

## Tolerance Character Building through Religious Moderation Education in the Digital Era: Study in Elementary School on the Indonesia-Malaysia Border

Purniadi Putra<sup>1\*</sup>, Arnadi,<sup>2</sup> Hadisa Putri<sup>3</sup>

<sup>1,2,3</sup>Institut Agama Islam Sultan Muhammad Syafiuddin Sambas, Kalimantan Barat, Indonesia

\*Correspondence address: [putrapurniadi@gmail.com](mailto:putrapurniadi@gmail.com)

### Abstract

The purpose of this research is to determine and analyze the formation of the character of tolerance through religious moderation education in the digital era at the Indonesia-Malaysia border elementary school. Religious moderation education is important as a means of strengthening the character of students at the border, who often experience complex social and cultural dynamics. In this research, a qualitative approach was used, and case studies were carried out at several schools in border areas. Data collection was carried out through observation, interviews conducted with the teacher of the Nurul Yaqin Islamic Elementary School of Sijang, the Headmaster, parents of students and students in fifth grade and analysis of documents related to the program created to build the character of tolerance in the Indonesia-Malaysia border area. The results of this research show that the value of tolerance is taught to students through the delivery of material in class. Apart from that, students are trained by directing them to be tolerant among each other, one of which is by respecting the opinions of fellow friends during discussion sessions, one of which is respecting different opinions as something natural. and human. Religious activities at Nurul Yaqin Islamic Elementary School of Sijang are carried out every Islamic holiday by holding various activities and competitions at the Madrasah. PHBI activities, starting from the Prophet's birthday, Isra' Mikraj, and the Hijriyah New Year, are a very effective means of grounding Islam.

**Keywords:** Border Area, Character Building, Religious Moderation Education, Tolerance

### Abstrak

*Tujuan penelitian ini adalah untuk mengetahui dan menganalisis pembentukan karakter toleransi melalui pendidikan moderasi beragama di era digital di sekolah dasar perbatasan Indonesia-Malaysia. Pendidikan moderasi beragama penting sebagai sarana penguatan karakter peserta didik di perbatasan yang kerap mengalami dinamika sosial dan budaya yang kompleks. Dalam penelitian ini menggunakan pendekatan kualitatif dan studi kasus dilakukan di beberapa sekolah di wilayah perbatasan. Pengumpulan data dilakukan melalui observasi, wawancara yang dilakukan kepada guru Madrasah Swasta Ibtidaiyah Nurul Yaqin Sijang, Kepala Madrasah, orang tua siswa dan siswa kelas V serta analisis dokumen terkait program yang dibuat untuk membangun karakter siswa. toleransi di wilayah perbatasan Indonesia-Malaysia. Hasil penelitian menunjukkan bahwa nilai toleransi diajarkan kepada siswa melalui penyampaian materi di kelas. Selain itu, siswa dilatih dengan mengarahkannya untuk bersikap toleran satu sama lain, salah satunya dengan menghargai pendapat sesama teman pada saat berdiskusi, salah satunya dengan menghargai perbedaan pendapat sebagai sesuatu yang wajar. dan manusia. Kegiatan keagamaan di MIS Nurul Yaqin Sijang dilaksanakan setiap hari raya Islam dengan mengadakan berbagai kegiatan dan perlombaan di Madrasah. Kegiatan PHBI mulai dari Maulid Nabi, Isra' Mikraj, dan Tahun Baru Hijriyah merupakan sarana yang sangat efektif untuk membumikan Islam.*

**Kata Kunci:** Daerah Perbatasan, Pembentukan Karakter, Pendidikan Moderasi Beragama, Toleransi

## INTRODUCTION

The challenge of a heterogeneous society in Indonesia is in terms of reducing friction and conflict between adherents of certain religions, adherents, communities, groups, tribes and groups and creating peaceful life. Therefore, every citizen must be nurtured, instilled and educated so that a peaceful life can be created in the nation and state under controlled conditions and become the strength of the character of the Indonesian nation, still respecting differences and mutual respect, living side by side and working together and in harmony in society, and the spirit of peaceful living in diversity (Nashohah, 2021). Indonesia is a democratic country, therefore there are often differences in interests and views. Likewise in matters of religion, the state plays an important role in ensuring the security of the community in practicing and embracing their religion according to their respective beliefs and beliefs (Abror Mhd., 2020).

Religious context and digitalization are an important part in supporting the life process that exists in the process of vertical and horizontal balance. Hefni (Suhardi, Muhammad Khoirul Anwar, & Yudi Yasa Wibawa, 2022), found that a peace laboratory is a reinforcement of various religious moderation content that passing through the digital space as a balance to the heavy flow of information in the social media space, namely Islamic Religious Universities. The purpose of this balancing is a counter narrative to create an essential and substantive religious framing, namely tolerant and moderate. According to Prasetio & Huda (Tokan, 2022), the meaning of religious moderation is one of the results that needs to be considered in Religious Education in Indonesia, which requires aspects of education as a forum to make it happen, because starting moderation from an educational institute is considered more effective.

According to the opinion of Irama & Zamzami (Taufiq & Alkholid, 2021), the meaning of religious moderation is an important key in reducing extremism and radical acts in religion in Indonesia. Meanwhile, the element that is considered important is responsible for religious harmony in Indonesia, namely the Ministry of Religion. There is around 38.4%<sup>1</sup> the rate of religious intolerance in Indonesia which is considered quite high. Meanwhile, research from the Ministry of Education and Culture concluded that there was around 57.6%<sup>2</sup> rate of intolerance towards other religious practices. Something that is considered important to anticipate intolerance amidst differences in Indonesian society is religious moderation. Apart from that, it is a balance between inclusive (different) religious practice and exclusive religious practice (Mustaghfiroh, 2022).

Religious values (Nela Nawang Wulan, Nur Hanifah, Nur Laeli Nafisah, Oktaviana Lalita Werdi & Univeristas, 2022), can be implemented through understanding six worlds of meaning including; 1) synoptic meaning is related to in-depth meaning regarding matters with a spiritual nuance; 2) ethical meaning; 3) synoetic meaning relating to feelings, impressions, deep appreciation and awareness of religious values; 4) aesthetic meaning; 5) the empirical meaning of developing theoretical abilities, facts and realities about religious life; and 6) symbolic meaning (Umar, Ismail, & Syawie, 2021).

Facing the era of disruption (BanuPrasetyo & Trisyant, 2018; Mujaeni, 2017; Primayana & Dewi, 2021) which is currently known as the era of industrial revolution 4.0 requires things that can strengthen national insight, namely religious moderation education, in this case the internet is central. in the web of life. All religious ideas, both moderate and extreme, in this context are equally fast spreading to society. A group of religious people who practice radicalism (Salik & Mas'ud, 2020), cannot be addressed to religion, so Western media propaganda that discredits religion and certain religious people in general is difficult for common sense to accept. There is no single religion that teaches radicalism, but the violent behavior of a group of people often differs from the spirit of their religion due to inaccurate understanding of religious doctrine and misunderstanding of social reality (Naj'ma & Bakri, 2021).

The era of digital disruption is described as an era in which people's religious beliefs, among which the most noticeable are the fading of affiliation with religious institutions, the shift in religious authority, the strengthening of individualism and the change from pluralism to tribalism. In fact, character deviations are also carried out by teenagers (Amilda et al., 2023; Bujuri et al., 2023; Puspitasari et al., 2022). Therefore, it is necessary to build the character of tolerance through religious programs that are integrated into character education. Students have the opportunity to strengthen moral, spiritual and religious values (Hidayat & Bujuri,

2020). The formation of a moderate religious character is important to do from the level of basic educational institutions (Baiti et al., 2022).

One of the educational institutions that has a tolerance character building program is Madrasah Ibtidaiyah Nurul Yaqin Sijang. This school implements programs that are integrated with the values of religious moderation for students. This was done because this school is located in the border area with Malaysia which is deemed necessary to form tolerant students (interview, 2023). The characteristics of this school have cultural, social and religious impacts from neighboring countries. This can present both challenges and opportunities in strengthening religious moderation. Teacher of Nurul Yaqin plays a key role as a bulwark in forming the character of tolerance in students' understanding through religious moderation (Observation, 2023). This research describes a new perspective that has not been researched regarding the formation of the character of tolerance through religious moderation education in border elementary school.

## RESEARCH METHOD

This research uses qualitative, namely field research (Grossoehme, 2014; Ruane, 2013;). In this research, researchers used a descriptive case study approach. The objects of this research were fifth grade teachers and students at Madrasah Ibtidaiyah Nurul Yaqin Sijang which has a unique private status under the Ministry of Religion of the Republic of Indonesia. Data collection techniques in this research used interviews, observation and documentation (Bekele & Ago, 2022). Researchers used primary data as a data source, namely madrasa heads, teachers, students and parents. Apart from that, it also uses secondary (supporting) data, namely library sources in the form of books: anthropology, sociology or education, relevant books, journals and scientific works. Data analysis techniques use data reduction, data presentation and drawing conclusions/verification. Researchers combine research data from interviews, observations, and documentation regarding the formation of the character of tolerance through religious moderation education. Meanwhile, data validity checking techniques involve extended participation, triangulation, and members check (Castleberry & Nolen, 2018; Miles et al., 2014).

## RESULT AND DISCUSSION

### **Tolerance Character Program Through Religious Moderation Education at MIS Nurul Yaqin**

This is a positive development as an individual who has intellectual, emotional, social, ethical and behavioral intelligence, so in realizing religious moderation you must have the right strategy to get maximum results. To implement all of this, it is necessary to prepare a school program (Lutfiyah & Roviati, 2020) by starting several stages from planning, implementation to how to produce output that meets the expectations of all involved.

The importance of the principal in the institution he leads, the progress and development of an institution is the duty and responsibility of the principal, a leader is a person who carries out activities in an effort to influence other people in his environment in certain situations so that other people want to work with a full sense of responsibility for the sake of achieving the set goals. The success of the school principal in implementing the policy program to shape children's character education in the era of digitalization, in principle, the implementation program for religious moderation education at MIS Nurul Yaqin Sijang, Galing District, Sambas Regency, is assumed to be the result of hard work for teachers in maintaining the existence of an Islamic basic education institution.

Results of an interview with MIS class V teacher Nurul Yaqin Sijang Rudi, "Results of an interview with MIS Class V teacher Nurul Yaqin regarding the Religious Moderation Education Program in the Formation of Character Education in the Digital Era on the Border of Indonesia and Malaysia, 10 December 2023" (Sijang, Sambas, 2023). regarding the religious moderation education program carried out by school principals in order to strengthen students' character education in the digital era, including the following: Habituation activities in madrasas in religious moderation education in strengthening students' character education can be carried out by getting used to certain positive behaviors in everyday life. Habituation is the

process of forming attitudes and behavior that are relatively permanent and automatic through a repeated learning process, whether carried out together or individually. This will also produce competence. Character development through habituation can be done on a scheduled or unscheduled basis both inside and outside the classroom.

The religious moderation education program is an important initiative that aims to build harmony and progress in society by strengthening interfaith tolerance and understanding. References that can support this theory include various research and publications by academics such as Murtadlo M. Some of his works, such as "insights into religious moderation in the State Civil Apparatus (ASN). Egypt-Indonesia relations in the modernization of Islamic education" and studying religious moderation and educational modernization in the land of the pyramids, Egypt", provides insight into how religious moderation education can be applied in various contexts, from curriculum development to religious practices in Islamic boarding schools (Muhamad, 2021).

Schools are a strategic place to implement religious moderation education. According to Hayes, McAllister, and Dowds (Albana, 2023), schools that teach good relations between different groups can erode religious, ethnic or racial segregation that occurs in society. Schools can teach religious moderation, for example through citizenship education, religious education and history lessons which contain material that can foster attitudes of nationalism, awareness of rights and obligations, democracy and moderation in religious life.

Apart from that, the results in the field are confirmed by the results of Rinda Fauzian's research (Farabi, 2023) that the breakthrough in strengthening religious moderation in madrasas is useful for preventing attitudes of intolerance and understanding of radicalism in students so that they metamorphose into moderate behavior. One way that is considered effective for instilling a rational intake of students as evidenced by moderate thinking and behavior is by including religious moderation in the madrasa curriculum.

Apart from that, according to Sudiapermana (Naj'ma & Bakri, 2021) religious moderation education with a religious perspective must be instilled from an early age and within the wider community. This is the strategic point of the need for religious moderation education in informal educational institutions. Informal education or family education is education that starts from the family, that is, occurs in the family or community, such as faith education, moral education, psychological education, social education and others.

Apart from that, there were also interview results from Mr. HerlanHerlan's parents, "Results of Interviews with Parents of MIS Student Nurul Yaqin Regarding the Religious Moderation Education Program in the Formation of Character Education in the Digital Era on the Border of Indonesia and Malaysia, 15 December 2023." "Indeed, there are program activities created by MIS Nurul Yaqin. Students are usually invited to visit or stay in touch with people or children of different beliefs. This could be an introduction for students, especially our children who study at MIS Nurul Yaqin, to learn tolerance in recognizing ethnic differences. other. The program visits different places of worship as part of field learning."

This fact is reinforced by the results of research which concludes that in the internalization process which is linked to community development, there are three stages which can represent the process of internalization, the first being the value transformation stage. This stage is a process carried out by educators in informing about good and bad values. At this stage only verbal communication occurs between the teacher and the students. Second, the value transaction stage is a stage of value education by means of two-way communication, or interaction between educators and students which is reciprocal. Third, the transinternalization stage is a much deeper stage than the transaction stage (Nashohah, 2021). Therefore, in this final stage, it is not only done through verbal communication but also mental attitude and personality. So this stage reflects personality actively. So in connection with human development, the internalization process must be in accordance with developmental tasks.

The research results show that students who take part in the religious moderation education program show an increase in understanding and practice of tolerance, diversity, and empathy. Students also become better able to identify and reject extreme or polarizing narratives that are often found on social media and the

internet. Regarding the program created by the school to provide training for teachers on how to integrate the values of religious moderation in learning, this is based on the results of an interview with a teacher named Gina Adriana (Gina Adriana, 2023) who stated that "Religious moderation training for teachers is an important thing in efforts to implement religious moderation at all levels of Indonesian society, one important part of which is the educational environment. The implementation of religious moderation activities for teachers is based on a curriculum that has been prepared in advance."

The results of the interview with (Yuspiandi, 2023), MIS teacher Nurul Yaqin, who trained in religious moderation, "during the learning process, I learned many things related to religious moderation for teachers, especially the steps in dealing with conflict, this is important because it is part of the government program especially the Indonesian Ministry of Religion, namely the implementation of religious moderation to create a harmonious, tolerant and respectful religious life. So that each religious community can carry out their religious teachings peacefully."

### **Formation of the Character of Tolerance Through Religious Moderation Education at MIS Nurul Yaqin**

School is a stage for the formation of positive values in students, as explained by the Principal of Ashari, (2023) MIS nurul Yaqin Sijang: "The value of tolerance that exists in children is reflected in their attitude of mutual respect for each other. The students' different backgrounds make them have an attitude of tolerance. There is no such thing as the rich and the poor. They are the same and respect each other's differences. This value of tolerance must be shared by teachers and students and all school stakeholders. By understanding religious moderation, students are better able to resolve conflicts related to differences in religion or belief. They learn to find fair solutions and respect all parties.

The same thing was also explained by Mr. Rudi Hartono "explained that the value of tolerance is a value that must be instilled both inside and outside the classroom. Following his presentation, we teach the value of tolerance to students through delivering material in class, apart from that we also develop them by directing them to behave tolerance between people. One of them is by respecting the opinions of fellow friends during discussion sessions. Every child has the right to voice an opinion, and other friends must respect each other's opinions. Apart from that, the results of interviews from parents of Asadi students revealed that; "The values of tolerance in children have been implemented from an early age, by giving my children the freedom to mix with people of different ethnicities, religions and cultures in everyday life.

The attitudes and behavior of students at school with religious moderation education according to teacher Rudi Hartono stated that: Students always respect the opinions of their friends even though they are of different ethnicities by not disturbing friends and teachers who are expressing their opinions in front of the class, such as being quiet, paying attention, not making noise in class. , then be able to calm noisy friends, and not make fun of each other, this is an attitude of respecting different opinions as something natural and human. In this way, more students understand openness to other people's opinions so that in discussions they not only prioritize their own opinions but also those of other people so that in the end they reach a consensus.



**Figure 1.** Student discussing

This education contributes to building students' character that is more inclusive, empathetic and responsible. They become more open to other people's views and beliefs, and are able to appreciate cultural and religious diversity. Based on the results of the interview revealed by the principal, Ashari stated that: "Religious activities at the Nurul Yaqin Sijang Private Madrasah Ibtidaiyah are carried out every Islamic holiday by holding various activities and competitions at the Madrasah.

Carrying out Islamic Holiday Commemoration (PHBI) activities. PHBI activities starting from the Prophet's birthday, Isra' Mikraj, Hijriyah new year are a very effective means of grounding Islam. Therefore, in this case schools need to carry out these activities regularly and enliven them by inviting ulama who are able to provide enlightenment about religion as a source of peace. In celebrating the Prophet's birthday, for example, we need to hear more about his extraordinary personality as a figure who really valued humanity and spread peace (Hanafi, 2023).

The formation of the character of tolerance through religious moderation education at the Nurul Yaqin Sijang Private Madrasah Ibtidaiyah contributes to the development of students' character that is more inclusive, empathetic and responsible. Students become more open to the views and beliefs of others, and are able to appreciate cultural and religious diversity. Based on the results of the interview revealed by the principal, Ashari stated that: "Religious activities at the Nurul Yaqin Sijang Private Madrasah Ibtidaiyah are carried out every Islamic holiday by holding various activities and competitions at the Madrasah to form a character of tolerance by celebrating holidays from various ethnic groups. there are madrasahs.

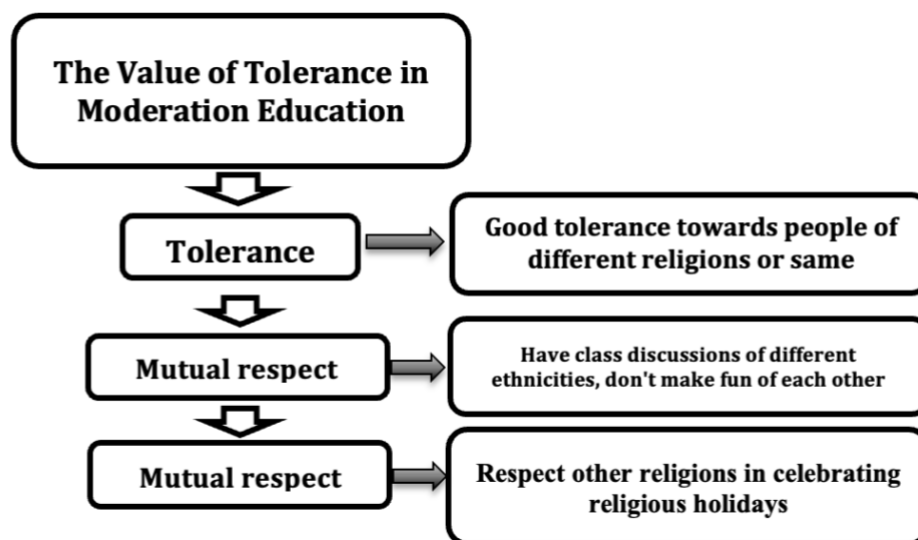
In accordance with the results of research in the field, we teach the value of tolerance to students through delivering material in class, apart from that, we also develop them by directing them to be tolerant towards each other. One of them is by respecting the opinions of fellow friends during discussion sessions. On that basis, it is fitting that the value of tolerance becomes a value that is deeply rooted in every Indonesian society and continues to be transmitted from one generation to the next through connectivity between systems. So that an ideal condition is created in the order of social life which leads to harmonization and stabilization of the nation and state (Rachmawati, Kusumawati, Khasanah, & Purwandari, 2022). A moderate religious attitude includes a balanced attitude (*tawazun*), straight (*i'tidal*), tolerance (*tasamuh*), egalitarian (*musawah*), deliberation, reform (*ishlah*), focus on priorities (*aulawiyah*), and dynamic and innovative (*tathawwur wa ibtikar*) (Saumantri, Hafizd, & Faturrahman, 2023).

Religious moderation education teaches students to respect and accept diversity of religions and beliefs. This has implications for attitudes of tolerance (A. N. Sholikhah, Ikhrom, Karnadi, & Sutiyo, 2021; Susanto, Desrani, Febriani, Ilhami, & Idris, 2022) and respect for differences, helping building a harmonious society (Junaed, 2003). The formation of attitudes and behavior of religious tolerance (Meidita, Wanto, & Siswanto, 2022; A. N. Sholikhah et al., 2021) can be carried out through educational institutions, Law number 20 of 2003 article 3 has explained that national education functions to shape attitudes and behavior in the context of to educate the life of the nation, develop the potential of students, become people who have faith, have noble character, are healthy, knowledgeable, creative and become democratic and responsible citizens. Freedom of religion in Indonesia is also guaranteed in Article 29 of the 1945 Constitution which states that the State guarantees the freedom of Indonesian citizens to embrace their respective religions and worship according to their religion and beliefs (A. N. Sholikhah et al., 2021).

Morals are the foundation for a country to rise to a higher level. Eliminate morals and individuals, leaders, and countries will fall (old spiritual wisdom) (Lickona, 2013). The theory of reasoned action states that attitudes influence behavior (Pembangunan et al., 2016) through a careful and reasoned decision-making process, and the impact is limited only to things. The first thing, behavior is not determined so much by a safe attitude but by a specific attitude towards something. Second, behavior is influenced not only by attitudes but also by subjective norms, namely our beliefs about what other people want us to do (A. N. Sholikhah et al., 2021; M. A. Sholikhah, 2020). Religious activities (Harmi, 2022) can also increase students' awareness of religious diversity and broader religious views (Erlanda, Syahidin, & Suresman, 2017; Suardika, Mas, &



Lamatenggo, 2022). In an environment that facilitates interfaith dialogue, discussions, and interfaith activities, students can gain a deeper understanding of the practices and beliefs of other religions. This helps them go beyond the limitations of narrow views and build a more inclusive understanding of other religions (Hasanah & Sulistyaningrum, 2023).



**Figure 2.** Research Finding of Student Attitudes and Behavior in Religious Moderation Education

## CONCLUSION

Formation of the character of tolerance through religious moderation education at the Nurul Yaqin Sijang Private Madrasah Ibtidaiyah, namely tolerance towards people of different religions or same religions discussing in classes of different ethnicities, not mocking each other, respecting other religions in celebrating religious holidays. The value of tolerance taught by the Nurul Yaqin Sijang Private Madrasah Ibtidaiyah teaches students through the delivery of material in class, apart from that, we also develop them by directing them to be tolerant towards each other. One of them is by respecting the opinions of fellow friends during discussion sessions. Thus, the formation of the character of tolerance through religious moderation education at the Nurul Yaqin Sijang Private Madrasah Ibtidaiyah contributes to the development of students' character that is more inclusive, empathetic and responsible. Students become more open to the views and beliefs of others, and are able to appreciate cultural and religious diversity. Religious activities are carried out every Islamic holiday by holding various activities and competitions at the Madrasah to form the character of tolerance by celebrating holidays from various tribes in the madrasah.

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