Challenges and Opportunities in Shaping a Generation with Noble Character by Instilling Values of Tolerance

Lucky Antonio^{1*}, Tri Subekti² ^{1,2} STT Kerusso Indonesia, Indonesia

Abstract: This article investigates the ways in which religious education can integrate values of tolerance and moderation in an attempt to develop students into moderate and tolerant members of society. This study uses a comprehensive research process to investigate teaching strategies such as value-based learning, contextual, collaborative, dialogue, and simulation techniques. Based on the results of the analysis, applying these principles discourages extremism while fostering tolerance and respect for one another's differences. By encouraging values of diversity and balance, Islamic religious education contributes to the development of moral character and social harmony.

Keywords: Character, Moderation, Religious education, Social harmony, Tolerance

1. INTRODUCTION

Particularly in the areas of morality and ethics, religious education has a significant impact on students' character. Religious education in the context of education aims to cultivate individuals who possess both intellectual prowess and extraordinary character. The foundation for fostering moral behavior in daily interactions is provided by the religious principles taught by PAI, which include honesty, accountability, and concern for others. This is in line with the national education goals, which include producing brilliant students as well as a generation of morally pure people (Sadiyah, 2022). Because it creates a generation that can have a positive impact on society, the impact of character development through PAI is much wider. To create socially conscious individuals committed to promoting peace in the community, a strong character becomes essential. Instilling moral values consistently helps PAI prepare students to face the challenges of modern life with integrity.

Therefore, religious education is not only a subject taught in schools but also a tool for shaping a generation that can serve as role models in a pluralistic society (Sadiyah, 2022). Given the increasing diversity of religion, culture, and ethnicity in our society, it is imperative that religious education include values of moderation and tolerance. These values are important to teach students when they are learning how to live in harmony with diversity. For example, religious moderation allows students to understand their religion in an inclusive way, recognizing everyone's existence while also respecting differences. Religious education can foster a culture of tolerance and teach the next generation how to resolve conflicts and communicate effectively (Arti, 2024). It is highly probable that religious education will be employed to foster national cohesion. Because religious education teaches tolerance and moderation, it can help prevent social conflicts that often

arise from differing opinions. An inclusive approach becomes the key to success in this circumstance. Interpersonal relationships are expected to improve in a multicultural society when religious education emphasizes a deep understanding of religious and cultural values. This aligns with the national education vision, which aims to create a peaceful and just society (Arti, 2024). Using religious education to teach tolerance and moderation requires careful planning and a sustained effort. One approach is to involve the school community, teachers, and students, among other relevant stakeholders. Practical techniques like case studies, role-playing, and candid conversations can help people internalize these values.

Additionally, it's imperative to improve educators' skills by giving them training in moderation and tolerance. PAI is expected to play a significant role in creating an inclusive learning environment by implementing these measures, with the goal of producing a generation of young people who are moderate, tolerant, and highly principled (Arti, 2024). This article aims to investigate the use of tolerance and moderation principles in PAI education. Using a comprehensive research methodology, a number of instructional strategies that can address these needs will be investigated. In addition to helping students understand religious teachings theoretically, it is hoped that this approach will uncover effective ways to integrate these values into the educational process, enabling them to apply them in a context of social harmony and tolerance.

2. LITERATUR REVIEW

Tolerance and Moderation

In terms of understanding and putting religious teachings into practice, moderation is a way of living that strives to maintain equilibrium at all times and avoid extreme or overbearing behavior. The concept of moderation is based on the understanding that religious practice should be responsible, avoiding actions that could undermine social harmony or lead to disputes. Moderation emphasizes the importance of maintaining a balance between social and spiritual life without giving in to radicalization or overly liberal interpretations. Moderation becomes essential to guarantee that religious teachings can be widely accepted without causing disputes between people or groups (Amri, 2021). On the other hand, tolerance is a way of thinking that emphasizes respecting the differences in cultures, beliefs, and worldviews. Being tolerant does not mean sacrificing one's fundamental beliefs; rather, it means acknowledging and accepting the diversity that exists around us. In this context, tolerance promotes coexistence among individuals with disparate viewpoints and beliefs. Tolerance, which permits people to freely practice their cultures and beliefs without fear of reprisal or prejudice, is the cornerstone of a peaceful and harmonious society (Wahid, 2024).

A friendly and tranquil social life is a result of both moderation and tolerance. While moderation, when applied correctly, will shape people who are not easily agitated by extremism, tolerance allows people to embrace differences with open arms. These two values are essential in a world growing increasingly multicultural and complex, where social tension often results from differences. Religious education must include the values of tolerance and moderation in order to ensure that future generations can live in harmony and respect for one another (Saumantri, 2023). The Values of Tolerance and Moderation in Education Because it prevents students from becoming radicalized and intolerable, moderation is vital in the educational environment.

Education emphasizing the value of moderation can help reduce the spread of extremist ideologies by introducing the concept of balance in thought and behavior. Education that promotes open communication and cross-cultural understanding, for example, can reduce the possibility of negative effects from extreme ideologies. Radicalism, which commonly happens when people are not exposed to values that introduce an understanding of differences, can be avoided by fostering a moderate mindset that places a high priority on balance and openness to different ideas (Wahyudin, 2023). Furthermore, the value of tolerance plays a major role in promoting social harmony in the classroom. Pupils who embrace a tolerant mindset come to appreciate cultural, religious, and worldview diversity. Encouraging this way of thinking in the classroom helps to create an atmosphere of mutual respect and reduces the possibility of conflicts that could damage relationships. Education that is based on an understanding and appreciation of diversity can help students develop the social skills necessary to operate in a pluralistic society. In the long run, this will contribute to the establishment of social welfare and peace. Tsalia (2024). The educational application of values like tolerance and moderation can also help students develop noble character. Harmony and productivity in community life are largely dependent on character traits based on cooperation, mutual respect, and an awareness of differences. Pupils who are taught in accordance with these principles may be motivated to become highly intelligent individuals with strong social and empathy abilities. Therefore, education that emphasizes moderation and tolerance provides a strong foundation for building a prosperous, just, and peaceful society (Raharjo, 2010).

Research Techniques in Religious Education Practice Contextual Methodology relates the course content to the students' real-world situations. In Islamic religious

education, a contextual approach is essential for relating the course material to the students' real-world experiences. For example, this approach helps students understand how religious teachings relate to their daily lives through discussions about religious tolerance. When students are able to connect religious values to social issues like interfaith harmony, they will be more likely to see the importance of moderate and tolerant attitudes in communal life. For example, discussions about religious tolerance in a multicultural setting. (Nurhasanah, 2024) In Islamic religious education, the contextual approach is essential for relating the teaching materials to the experiences and realities of students' daily lives. In this case, teaching religious theory is only one aspect of education; another is connecting religious ideas to social issues that have an impact on students' day-to-day lives. Fitriyani (2023) claims that when religious values are taught using examples from daily life, students are better able to understand how they can be applied in the real world. By examining concrete examples such as interfaith harmony, students can see the importance of religious teachings in addressing social issues in their surroundings. Consequently, this approach helps students acquire a more thorough and practical understanding of religion (Fitriyani, 2023). The contextual approach also helps students make connections between religious teachings and contemporary social issues, such as religious tolerance, which is important in a pluralistic society. In order to promote friendly relations between religious communities in Indonesia, a nation with a diverse population of various religions and cultures, Islamic religious education must be able to teach the value of tolerance, claims Dute (2021). Educational subjects like religious harmony can be used to introduce students to the idea of religious moderation, which is essential for preventing radicalization. Thus, in addition to giving students a theoretical understanding of religion, contextual learning teaches them how to cultivate inclusive and tolerant attitudes in their social lives (Dute, 2021). Using a contextual approach in Islamic religious education also gives students the opportunity to think about their roles in a wider social life. In this case, religion is viewed in a multicultural society as a foundation for social interaction as well as a personal matter. Contextual religious education helps students understand how Islamic teachings and social obligations, like the pursuit of justice, harmony, and peace among people, are closely related, claims Jamil (2023). This is also in line with the goals of Islamic education, which include not only producing pious people but also responsible citizens who actively contribute to the establishment of an inclusive and peaceful society (Jamil, 2023). Collaborative Approach The collaborative approach of Islamic religious education promotes healthy interactions among students through group discussions or cooperative

projects. Through this collaboration, students can develop an appreciation for diverse perspectives and learn how to work together to achieve common goals. The development of vital social skills, such as effective communication and the ability to work with people from different backgrounds, is emphasized by this approach. By using this method in Islamic religious education, students can improve their ability to have fruitful conversations and learn more about different points of view. Munawir (2024) The collaborative approach is one of the most important strategies for improving the quality of instruction in Islamic religious education. With this approach, students can engage more fully in group projects and discussions, which enhances their understanding of the material and fosters the development of important social and emotional skills. Through this collaboration, students can honor different points of view during discussions while delving deeper into religious values within the context of Islamic religious education. This is in line with Islamic teachings, which place a strong emphasis on the importance of respect and cooperation among individuals as well as the need for dialogue to reach better decisions. Mahmudi (2023) Second, the cooperative method of Islamic religious education places an emphasis on students' character development in addition to their academic performance. Collaborating on projects or participating in group discussions allows students to hone their effective communication abilities. Students learn how to respectfully and clearly express their opinions and collaborate to achieve common goals through interacting with diverse groups. This is in line with educational theory, which maintains that social skills are essential for assisting students in creating a capable and well-rounded character that will later be useful in community life. (Thoyyibah, 2018)

Pedagogy Based on Concepts Value-based learning is a technique that instills Islamic moral and ethical values through model behavior, direct practice, and reflection. Teachers have an obligation to lead by example by acting moderately and with tolerance in their day-to-day interactions. Students can learn Islamic values like modesty, simplicity, and mutual respect through both theoretical instruction and real-world applications in daily interactions. Because they not only acquire theoretical knowledge but also gain practical experience putting those values into practice in their everyday lives, this aids students in developing noble character (Akhyari, 2023). A key tactic for fostering students' character development is value-based learning. This approach aims to instill in the framework of Islamic education the moral and ethical values that Islam teaches, such as moderation and tolerance. By combining these ideas, Islamic education provides both theoretical instruction and real-world examples. Teachers are crucial role models in the educational

process because they exhibit a moderate and tolerant attitude in both their speech and behavior. According to Dahirin (2024), Islamic teachings on moderation not only teach students about balance but also how to interact with others while demonstrating total respect for the differences that exist in society. Additionally, students can gain a greater understanding of the importance of diversity and peaceful coexistence by integrating values of tolerance and moderation into value-based education. Simplicity, humility, and mutual respect are among the fundamental teachings of Islam. Rather than merely being studied in theory, these principles need to be applied in real life.

Through learning that is based on introspection and practical actions, students will be able to directly experience how to apply those values in a range of social situations. The development of morally upright character traits that are manifested in students' attitudes toward others, especially in the context of a pluralistic social life, should be emphasized in value-based education, according to Hidayat (2017). The adoption of value-based learning also contributes to the achievement of Islamic education's overarching goals, which include creating a generation of intelligent and morally upright individuals. The values of moderation and tolerance taught in value-based education promote a more civilized and peaceful society. This is important because today's global problems often lead to conflicts that arise from a failure to appreciate and acknowledge differences. In order to produce individuals who can both understand and live out these values on a daily basis, it is imperative that education incorporate moderate and tolerant Islamic values (Ramadhani, 2023). Approach to Discussion and Debate The dialogue and debate approach is effective in Islamic religious education because it provides a forum for students to discuss current affairs that are relevant to the values of moderation and tolerance. By taking part in open discussions like this one, students can hone their critical thinking skills and learn to appreciate and comprehend diverse viewpoints in a polite setting. In Islamic religious education, this can also be used to teach the importance of social awareness and respect for social diversity (Fadholi, 2023). The dialogue and debate method is essential for integrating the values of moderation and tolerance in Islamic religious education. By providing a forum for students to discuss and debate relevant contemporary issues, this approach promotes a deeper understanding of moderate Islamic teachings. According to Suryadi (2022), students who receive a moderate Islamic education are inspired to think critically and understand their faith in light of modern society. Additionally, this strategy helps to prevent interfaith conflicts by promoting attitudes of mutual respect and understanding between different religious communities.

Through candid conversations, this method allows students to understand and value different points of view in a polite setting while also honing their critical thinking skills. Incorporating tolerance values into religious education helps students develop a more inclusive perspective of religion, where religious teachings are seen as a guide for peaceful coexistence. Additionally, creating a generation that can have a positive impact on society requires that tolerance values be fostered in the classroom (Mubin, 2020).

3. METHODE

Through a pustaka method that explores teologisical perspectives, the author of this article builds a relasi with Ilahi. Through books, journals, and academic studies on relasi with Ilahi, the author offers information relevant to this era. The author emphasizes the importance of the teologis refleksi in relation to constructing a relasi with ilahi by using the pustaka method to reinforce and magnify the teologis refleksi that is discussed (Fadli, 2021).

4. RESULT AND DISCUSSION

The Challenge of Using Moderation and Tolerance in Religious Education Activities. The upholding of tolerance and moderation in Indonesia's religious education system is hampered by a number of complex issues. One of the main challenges that can obstruct efforts to instill tolerant and moderate attitudes in students is the existence of exclusive religious understanding. The Ministry of Religious Affairs of the Republic of Indonesia states that a narrow understanding of religion can lead to intolerance and endanger interfaith harmony (2021). The dearth of resources and the lack of training given to educators on how to integrate tolerance and moderation principles into the religious education curriculum also pose significant challenges. Sari (2024) found that a lack of resources and teacher training related to religious moderation hinders the curriculum's ability to incorporate moderate Islamic values. The influence of digital media, which commonly disseminates objectionable religious content and modifies students' comprehension of the concepts of moderation and tolerance, is another problem. Intolerance and a decline in understanding of the necessity of moderation in religious practices are two major consequences of the development of digital technology. To overcome these challenges, society, educators, and the government must collaborate to enhance religious education that encourages moderation and tolerance. This means developing an inclusive curriculum, giving educators comprehensive training, and

judiciously utilizing digital media to spread ideas about moderate religion. Therefore, it is hoped that Indonesia's younger generation will internalize the values of moderation and tolerance in social and religious life.

5. CONCLUSION

In an era to establish complexity and complexity, religious education is especially important to nurture students' moral character. Incorporating values of moderation and tolerance is one of the main ways to create a generation that is both morally and intellectually sound. Religious education can promote empathy, mutual respect, and the capacity to overcome differences of opinion by utilizing case studies, dialogue, simulation, and a value-based approach. By employing this method, religious education serves as a means of fostering character that is equipped to manage the challenges of everyday life, in addition to offering a theoretical comprehension of religion. Furthermore, the application of moderation and tolerance in religious education can promote harmony among religious communities and reduce the probability of social conflict. When students' social and spiritual lives are balanced, they are inspired to think inclusively and develop an accepting attitude toward differences. Pupils who place a high priority on these principles are expected to develop into individuals who significantly impact society both locally and globally. Implementing these ideals is still fraught with problems, though, including limited resources, the negative impacts of digital media, and exclusive religious interpretations. The government, society, and educators must collaborate in order to effectively support the application of values of tolerance and moderation. When religious education is applied thoroughly and holistically, it has the potential to significantly contribute to the development of a just, peaceful, and harmonious society. The values of moderation and tolerance must be incorporated into PAI education in order to create students who are ready to live in a multicultural society. By using a variety of study techniques and direct practice, educators can effectively instill these values in their students. Therefore, in addition to being a way to teach knowledge, religious education is a tool for character development that promotes social harmony and peaceful diversity.

REFERENCE

- Akhyari, D. (2023). Pelaksanaan penanaman nilai-nilai akhlak terpuji menggunakan media kitab at-Tijan fi Syu'ab al-Iman kepada peserta didik di sekolah menengah atas.
 Didaktika: Jurnal Kependidikan, 12(3). https://jurnaldidaktika.org/contents/article/download/251/175/
- Aluf, W. A. L. (2024). Evaluasi pembelajaran moderasi beragama untuk mengukur penguatan toleransi siswa MIN 2 Pamekasan. *Jurnal Pendidikan dan Pembelajaran Indonesia, 4*(4). <u>https://jurnal.bimaberilmu.com/index.php/jppi/article/view/825</u>
- Amri. (2021). Moderasi beragama perspektif agama-agama di Indonesia. *Living Islam: The Journal of Islamic Discourses, 4*(2). <u>https://doi.org/10.14421/lijid.v4i2.2909</u>
- Arti, D., Sagala, R., & Kusuma, G. C. (2024). Penguatan nilai-nilai karakter melalui pendidikan agama Islam. *Learning: Jurnal Inovasi Fikrah: Journal of Islamic Education, 8*(2), 671–681. <u>https://doi.org/10.51878/learning.v4i3.3183</u>
- Bangsawan, M. A. (2024). Nilai-nilai moderasi beragama dalam Al-Qur'an dan implementasinya dalam pendidikan agama Islam (Analisis Surah Al-Baqarah Ayat 143). *Journal on Education, 6*(3). <u>https://jonedu.org/index.php/joe/article/download/5594/4550/</u>
- Dahirin. (2024). Integrasi nilai-nilai keislaman pada peserta didik melalui pembelajaran pendidikan agama Islam. *Jurnal Dirasah, 7*(2). https://ejournal.iaifa.ac.id/index.php/dirasah/article/download/1325/985/
- Dute, H. (2021). Islam dan pluralisme pendidikan agama. *AlRiwayah: Jurnal Kependidikan, 13*(2). https://ejurnal.iainsorong.ac.id/index.php/AlRiwayah/article/download/423/362/1358
- Fadholi. (2023). Analisis penggunaan metode diskusi pada pembelajaran studi integratif materi PAI untuk penguatan sikap moderasi beragama mahasiswa PAI A pasca sarjana IAIN Madura. *As-Syifa: Journal of Islamic Studies and History, 2*(2). https://ejournal.stiqwalisongo.ac.id/index.php/assyifa/article/download/534/155/
- Fitriani. (2023). Pendekatan kontekstual dalam pembelajaran pendidikan agama Islam. *Edification Journal, 6*(2). <u>https://jurnal.staibsllg.ac.id/index.php/ej/article/download/670/356/</u>
- Hidayat, R. (2017). Core ethical values pendidikan karakter berbasis nilai-nilai Islam. *Sabilarrasyad: Jurnal Pendidikan dan Ilmu Kependidikan, 2*(2). https://jurnal.dharmawangsa.ac.id/index.php/sabilarrasyad/article/view/124
- Jamil, S. (2023). Pentingnya pendidikan agama Islam dalam membentuk kesadaran sosial dan kemanusiaan. *Jurnal KAIPI, 1*(2). <u>https://ejournal.staisgarut.ac.id/index.php/kaipi/article/view/32</u>
- Mahmudi, M. U. (2023). Strategi pendidikan dan pembelajaran berbasis kolaborasi dalam pendidikan agama Islam. *Jurnal Muaddib, 2*(1). https://ejournal.insuriponorogo.ac.id/index.php/muaddib/article/download/4195/2259/

- Mindarnengsih, N. (2020). The concept of Islamic education collaboration with the education of the Dutch East Indies in Ahmad Dahlan's perspective. *Proceeding of the ICECRS, 6*. <u>https://icecrs.umsida.ac.id/index.php/icecrs/article/view/393/267</u>
- Mubin, N. (2020). Integrasi nilai-nilai toleransi dalam kurikulum PAI di SMA. *Vicratina: Jurnal Pendidikan Islam, 5*(8). https://jim.unisma.ac.id/index.php/fai/article/download/7645/6161
- Mukmin, A. (2024). Strategi pembelajaran pendidikan agama Islam berbasis moderasi beragama. *Pedagogik, 2*(3). https://ejournal.edutechjaya.com/index.php/pedagogik/article/download/946/743/3071
- Munawir. (2024). Analisis pendidikan agama Islam melalui pendekatan studi literatur terkini. *Research & Learning in Elementary Education, 8*(2). https://jbasic.org/index.php/basicedu/article/download/7282/3267/25556
- Nurhasanah, L. R. (2024). Penerapan nilai-nilai Islam dalam kehidupan sehari-hari: Model pembelajaran kontekstual dalam PAI. *INNOVATIVE: Journal of Social Science Research, 4*(1). <u>https://jinnovative.org/index.php/Innovative/article/download/8067/5680/13232</u>
- Raharjo, S. B. (2010). Pendidikan karakter sebagai upaya menciptakan akhlak mulia. *Jurnal Pendidikan dan Kebudayaan, 16*(3), 229–238. <u>https://doi.org/10.24832/jpnk.v16i3.456</u>
- Ramadhani, A. (2023). Penguatan nilai moderasi beragama melalui pendidikan agama Islam diSMANegeri7Samarinda.At-Ta'dib,15(1).https://ejournal.staindirundeng.ac.id/index.php/tadib/article/download/1802/705/
- Sadiyah, B., Yusuf, M., & Jannah, S. R. (2022). Pendidikan karakter dalam Kitab Ta'limul Muta'allim dan relevansinya dengan pendidikan karakter di Indonesia. Jurnal Al-Hikam, 3(1), 18–32. <u>https://journal.stitmhpali.ac.id/index.php/ah/article/view/16</u>
- Saumantri, T. (2023). Moderasi beragama perspektif pengalaman keagamaan Joachim Wach. *Jurnal Pemikiran Buddha dan Filsafat Agama, 4*(2). https://jurnal.radenwijaya.ac.id/index.php/PATISAMBHIDA/article/download/991/53 3
- Sodikin, A., & Ma'Arif, M. A. (2021). Penerapan nilai Islam moderat dalam pembelajaran pendidikan agama Islam di perguruan tinggi. *Edukasi, 19*(2), 188–203. <u>https://jurnaledukasi.kemenag.go.id/edukasi/article/view/702</u>
- Suryadi, R. A. (2022). Implementasi moderasi beragama dalam pendidikan agama Islam. *Taklim: Jurnal Pendidikan Agama Islam, 20*(1). https://www.staialazharycianjur.ac.id/Tugasdosen/Jurnal_8802580018_11062022224758_stai.pdf
- Thoyyibah, I. (2018). Pengembangan karakter peserta didik berbasis pendidikan agama Islam.JurnalPenelitianPendidikanIslam,6(1).https://riset-iaid.net/index.php/jppi/article/view/298/349

- Tsalisa, H. H. (2024). Peran pendidikan dalam meningkatkan rasa toleransi beragama di kalangan siswa sekolah dasar. *MARAS: Jurnal Penelitian Multidisiplin, 2*(1). https://ejournal.lumbungpare.org/index.php/maras
- Wahid, A. (2024). Moderasi beragama dalam perspektif pendidikan agama Islam: Implementasi dalam pendidikan multikultural di Indonesia. *Scholars: Jurnal Sosial Humaniora* <u>https://ejournalpolnam.ac.id/index.php/JS/article/download/2367/1115/9689</u>
- Wahyudin. (2023). Menumbuhkan sikap moderat siswa dalam beragama melalui pembelajaran
PAI. Fikrah: Journal of Islamic Education, 7.
https://www.jurnalfaiuikabogor.org/index.php/fikrah/article/view/2200