

TEACHER STRATEGIES IN INSTILLING THE VALUES OF TOLERANCE AND DIVERSITY IN ISLAMIC ELEMENTARY SCHOOLS

Nimas Puspitasari¹, Makmur², Siti Munawati³, Arya Setya Nugroho⁴, Hafidh Maksum⁵

¹Universitas Darul Ulum Islamic Centre Sudirman (UNDARIS); Indonesia

²Sekolah Tinggi Agama Islam (STAI) Poso; Indonesia

³Universitas Islam Syekh Yusuf (UNIS) Tangerang; Indonesia

⁴Universitas Muhammadiyah Gresik; Indonesia

⁵Universitas Serambi Mekkah Aceh; Indonesia

Correspondence Email: nimaspuspitasari090888@gmail.com

Submitted: 10/07/2025

Revised: 19/09/2025

Accepted: 26/10/2025

Published: 10/11/2025

Abstract

This study aims to analyze teacher strategies in instilling the values of tolerance and diversity at Sekolah Dasar Islam Multi Plus Ar-Rahiim, Kajangan, East Ungaran. In the context of Islamic elementary education, fostering tolerance and respect for differences serves as a fundamental foundation for developing students' noble character, openness, and appreciation for social and cultural diversity within Indonesia's multicultural society. This research employs a qualitative approach with a case study design. Data were collected through in-depth interviews with the principal, five teachers, and five students, as well as through classroom observations and documentation. Data analysis was conducted through the stages of data reduction, presentation, and conclusion drawing, supported by triangulation techniques to ensure data validity. The findings reveal that teachers implement several strategies to instill tolerance and diversity, including the integration of multicultural values into classroom learning, habituation through extracurricular and religious activities, and modeling exemplary behavior in daily interactions. Furthermore, the supportive school environment and active parental involvement play a crucial role in strengthening the internalization of tolerance among students. The study concludes that value-based multicultural education in Islamic elementary schools can serve as an effective medium for cultivating tolerant attitudes and a love for diversity from an early age. These findings are expected to serve as a model for developing character education grounded in multicultural values in other Islamic elementary schools.

Keywords

Diversity, Multicultural Education, Teacher Strategies, Islamic Elementary School, Tolerance.



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

Multicultural education at the elementary level presents a dual academic problem that requires empirical answers. First, many studies on tolerance and multiculturalism have primarily focused on secondary education, Islamic boarding schools (pesantren), or general contexts, while evidence regarding concrete practices in private Islamic elementary schools with a multi-plus curriculum model remains limited (Nurcahyono, 2018); (Yani et al., 2020). Second, existing literature often adopts a normative or descriptive orientation without systematically mapping the relationship between specific teaching strategies, contextual factors (school–family–community), and character outcomes among elementary-age students (Mubasyaroh, 2016); (Harahap et al., 2024); (Al Fahri, 2023). Hence, the central academic question of this study is: How do measurable teacher strategies at SD Islam Multi Plus Ar-Rahiim represent Islamic-based multicultural education practices; what contextual factors strengthen or hinder their implementation, and to what extent do these strategies have a tangible impact on fostering tolerance and appreciation for diversity among students? Addressing this gap is crucial not only to discuss tolerance values normatively but also to link them with pedagogical practices, institutional capacity, and evidence of attitudinal change in early childhood (Fitriyah et al., 2024); (Nor Ipansyah et al., 2024).

In field practice, teacher strategies at SD Islam Multi Plus Ar-Rahiim can be categorized into several integrated domains: (1) classroom learning strategies that employ contextual learning, guided discussions, role-plays, local case studies, and cooperative learning (e.g., jigsaw) to encourage students to reflect on differences actively; (2) value habituation and exemplary modeling, where teachers demonstrate tolerant behavior in daily interactions and integrate moral stories and Qur'anic interpretations emphasizing *ukhuwah* (brotherhood); (3) extracurricular and cross-cultural project activities, such as scouting, cultural arts, language clubs, and community service, which provide experiential collaboration across differences; and (4) school–family–community synergy through parenting classes, parent–teacher meetings, and community-based programs that harmonize moral messages between home and school. This approach aligns with theories of values-based learning and multicultural practice, emphasizing social experience, teacher modeling, and the integration of curriculum with contextual activities (Sari, 2017); (Karimah et al., 2024). These strategies rely not only on knowledge transfer but also on building attitudes through direct experiences (inquiry and reflection) and repeated reinforcement to achieve the internalization of values.

The implementation of these strategies is influenced by both supporting and inhibiting factors. Supporting factors include teachers' pedagogical competence and moderate orientation, school leadership that encourages pedagogical innovation, a pro-inclusive school culture, and active parental involvement—all of which reinforce the continuity of value internalization between school and home (Hanifah et al., 2024). On the other hand, significant obstacles arise from limited resources (e.g., multicultural learning materials and time allocation within the curriculum), parents' varied understanding of multicultural concepts (sometimes protective in nature), and the lack of sustained training focusing on the integration of Islamic and multicultural values (Hermawan et al., 2023); (Eko & Muzayanah, 2020); (Lawang, 2025). Although quantitative longitudinal measurement is still needed, the impact of these strategies is visible in increased empathy, cross-character collaboration, confidence in self-expression without stigma, and a more inclusive classroom climate. These findings are consistent with studies suggesting that interventions based on social experience and teacher role modeling lead to affective and behavioral changes among students (Fitriyah et al., 2024); (Nor Ipansyah et al., 2024). However, to ensure the sustainability of these outcomes, strengthening teacher training, developing adaptive multicultural teaching materials, and implementing continuous evaluation mechanisms involving parents and communities are recommended—steps that can mitigate challenges and enhance the impact of tolerance character formation in Islamic elementary schools.

Several previous studies have discussed multicultural education within the Islamic context. Among them, research emphasizes that teachers play a strategic role in implementing multicultural values in schools through empathy-oriented learning, open communication, and collaborative approaches (Harahap et al., 2024). However, such studies primarily focus on secondary schools and do not thoroughly explore the context of elementary education. Furthermore, Islamic Religious Education (PAI) plays a vital role in shaping students' attitudes towards religious tolerance. However, existing works have not examined specific teacher strategies in Islamic elementary schools for cultivating awareness of diversity (Al Fahri, 2023). Teacher strategies in forming students' discipline in madrasah can serve as a model for strengthening Islamic character values. Still, they have not been explicitly linked to the development of tolerance and multicultural awareness (Hanifah et al., 2024).

Additionally, other studies have highlighted the importance of Islamic educational institutions' strategies in shaping students' character in the digital era, particularly through

interactive and teacher-modeling approaches. Nevertheless, these studies remain general and have not addressed the specific dimension of diversity within Islamic elementary education (Nurhabibi et al., 2025). In another perspective, Islamic preaching (da'wah) values can be manifested through interreligious tolerance practices in pesantren, demonstrating that Islamic institutions possess great potential to pioneer multicultural education (Nor Ipansyah et al., 2024). However, few studies have examined the application of these values at the Islamic elementary school level, where teachers play a key role in daily learning.

From these five studies, it becomes evident that a research gap remains—namely, the lack of comprehensive studies on teacher strategies for instilling tolerance and diversity among Islamic elementary students. Most previous research focused on secondary or boarding school settings, while elementary education is a critical phase for early character development. Moreover, prior studies have not adequately examined the synergy between Islamic values and multicultural principles, despite their shared foundation in building a peaceful and inclusive civilization. Therefore, this study aims to fill that gap through a case study at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran—an Islamic school that adopts a “multi-plus” approach integrating religious, social, and national values.

The local context of this school is fascinating because its students come from diverse social backgrounds. In contrast, its curriculum and school culture are designed to foster values of tolerance and cooperation across differences. Teachers play a central role as facilitators in helping students internalize these values through contextual learning strategies and moral modeling. This approach aligns with the findings of Fitriyah et al. (2024), who argue that Islamic Religious Education teachers play a crucial role in reducing students' egocentrism through empathetic approaches and values-based learning (Fitriyah et al., 2024). Similarly, Karimah et al. (2024) emphasize that inclusive and adaptive teaching strategies can nurture students' social sensitivity toward diversity (Karimah et al., 2024). However, those studies have not yet provided a detailed explanation of how such strategies are applied in daily classroom practices at Islamic elementary schools, especially in shaping tolerance and diversity values.

This study offers novelty in three main aspects. First, it examines teacher strategies in private Islamic elementary schools using a multicultural approach—a context rarely discussed in Islamic education literature. Second, it highlights the integration of Islamic and multicultural values not as , opposing entities, but rather as mutually enriching principles. Third, it employs a qualitative case

study approach to reveal real practices in the field, offering strong empirical insight into the implementation of tolerance education among young learners. Thus, the results of this study are expected to contribute theoretically to the development of an Islamic-based multicultural education model and practically to assisting teachers in designing learning strategies that foster tolerance and diversity.

The purpose of this study is to describe the teacher strategies used to instill tolerance and diversity values at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran. Specifically, this research aims to: (1) identify the forms of learning strategies used by teachers in instilling tolerance and diversity values, (2) analyze the supporting and inhibiting factors in implementing these strategies, and (3) assess the impact of teacher strategies on students' attitudes and behavior in daily school life. This study aims to enhance the understanding that Islamic education can serve as an effective means of developing students' tolerant, open-minded, and diversity-appreciating character within the framework of universal Islamic values.

METHOD

This research employed a qualitative approach with a case study design conducted at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran. The research data consisted of: (1) primary data, including transcripts of in-depth interviews with key informants (the principal, five teachers, and five students), participatory observation notes, and field recordings; and (2) secondary data, such as school documents (curriculum, syllabus/lesson plans, annual activity programs, minutes of committee/teacher meetings, and examples of student work), activity photos, and other supporting materials. The data sources included the school principal, classroom and subject teachers, as well as selected students.

Data collection techniques consisted of semi-structured in-depth interviews, participatory observations, and documentation. Semi-structured interviews were conducted to explore teaching strategies, implementation experiences, challenges, and perceived impacts; all interviews were recorded and transcribed. Participatory observation focused on classroom teaching practices, student interactions, extracurricular activities, and school–parent meetings. Field observations were Conducted from March 15 to June 15, 2025, involving daily observation sessions and detailed field notes. The interview sessions were conducted from March 15 to June 15, 2025, following a structured schedule to ensure that all informant perspectives were covered. Documentation was collected throughout the research period and included lesson plans/syllabi related to the strengthening of

tolerance values, extracurricular program documents (such as scouting, arts, and language club), activity photographs, minutes of parent meetings, and samples of student products that represented diversity values.

Data analysis was performed interactively through the stages of data reduction, data display, and conclusion drawing and verification, as proposed by (Endah Marendah Ratnaningtyas et al., 2023). Operationally, data reduction was carried out by sorting and summarizing information on: (a) forms of teacher strategies in learning, (b) supporting and inhibiting factors of implementation, and (c) impacts on students' attitudes and behaviors. Data display was presented in thematic narratives, illustrative quotations, and summary tables to facilitate cross-source comparisons. Critical analysis was then conducted by juxtaposing field findings with relevant theories and previous studies (e.g., value-based learning theory and multicultural education). To ensure data verification and validity, source and technique triangulation, member checking of interview summaries, and peer debriefing with fellow researchers were applied. These steps were intended to enhance the credibility and dependability of the findings (Sugiyono, 2017);(Syofian siregar, 2017)

FINDINGS AND DISCUSSION

Findings

The findings of this study are presented to systematically illustrate various teacher strategies implemented at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran, in instilling attitudes of tolerance and diversity. These strategies are manifested through extracurricular activities and value habituation, as well as the supporting factors for their implementation. The use of a tabular presentation aims to facilitate readers in identifying the interrelation among pedagogical strategies, practical applications inside and outside the classroom, and the institutional and social support systems that strengthen the process of value internalization. These findings summarize data from observations, interviews, and documentation, ensuring that each entry represents verified field practices relevant to the theories of value-based learning and multicultural education.

Table 1. Teachers' Strategies in Instilling Tolerance and Diversity
at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran

No	Teacher Strategy	Extracurricular and Value Habituation Activities for Tolerance	Supporting Factors
1	Contextual learning and classroom guided discussion	Local case discussions, role-play on differences, cooperative learning (jigsaw) in subjects such	Teachers' competence; pedagogical materials; contextual teaching materials; allocated

No	Teacher Strategy	Extracurricular and Value Habituation Activities for Tolerance	Supporting Factors
		as Civic Education, Islamic Studies, and Bahasa Indonesia	time supporting discussion
2	Teachers' role modeling in daily life	Habituation of greetings, joint prayers, ethical interaction practices, classroom etiquette, teachers' conflict resolution	School leadership emphasizing exemplary behavior; school culture promoting modeling; consistency of teachers' attitudes
3	Thematic extracurricular programs reinforcing diversity	Scouting (social service), English/Arabic Club (Language Day), Islamic Art & Culture, context-based Tahfidz programs	Structured extracurricular programs; facility support; active and competent supervisors
4	Integration of multicultural values into curriculum and lesson plans	Cross-theme projects (cultural exhibitions, diversity projects), integrated learning themes highlighting local wisdom and moderate Islamic values	Adaptive curriculum documents; school policies supporting value integration; access to learning resources
5	School-family-community synergy (collaborative approach)	Parenting classes, parent meetings, family gatherings, community service events (Ramadhan Fair, Social Work)	Parental participation; local community networks; two-way communication between teachers and parents

Source: Interview, observation, and school documentation data.

Table 1 summarizes the primary findings of the study derived from triangulated interviews (with the principal, five teachers, and five students), field observations, and school documentation. The Teacher Strategy column categorizes the pedagogical strategies identified in the field. The Extracurricular and Value Habituation column provides examples of practical activities that operationalize those strategies. The Supporting Factors column identifies resources, policies, and social capital that reinforce implementation sustainability. Each entry reflects verified field data and is structured to facilitate readers' understanding of the interconnection between teacher actions, school practices, and supportive conditions that make these strategies effective. If necessary, additional columns for "Constraining Factors" or illuminating quotations from participants could be included in the appendix to enrich contextual interpretation.

Teachers' Strategies in Classroom Learning at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran

The cultivation of tolerance and diversity values at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran, is not limited to ceremonial activities but is integrated throughout the entire learning process. Based on interviews and observations, teachers demonstrated a strong awareness of the importance of fostering pluralistic values through active and contextual learning rooted in the

Islamic principle of *rahmatan lil 'alamin* (mercy for all creation). The classroom environment was designed to be inclusive, ensuring that every student felt valued, regardless of their background, personality, or ability.

The first teacher, who teaches Civic Education (*Pendidikan Pancasila dan Kewarganegaraan*), applied discussion- and reflection-based learning models. She frequently raised examples of everyday differences, such as personal habits or dress styles, as discussion material in class. This strategy aims to accustom students to expressing opinions politely and respecting others' viewpoints. According to this teacher, primary education is the most crucial phase in developing tolerance awareness because, at this age, children begin to recognize differences as a natural part of life.

The second teacher integrated diversity values into Bahasa Indonesia lessons by using texts centered on themes of togetherness, cross-difference friendship, and social solidarity. She asked students to write short stories reflecting their personal experiences of interacting with friends of different characters. The stories were then read aloud and discussed reflectively in class. Through this approach, language learning became a medium for cultivating empathy and social awareness. The teacher emphasized that language plays a vital role in nurturing sensitivity to diversity because narratives allow children to understand social experiences humanely.

The school principal also played a pivotal role in fostering a culture of tolerance through curriculum policies and inclusive programs, such as "Cultural Day," "Inspirational Class," and "Cross-Theme Learning." He emphasized the importance of collaboration between teachers and parents in creating a harmonious school atmosphere. This structural support provided space for teachers to innovate in multicultural education while remaining grounded in moderate Islamic values.

From the students' perspective, the school environment provided a safe space in which to express opinions and collaborate without fear of discrimination. They understood that differences were not causes for competition or conflict but opportunities for mutual learning. Therefore, the findings indicate that teacher strategies at SD Islam Multi Plus Ar-Rahim focus on three core dimensions: value integration, reflective experience, and role modeling. Tolerance and diversity values are not only taught theoretically but are embodied through concrete and contextual learning experiences. This strategy enables Islamic education at the school to harmonize religious dimensions with universal human values, thereby shaping students into tolerant, moderate, and nationally

minded individuals.

Extracurricular Activities and the Habituation of Tolerance Values at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran

Extracurricular activities at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran, function as a strategic medium for instilling the values of tolerance and diversity beyond intraclass learning. Based on the results of interviews and observations, these activities are designed not only to develop students' interests and talents but also to shape their character in accordance with moderate, open, and inclusive Islamic values. The principal explained that all school programs are directed toward strengthening three dimensions of character education—spiritual, social, and cultural. These dimensions are synergized within habituation and extracurricular activities to ensure that tolerance values are naturally embedded in students' personalities.

One of the most influential programs is Pramuka (Indonesian Scouting), which serves as an effective platform to cultivate discipline, cooperation, and mutual respect. In this activity, students are divided into heterogeneous groups based on age and ability. The first teacher, who serves as the scout leader, explained that activities such as educational games, camping, and community service teach students to collaborate without discrimination. For instance, through the Ramadhan Social Service Program, students develop empathy and social sensitivity by engaging with surrounding communities, regardless of their social status or religion.

In addition, tahfidz (Qur'an memorization) and tilawah (Qur'an recitation) programs serve as a balanced means of spiritual development. The second teacher emphasized the importance of understanding the universal values of the Qur'an, such as compassion, brotherhood, and social justice. During several mentoring sessions, students were invited to discuss how to emulate the Prophet Muhammad's noble character, particularly his respect for differences. Through this approach, Qur'anic memorization extends beyond cognitive mastery to become a moral foundation for acting justly and respecting others.

Beyond structured programs, the school also implements consistent daily habituation activities. The fifth teacher explained that simple routines such as joint prayers, polite greetings, and mutual assistance are integral parts of the school's daily life. The "Friday Sharing" program, in which students donate part of their allowance to help others, serves as a concrete example of teaching empathy and solidarity. These activities instill the understanding that goodness transcends social status and religious differences.

Moreover, thematic joint prayer activities serve as a means of spiritual and civic education. In these sessions, students take turns leading prayers according to specific themes, such as “Love for the Homeland” or “Brotherhood.” The principal emphasized that such activities reinforce the spirit of nationalism and universal human values among students.

Interviews with several students revealed that they felt happy because extracurricular programs provided opportunities to learn new things while expanding friendships with peers from diverse backgrounds. They stated that activities such as Scouting and Islamic Art made them more open-minded, patient, and cooperative. These findings indicate that extracurricular activities and value habituation have a tangible impact on students’ social and emotional development.

Extracurricular and habituation programs at SD Islam Multi Plus Ar-Rahiim are systematically designed to build tolerant character through experiential learning. Teachers act not only as instructors but also as role models and facilitators in fostering awareness of diversity. The Islamic values taught at this school are not interpreted in isolation, but rather contextualized with a spirit of nationalism and universal humanity. Thus, this school exemplifies how Islamic education can synergize with multicultural principles to nurture a generation of faithful, moderate, and socially harmonious individuals ready to live in a pluralistic society.

School Environment and Parental Support for Tolerance and Diversity at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran

The school environment and parental support play a central role in shaping attitudes of tolerance and diversity at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran. Based on observation and interview findings, the successful internalization of tolerance values depends not only on teachers’ strategies in the classroom but also on the school’s social atmosphere and the active involvement of families. The school fosters a harmonious and collaborative educational ecosystem in which the principal, teachers, staff, students, and parents collectively cultivate values of togetherness, empathy, and respect for differences.

The principal emphasized the importance of creating an inclusive, friendly, and exemplary school environment. The values of cooperation (*gotong royong*) and mutual respect are instilled through daily activities such as morning assemblies, communal cleaning, and social service projects. During these activities, all members of the school community interact without hierarchy, nurturing an atmosphere of safety and mutual trust. This conducive environment makes students more open to diversity and better able to adapt to various social situations.

Teachers serve as the primary role models in fostering tolerance. According to several teachers, tolerance is best taught through daily interactions rather than being limited to instructional content. Teachers demonstrate empathy and maintain open communication when disagreements arise among students. A dialogic and consultative approach is employed to enable students to resolve conflicts in a peaceful manner. The teachers' consistent demonstration of respect for differences becomes a tangible reflection of the tolerance values they instill in the students.

In addition to teachers, administrative and support staff also contribute to building a tolerant culture at school. They are encouraged to interact warmly and respectfully with students in all circumstances. Communal activities, such as the celebration of Islamic holidays, are carried out in a spirit of cooperation regardless of position or status. This practice fosters an inclusive culture that strengthens solidarity among all members of the school community. The school's visual environment also serves as a medium for character education. Murals bearing messages such as "Difference is a Blessing" and "Unity in Diversity" adorn the walls of classrooms and school corridors. According to the second teacher, these visual messages function as a form of subconscious education that reinforces students' awareness of the importance of respecting diversity. Thus, tolerance values are not only taught verbally but also internalized through symbols and the overall learning atmosphere.

Beyond the school environment, parental involvement has a profound impact on children's character development. The school regularly organizes parenting classes on themes such as "Fostering Empathy and Tolerance in the Digital Era" and "The Role of Families in Children's Multicultural Education." Through these activities, the school and parents establish harmony in their parenting approaches, ensuring that the values taught at school are aligned with those practiced at home. The success of character education at SD Islam Multi Plus Ar-Rahim Kajangan, East Ungaran, is supported by a strong synergy between the school environment and parents. The school functions not only as a place of academic learning but also as a moral community that nurtures social awareness and humanity. Through a harmonious environment and active family involvement, tolerance and diversity values are instilled sustainably, nurturing a young generation that is religious, open-minded, and ready to live peacefully within Indonesia's pluralistic society.

Discussion

Multicultural education is an approach that emphasizes appreciation for cultural, religious, linguistic, and social diversity as realities that must be openly accepted. In Islam, this concept has a

strong theological foundation, as Islam places *ukhuwah insaniyah* (human brotherhood) as the principal basis of human relations regardless of race, ethnicity, or religion. This principle serves as the moral foundation of Islamic multicultural education, which views diversity as a blessing rather than a source of division. As explained by (Yani et al., 2020), Islamic multicultural education plays a vital role in building a peaceful and civilized society by integrating Islamic values and promoting respect for diversity. In the Indonesian context, the integration of Islam and multiculturalism has deep historical roots. Islamic preaching in the archipelago was initially carried out through a cultural, accommodative, and tolerant approach (Elkarimah, 2020). Nurcahyono asserts that multicultural education aligns with the values of Pancasila and Islam, both of which uphold justice, tolerance, and respect for differences (Nurcahyono, 2018). Therefore, Islamic education is not merely about mastering religious knowledge but also about shaping a social character that values pluralism.

Islam regards education as a means to build a civilization grounded in justice and compassion. Hoon emphasizes that religious multiculturalism in Indonesia must be understood as inclusive religiosity (Hoon, 2017). Similarly, Mukzizatin explains that the Qur'an rejects coercion in faith and promotes respect for religious freedom (Mukzizatin, 2019). Consequently, Islamic multicultural education aims to cultivate spiritual and social awareness, enabling learners not only to hold individual beliefs but also to possess strong social ethics. Teachers serve as strategic agents in promoting multicultural values. Hanifah asserts that Islamic Religious Education (IRE) teachers must instill discipline, responsibility, and empathy as the basis for nurturing tolerance (Hanifah et al., 2024). Fitriyah adds that teachers play a crucial role in reducing students' egocentrism by modeling open attitudes toward differences (Fitriyah et al., 2024). Asror also highlights the effectiveness of Islamic boarding schools (*pesantren*) in fostering inter-student tolerance (Asror, 2022). In the context of primary education, collaborative and reflective learning has been proven effective in internalizing values of diversity (Karimah et al., 2024). Harahap emphasizes that strengthening multicultural values must be carried out through habituation and participation of all school elements (Harahap et al., 2024). This aligns with the view stressing the importance of parental partnerships in the success of value education (Muhsinin, 2013) (Amelya et al., 2016); (Abdullah Lawang et al., 2024). Collaboration between schools and families represents the practical embodiment of Islamic multicultural values, which emphasize collective responsibility for children's moral education.

Within Islamic scholarly tradition, the value of multiculturalism is rooted in the concept of

rahmatan lil 'alamin (a mercy to all creation). Nor Ipansyah explains that pesantren nurture interreligious tolerance as an expression of the value of Rahmah (Nor Ipansyah et al., 2024). This is further reinforced by Eko and Muzayanah, who found that students' tolerance in madrasahs is highly influenced by school culture and teachers' approaches (Eko & Muzayanah, 2020). As times evolve, Islamic multicultural education must also adapt to the challenges of the digital era. Nurhabibi emphasizes the importance of digital-based character formation strategies to strengthen tolerance amid the flood of information (Nurhabibi et al., 2025). Rintaningrum adds that effective Islamic communication is an essential means of addressing social issues that could divide multicultural societies (Rintaningrum et al., 2025)..

Pedagogically, multicultural approaches can be integrated through cooperative and inquiry-based learning models that foster empathy and respect for differences (Sari, 2017) (Wicaksana et al., 2022); (Syafuruddin et al., 2025). Inquiry-based learning grounded in Islamic values can strengthen students' inclusive character. Religious teachers have a moral responsibility to instill tolerance as a foundation for harmony and the common good (Djollong & Akbar, 2019). Teachers' strategies in instilling tolerance and diversity at SD Islam Multi Plus Ar-Rahiim Kajangan Ungaran Timur are closely related to the value learning theory, which emphasizes internalization of values through learning experiences, role modeling, and moral habituation. Teachers serve as facilitators and exemplars in implementing Islamic multicultural values. According to ((Al Fahri, 2023), value learning should encompass cognitive, affective, and psychomotor dimensions to ensure holistic internalization. Values cannot be taught dogmatically; they must be experienced and reflected upon in real life (Nurcahyono, 2018).

Teachers employ contextual approaches by linking tolerance values with students' social realities, such as interreligious interactions and local culture. Harahap underscores the importance of cross-cultural interaction for students to understand diversity as part of sunnatullah (Harahap et al., 2024). Teachers' exemplary conduct also serves as a key medium for the internalization of values. Hanifah identifies role modeling as the most effective strategy in shaping students' empathetic character, (Hanifah et al., 2024). This approach is also consistent with humanistic theory, which positions students as active subjects in moral learning. Humanistic character strategies enable students to develop moral awareness through spiritual and social experiences (Aji, 2025); (Nurhabibi et al., 2025). At SD Islam Multi Plus Ar-Rahiim, teachers create an environment that fosters dialogue and deliberation to resolve minor conflicts, as noted by Norsandi, who emphasizes the importance

of inclusive learning environments (Norsandi et al., 2025). Teachers also encourage students to reason through Islamic moral arguments (Syafuruddin et al., 2025), for instance by discussing the meanings of justice, patience, and respect for differences (Wicaksana et al., 2022).

A participatory approach is also implemented by involving parents in value-based learning. The alignment between home and school education is crucial for character formation. This strategy is reinforced by the dialogical and communicative approach as proposed by Djollong and Akbar, who argue that interfaith dialogue enhances students' empathy and emphasizes the importance of compassion-based Islamic communication (Djollong & Akbar, 2019). Theologically, teachers' strategies are grounded in the teachings of *tasamuh* (tolerance), *ta'awun* (mutual assistance), and *ukhuwah* (brotherhood). Mukzizatin stresses that the Qur'an encourages Muslims to build harmonious interreligious relations (Mukzizatin, 2019). Thus, the teachers' strategies at SD Islam Multi Plus Ar-Rahiim reflect the implementation of comprehensive, peace-oriented Islamic value education.

The implementation of these strategies is influenced by both supporting and inhibiting factors. Supporting factors include teachers' pedagogical and spiritual competence, an inclusive school culture, and collaboration among schools, parents, and communities: role modeling and open dialogue foster students' empathetic character. Multicultural Islamic education fosters a sense of unity amidst diversity. Parental collaboration further reinforces the internalization of values (Karimah et al., 2024). Institutional support is also significant, as school leaders provide space for instructional innovation (Amanda, 2022). However, specific internal and external challenges persist. Internal barriers include limited teacher understanding of value-based learning (Sya'roni, 2022); (Hasan, 2013) and the dominance of academic orientation. External obstacles stem from societal stereotypes regarding differences (Eko & Muzayanah, 2020) and parental concerns over openness to values (Elkarimah, 2020). Moreover, limited resources and policy changes often disrupt program continuity (Hermawan et al., 2023); (Juhaidi et al., 2023).

To address these challenges, adaptive strategies are required through reflective and collaborative learning (Maisyanah et al., 2024); (Mumtahanah & Warif, 2021); (Wicaksana et al., 2022). Synergy among teachers, families, and school communities serves as vital social capital in strengthening value education (Choli, 2019); (Fadhil, 2019); (Amelya et al., 2016); (Fauziyah et al., 2024); (Prihatini et al., 2022). Successful implementation depends on the balance between environmental support, visionary leadership, and sustainable pedagogical innovation. Teachers'

strategies at SD Islam Multi Plus Ar-Rahiim Kajangan Ungaran Timur have been proven to influence students' character formation significantly. Tolerance values are internalized in daily behavior, not only at the cognitive level but also affectively and psychomotorically (Al Fahri, 2023); (Nurwahyudin & Supriyanto, 2021). Teachers function as moral agents who instill social and spiritual awareness, making tolerance an expression of both faith and humanity.

A tangible impact of this strategy is the emergence of empathy and mutual respect among students from diverse cultural and social backgrounds (Asror, 2022). Teachers relate tolerance values to the stories of the Prophet and the concept of *ukhuwah Islamiyah* to strengthen their spiritual meaning. Reflective and inquiry-based approaches help students think critically about diversity issues (Syafuruddin et al., 2025). Through group projects, students learn to cooperate and understand the concept of social justice (Hanifah et al., 2024). An inclusive school climate is thus established. The school becomes a safe space for expressing identity without discrimination (Norsandi et al., 2025). Teachers act as facilitators, modeling peaceful conflict resolution (Karimah et al., 2024). Collaboration with parents extends value internalization to the family environment (Fitriyah et al., 2024).

The integration of moderate Islamic values and local wisdom enriches the learning process. Culturally based approaches help students understand tolerance in a contextual context (Montana et al., 2019). Multicultural education in Indonesia must acknowledge the role of religion in shaping perspectives on social pluralism. Teachers serve as role models of compassion and humility, while schools become harmonious spaces that prevent social conflict (Nurcahyono, 2018); (Nafasabilla et al., 2025). These teacher strategies have broad implications for shaping global citizens with Islamic character who are just and respectful of diversity. Islamic multicultural education at SD Islam Multi Plus Ar-Rahiim exemplifies a humanistic educational practice that simultaneously nurtures moral, social, and spiritual consciousness, making it relevant in both national and global contexts.

CONCLUSION

The study at SD Islam Multi Plus Ar-Rahiim Kajangan, East Ungaran, concludes that teachers have effectively cultivated students' attitudes of tolerance and diversity through an integrated approach combining classroom instruction, extracurricular programs, and character-building practices. Acting as role models, teachers demonstrate openness, moderation, and respect for differences. At the same time, active and value-based learning methods train students to practice coexistence in the face of religious, cultural, and social diversity. Supporting activities such as

scouting, cultural arts, and social initiatives further internalize tolerance, empathy, and mutual respect. An inclusive school environment and active parental involvement reinforce this process, creating a harmonious educational atmosphere grounded in pluralistic values. Overall, the research highlights that Islamic primary education can serve as a strategic platform for nurturing a tolerant generation when guided by a humanistic and contextual pedagogy rooted in the universal values of Islam. The model implemented at SD Islam Multi Plus Ar-Rahiim provides a valuable reference for developing multicultural curricula in other Islamic elementary schools across Indonesia.

REFERENCES

- Abdullah Lawang, K., Ismail, D., Erliana, L., Subki, S., Abdullah Aji, Y., & Syahrul, F. (2024). Building Parental Awareness of Children's Education Expenses in the Indonesian Community in Kuala Lumpur, Malaysia. *Teumulong: Journal of Community Service*, 2(3), 113–122. <https://doi.org/10.62568/jocs.v2i3.127>
- Aji, Y. A. (2025). Strategies For Developing The Disciplinary Character of Santri At Dayah Jamiah Al-Aziziyah Batee Iliet Samalanga. *International Conference on Research and Community Services*, 4(1), 205–219.
- Al Fahri, M. Z. (2023). Peran Pendidikan Agama Islam dalam Membentuk Toleransi Beragama pada Siswa di Era Multikultural. *INNOVATIVE: Journal Of Social Science Research*, 3(5), 8581–8590.
- Amanda, D. L. (2022). Tanggung Jawab Pendidik dalam Pendidikan Islam. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 6(3), 50–63. <https://doi.org/10.47006/er.v6i3.13170>
- Amelya, N., Dany, M., Rahayu, D., Helmina, M., & Zahra, R. F. (2016). Penguatan Nilai-Nilai Pendidikan Karakter dalam Kurikulum Sekolah Sebagai Strategi Upaya Pencegahan Korupsi. *Jurnal Ilmiah Wahana Pendidikan*, 9(September), 1–23.
- Asror, M. (2022). Implementasi Pendidikan Multikultural Dalam Upaya Mengembangkan Sikap Toleransi Santri Di Pondok Pesantren. *MindSet: Jurnal Manajemen Pendidikan Islam*, 1(1), 42–53.
- Choli, I. (2019). Hakikat Pengembangan Kurikulum Pendidikan Islam. *Al-Risalah*, 10(2), 100–127. <https://doi.org/10.34005/alrisalah.v10i2.407>
- Djollong, A. F., & Akbar, A. (2019). Peran Guru Pendidikan Agama Islam Dalam Penanaman Nilai-Nilai Toleransi Antar Ummat Beragama Peserta Didik Untuk Mewujudkan Kerukunan. *Al-'Ibrah: Jurnal Pemikiran Dan Pendidikan Islam*, 8(1).
- Eko, N., & Muzayanah, U. (2020). Sikap Toleransi Beragama Siswa Madrasah Aliyah di Kabupaten Kendal Jawa Tengah (The Attitude of Religious Tolerance among Students at Madrasah Aliyah in Kendal Regency, Central Java). *SMaRT*, 06(02), 215–227.
- Elkarimah, M. F. (2020). Kerukunan Antarumat Beragama di Kampung Sawah, Bekasi: Potret Masyarakat Madani. *Human Narratives*, 1(2), 55–65. <https://doi.org/10.30998/hn.v1i2.180>
- Endah Marendah Ratnaningtyas, Ramli, Syafruddin Edi Saputra, Suliwati Desi, Bekty Taufiq Ari Nugroho, Karimuddin, Muhammad Habibullah Aminy, Nanda Saputra, Khaidir, & Jahja, A. S. (2023). *Metodologi Penelitian Kualitatif*. Yayasan Penerbit Muhammad Zaini.
- Fadhil, M. (2019). Pendidikan Agama Islam, Internalisasi Nilai-Nilai Anti Korupsi Dan Pencegahan Tindak Pidana Korupsi. *Journal of Research and Thought on Islamic Education (JRTIE)*, 2(1), 44–60. <https://doi.org/10.24260/jrtie.v2i1.1229>
- Fauziyah, A. N., Bariah, O., & Makbul, M. (2024). Pengaruh Aturan Berpakaian di Sekolah Terhadap Perilaku Berbusana Muslim Peserta Didik di Luar Lingkungan SMPIT Al'arabi Cikarang Barat.

- Indonesian Research Journal on Education*, 4(1), 218–225. <https://doi.org/10.31004/irje.v4i1.468>
- Fitriyah, A. W., Bahzar, M., Ningsih, I. W., & Aji, Y. A. (2024). The Role of Islamic Religion Teachers In Overcoming Egocentrism Among Students At Madrasah Ibtidaiyah Ibrahimy. *At-Turās: Jurnal Studi Keislaman*, 11(2), 193–209. <https://doi.org/10.33650/at-turas.v11i2.9674>
- Hanifah, A. R., Afifullah, M., & Nasrullah, E. (2024). Strategi Guru Pendidikan Agama Islam Dalam Membentuk Karakter Disiplin Siswa Madrasah Tsanawiyah Darun Najah Karangploso Malang. *VICRATINA: Jurnal Pendidikan Islam*, 9(5), 124–133.
- Harahap, I. A., Fahmi, H. A., Harahap, I. M., & Farabi, M. Al. (2024). Implementasi Nilai Nilai Multikultural dalam Pendidikan: Analisis Peran dan Strategi Guru. *Didaktika: Jurnal Kependidikan*, 13(001), 573–584.
- Hasan, S. (2013). Anatomi Kurikulum Pendidikan Agama Islam Di Sekolah. *Jurnal Al-Ibrah*, 2(1), 60–87.
- Hermawan, C. M., Rosfiani, O., Santoso, G., Aini, Z., & Elfirza, E. (2023). Bimtek untuk Guru Merancang Modul Ajar dan Melaksanakan Pembelajaran Terdiferensiasi untuk Capaian Keterampilan Abad Ke-21 Siswa. *Jurnal Pengabdian Masyarakat Bangsa*, 1(10), 2466–2475. <https://doi.org/10.59837/jpmba.v1i10.534>
- Hoon, C. Y. (2017). Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia. *Asian Studies Review*, 41(3), 476–493. <https://doi.org/10.1080/10357823.2017.1334761>
- Juhaidi, A., Mizani, H., & Bahrudin, M. (2023). Strategi Fundraising pada Pesantren di Kalimantan Selatan. *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran*, 10(1), 12–22. <https://doi.org/10.21093/twt.v10i1.4987>
- Karimah, I., Suyatno, S., & Sukirman, S. (2024). Strategi Pengorganisasian Pembelajaran Inklusif untuk Anak Berkebutuhan Khusus di Sekolah Dasar. *Ideguru: Jurnal Karya Ilmiah Guru*, 10(1), 396–403. <https://doi.org/10.51169/ideguru.v10i1.1464>
- Lawang, K. A. (2025). The Role of Islamic Law in Promoting Inclusive and Quality Education to Achieve the SDGs 2030. *Jurnal Kolaboratif Akademika*, 2(1), 1–5. <https://doi.org/10.26811/6ffc7z02>
- Maisyannah, Rahman, A., Kholis, N., Bakar, M. Y. A., & Hasan, A. A. Al. (2024). Living Qur ' an Approach to Improve Critical Thinking Skills in Islamic Religious Education Learning. *Al-Hayat: Journal of Islamic Education (AJIE)*, 8(4), 1383–1398. <https://doi.org/10.35723/ajie.v8i4.7>
- Montana, O., Loisa, R., & Utami, L. S. S. (2019). Masyarakat dan Kearifan Budaya Lokal (Bentuk Pela Masyarakat di Negeri Batu Merah Kota Ambon Pasca Rekonsiliasi). *Koneksi*, 2(2). <https://doi.org/10.24912/kn.v2i2.3930>
- Mubasyaroh, M. (2016). Model of Religious Study and Moral Values in TK Putra Harapan Nalumsari Jepara. *Ta'dib*, 21(2), 191. <https://doi.org/10.19109/td.v21i2.1029>
- Muhsinin, M. (2013). Model Pendidikan Karakter Berbasis Nilai-Nilai Islam Untuk Membentuk Karakter Siswa Yang Toleran. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 8(2), 205–228. <https://doi.org/10.21043/edukasia.v8i2.751>
- Mukzizatin, S. (2019). Relasi Harmonis Antar Umat Beragama dalam Al-Qur'an. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, 7(1). <https://doi.org/10.36052/andragogi.v7i1.75>
- Mumtahanah, & Warif, M. (2021). Meminimalisir Kesulitan Belajar Siswa pada Mata Pelajaran Fiqih dengan Layanan Bimbingan Belajar di Kelas IV MI Darul Istiqamah Kecamatan Turikale Kabupaten Maros. *IQRA: Jurnal Pendidikan Islam*, 1(2), 109–121. <https://journal.unismuh.ac.id/index.php/iqra/article/view/6705>
- Nafasabilla, Z., Yohamintin, Y., Mutsaqofah, M. B., Dianita, Syaqina, W., Hasna Khalishah Fadhilah, & Yunita Abdullah Aji. (2025). Educational Program : Preventive Measures For Moral Degradation In Elementary School Children (Alpha Generation). *GSCE: Global Sustainability*

- and Community Engagement, 01(02), 75–82. <https://doi.org/10.62568/gsce.v1i2.231>
- Nor Ipsyah, Jalaluddin, Bahran, Akhmad Sukris Sarmadi, Nadiyah, Rusdiah, & Karimuddin Abdullah Lawang. (2024). Implementasi Nilai Dakwah Melalui Toleransi Beragama di Pondok Pesantren. *Hanifiya: Jurnal Studi Agama-Agama*, 19(1), 71–91. <https://doi.org/10.21111/attadib.v19i1.11968>
- Norsandi, D., Wisman, Y., Alamsyah, I. N., & Bernisa, B. (2025). Urgensi Pendidikan Inklusif: Membangun Lingkungan Pembelajaran Yang Mendukung Kesetaraan Dan Kearifan Budaya. *Jurnal Ilmiah Kanderang Tingang*, 16(1), 114–126. <https://doi.org/10.37304/jikt.v16i1.392>
- Nurchayono, O. H. (2018). Pendidikan Multikultural Di Indonesia: Analisis Sinkronis Dan Diakronis. *Habitus: Jurnal Pendidikan, Sosiologi, & Antropologi*, 2(1), 105. <https://doi.org/10.20961/habitus.v2i1.20404>
- Nurhabibi, Arifannisa, Ismail, D., Kuswandi, D., Anggraeni, A. F. D. G., & Aji, Y. A. (2025). Strategi Lembaga Pendidikan Islam dalam Membentuk Karakter Siswa di Era Digital. *Jurnal Pendidikan Indonesia*, 5(2), 249–258. <https://doi.org/10.59818/jpi.v5i2.1527>
- Nurwahyudin, N., & Supriyanto, S. (2021). Strategi Penanaman Karakter Disiplin Santri. *Zawiyah: Jurnal Pemikiran Islam*, 7(1), 164. <https://doi.org/10.31332/zjpi.v7i1.2757>
- Prihatini, D., Syahrul, S., & Irayanti, I. (2022). Pola Asuh Orang Tua Dalam Menanamkan Nilai Moral Agama Islam Pada Anak Buruh Tani. *Aksara: Jurnal Ilmu Pendidikan Nonformal*, 8(3), 2377. <https://doi.org/10.37905/aksara.8.3.2377-2386.2022>
- Rintaningrum, R., Makmur, M., Sari, M. E., Munawar, S., Wulandari, S., & Aji, Y. A. (2025). Konseptualisasi Strategi Komunikasi Islam dalam Merespons Isu Negatif terhadap Lembaga Pendidikan Keislaman di Era Digital. *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta*, 12(1), 15–30.
- Sari, D. R. (2017). Meningkatkan Karakter Tanggung Jawab Melalui Model Pembelajaran Kooperatif Tipe Jigsaw pada siswa kelas IV/D SD Negeri 13/1 Muara Bulian. *FKIP Universitas Jambi*, 1(1), 1–13.
- Sugiyono. (2017). *Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta, 2017), Cet. XXV, 295.
- Sya'roni, M. (2022). Strategi Guru Pendidikan Agama Islam dalam Membina Akhlak Siswa Di SMP. *Al-Miskawaih: Journal of Science Education*, 1(1), 133–154. <https://doi.org/10.56436/mijose.v1i1.107>
- Syafruddin, S., Muhyiddin, M., Mahmudin Nst, A., Wingkolatin, W., Rintaningrum, R., & Aji, Y. A. (2025). The Application of Islamic Critical Thinking in Inquiry-Based Learning in Traditional Islamic Educational Institutions. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 7(1), 860–874. <https://doi.org/10.37680/scaffolding.v7i1.7264>
- Syofian siregar. (2017). *Metode Penelitian Kuantitatif*. Kencana.
- Wicaksana, G. C., Khoirina, S., Salsabila, Q. A., & Ismawati, R. (2022). Penerapan Model Pembelajaran Inkuiri pada Pembelajaran IPA SMP. *Jurnal Pendidikan IPA*, 11(2), 89–92. <https://doi.org/10.20961/inkuiri.v11i2.57111>
- Yani, M. T., Suyanto, T., Ridlwan, A. A., & Febrianto, N. F. (2020). Islam dan Multikulturalisme: Urgensi, Transformasi, dan Implementasi dalam Pendidikan Formal. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 8(1), 59–74. <https://doi.org/10.15642/jpai.2020.8.1.59-74>