Samhah* and *At-Taisir*), *As-Samhah* is facilitating or tolerance to others, while *At-Taisir* is ease and lightness. Tolerance (*tasamuh*) and convenience meant here is that Allah SWT makes Islamic teachings always allow choosing the easiest and best for his servants. It's not that difficult or bad, Allah SWT always allows choices that are tolerant and not burdensome. Therefore, Islam strongly avoids radical, harsh, intolerant thoughts of others. Islamic Sharia always requires convenience for easy choices, not for choices that are difficult and difficult and troublesome. Likewise, tolerance is the main character of Islam. Prophet Muhammad and his companions understood and practiced Islamic sharia in a position of tolerance and acceptance of differences. Differences on sharia issues they are mutually tolerant.¹⁴

Implementation of *Rahmatan lil Alamin* in social life, starting from the family. Prophet Muhammad SAW was very attentive and very firm in giving an appeal and example so that these *Rahmatan lil Alamin* Muslims give love to their families, wives and children. Furthermore, the implementation of the values of *rahmatan lil alamin* is manifested in other social life, such as schools, communities, places of worship, workplaces and mass media, so Islam has provided a guide or guidance for noble and eternal principles whose explanations are in the Qur'an, Hadith, as well as the practice of life of the Prophet Muhammad and his companions who are very rich and implementable in this regard.¹⁵ For example, through social interaction between human beings who are plural, ethnic and national, it must be built on the principle of *ta'aruf* or knowing each other and social life which must be built on the principle of helping each other in goodness in positive terms, not in terms of ugliness and negative things, both in the office, the general public and places of worship.

The concept of tolerance (*tasamuh*) has often been heard in the world of pesantren, this concept supports pesantren that are open and accommodating to the times. The

existing cultural differences also make pesantren have the opportunity to appreciate diversity. If we examine the Islamophobia phenomenon that occurred in England, Germany, the Netherlands, and in Europe, in Indonesia, Islamic boarding schools have actually brought reforms that offer friendly Islam and are full of local wisdom. In fact, on a structural and cultural basis, Islamic boarding schools with the NU (Nahdlatul Ulama) spirit still rank first. Where there are approximately 26,000. this is evidenced by his moderate understanding and is known as one of the proponents of Pancasila as the basis of our country with the motto *Bhineka Tunggal Ika*.¹⁶

Pesantren does not justify the existence of intolerance, because, with this intolerance, peace cannot be realized. Where it is known that one of the tasks carried out by students and pesantren is the realization of world peace. In this case, as explained in the theoretical basis of the slogan for the 2019 national santri day, namely Indonesian Santri for World Peace. On one occasion at the celebration of the national santri day, it was conveyed that pesantren as a laboratory for peace is a place to sow the teachings of Islam *Rahmatan lil Alamin*, Islam that is friendly and moderate in religion. This moderate attitude in religion is very much needed by a plural and multicultural society. Thus, in this way, diversity can be addressed wisely and tolerance and justice can be realized. The spirit of this teaching can inspire students to contribute to caring for and realizing world peace. Until now, it is known that the attitude of the *santri's* love for the homeland has not faded, because the santri still adhere to the rules of *hubbul wathan minal* faith (love for the homeland is part of faith).¹⁷

With the formation of an inclusive and tolerant pesantren environment, it will be possible for pesantren to become a pilot educational institution in order to develop a harmonious religious life in the country. So far, there have been many oblique accusations made by various groups of people, even from abroad, that Islamic boarding schools are predicted to be agents that produce terrorists. Pesantren education instills intolerant religious doctrines in its students so that they will be able to produce the characteristics of students who have radical thoughts. So that with the development of tolerance in religious life in the middle of the pesantren, it will throw off the negative image of the pesantren so that it will automatically fade and disappear.¹⁸

Pesantrens are often the target of community justification related to acts of terror, where this action begins with liberal thinking, which if it continues will lead to radicalism which will lead to inter-religious conflicts. Learning about tolerance delivered in Islamic boarding schools is one manifestation that pesantren reject conflicts or conflicts between religions. Islamic boarding schools do not teach violence and chaos, so if there is indeed a part of the pesantren that engages in commotion, chaos and violence, then

the religious dogma they get is not in harmony with the pesantren which are generally *Tafaqquh Fid Din* institutions and are based on the Islamic concept of *Rahmatan lil Alamin*.

Pesantren education is also basically peace-based education because peace education it focuses on the characteristics of peace, namely: peace is dynamic, peace is a just problem solving without violence, peace produces balance in social interaction so that humans live in harmonious relationships, peace is good for society, if there is violence there will be no peace so that there is balance in the dynamics of social interaction, peace must stand on justice and freedom, and lastly if there is no injustice and freedom, there can be no such thing as peace.

As an illustration of the presentation, the *An-Nidzomiyah* Islamic Boarding School in Labuan Pandeglang, Banten, can be exemplified. Here, Islamic boarding schools in terms of a peace agreement that peace education taught in the educational curriculum aims to promote a culture of peace and eliminate a culture of violence, focus on interpersonal, community, and international levels, and peace education will promote the values and skills that are a requirement for developing peace.¹⁹

Peace Islamic education at this Islamic boarding school includes humanism, Islam *Rahmatan Lil Alamin*, *Fastabiqul Khairat*, tolerance, pluralism, conflict management and a culture of peace. In this case, there is a positive and significant influence on Islamic peace education on deradicalization and peace education at the *An-Nidzomiyah* Islamic Boarding School Labuan Pandeglang Banten.

Considering that peace is the hope of the community which is realized through tolerance, so that through peace education taught in this pesantren, it will reduce the fire wick that causes conflicts between religious communities, given the condition of pluralistic Indonesian society which does not only consist of one religion, so that tolerance is needed so that all religious communities can live side by side without worrying about violent attacks or riots carried out by people of other religions. Remembering again, both in general in Islam and in Islamic boarding schools the concept that is upheld is Islam *Rahmatan lil Alamin*, which loves peace and compassion without teaching violence.

Notes

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³Luthfi Salim, Gender Social Construction in Islamic Boarding Schools Study of the Gap between Men and Women, (Lampung: Journal of Sociology of Religion. Vol. 01. No.02, 2020), 3

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- ¹¹Wibowo Prasetyo, *Santri and Independence Pesantren*, (Accessed Online on January 3, 2022, through the website: <https://kemenag.co.id>)
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- ¹⁴Khairan Muhammad Arif, *Islam Rahmatan lil Alamin from Social and Cultural Perspective; Islam Rahmatan lil Alamin in Socio-Cultural Perspective*, (Jakarta: Journal of Risalah Vol. 12, No. 2, 2021), 178-179
- ¹⁵Ibid., 182
- ¹⁶Nadhira Yahya, *Islamic Boarding School: Pioneer of Tolerance and Diversity*, (Accessed Online on January 3, 2022, via website: <https://muballah.id>)
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