

The Implementation of Religious Tolerance and Moderation Values in Children's Character Building at Madrasah Ibtidaiyyah in Gorontalo, Indonesia

Supiah^{1*}, Abdul Wafi², Syalwa Ningsih³

^{1,3}IAIN Sultan Amai Gorontalo, Indonesia

²Universitas Islam Malang, Indonesia

Correspondence Email: Supiahbd@gmail.com

Submitted:
December 11, 2024

Accepted:
February 06, 2025

Published:
February 07, 2025

Abstract: *This study explores the implementation of Religious Moderation Tolerance values in shaping children's character at Madrasah Ibtidaiyyah Negeri 1 Kota Gorontalo, as well as the factors influencing its success. Using a qualitative approach, data were collected through in-depth interviews with teachers, students, and parents, classroom observations, and document analysis. The findings indicate that tolerance and religious moderation values are implemented through curriculum integration, contextual learning approaches, and extracurricular activities. Success factors include the active role of teachers, parental support, and supportive madrasah policies. Challenges faced include a lack of understanding among some parents and socio-cultural challenges. This study concludes that education based on religious moderation tolerance is effective in shaping children's character but requires synergy between schools, families, and the community to overcome obstacles. These findings are expected to serve as a reference for developing character education based on religious moderation values in other madrasahs.*

Keywords: *Character, Children, Religious Tolerance, Religious Moderation,*

Abstrak: *Penelitian ini mengeksplorasi implementasi nilai-nilai Toleransi Moderasi Beragama dalam pembentukan karakter anak di Madrasah Ibtidaiyyah Negeri 1 Kota Gorontalo, serta faktor-faktor yang mempengaruhi keberhasilannya. Dengan pendekatan kualitatif, data dikumpulkan melalui wawancara mendalam dengan guru, siswa, dan orang tua, observasi kelas, serta analisis dokumen. Hasil penelitian menunjukkan bahwa nilai-nilai toleransi dan moderasi beragama diterapkan melalui integrasi kurikulum, pendekatan pembelajaran kontekstual, dan kegiatan ekstrakurikuler. Faktor keberhasilan mencakup peran aktif guru, dukungan orang tua, dan kebijakan madrasah yang mendukung. Kendala yang dihadapi meliputi kurangnya pemahaman sebagian orang tua dan tantangan sosial budaya. Penelitian ini menyimpulkan bahwa pendidikan berbasis toleransi moderasi beragama efektif membentuk karakter anak, namun membutuhkan sinergi antara pihak sekolah, keluarga, dan masyarakat untuk mengatasi hambatan. Temuan ini diharapkan*

dapat menjadi acuan dalam pengembangan pendidikan karakter berbasis nilai-nilai moderasi beragama di madrasah lainnya.

Kata Kunci: *Karakter, Anak, Toleransi Beragama, Moderasi Beragama*

Introduction

Education is one of the fundamental pillars in the development of a nation. Through education, individuals acquire the knowledge, skills, and attitudes necessary to play an active role in society. Education serves not only as a means of transferring knowledge but also as a process of shaping the character and morals of students (Dewi, 2019). Therefore, the quality of education is crucial in determining the future of both individuals and the nation. In the era of globalization and Industry 4.0, the challenges in the world of education have become increasingly complex. The rapid development of information and communication technology has transformed the way we teach and learn (Anggraeni, 2019). Students now have easier access to information through various digital platforms, enabling them to learn independently and interactively. However, this technological advancement also presents its own challenges, such as digital distractions, the spread of inaccurate information, and the decline of real-world social interactions.

In the context of Indonesia, education plays an even broader role as a tool for uniting the diverse cultures and ethnicities in the country. Therefore, the educational curriculum in Indonesia not only focuses on academic aspects but also on instilling moral and cultural values that can strengthen the sense of nationalism and social solidarity (Saidek & Islami, 2016). One important aspect of education that often receives less attention is character education. The aim of character education is to shape students' personalities so that they are not only intellectually capable but also possess high moral integrity and ethics. Values such as honesty, responsibility, empathy, and cooperation need to be instilled early so that students can grow into individuals who contribute positively to society.

Character education has become even more relevant amid the challenges of globalization and rapid social change. With strong character, students are not only prepared to face academic and professional challenges but are also capable of becoming agents of change who bring positive impacts to their surroundings. Therefore, integrating character education into the education system is essential to creating a generation that is not only intelligent but also virtuous. In the face of increasingly complex social and cultural dynamics, character education is the key to shaping the younger generation of Indonesia who are not only academically brilliant but also have a strong moral foundation. One important aspect of character education, especially in the context of Islamic education, is the instillation of religious moderation values (Astuti & Ismail, 2022). These values are crucial not only for fostering a moderate attitude and inclusive understanding of religious teachings but also for developing tolerance and empathy among individuals from diverse backgrounds.

Religious moderation is a concept of great importance in diverse societies like Indonesia. Amid religious and belief diversity, religious moderation becomes the key to creating a harmonious and peaceful environment (Lessy et al., 2022). This concept refers to religious attitudes and behaviors that are inclusive, tolerant, and respectful of differences. In a society consisting of various religions and beliefs, religious moderation plays a crucial role in maintaining harmony and preventing interfaith conflicts. Indonesia is known for its high level of diversity, both in terms of religion, ethnicity, and culture. While this diversity is a cultural asset, it also holds the potential for conflict if not managed properly. Religious moderation offers an approach to managing this diversity in a peaceful and constructive manner. A moderate attitude toward religion encourages dialogue, mutual understanding, and cooperation among religious communities, thus creating a conducive environment for peaceful coexistence.

The importance of religious moderation is not limited to the social aspect but also has significant implications in the field of education. Education plays a central role in instilling religious moderation values in the younger generation. Through education, values such as appreciation for differences, constructive dialogue, and cooperation can be instilled early on. (Hairani, 2023) This is important in shaping a generation that is tolerant and able to live harmoniously in a pluralistic society. Religious moderation is also relevant in the global context, where issues related to extremism and religious intolerance are major concerns for many countries. By instilling religious moderation values, we can prevent radicalization and promote peace and social stability. Therefore, research on religious moderation is crucial to understanding how these values can be effectively integrated into daily life, both through formal and informal education.

Although the Decree of the Director General of Islamic Education Number 7272 of 2019 has set legal foundations and guidelines for Islamic educational institutions, including Madrasah Ibtidaiyyah Negeri, to integrate religious moderation into their curriculum, empirical evidence shows a gap between policy and practice on the ground. Research by Sufyan (2023) reveals that many institutions still struggle to effectively implement religious moderation values, raising questions about the effectiveness and seriousness of implementing this policy (Haryani, 2020). More concerning, a national survey by the Indonesian Survey Institute (2022) found that 60% of respondents felt an increase in intolerance among students in Indonesia, a finding that raises serious concerns about the social and moral conditions of the younger generation (Waseso & Sekarinasih, 2021). This finding, along with field reports highlighting limited resources and teacher training, as well as misunderstandings about the essence of religious moderation, clarifies the urgent need for strategic and evidence-based interventions (Anwar & Muhayati, 2021). The urgency of religious moderation in children's character is critical in facing the complexities of society and the challenges of globalization. As part of the next generation, children need to be equipped with a moderate understanding of religion to build a character that is tolerant, appreciates diversity, and has a balanced attitude in daily life (Saputera & Djauhari, 2021).

The author's concern focuses on the issue of tolerance, one of the four core components of the commitment to religious moderation, which includes: national commitment, anti-violence, tolerance, and acceptance of existing traditions in society. Tolerance is not just about peaceful coexistence but also about actively building understanding and bridges between religious communities. The increasing intolerance, particularly among students, shows that something fundamental has yet to be addressed in our educational system. This raises critical questions about how religious moderation and tolerance values are taught and lived in daily life in our schools. Therefore, the research to be conducted at Madrasah Ibtidaiyyah Negeri Kota is not only to audit how far religious moderation values have been integrated into education. More than that, this research is motivated by the deep need to identify, understand, and address the root problems that hinder the development and practice of tolerance in character education. In this context, an in-depth study is necessary to evaluate how far religious moderation values have been implemented, what factors influence the success of their implementation, and their impact on character development in students at Madrasah Ibtidaiyyah Negeri.

This study contributes by providing a strong foundation for developing practical strategies and programs that not only enhance understanding of religious moderation but also cultivate active tolerance as a fundamental aspect of children's character development. By offering a deeper insight into how religious moderation is implemented in educational settings, this research helps identify effective methods for fostering moral resilience in children amidst the rapid changes brought by scientific and technological advancements. Given the significant impact of these developments on children's thinking patterns, this study highlights the urgency of integrating religious moderation into education as a key pillar for maintaining diversity and social harmony in Indonesia's pluralistic society. The findings are expected to serve as a valuable reference for policymakers, educators, and communities in designing and implementing character education programs that promote inclusive and tolerant values.

Method

This research is qualitative in nature, aimed at exploring how the values of religious tolerance and moderation are integrated into character development for children at Madrasah Ibtidaiyyah Negeri 1 Kota Gorontalo. According to Creswell, qualitative research helps in understanding the meanings individuals or groups attach to social or human problems. The approach chosen aligns with the objective of gaining a deep insight into the implementation of these values in educational practices, allowing the researcher to gather comprehensive data from primary sources such as teachers, students, and parents through interviews, observations, and document analysis. Primary data for this research is collected through in-depth interviews with teachers, students, and parents, while secondary data comes from educational policy documents, curriculum materials, and previous research related to character education and religious moderation.

The selection of Madrasah Ibtidaiyyah Negeri 1 Kota Gorontalo as the research site is based on its relevance to the study's focus and accessibility. The participants are purposively selected to ensure a range of perspectives from different stakeholders involved in the educational process. Data collection involves three primary methods: in-depth interviews, classroom observations, and document analysis. Interviews with teachers explore their views and practices regarding the implementation of religious tolerance and moderation. Classroom observations provide direct insights into how these values are integrated into teaching, while document analysis offers concrete data on educational policies and practices that support the integration of tolerance and moderation values (Sugiyono, 2013). These methods collectively aim to provide a comprehensive understanding of how these values are applied in children's character development.

The research instruments, including structured interview guides, classroom observation sheets, and focus group discussion (FGD) guides, are designed to ensure the collection of relevant and in-depth data. These instruments are developed based on the research objectives, focusing on the implementation of religious tolerance and moderation in the educational context (Sugiyono, 2013). Data will be processed through a series of stages, including editing, classification, verification, and descriptive qualitative analysis. The findings will be presented as a descriptive narrative, using direct quotations and detailed observations to highlight the implementation of tolerance and moderation values in the school setting.

Results and Discussion

Profile and Condition of Madrasah Ibtidaiyyah Negeri 1 Gorontalo City

Madrasah Ibtidaiyyah Negeri (MIN) 1 Kota Gorontalo is a leading Islamic elementary educational institution in Gorontalo City, known for its commitment to providing quality education through a holistic approach. Located on Jalan Taman Suya, Dembe Jaya Subdistrict, North City District, this madrasah operates under the NPSN 60725129 and NSM IIII75710001, denoting its official accreditation with an "A" rating. This high accreditation reflects its adherence to national education standards and quality education delivery. The madrasah is led by Principal Doly Hanani, who has served since December 29, 2017, under Decree No. 6021/Kw.30/1-b/KP.07.6/03/2018. Under his leadership, the institution has implemented various innovations that have strengthened its reputation. The madrasah occupies a 4,544 m² building entirely owned by the institution and registered under the school account number 84287553. Its strategic location, with latitude coordinates of -0.553099 and longitude 123.080382, ensures accessibility for students and their families.

Established on November 25, 1995, through Decree No. 515A of 1995, MIN 1 Kota Gorontalo has been dedicated to educating the younger generation for over two decades, emphasizing Islamic values. The madrasah can be contacted via email at minsatugtlo@gmail.com, facilitating communication and public access to information about its programs. The vision of MIN 1 Kota Gorontalo is to become a religious, accomplished, Islamic-cultured, and environmentally friendly educational institution.

This vision highlights its commitment to fostering academic excellence, character development, and environmental sustainability. Guided by Islamic values, the madrasah aims to nurture students who excel academically and uphold Islamic traditions while caring for the environment.

The mission of MIN 1 Kota Gorontalo includes enhancing religious activities in daily life, creating effective learning processes, improving graduate quality to be highly competitive, fostering students' character and Islamic culture, and promoting environmental cleanliness and sustainability. The madrasah also emphasizes participatory management involving all stakeholders in creating a "SHINE BRIGHT" environment, which stands for Clean, Beautiful, Green, Shady, Orderly, Safe, Comfortable, and Peaceful. The madrasah's goals align with its mission, focusing on enhancing students' achievements in science and technology with noble character, producing faithful and pious graduates, instilling politeness and manners, cultivating environmental awareness, and fostering community cooperation for a supportive learning environment.

In the 2024-2025 academic year, MIN 1 Kota Gorontalo enrolled 969 students across 38 classes. The student population is distributed as follows: Grade 1 has 203 students (95 male, 108 female), Grade 2 has 194 students (108 male, 86 female), Grade 3 has 149 students (84 male, 65 female), Grade 4 has 137 students (71 male, 66 female), Grade 5 has 139 students (81 male, 58 female), and Grade 6 has 147 students (71 male, 76 female). The highest student population is in Grade 1, while the lowest is in Grade 4. This distribution reflects effective classroom management and an optimal learning environment. The madrasah has six classrooms, each with consistent dimensions of 8 meters in length and 7 meters in width, ensuring sufficient space for effective teaching and learning activities. The staffing structure at MIN 1 Kota Gorontalo consists of 26 teachers, including 4 civil servants, 19 government contract teachers (PPPK), and 1 non-civil servant teacher. Additionally, the madrasah employs 4 security guards and 2 cleaning staff, ensuring a safe, clean, and well-organized environment. In total, there are 57 staff members committed to maintaining the high standards of education and operations at the madrasah.

The Implementation of Religious Moderation Tolerance Values in Shaping the Character of Students at Madrasah Ibtidaiyyah Negeri 1 Kota Gorontalo

M. Quraish Shihab, a prominent Muslim scholar in Indonesia, emphasizes the importance of religious moderation in shaping the character of individuals and a harmonious society in his book *"Wawasan Al-Qur'an: Tafsir Tematik atas Pelbagai Persoalan Umat"* (*Insights from the Qur'an: Thematic Interpretation of Various Issues of the Ummah*). (Alwi, 2016) According to Quraish Shihab, religious moderation, also known as *wasatiyyah* in Islam, is a middle path that avoids extremism and fanaticism in both thought and action. He asserts that moderation is key to creating a peaceful and balanced life, where diversity is appreciated, and differences become a source of enrichment in life's experiences.

Additionally, Azyumardi Azra, an Islamic historian and academic, in his book "*Islam Substantif: Dialog, Kritik, dan Reinterpretasi*" (*Substantive Islam: Dialogue, Critique, and Reinterpretation*), also emphasizes that religious moderation is a vital foundation for building an inclusive and tolerant civilization. (Azra, 2019) Azra explains that education emphasizing moderation values will help nurture young generations who not only have a deep understanding of their own religion but also respect and appreciate the beliefs and religions of others. This, he argues, is crucial in facing the challenges of globalization, which often pose threats of division and conflict.

Madrasah Ibtidaiyyah (Islamic elementary schools) and their role in shaping children's moderate character have become one of the essential pillars of primary education, particularly in Gorontalo. These madrasahs serve not only as educational institutions teaching general and religious knowledge but also as places where values of tolerance and moderation are instilled early in children. In this research context, Madrasah Ibtidaiyyah Negeri 1 (MIN 1) Kota Gorontalo is an educational institution strongly committed to creating an inclusive and harmonious learning environment. In its educational process, this madrasah integrates the national curriculum with character education based on moderate Islamic values. Teachers in this institution are trained to teach the importance of respecting differences, whether in terms of religion, culture, or worldview.

As an educational institution, MIN 1 Kota Gorontalo recognizes that moderate character education is key to preparing young generations to face the challenges of globalization with wisdom and openness. Children are taught to understand the teachings of Islam as *rahmatan lil 'alamin* (a mercy to all creation), which means respecting and maintaining good relations with others regardless of differences. The existence of this madrasah in shaping children's moderate character is further supported by various extracurricular activities emphasizing cooperation, tolerance, and solidarity. Activities such as interfaith discussions, community service, and social programs in the community are integral parts of education at this madrasah. Thus, children not only gain theoretical knowledge but also practical experience in applying the values of moderation in their daily lives.

The success of MIN 1 Kota Gorontalo in shaping the moderate character of children cannot be separated from the support of parents and the surrounding community. The active participation of all parties creates an educational ecosystem that is conducive to the development of good and balanced character. Children are encouraged to become individuals who think critically, act wisely, and behave justly in all situations. Various efforts have been made, where MIN 1 Kota Gorontalo shows its significant role in shaping a moderate and tolerant generation. The existence of this madrasah serves as a real example of how character education based on religious moderation values can contribute to the development of a more peaceful and harmonious society. Therefore, the understanding and application of values of Tolerance and Religious Moderation in basic education at madrasahs, such as at MIN 1 Kota Gorontalo, is not only important for shaping tolerant and moderate children's

character but also for creating a peaceful and harmonious educational environment. This approach is expected to prepare young generations who can contribute positively to a multicultural and multireligious society.

This research aims to explore and analyze how the values of Tolerance and Religious Moderation are implemented in the process of character building for children at MIN 1 Kota Gorontalo. In an increasingly complex and dynamic globalization era, understanding and applying the values of tolerance and religious moderation becomes very important, especially in the context of basic education at madrasahs. The values of Tolerance and Religious Moderation are expected to form individuals who are inclusive, respect differences, and contribute positively to social harmony. This research uses a qualitative method, employing questionnaires and interviews as data collection tools. The research respondents consist of teachers at Madrasah Ibtidaiyyah Negeri Kota Gorontalo.

In today's globalization era and technological advancements, the challenges faced by the education system are becoming more complex. One of the main challenges is how to instill values of tolerance and religious moderation in children from an early age. Education is not only aimed at developing cognitive aspects but also at shaping the character and morals of students. Madrasah Ibtidaiyyah Negeri (MIN) 1 Kota Gorontalo, as an Islamic-based educational institution, plays a strategic role in educating children to become tolerant, moderate, and virtuous individuals. Religious tolerance is the attitude of respecting and honoring the religious differences and beliefs of others. Religious moderation, on the other hand, is the balanced or non-extreme attitude in understanding and practicing religious teachings. According to M. Quraish Shihab in his book *"Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat"* (*Grounding the Qur'an: The Function and Role of Revelation in Society*) (1996), religious moderation is the essence of Islamic teachings, which emphasize balance and a middle path in all aspects of life, including religion.

The implementation of values of tolerance and religious moderation at MIN 1 Kota Gorontalo is carried out through various programs and activities. One of these is through classroom learning that integrates tolerance values into the curriculum. For example, in Islamic Religious Education (PAI) classes, teachers teach students the importance of respecting differences and living peacefully with people of other religions. According to Abd. Rahman in his book *"Pendidikan Toleransi: Teori dan Aplikasi"* (*Tolerance Education: Theory and Application*) (2010), tolerance education must begin at an early age. He emphasizes that children educated in a tolerant environment will grow into individuals who respect diversity and can live harmoniously in a multicultural society. The values of tolerance in religious moderation are an essential component of character education, especially in the context of a diverse society. The implementation of these values at MIN 1 Kota Gorontalo aims to form students who can live harmoniously and respect each other in a diverse environment.

The following is an analysis of the data from respondents, who are teachers at MIN 1 Kota Gorontalo, regarding the implementation of religious moderation values in shaping children's character.

Understanding the Values of Tolerance and Religious Moderation

The informants view the values of tolerance and religious moderation as fundamental principles for building students' character, essential for creating a harmonious and inclusive learning environment. (Sufyan, 2023) Doly Hanani emphasizes that tolerance and moderation are crucial for fostering a classroom where students are taught to respect differences and behave fairly toward others. Lisna Habibie also supports this idea, seeing these values as a foundation for shaping students who respect diversity and live harmoniously with others, regardless of differing beliefs. Under Doly's guidance, tolerance and moderation are taught in a way that aligns with the students' Muslim background. Doly encourages students to listen to and respect others' opinions, even though they share the same belief. Activities such as group discussions on inspirational Islamic stories, role-playing to practice respectful communication, and personal action plans help students apply these values in their daily lives. Teachers also read exemplary stories weekly, prompting students to discuss and emulate the positive behaviors in these stories, further reinforcing the importance of tolerance and moderation.

The Frequency of Teaching These Values in the Classroom

The frequency of teaching values of tolerance and moderation varies, but most teachers integrate these values daily into their lessons. This is done through various curriculum activities and daily classroom interactions. (Chadidjah et al., 2021) For example, Doly Hanani and Lisna Habibie mention that these values are taught every day, while Farhan Hiyoda and Ramlah Husnan state that these values are taught several times a week or month. A high frequency of teaching indicates the school's commitment to integrating these values into students' daily lives. In practice, Lisna Habibie, along with other teachers and following the principal's instructions, applies the values of tolerance and religious moderation through daily routines focused on students' personal experiences. Each morning, before classes begin, there is a brief session called "Morning Stories" where students are given the opportunity to share their experiences of applying tolerance in their home or community. The routine includes reflection and discussion, where Lisna leads a discussion on the shared stories, exploring how these actions reflect tolerance. These discussions are then integrated into class activities, with projects that promote cooperation and teamwork, as well as a "Tolerance Award Board" to recognize students demonstrating positive actions. At the end of each month, students complete a project themed "Tolerance in the Surrounding Environment" and present it to the class, reinforcing the values learned. Weekly reflection sessions further help students plan how to continue applying tolerance in their daily lives. This consistent routine creates a learning environment that reinforces the importance of respect and empathy among students.

Teaching Methods & Effectiveness of Teaching Methods

The teaching methods used to instill values of tolerance and religious moderation include lectures, role modeling, group discussions, and extracurricular activities. Lectures and role modeling are the most frequently used, as noted by Doly Hanani and Fatmawaty U. Kamali, while Farhan Hiyoda and Fahria Adam incorporate group discussions and extracurricular activities. These methods are deemed effective, with examples such as Fatmawaty U. Kamali's lectures on tolerance using real-life stories, Farhan Hiyoda's group discussions promoting collaboration, and Fahria Adam's "Tolerance Heroes Club," which engages students in social projects. Most informants, including Doly Hanani and Lisna Habibie, report positive changes in students' attitudes, such as increased politeness and empathy. However, Ismar Djubu and Ramlah Husnan suggest that while effective, improvements are needed, particularly with activities like community visits, to ensure full participation from all students. Overall, these methods are successful but still require refinement for optimal results.

Changes in Student Attitudes and Behavior

Positive changes in student attitudes and behavior indicate the success of implementing values of tolerance and religious moderation. Informants reported that students became more open to differences, more respectful of others, and more active in activities that involved interfaith cooperation. (Alim & Munib, 2021) Doly Hanani and Lisna Habibie observed that students became more open and respectful in their daily interactions. Similarly, Fatmawaty U. Kamali and Fahria Adam reported positive changes, with students demonstrating more tolerant and respectful attitudes. For example, in Lisna Habibie's class, before morning reflection activities, students were more self-centered and less considerate of others' experiences. After incorporating storytelling sessions where students shared their experiences with tolerance, students became more empathetic and attentive. In Farhan Hiyoda's class, initially, some students lacked enthusiasm for group projects and preferred working alone. However, after engaging in social projects requiring teamwork, students showed significant improvement in cooperation. Finally, in Fahria Adam's class, students who were previously reluctant to join extracurricular activities now actively participate in tolerance-related events, demonstrating openness and inclusivity.

The Importance of These Values in Character Building

All informants agreed that the values of tolerance and religious moderation are crucial in shaping students' character. These values help students become individuals with noble morals, good character, and the ability to live harmoniously in diverse communities. (Lestari, 2023) Doly Hanani and Lisna Habibie emphasized that these values help students live harmoniously in a multicultural society. Similarly, Farhan Hiyoda and Fatmawaty U. Kamali stated that these values enable students to contribute positively to their communities. For instance, Farhan Hiyoda used group projects and extracurricular activities to teach tolerance. In the "Heroes of Tolerance" social project, students collaborated to create posters advocating for tolerance. Farhan

observed that students involved in this project showed improved cooperation and respect for one another. In Fatmawaty U. Kamali's class, students learned about various religious traditions through collaborative art projects. One student, initially closed off from peers with different backgrounds, now actively participates in these activities, demonstrating increased openness and tolerance. These examples highlight how these values help students become more inclusive and contribute positively to a diverse society.

Factors Affecting the Success of Implementing Values of Tolerance and Religious Moderation in Students at MIN 1 Gorontalo City

Education at the primary level plays a crucial role in shaping students' character, particularly in terms of implementing values of tolerance and religious moderation. MIN 1 Gorontalo City is one of the educational institutions that is strongly committed to incorporating these values into its daily teaching process. This study aims to identify and analyze the factors that affect the success of implementing values of tolerance and religious moderation in students at this school.

In an effort to understand the complexity and dynamics involved, this study focuses on various aspects that contribute to the effectiveness of applying these values. It also seeks to uncover the challenges and obstacles faced, as well as the strategies used by the school to overcome these issues in the character education process. Through this research, a more comprehensive picture of the factors influencing the success of implementing values of tolerance and religious moderation is expected to emerge. The results of this study are hoped to provide insights and recommendations for other educational institutions with similar visions in shaping students' character to live harmoniously in a diverse society.

According to the implementation theory explained by Van Meter and Van Horn in their book *The Policy Implementation Process: A Conceptual Framework* (Van Meter & Van Horn, 1975), the success of policy implementation (including the education of religious moderation values) depends on several factors, including: 1) clear standards and goals, 2) adequate resources, 3) effective communication, 4) the disposition of the implementers, 5) characteristics of the implementing agents, and 6) external environmental conditions.

In the context of policy implementation studies, the theory by Van Meter and Van Horn in their book *"The Policy Implementation Process: A Conceptual Framework"* (Van Meter & Van Horn, 1975) provides a comprehensive framework to understand the factors influencing the success of a policy. This theory states that the success of policy implementation depends on several key factors, namely: clear standards and objectives, adequate resources, effective communication, implementers' disposition, characteristics of implementing agents, and external environmental conditions.

To understand the implementation of tolerance and religious moderation values in Madrasah Ibtidaiyah Negeri (MIN) 1 Kota Gorontalo, this theory offers significant insights. Education on tolerance and religious moderation values is an effort to integrate these values into the curriculum and school activities, aiming to shape

students' attitudes and behaviors to be more tolerant and moderate in society. By using the Van Meter and Van Horn framework, we can evaluate the various factors influencing the successful implementation of these values at MIN 1 Kota Gorontalo.

Clear Standards and Objectives

The standards and objectives at MIN 1 Kota Gorontalo for teaching tolerance and religious moderation values are clearly defined. This is reflected in the curriculum and school activities designed to cover various aspects of character education, as explained by Doly Hanani, including tolerance and religious moderation values. With clear standards and objectives, the teaching process becomes more focused and structured, allowing students to effectively understand and internalize these values. Referring to Thomas Lickona's theory of character education, it emphasizes that character education not only teaches knowledge about values but also develops emotional skills and good behavioral habits. At MIN 1 Kota Gorontalo, this approach is reflected in the curriculum, which includes teaching tolerance and religious moderation values, ensuring that each student gains a deep understanding of the importance of these values.

A concrete example, as explained by Doly, is that the curriculum at MIN 1 Kota Gorontalo includes subjects that specifically teach tolerance and religious moderation values. These subjects not only discuss theory but also provide concrete examples from history and daily life. For instance, students are taught the importance of respecting differences through stories from the life of Prophet Muhammad, showing his tolerant attitude towards people from various backgrounds. Lisna Habibie further added that the curriculum material is clear and easily understood by students, using varied methods to ensure deep understanding.

Adequate Resources

Adequate resources, such as competent teachers and effective teaching methods, are available to support the implementation of these values. The teachers at MIN 1 Kota Gorontalo have received sufficient training to teach tolerance and religious moderation values. Moreover, diverse teaching methods, including lectures, group discussions, and extracurricular activities, are used to ensure that these values are taught comprehensively. Albert Bandura's social learning theory states that individuals learn through observation and imitation of others' behaviors. At MIN 1 Kota Gorontalo, teachers play a role as role models who demonstrate tolerance and moderation in their daily interactions with students, so students can learn from the real-life examples provided by their teachers. A concrete example, teachers at MIN 1 Kota Gorontalo actively demonstrate tolerance in their daily interactions with students and fellow teachers. They listen empathetically, show respect, and provide support to all students regardless of their background. When students observe their teachers showing tolerance, they learn to imitate this behavior.

Effective Communication

Effective communication between teachers, students, and parents plays an important role in ensuring that these values are properly understood and applied. At MIN 1 Kota Gorontalo, this communication is carried out through regular meetings between teachers and parents, as well as through school activities involving active participation from parents. Michael Argyle's effective communication theory states that good communication requires a clear understanding of the message to be conveyed and adequate feedback from the message recipient. At MIN 1 Kota Gorontalo, effective communication between teachers, students, and parents helps ensure that the message about the importance of tolerance and religious moderation values is well understood. A concrete example, teachers at MIN 1 Kota Gorontalo hold regular meetings with parents to discuss the academic and character development of students. During these meetings, teachers explain the importance of tolerance and religious moderation values and how parents can support the teaching of these values at home.

Implementers' Disposition

The implementers' disposition, in this case, the teachers, is very positive and supportive of the implementation of religious moderation values. This can be seen from their commitment to teaching these values every day and using various engaging and effective teaching methods. Abraham Maslow's motivation theory suggests that individuals who have their basic needs met are more motivated to achieve higher levels of self-development, including the teaching of moral values. Teachers at MIN 1 Kota Gorontalo, who have a strong commitment to teaching tolerance and religious moderation values, demonstrate intrinsic motivation to shape students' character. A concrete example, teachers at MIN 1 Kota Gorontalo routinely design activities that emphasize the importance of tolerance and religious moderation. For example, they organize group projects where students work together to complete tasks involving cooperation and mutual respect. These projects help students internalize the values being taught and apply them in everyday life.

Characteristics of Implementing Agents

The characteristics of the implementing agents, namely the teachers at MIN 1 Kota Gorontalo, show that they have a deep understanding of the importance of tolerance and religious moderation values and the necessary skills to teach them. These teachers also have the ability to adapt to various situations and the needs of students, ensuring that the teaching of these values remains relevant and effective. David McClelland's competence theory states that individuals with high competence tend to be more successful in achieving their goals. Teachers at MIN 1 Kota Gorontalo, with high competence in teaching tolerance and religious moderation values, show success in shaping students' character. A concrete example, teachers at MIN 1 Kota Gorontalo use various creative and innovative teaching techniques to teach tolerance and religious moderation values. For instance, according to Lisnawati Habibie, they hold daily reflection sessions where students share their experiences of applying tolerance values

at home or in their surroundings. This technique helps students better understand and appreciate the importance of these values.

External Environmental Conditions

External environmental conditions, including support from the community and students' parents, also support the implementation of these values. This support is crucial to ensure that the teaching of tolerance and religious moderation values occurs not only in school but also at home and in the community. Urie Bronfenbrenner's ecological theory states that an individual's development is influenced by various interconnected environments, including family, school, and community. At MIN 1 Kota Gorontalo, support from external environments such as the community and parents helps create a conducive environment for teaching tolerance and religious moderation values. A concrete example, the community and parents of students at MIN 1 Kota Gorontalo are actively involved in school activities that promote tolerance and religious moderation values. For example, parents participate in community service activities that involve all members of the community, demonstrating real examples of cooperation and mutual respect. This involvement helps students see that the values taught in school are also applied in everyday life at home and in the community. Farhan Hiyoda even notes that parental involvement in school activities supports the application of these values at home and in the community.

The implementation of religious moderation and tolerance at the madrasah must be analyzed through practical outcomes rather than theoretical discussions. At MIN 1 Kota Gorontalo, the successful teaching of tolerance and religious moderation values is attributed to several key factors: clear standards and objectives, adequate resources, effective communication, a positive disposition among implementers, competent implementing agents, and a supportive external environment. These factors ensure that students not only develop strong moral character but also learn to coexist harmoniously in a diverse society. From the perspective of policy implementation theory, this success aligns with the framework established by Van Meter and Van Horn. The *role* of teachers is particularly crucial in embedding these values, as they actively guide students toward becoming individuals who embrace tolerance and moderation in their daily lives

Conclusion

Madrasah Ibtidaiyyah Negeri 1 Gorontalo demonstrates a strong commitment to teaching tolerance and religious moderation, with teachers emphasizing these values as essential for fostering a harmonious and inclusive learning environment. The school employs various methods, including lectures, role modeling, group discussions, and extracurricular activities, to instill these values. Daily lessons integrate moderation and tolerance, with activities like "Morning Stories" and weekly reflections encouraging students to apply these values in real life. Extracurricular programs, such as interfaith discussions and social initiatives, further reinforce character education through practical experiences. The success of this approach is supported by the active

involvement of parents and the local community, creating a conducive environment for developing balanced and positive character traits. Ultimately, the school's efforts contribute to shaping a generation that is tolerant, wise, and prepared to navigate the challenges of globalization with respect for diversity, thus promoting social harmony and peace. Overall, Madrasah Ibtidaiyyah Negeri 1 Gorontalo has successfully demonstrated that character education based on values of religious moderation can contribute to the formation of a tolerant, wise, and harmonious generation. This approach helps prepare children to face the challenges of globalization with an open and respectful attitude towards differences, thereby contributing to social harmony and a more peaceful society.

The factors contributing to the successful implementation of tolerance and religious moderation values at MIN 1 Gorontalo include clear standards and objectives, adequate resources, effective communication, and strong community support. The school's well-designed curriculum incorporates character education, offering concrete examples from daily life and history to help students deeply understand and internalize these values. The implementation is supported by competent teachers, diverse teaching methods, and the use of extracurricular activities, all of which contribute to comprehensive teaching. Effective communication between teachers, students, and parents ensures consistent application of these values both in school and at home. Teachers exhibit a positive disposition and intrinsic motivation to teach these values, reflecting their commitment to shaping students' character. Additionally, the teachers' deep understanding and innovative teaching techniques further enhance the effectiveness of the values' implementation. Finally, the involvement of parents and the local community plays a crucial role in creating a supportive environment that reinforces these values in students' daily lives. MIN 1 Gorontalo has successfully implemented tolerance and religious moderation values by meeting all the factors mentioned by Van Meter and Van Horn. This success not only shapes students into noble individuals but also prepares them to live harmoniously in a diverse society. Teachers play an essential role in teaching and promoting these values, which collectively support the formation of students' tolerant and moderate character.

References

- Alim, M. S., & Munib, A. (2021). Aktualisasi pendidikan moderasi beragama di madrasah. *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas*, 9(2), 263.
- Alwi, M. D. (2016). Membumikan Al-Quran (Membedah Gaya Penafsiran al-Qur'an Quraish Shihab). *Jurnal Ilmiah Al-Syir'ah*, 1(1).
- Anggraeni, N. E. (2019). Strategi pembelajaran dengan model pendekatan pada peserta didik agar tercapainya tujuan pendidikan di era globalisasi. *ScienceEdu*, 2(1), 72–79.
- Anwar, R. N., & Muhayati, S. (2021). Upaya membangun sikap moderasi beragama melalui pendidikan agama islam pada mahasiswa perguruan tinggi umum. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(1), 1–15.

- Astuti, M., & Ismail, F. (2022). Pengembangan Bahan Ajar Studi Inovasi Dan Globalisasi Pendidikan Berbasis Teori Dan Riset. *Indonesian Journal of Learning Education and Counseling*, 4(2), 99–112.
- Azra, A. (2019). *Pendidikan Islam: tradisi dan modernisasi di tengah tantangan milenium III*. Prenada Media.
- Chadidjah, S., Kusnayat, A., Ruswandi, U., & Arifin, B. S. (2021). Implementasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI: Tinjauan Analisis Pada Pendidikan Dasar Menengah dan Tinggi. *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 6(1), 114–124.
- Dewi, E. (2019). Potret pendidikan di era globalisasi teknosentrisme dan proses dehumanisasi. *Sukma: Jurnal Pendidikan*, 3(1), 93–116.
- Hairani, D. R. (2023). Penerapan Nilai-Nilai Moderasi Beragama Pada Anak Usia Dini Di Tk Yomako Distrik Nimbokrang Kabupaten Jayapura Papua. *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan*, 1(1), 132–139.
- Haryani, E. (2020). Pendidikan Moderasi Beragama Untuk Generasi Milenia: Studi Kasus Lone Wolf” Pada Anak di Medan. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(2), 145–158.
- Lessy, Z., Widiawati, A., Himawan, D. A. U., Alfiyaturrahmah, F., & Salsabila, K. (2022). Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar. *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 3(02), 137–148.
- Lestari, N. W. R. (2023). Implementasi Nilai Moderasi Beragama Pada Anak Berkebutuhan Khusus. *Kamaya: Jurnal Ilmu Agama*, 6(3), 323–333.
- Saidek, A. R., & Islami, R. (2016). Character Issues: Reality Character Problems and Solutions through Education in Indonesia. *Journal of Education and Practice*, 7(17), 158–165.
- Saputera, A. A., & Djauhari, M. S. H. (2021). Potret Pengarusutamaan Moderasi Beragama di Gorontalo. *MODERATIO: Jurnal Moderasi Beragama Dan Kebudayaan Islam*, 1(1), 41–60.
- Sufyan, H. (2023). Moderasi Beragama di Antara Generasi Milenial: Peluang, Kendala, Keberagaman, dan Upaya Penyelesaiannya. *Book Chapter of Proceedings Journey-Liaison Academia and Society*, 2(2), 139–153.
- Sugiyono, D. (2013). *Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D*.
- Waseso, H. P., & Sekarinasih, A. (2021). Moderasi Beragama Sebagai Hidden Curriculum Di Perguruan Tinggi. *Educandum*, 7(1), 91–103.