



## Internalization of Tolerance Values through Akidah Akhlak Learning at MAN 1 Pringsewu and MA Darul Ulum

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**Abstract:** *The lack of integration of tolerance and multiculturalism education has resulted in the continued prevalence of intolerant and radical attitudes among society and the younger generation. This study aims to describe the implementation and internalization process of tolerance values through Akidah Akhlak learning at MAN 1 Pringsewu and MA Darul Ulum and to identify its impact on students' attitudes. The study used a qualitative approach with data collection techniques through observation, interviews, and documentation. The results showed that MAN 1 Pringsewu emphasized cognitive and affective approaches in tolerance learning, such as through the delivery of material "Teenager Social Akhlak" and the screening of educational videos. Meanwhile, at MA Darul Ulum, the internalization process was carried out using a value classification approach, where students actively identified tolerant and intolerant attitudes through group discussions and the habituation of polite attitudes. The impact of the internalization of tolerance values in both madrasas was seen in the increasing awareness of students to respect differences, maintain polite attitudes, and avoid deviant behavior both in and outside the school environment. This study emphasizes the importance of integrating tolerance values in learning as a foundation for forming students' character amidst social diversity.*

**Keywords:** *Internalization, Tolerance Values, Creed and Morals*

### 1. BACKGROUND

Indonesia, with more than 17,000 islands and 1,340 ethnic groups, is a country with extraordinary cultural wealth and diversity, including in terms of religion, where six religions are officially recognized: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Muti 2024). This diversity is reflected in the lives of communities that are able to live together harmoniously, such as helping each other in building places of worship and congratulating each other on religious holidays. The government supports this harmony through the constitution, particularly Articles 28E and 28J of the 1945 Constitution, which guarantee freedom of religion and protection for all religious adherents (BAPPENAS RI 1945). However, challenges remain, particularly with the emergence of exclusive and intolerant attitudes spreading in educational spaces, such as schools and universities, especially among students who are vulnerable to identity crises and have limited understanding of religion. (Dean Amri et al. 2022) This situation is exacerbated by the lack of integration of values such as inclusivity, pluralism, and multiculturalism into the educational curriculum, leading to low levels of tolerance and appreciation for cultural and religious differences among the younger generation. (Lewoleba 2023)

The issue of intolerance that has emerged in Indonesia's multicultural society highlights the importance of strengthening tolerance, especially among the younger generation, as

individuals living in diversity. (Mahasiswa et al. 2024) The Ministry of Religion, through the concept of tolerance introduced in 2019 and reinforced by Presidential Regulation No. 7 of 2021 and Presidential Regulation No. 18 of 2020, emphasizes the urgency of religious moderation as an effort to maintain unity and strengthen the ideology of Pancasila amid diversity. (Haidar et al. 2023) Tolerance is the way to create a peaceful and violence-free religious life, and it must be instilled from an early age, especially through educational institutions. Given that educational institutions are places where human resources with diverse backgrounds develop, instilling the value of tolerance is very important for maintaining national unity. (Setiawan 2019) The education curriculum in Indonesia has also been designed to teach values of tolerance through subjects such as ethics, history, culture, and language. (Presiden Republik Indonesia Nomor 18 Tahun 2020 2020) Even the religious education curriculum, along with its hidden curriculum, can be integrated into various activities, including at universities, as a medium for instilling and implementing values of tolerance within the educational environment. (Mahasiswa et al. 2024)

The researchers chose MAN 1 Pringsewu and MA Darul Ulum as research subjects because both have backgrounds relevant to the study of the internalization of tolerance values in educational environments. MAN 1 Pringsewu is the only state madrasah in Pringsewu District that has demonstrated its commitment to religious moderation by sending its students to become ambassadors of religious moderation in 2021 and participating in the National Madrasah Student Leadership Award in 2022. Additionally, the regular socialization and education on religious moderation provided by the Head of the Islamic Education Section of the Ministry of Religious Affairs in Pringsewu further emphasizes the importance of instilling tolerance values amid the diversity of ethnicities and cultures among students. Meanwhile, MA Darul Ulum, as the oldest madrasah in Pringsewu where most students reside in boarding schools, presents unique dynamics in teaching religious values according to the teachings of each boarding school. These differences have the potential to cause friction, making the internalization of tolerance values crucial to maintaining harmony and peace in school life.

## **2. THEORETICAL REVIEW**

Internalization of values is the process of deeply instilling values into an individual until they become part of their personality and guidelines for behavior, through the appreciation, understanding, and acceptance of external values that influence a person's attitudes and actions. In the context of education, internalization aims to ensure that students not only understand values cognitively, but also possess and practice them in their daily

lives.(Idris 2017) According to Muhammad Alim, this process can be carried out through five approaches, namely indoctrination (strong instillation, even through coercion), moral reasoning (providing logical reasons for choosing the right action), forecasting consequences (analyzing the consequences of an action), value classification (identifying positive and negative actions), and *ibrah and amtsal* (conveying through stories and parables).(Muhammad Alim 2016) The objectives of value internalization encompass three stages: knowing, which involves understanding values through various learning methods; doing, which involves the practical application of learned values; and being, which involves the integration of values into students' personalities so that they are consistently practiced without coercion.(Ristianah 2020)

Tolerance is an attitude of respect, acceptance, and recognition of differences in beliefs, views, and customs of others without necessarily agreeing with or following them, which in Arabic is called *tasamuh* meaning mutual accommodation or permission.(Dewi Murni 2018) Terminologically, tolerance reflects an individual's freedom to practice their beliefs as long as it does not disturb social peace, and is rooted in the awareness that humans have physical and spiritual dimensions that require space for expression.(Zulham and Lubis 2022) Tolerance encompasses social life and the common good, based on freedom from fanaticism and prejudice, and arises from self-respect and a positive view of diversity.(Assidiqi, Barizi, and Mustofa 2024) Indicators of this attitude include openness, respect for differences, and the ability to build harmonious relationships despite differences. According to experts such as Supriyanto and Abdurrahim, tolerance is characterized by love, compassion, care, respect for others' rights, and the ability to collaborate with those who are different.(Supriyanto and Wahyudi 2017) In the context of national and state life, especially in a pluralistic country like Indonesia, tolerance plays a crucial role in preventing division, strengthening human relationships, fostering nationalism, and reinforcing piety through respect for differences that align with the values of religious teachings.(Mawarti 2021)

Aqidah Akhlak education, as explained in Permenag No. 02 of 2008, is part of the Islamic Religious Education subject that aims to instill an understanding of the pillars of faith, appreciation of *Asma'ul Husna*, and the habit of virtuous character and Islamic manners through role modeling and practical application in daily life.(Kemenag 2008) This subject contributes to motivating students to practice noble moral values as an expression of faith in Allah, the angels, the scriptures, the prophets, the Day of Judgment, and divine decree and destiny. Its primary objective is to equip students with correct and firm beliefs, enabling them to grow into Muslim individuals who are faithful, God-fearing, and of noble character, while avoiding objectionable behavior in both personal and social life. The study of faith and ethics

encourages students to understand the distinction between good and evil and to practice them in accordance with Islamic teachings.(Amiruddin Abdullah 2022)

### **3. RESEARCH METHODOLOGY**

This study uses a qualitative approach with a multi-case study design to examine the internalization of tolerance values through religious and moral education at MAN 1 Pringsewu and MA Darul Ulum, as well as its relationship with the improvement of students' tolerance attitudes who come from diverse religious and cultural backgrounds.(Waruwu 2023) MAN 1 Pringsewu was selected because it is the only state madrasah in Pringsewu that is active in religious moderation activities, has achieved national recognition, and has students from diverse cultural backgrounds. Meanwhile, MA Darul Ulum was selected because it is the oldest madrasah, located near a church, and the majority of its students reside in boarding schools with diverse backgrounds. Data was collected through observations during akidah akhlak lessons, interviews with the school principal, curriculum vice principal, teachers, and students using purposive sampling, as well as a study of school profiles, visions and missions, and social media.(Kusumastuti and Khoiron 2019) Data analysis used Miles and Huberman's theory, which includes the stages of data collection, data reduction, data presentation, and verification or conclusion drawing, with the aim of producing valid and accountable findings.(Mekarisce 2020)

### **4. RESULTS AND DISCUSSION**

#### **Implementation of tolerance values through learning akidah akhlak**

Tolerance is an important value that must be instilled from an early age so that the younger generation can live harmoniously amid diversity.(Nurhayati 2023). Education plays a strategic role in instilling this value, not only through academic aspects but also through character building.(Taqiyuddin 2022) One effective subject for instilling tolerance is Akidah Akhlak, as it teaches moral values and religious teachings that emphasize mutual respect and peaceful coexistence.(Widya Paramita, Aktif, and Dasar 2021) Through an understanding of virtuous moral values in social interactions, students are encouraged to adopt a tolerant attitude toward differences.(Firdayati, n.d.) The value of tolerance is more easily instilled when learning is active, participatory, and relevant to real-life situations.

The teaching of tolerance at MAN 1 Pringsewu and MA Darul Ulum begins with an introduction to the material, which is done in different but complementary ways. At MAN 1 Pringsewu, students are introduced to the value of tolerance through educational videos that tell the stories of the struggles and exemplary lives of Islamic figures, especially the

companions of the Prophet.(Firdayati, n.d.) Meanwhile, at MA Darul Ulum, the material is delivered through direct explanations from teachers who convey the concept of tolerance narratively and conceptually. Both approaches aim to provide students with an initial understanding of the importance of respecting differences in social life.

The next stage in the learning process is to reinforce students' understanding of the material. At MAN 1 Pringsewu, teachers continue the video screenings with reflective lectures, encouraging students to emotionally engage with the stories they watch and connect them to their own realities. Teachers also provide examples from everyday life that are close to students' experiences. Meanwhile, at MA Darul Ulum, teachers facilitate group discussions where students discuss behaviors that reflect tolerance and intolerance, enabling them to identify values in real-life contexts.

Once students' understanding has been developed, learning continues with the analysis and response stage. At MAN 1 Pringsewu, teachers encourage students to reflect through questions and discussions to explore their understanding and attitudes towards the value of tolerance. Meanwhile, at MA Darul Ulum, students compile the results of their group discussions into a classification of values that distinguishes between tolerant and intolerant attitudes, which is then presented in front of the class. This activity not only strengthens cognitive aspects but also builds students' courage to express their opinions and appreciate differences.

The next stage is to reinforce the meaning of tolerance in students. At MAN 1 Pringsewu, teachers provide further explanation on how tolerance is in line with Islamic principles and why it is important to adopt tolerance as a way of life. At MA Darul Ulum, students actively express the values they believe in after going through a process of reflection, and explain the reasons behind their choice of values. This learning process helps students not only understand but also believe in the importance of living with mutual respect.

After understanding and meaning are established, learning continues with activities that encourage students to connect the value of tolerance with real life. At MAN 1 Pringsewu, teachers guide students to connect lesson material with daily experiences, such as examples of situations that require a tolerant attitude in the school environment. At MA Darul Ulum, students are more directed to determine for themselves the attitudes that align with the values they have chosen, fostering an awareness to make those values a guiding principle in their diverse social lives.

The final stage of learning is the application of values in students' attitudes and behaviors. At MAN 1 Pringsewu, students are encouraged to summarize the values they have

learned and plan how to apply them in their daily lives. Teachers encourage them to make tolerance a part of their good habits. At MA Darul Ulum, teachers reflect with students on the attitudes and actions they have taken during the learning process to emphasize that tolerance is not just a concept to be learned but an attitude that must be manifested in concrete actions. This marks the conclusion of a structured and meaningful learning process.

The application of tolerance values in the madrasah environment plays an important role in shaping students' character for the better, as it helps them learn to respect differences, be fair, and build healthy social relationships.(Ardina Kamal 2023) By instilling a tolerant attitude from an early age, students will develop into individuals who are empathetic, patient, and open to various perspectives or backgrounds.(Tsalisa 2024) This creates a safe, peaceful, and supportive learning environment. When tolerance becomes part of the madrasah culture, the learning process becomes more effective because interactions among students occur harmoniously and with mutual respect, and teachers can deliver lessons more smoothly.(Ardina Kamal 2023) Additionally, the potential for conflict is reduced, and cooperation among students increases. In the long term, the implementation of tolerance values supports the creation of an inclusive and high-quality educational environment, and produces graduates who are not only intellectually intelligent but also possess emotional maturity and good social skills.(Sukino and Erwin 2019)

### **The process of internalizing tolerance values through learning akidah akhlak**

The internalization of values is an important process in education because it instills positive values deeply within students, encompassing cognitive, affective, and behavioral aspects, so that these values become part of their character.(Mulyawati et al. 2024) Through internalization, students not only understand a value, but also feel its importance and consciously apply it in their daily lives, both at school and outside of school.(Desa, Paciran, and Hunafa 2021) This process builds a strong moral foundation and fosters behavior aligned with noble values such as honesty, responsibility, tolerance, and discipline. In education, internalization is crucial because it supports the formation of a well-rounded character, making students not only academically excellent but also emotionally and socially mature. Internalization must be carried out continuously through an integrated approach, such as teacher role modeling, contextual learning, and real-life experiences that allow students to internalize and practice these values.

The process of internalizing tolerance values in Akidah Akhlak education at MA Darul Ulum and MAN 1 Pringsewu is carried out in a gradual and structured manner. In the initial stage, students are introduced to tolerance values through materials presented by teachers. At

MA Darul Ulum, teachers directly introduce these values through lectures discussing the importance of respecting differences in community life. Meanwhile, at MAN 1 Pringsewu, the introduction is done through educational videos that tell the stories of the Prophet's companions, which contain moral values such as tolerance, courage, and concern for others. After the values are introduced, students are guided to understand the meaning of tolerance more deeply. At MA Darul Ulum, understanding of values is developed through group discussions, where students are invited to identify tolerant and intolerant behaviors they may encounter in their daily lives. Meanwhile, at MAN 1 Pringsewu, teachers deliver follow-up lectures that encourage students to reflect on and emotionally experience the experiences of the characters in the stories they have heard. In this way, students not only understand values cognitively but also internalize them affectively.

The next stage is recognition of values, where students begin to realize the importance of tolerance and express their personal commitment to this value. At MA Darul Ulum, students openly shared the values they had chosen and believed in as principles for their lives. A similar approach was observed at MAN 1 Pringsewu, where teachers provided real-life examples from daily life to help students connect the values they had learned with concrete situations they experienced. This awareness serves as an important foundation for students to internalize values in a more personal way.

Differences in the level of internalization are also evident in the stages leading up to the end, where the value classification approach used at MA Darul Ulum shows students exhibiting tolerant attitudes in their interactions, such as respecting peers' opinions, helping others regardless of background, and avoiding conflicts. Meanwhile, at MAN 1 Pringsewu, which uses the *ibrah* approach, teachers and students jointly derive the meaning of values from the stories discussed, then students are encouraged to reflect on and design the application of tolerance values in their lives, both at school and in the community.

The final stage of the internalization process is marked by the formation of student character that consistently reflects the value of tolerance. At MA Darul Ulum, respecting teachers, greeting others, and building good relationships with peers have become ingrained habits, indicating that these values have become part of their identity. At MAN 1 Pringsewu, the reflective process carried out repeatedly helps students understand that tolerance is not just a moral concept but something that must be applied in real life. This internalization journey shows that despite differing approaches, both schools have successfully instilled the value of tolerance in a sustainable and meaningful way.

The process of internalizing tolerance values through akidah akhlak education plays a crucial role in shaping students' characters to appreciate differences and live harmoniously together. Through an approach that integrates cognitive, affective, and behavioral aspects, students not only understand the concept of tolerance theoretically but are also encouraged to experience and apply it in their daily interactions. Religious and moral education that presents moral and spiritual values in a contextual manner helps instill attitudes of mutual respect, empathy, and social responsibility, ensuring that the value of tolerance becomes an integral part of students' personalities and is reflected in their attitudes and actions both within the school environment and in broader society.

**The impact of internalizing tolerance values through moral creed learning at MAN 1 Pringsewu and MA Darul Ulum.**

The process of internalizing tolerance values through Akidah Akhlak learning at MAN 1 Pringsewu and MA Darul Ulum has made a significant contribution to shaping students' characters so that they are able to live harmoniously in diversity. MAN 1 Pringsewu emphasizes a reflective approach through educational videos, class discussions, and student involvement as Ambassadors of Moderation, which strengthens both theoretical understanding and personal awareness of the value of tolerance.(Firdayati, n.d.) Conversely, MA Darul Ulum prioritizes collaborative learning and concrete practices, such as group work and proper etiquette in daily life. Both approaches encourage students not only to understand the concept of tolerance but also to incorporate it into consistent behavior.(Sukmaningrum and Falikah 2022)

These different approaches have resulted in distinctive internalization effects.(Asfiah 2023) MAN 1 Pringsewu has demonstrated success in terms of achievement, such as the selection of students in the provincial Moderation Ambassador competition, reflecting that students are able to apply the value of tolerance broadly and representatively. On the other hand, MA Darul Ulum stands out through the consistent cultivation of positive behavior in daily social interactions, such as respecting teachers, valuing peers, and maintaining harmony among individuals. The internalization of tolerance values here appears to be deeply ingrained as part of the students' stable identity and rooted in their daily lives.(Marito 2023)

The positive impact also extends beyond the school environment.(Idris 2017) At MAN 1 Pringsewu, students demonstrate open-mindedness, non-provocative behavior, and respect for diversity within families and communities, reflecting a comprehensive character transformation.(Barri, n.d.) At MA Darul Ulum, students foster inclusive and harmonious social relationships, including with neighbors from different religious and cultural



backgrounds. The low incidence of violations and minimal cases of bullying at both madrasahs serve as evidence of the success of Akidah Akhlak education in instilling values of tolerance. (Suwarno, n.d.) Although there are still a few students who require further guidance, overall, both madrasahs have successfully nurtured individuals who are tolerant, emotionally mature, and prepared to face the realities of a diverse society.

## **5. CONCLUSION AND SUGGESTIONS**

The implementation of tolerance education at MAN 1 Pringsewu and MA Darul Ulum is carried out in a planned manner and tailored to the characteristics of each institution. At MAN 1 Pringsewu, the learning process begins with the use of audio-visual media in the form of videos depicting the exemplary stories of the Prophet's companions, which evoke empathy among the students. Teachers then guide reflective discussions, deliver brief lectures, and encourage students to collectively summarize the moral messages. Meanwhile, at MA Darul Ulum, teachers deliver the material directly from the textbook, followed by cooperative learning. Students are encouraged to identify tolerant and intolerant behaviors through group discussions, presentations, and the establishment of tolerance values to be practiced in daily life. Both schools conclude the learning process with a joint reflection to reinforce the understanding and application of tolerance values in real life.

The process of internalizing tolerance values in both schools touches on the cognitive, affective, and behavioral aspects of students comprehensively. At MAN 1 Pringsewu, internalization is carried out through visual presentations, role models, discussions, and personal reflection aimed at forming tolerant attitudes. At MA Darul Ulum, the approach is implemented through theoretical reinforcement, attitude identification, value reflection, and the cultivation of habits in action. The impact of this process is evident, such as at MAN 1 Pringsewu, which has produced high-achieving students as Ambassadors of Moderation for Lampung Province, the creation of a culture of mutual respect, and the application of tolerance values outside of school. At MA Darul Ulum, students demonstrate tolerant attitudes in daily interactions, low incidence of bullying, and the creation of harmonious social relationships. Although some students still require guidance, overall, the learning and internalization of tolerance values have proven effective and have a positive impact on student character.

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