

## IMPLEMENTATION OF TOLERANCE VALUES IN ISLAMIC RELIGIOUS EDUCATION AT MTS NEGERI 5 SRAGEN

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Article history: received 19 May 2026; revised May 26, 2026; accepted 29 June 2026

DOI: <https://doi.org/10.33751/jhss.v10i2.201>

**Abstract.** The purpose of this study is to examine how tolerance values are applied in Islamic Religious Education (PAI) at MTs Negeri 5 Sragen. The study was inspired by the growing phenomenon of intolerance in educational environments that may threaten social harmony and weaken diversity values among students. This research utilized a descriptive qualitative method using a field research design. An Aqidah Akhlak teacher was the main informant for the data collection, which was done through observations, interviews, and recording. Data reduction, data presentation, and conclusion drawing were used to analyze the data. The findings indicate that the implementation of tolerance values was carried out through the integration of tolerance materials in PAI learning, contextual and participatory learning approaches, and the reinforcement of inclusive attitudes through religious and social activities at school. Tolerance values such as *tasamuh*, *ta'awun*, *husnudzon*, and *tawadhu'* were implemented through reflective learning activities, peer assessment, and the utilization of social media as an educational medium to strengthen students' positive behavior and social responsibility. The implementation was supported by the school environment, teachers' roles, and school policies promoting togetherness and respect for diversity. Nonetheless, disparities in pupils' comprehension and the impact of social media that could spread intolerable narratives were noted as problems. According to the study's findings, Islamic Religious Education uses contextual and participative teaching methods to help students develop tolerance and religious moderation.

**Keywords:** implementation; tolerance; Islamic Religious Education; religious moderation; diversity.

### I. INTRODUCTION

Islamic education is crucial to the growth of pupils' character not only in cognitive and spiritual aspects but also in strengthening social values relevant to contemporary societal dynamics. One of the essential values promoted through Islamic education is tolerance, which refers to attitudes of respecting, accepting, and living peacefully within diversity [1], [15]. In the context of Indonesia as a pluralistic society, tolerance becomes an essential foundation for maintaining social integration and harmony in national life [1], [12]. Therefore, educational institutions are expected to actively cultivate tolerance values through systematic and contextual learning processes.

Conceptually, tolerance in education is not merely interpreted as a passive acceptance of differences, but rather as an active ability to understand, appreciate, and interact constructively with individuals from various religious, cultural, and social backgrounds. Tolerance is a fundamental component of Islamic teachings that advance humanity, justice, and peace and has a solid theological basis in Islamic education [4], [7]. Thus, Islamic Religious Education (PAI) is a process of internalizing universal human principles as well

as a way to transmit religious information, including mutual respect and tolerance among students [4], [15].

However, the phenomenon of intolerance remains a significant issue within educational environments. Several studies indicate that intolerance among students is influenced by limited multicultural understanding and inadequate implementation of tolerance education in schools [14], [20]. In addition, the growing influence of information technology and social media has shaped students' perspectives and social interactions, contributed to the spread of exclusive and intolerant religious narratives, which may influence students' perspectives and social attitudes [11]. These conditions demonstrate the importance of strengthening tolerance values through educational approaches that are adaptive to contemporary social challenges.

As a formal Islamic educational institution, madrasah has a strategic role in implementing tolerance values among students. Through Islamic Religious Education learning, tolerance values can be integrated systematically into classroom activities, school culture, and social interactions among students. In this regard, PAI teachers fulfill their responsibilities as both educators and role models in

promoting inclusive attitudes, respect for one another, and peaceful interpersonal connections in the classroom [16], [19].

MTs Negeri 5 Sragen is one of the Islamic educational institutions characterized by diverse student backgrounds in terms of social conditions, culture, and religious understanding. Because of its diversity, the madrasah is a crucial place to study how Islamic education methods include tolerance values. On one hand, diversity provides opportunities to strengthen mutual respect and social harmony, while on the other hand it may also create challenges if not managed through appropriate educational approaches.

The implementation of tolerance ideals in Islamic Religious Education learning practices in madrasah contexts has not been thoroughly investigated in previous research on tolerance in Islamic education, which have typically concentrated on philosophical discussions. As a result, research on the use of tolerance values in PAI learning and the elements facilitating or impeding this process is currently lacking [1], [9]. In light of these issues, this study aims to investigate how tolerance ideals are implemented in Islamic Religious Education at MTs Negeri 5 Sragen and to pinpoint the elements that facilitate and impede the process.

## II. RESEARCH METHODS

The application of tolerance values in Islamic Religious Education (PAI) at MTs Negeri 5 Sragen was examined in this study using a qualitative method and a descriptive research methodology [3]. The study's focus on comprehending social phenomena and educational processes that naturally occur within the school setting led to the use of a qualitative approach. The goal of the study was to have a thorough grasp of how school culture and learning activities applied tolerance values. The study was carried out at MTs Negeri 5 Sragen during the 2025/2026 academic year. This study used field research methods in which data was gathered straight from the study location.

An Aqidah Akhlak teacher who actively participated in incorporating tolerance ideals into classroom learning activities served as the study's primary informant. Secondary data were obtained from school documents, lesson plans, school activity programs, and relevant literature related to tolerance education and religious moderation. Techniques for gathering data included observation, documentation, and interviews. In order to gather information about learning methodologies, implementation procedures, and elements that support and hinder students' development of tolerance ideals, interviews were conducted.

Observation techniques were used to examine classroom interactions, student behavior, and school activities reflecting tolerance values in daily educational practices. Documentation techniques were utilized to collect supporting data such as lesson plans, photographs, and school activity records related to tolerance education. The interactive model developed by Miles and Huberman [6], which includes data reduction, data display, and conclusion drawing, was used to examine the data.

By choosing and focusing on findings pertinent to the study's goals, data reduction was accomplished. To aid with

interpretation and analysis, the data were then presented in a descriptive manner. Lastly, inferences were drawn from the patterns and connections found in the data. This study used source triangulation and procedure triangulation to guarantee the validity of the data. While technique triangulation was done to guarantee the consistency and reliability of the research findings, source triangulation was done by comparing data from observations, interviews, and documentation.

## III. RESULTS AND DISCUSSION

### *Including Tolerance Principles in Islamic Religious Education*

Based on interviews conducted with the Aqidah Akhlak teacher at MTs Negeri 5 Sragen, tolerance values were implemented through both theoretical understanding and practical application in students' daily lives. The teacher explained that Islamic Religious Education learning emphasized values such as *tasamuh* (tolerance), *ta'awun* (cooperation), *husnudzon* (positive thinking), and *tawadhu'* (humility). These values were not only delivered as theoretical material but were also continuously practiced through students' behavior at school and within their family environments.

The instructor claims that the learning procedure was intended to help pupils develop their moral habits and character in addition to imparting knowledge. The implementation of tolerance values was supported by contextual and participatory learning methods. Teachers encouraged students to apply moral values directly in everyday activities through reflective assignments and social interaction practices. The teacher used social media as a teaching tool as one of her learning tactics. Students were instructed to upload photos or videos showing respectful behavior toward parents and teachers, such as greeting parents before leaving for school or demonstrating polite communication at home.

This activity was intended to encourage students to practice Islamic values in real life while simultaneously spreading positive content through social media platforms frequently accessed by adolescents. Social media use in Islamic Religious Education classes is an example of an educational strategy that adapts to students' technological advancements. Teachers believed that social media might be used to promote moral education and tolerant ideals in addition to serving as a platform for communication. Students learned the value of social responsibility and polite conduct in both face-to-face and virtual encounters thanks to this tactic.

This finding supports previous studies stating that digital media can be utilized effectively to strengthen character education and religious moderation among adolescents [11]. In evaluating students' attitudes and behavioral development, teachers applied peer assessment techniques during classroom activities. According to the interview results, peer assessment was considered effective because students generally understood the daily behavior and interaction patterns of their classmates.

Through this method, teachers were able to observe students' attitudes related to tolerance, politeness, and cooperation more contextually. In addition, classroom observations showed that teachers consistently demonstrated respectful communication, fairness, and inclusive attitudes during the learning process. These exemplary attitudes contributed significantly to shaping students' social behavior because students tended to imitate the attitudes demonstrated by teachers in daily interactions [16], [19].

#### **Reinforcement Through School Culture and Religious Activities**

The reinforcement of tolerance values at MTs Negeri 5 Sragen was not limited to classroom learning but was also implemented through school culture and collective religious activities. Based on field observations, students were accustomed to maintaining respectful communication with teachers and peers through greetings, polite interaction, and cooperative activities. Religious programs such as congregational prayers, Islamic celebrations, charity programs, and social service activities were implemented to strengthen solidarity, empathy, and togetherness among students. School culture also played an important role in supporting the implementation of tolerance values.

The school environment emphasized discipline, cooperation, and harmonious relationships among all school members. Students from different social backgrounds interacted positively in academic and extracurricular activities. Extracurricular programs such as scouting, sports, and religious organizations provided opportunities for students to cooperate and develop mutual understanding despite differences in personal characteristics and perspectives. Interview results further indicated that the implementation of tolerance values required continuous guidance and habituation. The teacher explained that students needed to be reminded consistently to maintain good behavior and respectful attitudes toward others.

Continuous guidance and repetition were considered important because character formation could not be achieved instantly but required ongoing educational processes. This result shows that consistent teaching methods in the classroom are just as important to the effective

implementation of tolerance education as curricular material [14], [17].

#### **Supporting and Inhibiting Factors in the Implementation Process**

Several supporting factors contributed to the successful implementation of tolerance values at MTs Negeri 5 Sragen. One of the primary supporting factors was the commitment of teachers and school leadership in creating an inclusive and harmonious educational environment. Teachers consistently integrated tolerance values into classroom learning, while school policies encouraged cooperation, mutual respect, and social harmony among students. Another supporting factor was the flexibility of learning methods used by teachers. The integration of contextual learning, reflective assignments, social media activities, and peer assessment enabled students to understand tolerance values more practically and meaningfully.

These learning strategies helped students connect Islamic teachings with social realities encountered in their daily lives. Despite these supporting factors, several obstacles were identified during the implementation process.

Based on interview results, one of the primary challenges was the diversity of students' behavior and levels of discipline. The teacher explained that not all students demonstrated the same level of awareness in practicing positive attitudes and respectful behavior. Some students were still influenced by negative peer environments and lacked consistency in implementing moral values. These conditions occasionally became obstacles in strengthening tolerance and discipline among students.

Additionally, the adoption process was complicated by the impact of social media and outside settings. Pupils were regularly exposed to a variety of material and social narratives that did not necessarily align with the principles of religious moderation and tolerance. Therefore, teachers continuously provided guidance and supervision to encourage students to use social media wisely and responsibly. This finding indicates that tolerance education requires collaboration between schools, families, and communities in order to strengthen students' moral and social development effectively [12], [20].



Figure 1. Interview activity



Figure 2. Learning activity



Figure 3. Charity activity

#### IV. CONCLUSIONS

The use of concepts of tolerance in Islamic Religious Education at MTs Negeri 5 Sragen was carried out through integrated learning activities, school culture, and religious as well as social programs promoting inclusiveness and mutual respect among students. Tolerance values such as *tasamuh*, *ta'awun*, *husnudzon*, and *tawadhu'* were put into practice in the classroom through regular habituation, practical exercises, and theoretical instruction. The results of this study show that educators were crucial in strengthening tolerance values through contextual learning methods, reflective assignments, peer assessment, and the utilization of social media as an educational medium. In addition, school culture and collective activities contributed positively to the development of students' social awareness, cooperation, and respectful attitudes toward others. The implementation of tolerance values was supported by the commitment of teachers, school leadership, and educational activities promoting togetherness and harmonious interaction. Nonetheless, a number of issues were noted, such as variations in students' discipline levels and the impact of social media and outside settings that can expose children to intolerable narratives. Therefore, continuous guidance and collaboration between schools, families, and communities are necessary to strengthen tolerance education among students. According to the study's findings, Islamic Religious Education plays a crucial role in fostering religious moderation and tolerance among madrasah students. Tolerance ideals can be successfully incorporated into both classroom instruction and students' everyday social interactions through contextual and participatory learning methodologies. This study was limited to one madrasah setting and focused primarily on teacher perspectives regarding the implementation of tolerance values. Therefore, in order to gain a more thorough understanding of tolerance education practices in Islamic educational institutions, future research is anticipated to include a wider range of participants and investigate students' viewpoints.

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