



Internalization of Islamic Values in Enhancing Tolerance Character Through Al-Qur'an and Hadith Learning at As-Syafi'iyah Islamic Elementary School, Pemuteran, Bali

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ABSTRACT

Religious and cultural diversity in multicultural societies requires students to develop strong tolerance character. This condition poses a challenge for Islamic schools in internalizing Islamic values, particularly within non-Muslim majority environments. This study aims to analyze the internalization of Islamic values in fostering students' tolerance character through Al-Qur'an Hadith learning at Madrasah Ibtidaiyah As-Syafi'iyah Pemuteran, Bali. The study employed a qualitative approach with a case study design conducted from April 25 to May 10, 2026. The informants consisted of one principal, two teachers, and eight students selected through purposive sampling due to their direct involvement in the learning process. Data were collected through interviews, observations, and documentation and analyzed using the Miles, Huberman, and Saldaña interactive model. Data validity was ensured through source and technique triangulation. The findings indicate that the internalization of values was implemented through role modeling, habituation, and social interaction, which fostered respect for differences, harmonious coexistence, and strengthened students' Islamic character and religious moderation.

Keywords: Internalization of Values, Tolerance Character, Al-Qur'an Hadith, Islamic Education, Multicultural Society



INTRODUCTION

Islamic education serves as a means of shaping students' personalities by not only emphasizing the understanding of religious teachings but also fostering social attitudes, moral values, and behaviors that reflect Islamic principles in daily life (Song & Ren, 2022; Alnashr et al., 2022). At the madrasah ibtidaiyah (Islamic elementary school) level, religious education constitutes a crucial foundational stage in cultivating moral values, strengthening balanced religious attitudes, and developing children's social character from an early age (Kurniawati, 2025; Hakim et al., 2025; Jaya et al., 2026). In Islamic education, the internalization of values is understood as a process that goes beyond the mere transfer of knowledge, encompassing role modeling, habituation, and reinforcement of social experiences until these values become an integral part of students' behavior (Alnashr et al., 2022; Hakim et al., 2025). Within madrasah ibtidaiyah, the subject of Al-Qur'an and Hadith functions as a medium for instilling moral and social values that can shape students' character, including *tasāmuh* (tolerance), *ukhuwah* (brotherhood), and social justice (Rahmat & Yahya, 2022; Rohman, 2022; Mansur et al., 2024).

One of the essential values that should be instilled from an early age is tolerance, particularly in communities characterized by high levels of religious, cultural, and traditional diversity such as Bali (Afifah et al., 2022; Wahyono et al., 2022; Lestari, 2024). Madrasah Ibtidaiyah As-Syafi'iyah Pemuteran Bali is situated within a predominantly non-Muslim community, where students interact and coexist with followers of other religions in their daily lives. Such a multicultural environment requires an educational process that not only emphasizes religious cognitive aspects but also fosters social attitudes capable of maintaining Islamic identity while respecting differences. In practice, the challenge lies in how Islamic values can be effectively internalized so that students not only understand Islamic teachings but are also able to implement them through tolerant attitudes within a pluralistic society (Faizin et al., 2023; Pratama & Hurmaini, 2026).

The Islamic values referred to in this study include *tasāmuh* (tolerance), *ukhuwah* (brotherhood), *ta'āwun* (mutual assistance), *ta'ādul* (justice), and *ihtirām al-ākhar* (respect for others), all of which are derived from the teachings of the Qur'an and Hadith (Rohmat, 2023). The cultivation of these values is essential because Islam promotes peaceful coexistence and respect for diversity, as reflected in Surah Al-Hujurāt verse 13, which explains that humanity was



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created into nations and tribes to know one another, and Surah Al-Kāfirūn verse 6, which emphasizes respect for differences in belief (Setiawan & Stevanus, 2023). Rationally, the internalization of Islamic values is necessary to develop students who are capable of adapting to diverse social environments without losing their religious identity keagamaannya (Arifansyah et al., 2023). Within the multicultural context of Bali, these values can be internalized through Al-Qur'an and Hadith learning that integrates teacher role modeling, habituation of mutual respect, courteous dialogue, social cooperation, and reinforcement of experiences of living harmoniously alongside people of different religions and cultures (Putra & Hafiz, 2024).

Afifah et al. (2022) found that the internalization of tolerance values within Islamic Religious Education significantly enhanced students' tolerance character, as reflected in respectful attitudes within multicultural environments. Nofiaturrehman dan Rahmawati (2023) demonstrated that character formation is influenced by the integration of instruction, habituation, and teacher role modeling. Chanifah et al. (2021) explained that the application of Qur'anic and Hadith teachings in daily life contributes to student character development, while Aulia & Nafisah (2023) found that the internalization of religious values through Aqidah Akhlak learning fosters sustainable character formation. Furthermore, Ikhrom et al. (2023) emphasized the importance of religious moderation in developing tolerance within multicultural settings. In this study, tolerance character is understood as students' attitudes in respecting religious and cultural differences, maintaining harmonious social relationships, behaving politely, avoiding discrimination, and coexisting peacefully within a pluralistic society. The analysis of tolerance character employs Thomas Lickona's character education theory, which consists of moral knowing, moral feeling, and moral action, while the process of internalizing Islamic values is analyzed using Muhaimin's theory of value internalization, which includes value transformation, value transaction, and value transinternalization.

Although numerous studies have examined character education and tolerance within Islamic Religious Education, research specifically focusing on the internalization of tolerance values through Al-Qur'an and Hadith learning in madrasahs situated within religiously and culturally diverse communities remains relatively limited. Most existing studies focus on tolerance education in general or on the broad internalization of religious values without specifically linking Islamic value internalization, Al-Qur'an and Hadith learning, and the development of students'



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tolerance character at the madrasah ibtidaiyah level. Moreover, studies positioning Al-Qur'an and Hadith learning as the primary medium for fostering tolerance values are still scarce. Research conducted in the context of madrasahs located within predominantly non-Muslim communities, such as Bali, is also limited, despite the fact that Islamic educational institutions operating as minorities face unique social challenges in character formation. Therefore, the research gap lies in the lack of comprehensive studies that integrate Islamic value internalization, Al-Qur'an and Hadith learning, tolerance character, and the context of Muslim minority madrasahs into a single analytical framework.

Based on this research gap, the novelty of this study lies in examining the internalization of Islamic values in the development of tolerance character through Al-Qur'an and Hadith learning within a multicultural madrasah environment at Madrasah Ibtidaiyah As-Syafi'iyah Pemuteran Bali. In this context, Al-Qur'an and Hadith learning is positioned not merely as a medium for transmitting religious knowledge but also as a means of cultivating students' tolerance character within a predominantly non-Muslim community. Therefore, this study aims to analyze the process of internalizing Islamic values through Al-Qur'an and Hadith learning, describe the forms of tolerance character developed among students in a madrasah situated within a religiously and culturally diverse environment, and examine how Al-Qur'an and Hadith learning contributes to the formation of students' tolerant attitudes at Madrasah Ibtidaiyah As-Syafi'iyah Pemuteran Bali.

RESEARCH METHOD

This study employs a qualitative approach with a case study design to analyze the internalization of Islamic values in shaping tolerance character through Al-Qur'an Hadith learning at Madrasah Ibtidaiyah As-Syafi'iyah in Pemuteran, Bali. This approach was chosen to understand the educational phenomenon contextually and in-depth, particularly regarding the process of internalizing Islamic values within a multicultural community environment (Tambak et al., 2021; Pratama & Hurmaini, 2026). The research was conducted at Madrasah Ibtidaiyah As-Syafi'iyah, Pemuteran, Bali, from April 25 to May 10, 2026. The research location was selected because this madrasah is situated in an area with a majority non-Muslim population characterized by high religious and cultural diversity. This makes it a relevant context for examining the process



of internalizing Islamic values in shaping students' tolerance character. Furthermore, this madrasah actively conducts Al-Qur'an Hadith learning and various religious habituation activities that support student character development. The research period was set during these dates to coincide with active learning activities at the madrasah, enabling the researcher to obtain comprehensive data on the process of internalizing Islamic values and the implementation of students' tolerance character in both learning activities and daily social interactions. Research informants consisted of one madrasah principal as a key informant, two teachers (the Al-Qur'an Hadith subject teacher and a homeroom teacher) as primary informants, and eight students from grades IV, V, and VI as supporting informants. The principal was selected due to their authority in formulating policies and character development programs at the madrasah. The Al-Qur'an Hadith teacher and homeroom teacher were chosen for their direct roles in the learning process, habituation, and mentoring of students in internalizing Islamic values and tolerance character. Meanwhile, students were selected as supporting informants as they are the primary subjects experiencing the process of internalizing Islamic values and are the ones demonstrating the implementation of tolerance character in daily life. Informants were selected using purposive sampling based on their direct involvement in the learning process and the formation of students' tolerance character (Haidar, 2024; Saifudin et al., 2026).

Data collection was conducted through semi-structured interviews, participatory observation, and documentation. Interviews were used to gather data on the process of internalizing Islamic values in Al-Qur'an Hadith learning, observations were carried out to observe students' social interactions and habituation of tolerance character, and documentation was used to complement research data in the form of learning tools and the madrasah's religious activities (Pepilina et al., 2025; Bali & Ramadani, 2025). Data analysis employed the interactive model by Miles, Huberman, and Saldaña, involving the stages of data reduction, data display, and conclusion drawing (Qomaruddin & Sa'diyah, 2024). Data validity in this study was tested using triangulation techniques, encompassing source triangulation and methodological triangulation. Source triangulation was performed by comparing information from the principal, teachers, and students, while methodological triangulation was conducted by comparing results from interviews, observations, and documentation (Pepilina et al., 2025; Haidar, 2024).



RESULTS AND DISCUSSION

The Process of Internalizing Islamic Values in Al-Qur'an and Hadith Learning

The process of internalizing Islamic values is an effort to instill Islamic teachings derived from the Qur'an and Hadith so that they are not only understood at the cognitive level but are also manifested in students' attitudes and behaviors in their daily lives. In the context of Islamic education, value internalization is carried out through learning activities, role modeling, habituation, and social experiences that enable students to understand, appreciate, and practice religious values in a tangible manner. At Madrasah Ibtidaiyah As-Syafi'iyah Pemuteran Bali, the process of internalizing Islamic values is implemented through Al-Qur'an and Hadith learning that is integrated with the development of tolerance character within a multicultural community predominantly inhabited by non-Muslims.

As stated by Informant GAH (Al-Qur'an and Hadith Teacher), Al-Qur'an and Hadith learning is not solely focused on understanding the content of Qur'anic verses and Hadiths, but is also directed toward fostering attitudes of respecting differences, maintaining positive social relationships, and habituating students to live harmoniously alongside people from different religious and cultural backgrounds.

This statement indicates that Al-Qur'an and Hadith learning functions not only as a medium for transferring religious knowledge but also as a means of internalizing Islamic values such as *tasāmuḥ* (tolerance), *ukhuwah* (brotherhood), *ta'āwun* (mutual assistance), and mutual respect. These values are implemented through various learning practices, teacher role modeling, positive behavioral habituation, and assignments that encourage students to apply Islamic teachings in their daily social interactions. Thus, the internalization of Islamic values carried out in the madrasah represents a practical implementation of Qur'anic and Hadith teachings in shaping students' character.

A similar assertion was conveyed by Informant KS (Principal), who explained that Al-Qur'an and Hadith learning serves as one of the primary instruments for shaping students' character, enabling them to maintain their Islamic identity while respecting the diversity present in their surrounding environment. According to the principal, the Islamic values taught in the learning process should not stop at theoretical understanding but must be reflected in students' social behavior when interacting with people of different religions and cultural backgrounds.



The interview findings indicate that the process of internalizing Islamic values at Madrasah Ibtidaiyah As-Syafi'iyah Pemuteran Bali is systematically carried out through value transmission, role modeling, behavioral habituation, and reinforcement of students' social practices. These findings are consistent with Muhaimin's theory of value internalization, which explains that internalization occurs through the stages of value transformation, value transaction, and transinternalization. At the value transformation stage, teachers convey tolerance values through Al-Qur'an and Hadith materials. The value transaction stage is reflected in the interactions between teachers and students during the learning process, while the transinternalization stage is evident in behavioral changes among students who are able to implement these values in their daily social lives.

The findings of this study also reinforce the research of Alnashr et al. (2022), which states that value internalization in Islamic education does not stop at knowledge transfer but involves habituation and social experiences that shape students' behavior. Furthermore, these findings support the study of Nofiaturrehman & Rahmawati (2023), which emphasizes that students' character development is influenced by the integration of learning processes, habituation, and teacher role modeling within the educational environment.

Forms of Students' Tolerance Character in a Multicultural Madrasah Environment

Tolerance character refers to attitudes and behaviors that demonstrate an individual's ability to respect differences, accept diversity, maintain harmonious social relationships, and avoid discriminatory actions toward others. In the context of Islamic education, tolerance is not merely understood as respect for differences but also as the implementation of the value of *tasāmuh* (tolerance) as taught in the Qur'an and Hadith. At Madrasah Ibtidaiyah As-Syafi'iyah Pemuteran Bali, students' tolerance character develops through their interactions within a multicultural community characterized by religious and cultural diversity.

As stated by Informant WK (Homeroom Teacher), students have become accustomed to living alongside people of different religions, enabling them to build positive social relationships, show mutual respect, and maintain appropriate attitudes when interacting with members of the surrounding community.

This statement indicates that students' tolerance character is not formed solely through formal classroom learning but also through the social experiences they gain in their daily lives. A



diverse community environment serves as a social learning space that enables students to understand the importance of respecting differences without diminishing their own religious identity. The tolerance character that emerges is reflected in behaviors such as respecting others' beliefs, maintaining harmonious social relationships, helping others regardless of their religious background, and demonstrating politeness in speech and actions.

A similar affirmation was provided by Informant PD-3 (Student), who explained that he continues to befriend and interact with friends and community members of different religions while making efforts to maintain respectful behavior and avoid offending the beliefs of others.

The interview findings indicate that tolerance character has been internalized in students' behavior. Tolerance is not limited to the level of understanding but has been translated into concrete actions reflected in everyday social interactions. These findings are consistent with Thomas Lickona's character education theory, which explains that character is formed through the integration of moral knowing, moral feeling, and moral action. Students not only understand the importance of tolerance but also possess moral awareness and the ability to implement it in social life ((Hasibuan, 2021; Habibah et al., 2022).

The findings of this study are in line with the research conducted by Ikhrom et al. (2023), which emphasizes that religious moderation plays an important role in shaping students' tolerance character within multicultural environments. These findings also support the study of Chanifah et al. (2021), which demonstrated that Islamic values can effectively shape students' social character when implemented in daily life.

The Role of Al-Qur'an and Hadith Learning in Shaping Students' Tolerant Attitudes

Al-Qur'an and Hadith learning plays a strategic role in shaping students' tolerant attitudes because it contains various Islamic teachings that emphasize the importance of respecting fellow human beings, maintaining harmonious social relationships, and living peacefully amid diversity. Through Al-Qur'an and Hadith learning, students not only acquire religious knowledge but also gain guidance for implementing Islamic values in their social lives.

As stated by Informant KS (Principal), Al-Qur'an and Hadith learning at the madrasah is not only directed toward improving students' abilities to read, understand, and memorize Qur'anic verses and Hadiths, but is also utilized as a means of developing students' social



character so that they can respect differences and maintain harmony with the surrounding community.

This statement indicates that Al-Qur'an and Hadith learning serves a broader function than merely delivering religious content. It acts as a medium for fostering tolerant attitudes through the integration of Islamic values into various learning activities and students' social lives. Teachers strive to connect the learning materials with the social realities faced by students so that the values of tolerance can be understood and practiced in concrete ways.

This assertion was further reinforced by Informant GAH (Al-Qur'an and Hadith Teacher), who explained that learning materials are frequently linked to the importance of respecting differences, maintaining positive relationships with the community, and implementing the Islamic principle of *rahmatan lil 'alamin* (a mercy to all creation) in everyday life.

The interview findings indicate that Al-Qur'an and Hadith learning contributes to the development of moderate, open-minded, and non-discriminatory attitudes among students. This role is reflected in students' ability to adapt to a multicultural environment without losing their Islamic identity. This condition demonstrates that religious education can serve as an effective means of balancing religiosity and social competence among students.

The findings of this study support Islamic educational theory, which views religious learning as a process aimed not only at developing individual piety but also social piety. Furthermore, these findings reinforce the study conducted by Afifah et al. (2022), which found that Islamic Religious Education in multicultural environments can enhance students' tolerant attitudes. The findings are also consistent with the research of Aulia & Nafisah (2023), which concluded that the internalization of religious values through religious learning can foster students' character development in a sustainable manner.

CONCLUSION

Based on the research findings, the internalization of Islamic values in Al-Qur'an Hadith learning at Madrasah Ibtidaiyah As-Syafi'iyah Pemuteran, Bali, is carried out through a learning process integrated with role modeling, habituation, and the reinforcement of students' social interactions within a community characterized by religious and cultural diversity. This process fosters students' character of tolerance, which is reflected in their ability to respect differences,



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maintain harmonious social relationships, demonstrate polite behavior, and coexist peacefully with people of different religious and cultural backgrounds. Al-Qur'an Hadith learning also plays a significant role in developing moderate attitudes and strengthening students' Islamic character without diminishing their capacity to respect social diversity in their surrounding environment. Therefore, Al-Qur'an Hadith learning serves not only as a medium for transmitting religious knowledge but also as an essential component in the formation of students' tolerant character within a predominantly non-Muslim community.

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