Implementation of Tolerance Values in Islamic Religious Education Learning at UPT SD Negeri No. 03 Lubuk Cuik Batubara

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ABSTRACT

This study aims to analyze the implementation of tolerance values in Islamic Religious Education learning at UPT SD Negeri 03 Lubuk Cuik. The research method used is descriptive qualitative with a phenomenological approach. Data collection techniques use observation, interviews, and documentation. Data analysis techniques through the stages: data condensation, data presentation, and drawing conclusions and verification. The results of the study indicate that the implementation of religious tolerance values is carried out in an integrated manner in the planning, implementation, and evaluation of learning. Islamic Religious Education teachers use a contextual approach and discussion methods, case studies, and value reflections to internalize attitudes of respecting differences, empathy, and peaceful coexistence. Material on commendable morals, stories of the prophets, and students' social experiences are used as a means to develop understanding and awareness of the importance of tolerance. The main supporting factors in this implementation are teacher commitment, principal support, and a school environment that is open to diversity. Meanwhile, the inhibiting factors include time constraints, lack of teacher training on multicultural education, and parents' perceptions that are still less open to differences. The implications of the results of this study indicate that Islamic Religious Education teachers need to continue to be encouraged to use active and contextual learning methods so that the values of tolerance are easier for students to understand and internalize.

1. INTRODUCTION

Indonesia is known as a country rich in ethnic, religious, cultural and linguistic diversity (Hanan & Rahmat, 2023). In the midst of this plurality, maintaining social harmony is a significant challenge, especially in the context of education. Children must be taught from an early age to appreciate differences, so that they can grow into tolerant individuals and be able to live side by side in a pluralistic society. One of the fundamental values underlying harmony in a multicultural society is tolerance. Education is a very strategic means to instill moral and social values, including tolerance (Haj & Rossidy, 2024). Schools have an important role in shaping students' character so that they are able to understand and appreciate diversity. Through education, students can learn to uphold the principles of tolerance, both in religious, cultural, and social spheres (Siregar, 2022). In this context,

Islamic Religious Education has a great responsibility to teach tolerance, especially because PAI plays a role in shaping students' personalities and behaviors based on religious teachings (Ependi, Rangkuti, & Ismaraidha, 2023).The importance of awareness of diversity and the need to know and respect each other among humans, is the basis of the teaching of tolerance, as explained in the Al-Quran, Surah Al-Hujurat, verse 13 as follows:

<div dir="rtl">

اَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤئِلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

</div>

> Meaning: "O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest person among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Knowing."

> Likewise, in Surah Al-Kafirun verse 6 which emphasizes the principle of religious freedom:

<div dir="rtl">

لَكُمْ دِيْنُكُمْ وَلِيَ دِينِ

</div>

> Meaning: "For you your religion, and for me my religion."

The diversity of religions and cultures in Indonesia is an inevitability that requires management through an inclusive educational approach and teaching the values of peace (Bauto, 2016). The value of religious tolerance needs to be nurtured from a young age, as fostering mutual respect across different beliefs plays a vital role in building social cohesion within a diverse society (Manshuruddin, 2017). Therefore, as formal institutions of learning, schools carry a significant role in promoting the values of tolerance, particularly through the teaching of Islamic Religious Education. In many elementary schools, Islamic Religious Education not only functions as a medium for transferring religious knowledge, but also becomes an effective means of building positive attitudes towards fellow human beings, including attitudes of tolerance between religious communities (Musya'adah, 2018). One key challenge for Islamic Religious Education teachers is developing instructional approaches that go beyond cognitive learning, by also addressing affective and psychomotor domains. This ensures that students not only understand Islamic principles, but can also embody and practice them in daily life, particularly in fostering respectful interactions with people of other faiths. As in the UPT SD Negeri 03 Lubuk Cuik school, it is one of the elementary schools located in a community with religious diversity. This requires the school, especially PAI teachers, to be able to implement learning strategies that can foster an attitude of tolerance among students from an early age. However, in reality, PAI learning in elementary schools often still focuses on memorization and theoretical understanding, so it is not fully effective in forming a deep attitude of tolerance among students.

Essentially, effective learning is not solely measured by the outcomes students achieve, but by how the teaching and learning process fosters deep understanding, critical thinking, perseverance, equal opportunities, and overall quality ultimately leading to positive behavioral changes in students (Pangabean et al, 2021). As a result, students may understand the importance of tolerance values

conceptually, but have difficulty applying them in everyday life, especially when interacting with friends from different religious backgrounds. Although students at UPT SD Negeri 03 Lubuk Cuik have been introduced to learning about the importance of tolerance in everyday life, in practice, they still face challenges in applying these values in real terms, especially in building relationships with friends of different religions and ethnicities. Based on the researcher's initial findings in the field through interviews with Islamic Religious Education teachers, several cases of intolerance were found, such as students who discriminate against friends based on religion and ethnicity, as well as verbal bullying behavior against friends with dark skin or who have distinctive regional accents when speaking by mocking or insulting them.

In addition, there are also students who are reluctant to sit on the same bench or play with friends of different religions, and there has even been a small incident where a student refused food made by his friend just because of religious differences. It is also not uncommon for students to show exclusive attitudes, such as only wanting to be friends with those of the same religion or tribe, and ignoring or avoiding others. These cases show that although the values of tolerance have been introduced in learning, their application in real life of students still faces serious challenges and requires a more effective educational approach that touches the affective aspects of students. This phenomenon shows that although students understand the values of tolerance theoretically, they still have difficulty applying them in everyday social relationships.

The phenomenon of intolerance that has emerged among students today is a very important concern for all of us, although cognitively students understand the importance of respecting differences, but in the affective and social aspects, a more contextual learning approach is still needed that touches their real lives. Therefore, our awareness of the importance of the values of tolerance in a life that coexists amidst the diversity of cultures, religions, and social backgrounds. Therefore, tolerance is not only the foundation in building a harmonious society, but also a noble value that must be instilled from an early age through a meaningful and contextual education process.

Therefore, this study aims to examine how the values of tolerance are implemented within Islamic Religious Education at UPT SD Negeri No. 03 Lubuk Cuik Batubara. More specifically, it seeks to explore the methods used to teach tolerance in Islamic Religious Education classes and to assess the extent to which these values are internalized and reflected in the students' daily behavior. In addition, this study also aims to identify the obstacles faced by teachers in teaching tolerance and offer effective solutions to overcome these obstacles.

Although research on the implementation of tolerance values has been carried out by many previous studies. Such as research conducted by Alfikri & Kosasih (2022). The connection between this study and previous studies is that there are similarities in researching the implementation of tolerance values in Islamic Religious Education learning. However, the difference is that in the

background of the previous study, there was no detailed explanation of the main problems that specifically occurred in the school. While in this study, the main problems that occurred in the field were explained. In addition, this study has advantages compared to previous studies which generally only emphasize the normative aspects of teaching tolerance in Islamic Religious Education.

While many previous studies tend to be theoretical, this study focuses on the practical and implementative aspects, by examining how tolerance values are taught and internalized by students in the classroom. In addition, another advantage of this study is its focus on UPT SD Negeri No. 03 Lubuk Cuik Batubara, an elementary school located in an area with diverse student backgrounds. This local context provides an additional dimension to the study of tolerance implementation, as local social and cultural conditions influence how students view differences and how they respond to the teaching of tolerance values.

Research conducted by Muhammad Usman & Anton Widyanto (2019) with the title: Internalization of Tolerance Values in Islamic Religious Education Learning at SMA Negeri 1 Lhokseumawe, Aceh, Indonesia. The relevance of this research with the research conducted by the author is that it has similar variables with the discussion related to the implementation of tolerance values in Islamic Religious Education learning at schools. However, what distinguishes this research from the research conducted by the author is that in the introduction or background of the research, this research does not clearly explain the problems that occurred in the school, it does not explain research that is relevant to previous research and it does not explain the importance of the research to be conducted.

2. METHODS

This study employs a qualitative research approach, which is used to explore and understand social phenomena in depth. Qualitative research helps identify underlying issues, barriers, or challenges that may be difficult to capture through quantitative methods (Sugiyono, 2015). Meanwhile, the research approach used is a phenomenological approach (Abdussamad 2021).The location of this research is at UPT SD Negeri 03 Lubuk Cuik, Lima Puluh Pesisir District, Batu Bara Regency, North Sumatra Province. The data sources in this study consist of two types: primary data sources and secondary data sources. Primary data is information that the author obtained directly through interviews with the Principal, one PAI teacher and two grade 6 students. While secondary data is supporting data that is relevant to this study consists of documents that are closely related to the research problem. The data collection techniques employed in this study include observation, interviews, and documentation. The data were analyzed using an interactive model based on the framework developed by Miles, Huberman, and Saldana, which involves three main steps: data condensation, data display, and conclusion drawing. To ensure the validity of the data, two strategies were applied: source triangulation and technique triangulation (Sugiyono, 2020).

3. RESULTS AND DISCUSSION

3.1 The Process of Implementing Religious Tolerance Values in Islamic Religious Education Subjects

The implementation of religious tolerance values at UPT SD Negeri No. 03 Lubuk Cuik Batubara is carried out in an integrated manner in Islamic Religious Education (PAI) learning. PAI teachers strive to include messages of tolerance in every learning activity, both explicitly through materials and implicitly through learning approaches. Tolerance values such as respecting differences, respecting other beliefs, and fostering inclusive attitudes are instilled from an early age. This aligns with the multicultural education approach as highlighted in the research by Kholiq & Afriandi (2025) which underscores the importance of integrating pluralistic values across all dimensions of the educational process.

The learning methods used to internalize the values of tolerance are group discussion methods, contextual learning, and problem-based learning models. For example, in discussing the material on Islamic brotherhood, the teacher expands the topic to human brotherhood, and invites students to discuss the importance of respecting friends from other religions. This is in line with Vygotsky's social constructivism theory which emphasizes the role of social interaction in shaping students' understanding (Nasution et al, 2024). The material on tolerance is taught explicitly when discussing the topic of religious harmony, morals towards non-Muslims, and the command to do good to all humans in Islam. Students are invited to read and understand verses such as QS. Al-Hujurat: 13 and QS. Al-Kafirun, which are the basis for understanding plurality and the importance of mutual respect. This is reinforced by research Tentiasih dan Rifa'i (2022) which states that the PAI curriculum must contain universal values to build awareness of diversity.

The principal in the interview also emphasized that the school is committed to fostering an educational climate that upholds tolerance. The principal stated that all teachers, including general subject teachers, are directed to set an example and avoid discriminatory speech or actions. The principal also stated that the habit of mutual respect is carried out through daily activities such as ceremonies, joint class duty, and collaborative projects. This is in accordance with the character education approach according to Thomas Lickona, who states that role models and habits are the key to instilling moral values (Basri & Hasibuan, 2024).

The importance of being an example in implementing the values of tolerance, so this is also relevant to the results of research conducted by Agustia et al (2024), the results of his research show that teachers do not merely function as transmitters of knowledge, but more than that, become role models in every aspect of life. Teachers are expected to cultivate attitudes of tolerance, foster respect for differences, and promote the development of social harmony.

Students feel accustomed to working with friends from different backgrounds. One student said: "We were taught that everyone is the same, the important thing is to be kind and help each other." Another student added that when studying religion, his teacher often told stories about the Prophet Muhammad who treated everyone fairly. This finding supports Carl Rogers' humanistic theory which states that education should foster empathy and respect for others as human beings (Umam, 2019). Learning the values of tolerance is not only done in the classroom, but also through out-of-class activities such as the Pancasila Student Profile (P5) strengthening project. In this activity, students create group learning activities with the theme "Harmony in Diversity", visit permitted interfaith houses of worship, and conduct light interviews with local residents about the meaning of living in harmony. This kind of project reflects David Kolb's experiential learning approach which emphasizes the importance of learning from real experiences (Anggreni, 2017).

Islamic Religious Education teachers use visual learning media such as educational videos about religious harmony, as well as Islamic story books that are full of social values. Students were given the task of making summaries or retelling the contents of stories related to tolerance. This strategy not only instills the values of tolerance but also improves literacy skills. This is in line with the results of research conducted by Basri (2023) that the right media can strengthen the internalization of character in learning. In addition to the methods used by teachers, the support of the school environment also has a big influence. Schools provide a space for students from various backgrounds to express their opinions and aspirations. In other activities, students are trained to become inclusive leaders and respect all members. This approach reflects that the development of children's values is influenced by interactions that occur in their environment systematically (Ritonga et al., 2023).

Schools also encourage parental involvement in supporting the education of tolerance values through parent-teacher meetings and parenting programs. Teachers convey the importance of consistent value education between school and home as a determinant of the success of student character education. However, Islamic Religious Education teachers acknowledge that there are challenges such as the lack of textbooks that explicitly discuss tolerance between religious communities and the lack of teacher training related to religious moderation. Therefore, teachers take independent initiatives by attending webinars, looking for additional materials from PMM (Merdeka Mengajar Platform), and discussing them with colleagues.

Therefore, overall, the implementation of tolerance values in Islamic Religious Education learning at UPT SD Negeri No. 03 Lubuk Cuik Batubara has been quite effective. The approach used by teachers is dialogic and reflective, and is supported by habituation activities and role models in the school environment. Students are seen to demonstrate inclusive behavior and respect for differences in daily interactions. This implementation reflects transformative education that not only

changes knowledge, but also students' attitudes and life values. Thus, Islamic Religious Education learning in this school is not just a medium for transferring religious knowledge, but becomes an effective means to instill universal values such as tolerance, compassion, and justice. The success of this implementation should be used as a model for other schools in an effort to build a generation that is faithful and upholds diversity. In line with the objectives of national education in Law No. 20 of 2003, that education aims to form people who are faithful, pious, and have noble morals, and are able to live in a pluralistic society.

3.2. Supporting and Inhibiting Factors for the Successful Implementation of Religious Tolerance Values in Islamic Religious Education Learning

The integration of religious tolerance values in Islamic Religious Education at the elementary school level plays a strategic role in shaping students' character from an early age. Tolerance is not only a normative teaching in religion, but also a social need in a multicultural society like Indonesia. In the context of UPT SD Negeri No. 03 Lubuk Cuik Batubara, efforts to instill tolerance values are carried out systematically through the learning process, school activities, and teacher role models. However, the success of the implementation of these values cannot be separated from the existence of various supporting and inhibiting factors, both from within the school and the external environment.

There are several supporting factors for the successful implementation of religious tolerance values in Islamic Religious Education learning at UPT SD Negeri No. 03 Lubuk Cuik Batubara, namely: First, there is a commitment from teachers and principals. Teachers play an active role in inserting tolerance values in every teaching material, both explicitly when discussing Islamic morals and implicitly through daily interactions with students. The principal also provides full support through character-based learning policies. This is in line with the theory of character education according to Thomas Lickona, which states that the success of instilling values is highly dependent on the role model of educators and a supportive environment. (Hikmasari et al, 2021).

Second, there is an inclusive school environment. A school culture that supports harmony and cooperation is also a strong supporting factor. This school implements various activities such as cross-class community service, national holiday commemorations, and group discussions that foster mutual respect. This positive learning environment reflects the concept of multicultural education according to Banks, who emphasizes that schools must be inclusive spaces where students learn to appreciate diversity(Mo'tasim et al, 2022).

Third, there is support from parents and the community. Support from parents and the surrounding community is an important external support. Schools actively involve guardians in parenting programs and counseling on the importance of tolerance values in everyday life. With this involvement, students get a message that is in harmony between home and school. This strengthens

the results of research conducted by Endah et al (2023) that the synergy between school and family is very effective in forming children's character

There are several factors inhibiting the implementation of religious tolerance values in Islamic Religious Education learning at UPT SD Negeri No. 03 Lubuk Cuik Batubara, namely: First, limited contextual materials. Although efforts have been made to the maximum, there are still several obstacles. One of them is the limited textbooks and teaching materials that explicitly discuss interfaith tolerance in the Islamic Religious Education curriculum. Teachers must take the initiative to find additional sources or create their own modules. This obstacle was also found in the study Munawar et al (2024) which states that most Islamic Education teaching materials have not accommodated social values contextually. Second, limited learning time. Islamic Religious Education teachers also face limited learning time due to the density of curriculum material. This makes efforts to strengthen tolerance values must be inserted creatively in limited time. According to the Contextual Teaching and Learning (CTL) approach, teachers are required to link learning materials with students' real experiences so that social values can be more easily captured in limited time.Zuraidah & Siregar, 2023). This is also relevant to the results of research conducted by Lubis & Siregar (2023) that one of the inhibiting factors in the process of implementing tolerance values to students is the limited learning time. The results of the study showed that the obstacles faced by teachers were too little time and limited procurement of learning materials and tools.

Third, the lack of special training for teachers. The absence of special training on tolerance education or religious moderation is also an obstacle. Teachers generally rely on personal understanding and teaching practice experience. In fact, competency-based training is needed to strengthen the pedagogical approach in value learning. Therefore, increasing the capacity of teachers in teaching human values and diversity is very important to strengthen character education in the global era.

4. CONCLUSION

Based on the results of the discussion, it can be concluded that the implementation of religious tolerance values in Islamic Religious Education learning at UPT SD Negeri No. 03 Lubuk Cuik Batubara is carried out in a planned, integrated, and contextual manner in teaching and learning activities and other school activities. The implementation process begins with learning planning, where teachers prepare a Learning Implementation Plan (RPP) by emphasizing strengthening student character and implementing religious moderation values. During the learning process, teachers not only deliver material cognitively, but also use group discussion methods, case studies to invite students to understand the importance of tolerance in real life.

However, this implementation is not free from various obstacles that require attention. Several inhibiting factors such as limited learning time, lack of special training for teachers related to tolerance education, and the unavailability of explicit teaching materials on diversity are challenges that must be overcome. In addition, the exclusive views of some parents also influence students' perceptions of diversity values. Therefore, strategic steps are needed from schools and policy makers to provide teacher training, prepare contextual learning modules, and strengthen synergy between schools, parents, and the community in instilling tolerance values in a sustainable manner.

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