THE ROLE OF MAHAD AL-ZAYTUN IN INSTILLING TOLERANCE AND PEACE VALUES IN GRADE 5 STUDENTS OF MADRASAH IBTIDAIYAH MAHAD AL-ZAYTUN*

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Abstract:
Education is one of the strategic ways to shape the character of young people who love harmony and peace, especially in a diverse society. Ma'had Al-Zaytun, as an Islamic educational institution, places tolerance and peace as the core of its curriculum. This research aims to analyse the role of Ma'had Al-Zaytun in instilling the values of tolerance and peace to grade 5 students of Madrasah Ibtidaiyah Ma'had Al-Zaytun. This research uses a qualitative approach with a descriptive method. Data were obtained through journals, articles, and other sources. The results showed that Ma'had Al-Zaytun has a learning program integrated with tolerance values, such as respect for differences, cooperation between individuals, and interfaith dialogue. These values are instilled through formal classroom activities, daily habituation, and extracurricular activities that encourage student interaction in a peaceful atmosphere. This research concludes that Ma'had Al-Zaytun has succeeded in creating an educational environment that supports the development of tolerance and peace. The findings contribute to developing relevant educational models in building a harmonious multicultural society.
Keywords: Tolerance; Peace; Character Education; Ma'had Al-Zaytun

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A. INTRODUCTION

Ma'had Al-Zaytun is a pesantren-based educational institution. Yayasan Pesantren Indonesia (YPI) chose pesantren as its form of business because it considers pesantren, known as Ma'had in Malaysia, a typical Indonesian educational institution.[1] Madrasah Ibtidaiyah Ma'had Al-Zaytun is part of the education system at Ma'had Al-Zaytun Islamic Boarding School, located in Mekarjaya Village, Gantar District, Indramayu Regency, West Java. This pesantren carries the motto of the Education Center for the Development of a Culture of Tolerance and Peace. The first learning activities began on July 1, 1999, while the general inauguration was carried out by the 3rd President of Indonesia, B.J. Habibie, on August 27, 1999.[2] Ma'had Al-Zaytun has a directed vision and educational goal: to form students with a strong faith in Allah and His Sharia, living in the unity of tawhid, having noble character, broad knowledge, and high skills. All this is reflected in the *basthotan fil 'ilmi wal jismi* concept.[3]

The word "tolerance" comes from the English *word tolerance*, which means patience in facing problems and resilience in overcoming various issues. However, regarding nature, tolerance refers to being patient when facing multiple challenges. Tolerance does not arise naturally but develops through a close relationship with specific events or experiences experienced by individuals, thus forming tolerance in a person.

It is critical to instil tolerance in individuals, especially in early childhood. From an early age, children need to be taught to accept differences, establish harmonious relationships with others, and avoid attitudes that trigger disputes. The Prophet loved these values and made them part of the teachings of Islam.[4] Tolerance has several positive impacts on minority communities,

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[1] Siti Rohmah et al., (2023). "Peran Pendidikan Di Mahad Al-Zaytun Dalam Memperkuat Peradaban Islam," *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia* 7693: 1–6.

[2] Iis Humairoh Sritin Dariyani, Irvan Iswandi, (2024). "Penerapan Pendidikan Karakter Toleransi Bagi Siswa Kelas V Madrasah Ibtidaiyah Ma'had Al-Zaytun," *Cendekia Pendidikan* 4, no. 4: 50–54.

[3] Roni Tabroni, (2019). "Sistem Pendidikan Satu Pipa Ma'Had Al-Zaytun Indramayu," *Edukasia : Jurnal Penelitian Pendidikan Islam* 13, no. 2: 351–68, https://doi.org/10.21043/edukasia.v13i2.3580.

[4]Anggita, indah sri, & Suryadilaga, M. A. (2021). Mengajarkan Rasa Toleransi Beragama Pada Anak Usia Dini Dalam Persepektif Hadis. *KINDERGARTEN: Journal of Islamic Early Childhood Education*, *4*(1), 110–118.

including making it easier for them to express their cultural identity, opening up access to resources in their environment, ensuring that their rights as part of society are met, and protecting them from acts of violence and intolerant behaviour.[5] Ma'had Al-Zaytun combines religious curriculum with general science and technology, instilling awareness of the importance of tolerance and diversity. This institution educates students to respect differences in religion, culture, or political views. This approach aims to produce religious individuals who actively contribute to creating harmony in a pluralistic society.[6]

Intolerance is a serious problem that can negatively impact various groups if not immediately realised and addressed. According to Tillman, tolerance is defined as an attitude of mutual respect through an understanding that aims to create peace, making it an essential element of peace itself.[7] Meanwhile, Galtung explained the concept of peace as the inner condition of human beings who remain calm and at peace with themselves despite facing certain situations.[8] Al Zaytun contributes to building a healthy, intelligent, and humane society to support the development of a culture of tolerance and peace. Amid Indonesia's efforts to find its identity and overcome the backwardness in the education system, Al Zaytun offers an alternative approach based on Pancasila values and a solid vision of nationalism. With the motto "Al Zaytun Educational Centre for the Development of Culture of Tolerance and Peace," this institution is committed to positively strengthening tolerance and peace in society.[9]

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[5] Rafida Azmi and Anisia Kumala, (2019). "Multicultural Personality Pada Toleransi Mahasiswa," *TAZKIYA: Journal of Psychology* 7, no. 1: 1–10, https://doi.org/10.15408/tazkiya.v7i1.13493.

[6] Anida Atulloh Hanifa, Siti Ngainnur Rohmah, and Fadilah Al-madani, (2024). "Analisis Peran Syaykh Al-Zaytun Dalam Pendidikan Toleransi Di Mahad Mahad Al-Zaytun Antarumat Beragama Dan Memperkuat Semangat Persatuan Di Tengah Keragaman ." 1, no. 4, https://doi.org/10.59141/comserva.v3i03.835.4.

[7] Siti Khadiza, Danar Aswin, (2024). "Kehidupan Toleransi Umat Beragama Ditinjau Dari Aspek Sosial Budaya Masyarakat Desa Kojagete Kecamatan Alok Timur Kabupaten Sikka," *Jurnal Kajian Penelitian Pendidikan dan Kebudayaan (JKPPK).* Vol.2, No.1, p.4.

[8] Agus Supriyanto and Amien Wahyudi, (2017). "Skala Karakter Toleransi: Konsep Dan Operasional Aspek Kedamaian, Menghargai Perbedaan Dan Kesadaran Individu," *Counsellia: Jurnal Bimbingan Dan Konseling* 7, no. 2: 61, https://doi.org/10.25273/counsellia.v7i2.1710.

[9] Kadarusman, (2023). "Eksistensi Kiprah Al Zaytun Dalam Mengembangkan Toleransi Dan Perdamaian Berlandaskan Pancasila Secara Universal," *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia* 2, no. 1: 1, http://jurnal.anfa.co.id/index.php/relinesia.

With an understanding of the development of a culture of tolerance and peace from an early age, Indonesia will produce a generation that loves peace and does not discriminate against people based on differences in ethnicity, race, and religion, as exemplified by the motto Bhineka Tunggal Ika in real life. Based on the discussion above, the author is interested in researching: What is Ma'had Al-Zaytun's role in instilling tolerance and peace in 5th-grade students of Madrasah Ibtidaiyah Ma'had Al-Zaytun? What methods and strategies did Ma'had Al-Zaytun use to teach peace values to 5th-grade students? What challenges did Ma'had Al-Zaytun face in instilling the values of tolerance and peace in students?

B. METHODS

This study uses a qualitative approach with a descriptive method to explore the phenomenon of tolerance character education at Madrasah Ibtidaiyah Mahad Al-Zaytun. The qualitative approach was chosen because it allows researchers to understand the meaning and experience of the research subjects more richly and deeply. Thus, researchers can capture the nuances and complexity of the process of forming tolerance characters that occur in the school environment.

To obtain relevant and valid data, the researcher conducted a Literature Study.[10] The researcher studies relevant literature in scientific journals, books, and school documents to get a theoretical foundation and a deeper understanding of the concept of tolerance, character education, and practices in its implementation. The main focuses in literature studies include: a). Concept of Tolerance: Researchers will delve into various definitions and understandings of tolerance, both from the perspectives of religion, philosophy, and sociology. In addition, dimensions of tolerance relevant to the educational context, such as interreligious, intercultural, and intergroup tolerance, will be studied. b). Character Education: The researcher will examine character education theories, models, and factors that affect their success. c). Curriculum and Learning: The researcher will analyse the curriculum used at Madrasah Ibtidaiyah Mahad Al-Zaytun, especially materials related to tolerance character education. In addition, the researcher will also examine the learning methods

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[10] Sugiyono, (2013). Metode Penelitian Kuantitatif dan Kualitatif.

applied, such as discussions, group projects, and problem-based learning. d). School Environment: Researchers will review the literature on the influence of the school environment on student character formation, including the role of teachers, peers, and school facilities.

C. RESULTS AND DISCUSSION

1. Definition and Importance of Tolerance

One of the goals and signs of a country's success is tolerance, which grows from various aspects of life. Tolerance respects differences between individuals and groups, fostering a sense of affection, thus creating a harmonious and peaceful life.[11] In Islam, the term tasamuh also refers to tolerance. Islam values differences between individuals, and tolerance is emphasised in many verses of the Quran. Tolerance must be studied and applied in religious life because it can achieve harmony between religious people.[12] Tolerance in Islam, as described in the Qur'an and hadith, is respect and appreciation for followers of other religions, without leading to syncretism.[13] So, it can be concluded that tolerance is an attitude that accepts and respects differences between individuals and groups in religion, culture, race, and outlook on life.

Tolerance not only means allowing others to live their lives freely, but also involves a deep understanding, appreciation, and respect for their rights to hold different beliefs, opinions, cultures, and ways of life. In an increasingly pluralistic and global society, tolerance plays a vital role in fostering harmony, mutual respect, and peaceful coexistence among individuals and communities. It encourages open-mindedness and empathy, helping people to accept differences without prejudice or discrimination. A tolerant attitude enables individuals to engage in meaningful dialogue, collaborate across boundaries, and resolve conflicts peacefully. By embracing tolerance, society can prevent

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[11] Armin Ardaninggar et al., (2024). "Implementasi Sikap Toleransi Di Lingkungan Pondok Pesantren Sunan Pandanaran," *Arus Jurnal Sosial Dan Humaniora* 4 (August): 501–8, https://doi.org/10.57250/ajsh.v4i2.393.

[12] Kasya Ardina Kamal, (2023). "Implementasi Sikap Toleransi Siswa Di Sekolah Dasar," *Jurnal Gentala Pendidikan Dasar*.

[13] Muhammad Yasir, (2014). "Makna Toleransi Dalam Al-Qur'an," *Jurnal Ushuluddin* 22, no. 2: 170–80.

misunderstandings and reduce the likelihood of social tension, conflict, and division. Tolerance strengthens the social fabric and contributes to developing a more inclusive and compassionate world.

2. Tolerance in the Context of Education

Education has a crucial role in instilling the value of tolerance. The values of tolerance contained in education are regulated in the National Education System Law No. 20, Article 4 of 2003, which states that education must respect human dignity, conscience and belief, and prioritise sincerity among others regardless of religion, ethnicity, class, and ideology. [14] Teaching tolerance is essential in education from an early age. Education that emphasises the value of tolerance can help students understand and appreciate diversity. By teaching tolerance, schools prepare students to adapt to a diverse society and provide skills to resolve conflicts peacefully.

Tolerance attitudes in early childhood include: a). Mutually helpful attitudes are often seen in social interactions, where we work, interact in society, and perform various other activities. Islam encourages the ummah to help each other those in need; b). The affection each individual has for their closest people, such as family, friends, teachers, and spouses; c). Respect people when they perform worship, show an attitude of tolerance by maintaining calm and order during worship, such as prayer, which is necessary to teach young children. Other examples of religious tolerance include: a). Respect and respect for other religions; b). Avoid actions that can hurt the feelings of followers of other faiths; c). Communicate patiently when dealing with individuals who have different views; d). Be wise in making decisions related to beliefs; e). Look for similarities and respect differences; f). Embracing diversity in social interactions.[15]

Students at the elementary school level begin to understand the similarities and differences between themselves and others. That awareness

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[14] Haifa Tsalisa, (2024). "Peran Pendidikan Dalam Meningkatkan Rasa Toleransi Beragama Di Kalangan Siswa Sekolah Dasar," *MARAS: Jurnal Penelitian Multidisiplin* 2 (January): 39–49, https://doi.org/10.60126/maras.v2i1.125.

[15] Humam Alwi Ahmad and Fatma Ulfatun Najicha, (2023). "Peran Pendidikan Kewarganegaraan Dalam Membangun Sikap Toleransi Beragama Pada Mahasiswa," *Jurnal Pendidikan Kewarganegaraan*.

helps them see from different perspectives, so it's essential to recognize that each individual is unique and learn to respect those differences. Tolerance must be increased among elementary school students to develop positive attitudes such as respecting and accepting differences in religion, race, ethnicity, culture, language, and class. Education plays a crucial role in fostering a sense of brotherhood and unity, to work together to build a new life that is more meaningful and beneficial for all. A contributing education is needed to develop a tolerant attitude in students. Building those values through general education is essential, especially in political and civic education.[16]

3. Definition of Peace

Peace is rooted in the word "peace," which has many meanings and can change depending on the context of the sentence around it. Peace can be interpreted as a calm and safe condition in which an individual or group feels based on the surrounding culture or environment.[17] The term peace has various meanings, depending on the context. Peace can refer to an agreement to end a conflict, the absence of war, or a period when the armed forces are not engaged in combat against the enemy.[18] In other words, peace can be defined as a state without dispute or violence, and individuals or communities live in harmony and mutual respect. Peace does not simply mean the absence of war or physical violence, but also includes social, economic, and psychological aspects. In this sense, peace is concerned with justice, equality, and the protection of human rights. The word Islam also means salam and salim, which means safety, peace, security, and tranquillity. The word salam or silm appears in the Qur'an 130 times in various forms, as verbs and nouns that describe peace, safety, tranquillity, and safety.[19]

Here are some aspects of peace:

a. The term tyranny in Mu'jam al-Wasith is interpreted as "putting something in the wrong place." One form of tyranny is 1) Tyranny to Allah, in

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[16] Kamal, (2023). "Implementasi Sikap Toleransi Siswa Di Sekolah Dasar."

[17] Ziatohri and Hajjah Nadiah, (2024). "Konsep Perdamaian Perspektif Al-Qur'an Dan Tripitaka," *Jurnal Ruhul Islam* 2 (October): 22–44, https://doi.org/10.33476/jri.v2i2.206.

[18] Nur Hidayat, (2017). "Nilai-Nilai Ajaran Islam Tentang Perdamaian (Kajian Antara Teori Dan Praktek)," *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 17, no. 1: 15–24.

[19] Ziatohri dan Nadiah, (2024). "Konsep Perdamaian Perspektif Al-Qur'an Dan Tripitaka."

the sense of denying Allah and in the form of shirk. 2) Tyranny towards fellow human beings includes actions such as corruption, shedding blood without rights, insulting, or slandering. 3) Being unkind to oneself. b. There is an equality of degrees. The equality of degrees in Arabic is known as musawah. Musawah comes from the Arabic word مساواة –ساوى-يساوى, which means similarity. Etymologically, al-Musawah means the same, without less or more. In terms of equality, al-Musawah refers to the equality of all human beings in terms of their rights and obligations. c. Upholding justice, Justice comes from the word fair, which in the Indonesian dictionary means not arbitrary, impartial, and fair. d. Providing freedom, Islam prioritises freedom, as evidenced by the principle of no coercion for anyone practising religion, where everyone is free to make their choices. e. Ta'awun, which calls for living in harmony and helping each other, comes from the root word (Mashdar) Mu'awanah, which means to help each other. f. To advocate tolerance, or tasamuh, etymologically means to accept differences with kindness. In this sense, it means tolerating or accepting diversity with a positive attitude.[20] h. Increasing social solidarity. Social solidarity is an interaction based on beliefs and a sense of morality that is adhered to together, reinforced by emotional experiences between individuals or groups.

Peace is an essential aspect of human life because with peace, every interaction between individuals creates a healthy, comfortable, and harmonious life. In a safe and peaceful atmosphere, humans can live in peace and happiness and carry out their obligations within the peace framework.[21]

4. The Relationship between Peace and Education

Education has a very crucial role in creating and maintaining peace.[22] One example of implementing peace education in schools is inviting students to understand and appreciate differences in cultural and religious values, so that students can respect people from different backgrounds. The classroom is

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[20] Eni Zulaiha, Ibrahim Syuaib, (2024). Model Pengajaran Perdamaian Berbasis Al-Qur'an, Bandung: Penerbit Gunung Djati Publishing.

[21] Hidayat, (2017). "Nilai-Nilai Ajaran Islam Tentang Perdamaian (Kajian Antara Teori Dan Praktek)."

[22] U. Abdullah Mu'min, (2018). "Pendidikan Toleransi Perspektif Pendidikan Agama Islam (Telaah Muatan Pendekatan Pembelajaran Di Sekolah)", al-Afkar, *Journal for Islamic Studies,* p.17.

decorated with various artistic elements so students from multiple backgrounds are not alienated. Education, especially Islamic education, has an excellent opportunity to prepare individuals to live in harmony and tolerance in a diverse environment.[23] As explained in the Qur'an Surah Al-Baqarah verse 256, freedom of religion is the basic principle of Islam:

لَآ اِكۡرَاهَ فِى الدِّيۡنِّ قَدۡ تَّبَيَّنَ الرُّشۡدُ مِنَ الۡغَيِّ ۚ يَّكۡفُرۡ بِالطَّاغُوۡتِ وَيُؤۡمِنۡ بِاللّٰهِ فَقَدِ اسۡتَمۡسَكَ بِالۡعُرۡوَةِ الۡوُثۡقٰى لَا انۡفِصَامَ لَهَاۗ وَاللّٰهُ سَمِيۡعٌ عَلِيۡمٌ

> "There is no coercion in (adhering to) religion (Islam). Indeed, it is clear that the right path is from the wrong path. Whoever disobeys the obligation and believes in Allah has indeed clung to an extreme rope that will not be broken. Allah is All-Hearing and All-Knowing." [24]

With proper learning and a deep understanding of religious teachings, individuals can develop an inclusive understanding and a tolerant attitude towards differences. This will contribute to creating a peaceful and harmonious society based on the values contained in the Qur'an.[25] Peace is a path to individual and collective ethical transformation and a desire to eliminate violence and destruction. In this process, education plays a vital role in comprehensively disseminating peaceful values. Therefore, the role of teachers or lecturers as directors and attitude changers is crucial to prepare future generations to socialise well in society. In addition to the duties of educators, educational institutions also have responsibilities as social control. An academic institution can function as an institution of peace and community development.[26]

Individuals can be taught peaceful values, such as empathy, tolerance, and cooperation, through education. Education focusing on peace can reduce prejudice and stereotypes, which can often trigger conflict. In addition,

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[23] Helmiati, (n.d). Implementasi Pendidikan Perdamaian *(Peace Education)* Dalam Rangka Transformasi Konflik Di Thailand Selatan, p.4

[24] Kemenag, Al Qur'an Kemenag, https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=256&to=256, diakses pada tanggal 22 Maret 2025.

[25] Ahmad Ansyori, (2024). "Peran Pendidikan Islam Dalam Mendorong Perdamaian Dan Toleransi Di Masyarakat Multikultural," *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam* 2 (March): 12–18, https://doi.org/10.62070/kaipi.v2i1.50.

[26] Zaenal Abidin, (2019). "Pembangunan Pendidikan Perdamaian Dari Sekolah: Pendekatan Gerakan Sosial," *Suhuf* 31, no. 2: 187–206.

education can also provide the skills needed to resolve conflicts effectively.[27] Integrating peace values into the education system is hoped to better prepare the next generation to live in a peaceful and respectful society.

5. The Role of Character Education in Instilling Positive Values

Character education aims to develop positive moral and ethical values in students. Regarding tolerance and peace, character education shapes students' attitudes and behaviours. Honesty, respect, responsibility, and empathy are taught to help students understand the importance of interacting well with others. Character education for early childhood aims to instil positive values so that they become habits when they grow up or at the next level of education.[28] Character education includes all actions taken by teachers that can affect students' character. Teachers also help shape students' attitudes. Character education instils good habits so that students understand right and wrong, and can achieve good grades and do it regularly.[29]

Character education aims to strengthen students' intellectual and moral aspects based on good values so that they can become intelligent, independent, and sentimental individuals. Character education is carried out in formal lessons and daily activities at school, such as interaction between students, school policies, and developing a supportive environment. Therefore, character education contributes to forming individuals who are not only good academically but also have integrity and are ready to participate in society.[30] Tolerance and peace are two interconnected and essential concepts in education. By emphasising an education that teaches these values, it is hoped that students can grow into individuals who understand, appreciate, and celebrate

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[27] Rianda Usmi, (2024). "Pendidikan Damai sebagai Pendidikan Resolusi Konflik dan Misi Pendidikan Kewarganegaraan untuk Penguatan Toleransi dan Membangun Budaya Damai" , *Jurnal on Education*, p.3.

[28] Pitaloka, Deffa Lola, Dimyati Dimyati, and Edi Purwanta. (2021). "Peran Guru Dalam Menanamkan Nilai Toleransi Pada Anak Usia Dini Di Indonesia. p.1707.

[29] Ayu Puspita and Rizka Harfiani, (2024). "Penerapan Pembiasaan Positif Dalam Upaya Meningkatkan Karakter Anak," *Murhum : Jurnal Pendidikan Anak Usia Dini*.

[30] Rifki Rosyad dan Dian, (2022). Model Pendidikan Perdamaian di Sekolah Pondok Peacesantren Garut, Bandung: UIN, p. 2-3.

differences. In an increasingly complex and diverse world, tolerance and peace will be a strong foundation for creating a harmonious society.[31]

Tolerance is an attitude to guard and refrain from bad things when dealing with differences of opinion. Tolerance should create a strong and consistent attitude to believe in one's opinions. Having a peaceful society is everyone's hope, and it is the responsibility of every citizen to make it happen. One way is to increase tolerance between others or other groups. Various efforts have been made to create a strong sense of tolerance between people. Still, the reality is not strong enough to be the basis for a harmonious life between religious believers.[32] Always be responsible. As Pareira & Atal explain, independent children are accountable for their own decisions; Children at an early age become independent through responsibility, therefore, a responsible attitude must be taught from an early age. Hospitality and mutual respect are good habits. Make it a habit to respect teachers, parents, and friends. Make it a habit to say hello to the person you meet. Make it a habit to say thank you when you receive a gift. Make it a habit to give good advice to friends. Get in the habit of following the orders of the teacher and parents or older ones.[33]

6. Implementation of Character Education in Instilling Positive Values in Grade 5 Students of Madrasah Ibtidaiyah Ma'had Al-Zaytun

Madrasah, as an Islamic-based educational institution, has a strategic role in shaping the character of knowledgeable students with an attitude of tolerance and love of peace. The Mahad Al-Zaytun Islamic Boarding School, as one of the religious education institutions in Indonesia, has a great responsibility to teach these values to the younger generation. These values are cultivated through various aspects, ranging from curriculum, extracurricular activities, to school culture that prioritises diversity and respect for

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[31] Rifki Rosyad, et.al, (2022). Toleransi dan Perdamaian di Masyarakat Multikultural, Bandung: UIN Sunan Gunung Djati Bandung, p.12

[32] Andani Kumalasari and Mohammad Nur Salim, (2022). "Nilai-Nilai Pendidikan Karakter Toleransi Dalam Perspektif Kh. Hasyim Asyâ€{\texttrademark}ARI," *Al Tadib : Jurnal Ilmu Pendidikan*.

[33] Puspita and Harfiani, (2024). "Penerapan Pembiasaan Positif Dalam Upaya Meningkatkan Karakter Anak."

differences.[34] Tolerance is a character value that respects the differences in religion, ethnicity, opinions, attitudes, and actions of others rather than oneself. Students of Madrasah Ibtidaiyah Ma'had Al-Zaytun learn tolerance in daily activities. The values of character education in Madrasah Ibtidaiyah Ma'had Al-Zaytun are applied in schools and dormitories to form character.[35] Activities in the dormitory begin by training students to tolerate each other, starting from small things, such as respecting each other's opinions and sharing a place in school facilities. Implementing the value of tolerance in schools is through the habit of respecting and appreciating each other for friends from different regions, languages, and cultures. Students also help each other when friends are sick or in distress and share when friends are in need.[36] Grade IV students of Madrasah Ibtidaiyah Ma'had Al-Zaytun have given a real example of applying tolerance values in daily life. They demonstrate a strong commitment to building an inclusive and harmonious classroom environment through various concrete actions. They are not limited to making friends with students who have something in common with them, but actively make friends with students from different backgrounds. Whether it is differences in ethnicity, religion, language, or region of origin, grade IV students can accept and appreciate the uniqueness of each individual.[37]

A mutually helpful attitude is also a hallmark of this class. When a friend is sick, they don't hesitate to visit, encourage, or even help with schoolwork. In addition, they also often share food or study supplies with friends in need. Another example of the tolerance attitude shown by grade IV students is their courage to apologize when they make mistakes. They realise that everyone has made mistakes, and apologising is a form of responsibility for their actions. Not only that, they also actively play a role in maintaining class harmony by dissolving quarrels that occur among friends. They will immediately report the incident to the teacher if their efforts are unsuccessful.

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[34] Kadarusman, (2023). "Eksistensi Kiprah Al Zaytun Dalam Mengembangkan Toleransi Dan Perdamaian Berlandaskan Pancasila Secara Universal."

[35] Fahriza Hasanah, Aulia, Dewi Utami, and Moch Hasyim Fanirin. (2023). "Implementasi Nilai-Nilai Pendidikan Karakter Melalui Budaya Sekolah Di Mi Ma'Had Al-Zaytun" 2, no. 3: 1. http://jurnal.anfa.co.id

[36] U. Abdullah Mu'min, (2018). "Pendidikan Toleransi Perspektif Pendidikan Agama Islam (Telaah Muatan Pendekatan Pembelajaran Di Sekolah)", p.20-21

[37] Anida, et.al. (2024). "Analisis Peran Syaykh Al-Zaytun dalam Pendidikan Toleransi di Mahad Al-Zaytun", *Karakter: Jurnal Riset Ilmu Pendidikan Islam.*

Through these concrete actions, the fourth-grade students of Madrasah Ibtidaiyah Ma'had Al-Zaytun have shown that tolerance is not just a theory, but a lifestyle that must be applied in daily life. They have become their peers' role models and positively created a conducive school environment.[38]

Teachers at Madrasah Ibtidaiyah Mahad Al-Zaytun play a vital role in instilling the value of tolerance in students. They not only teach theory in class, but also set a good example. Teachers are always friendly and respectful of all students without exception, regardless of their religion, ethnicity, or other backgrounds. With a positive and open attitude, teachers create a fun learning atmosphere. They often invite students to discuss the importance of respecting differences. In addition, teachers also usually hold exciting activities such as games or competitions that teach the value of tolerance. For example, they could create groups of students from different backgrounds to complete assignments together. In this way, students learn about tolerance from books and the direct experience of interacting with other friends. Teachers also always praise and encourage students who show a tolerant attitude. This makes students feel valued and motivated to continue to be tolerant.[39]

The conducive school environment at Madrasah Ibtidaiyah Mahad Al-Zaytun is an essential foundation for instilling tolerance values in students. The school has created an inclusive atmosphere where everyone feels accepted and valued regardless of religious, ethnic, or cultural background. Various efforts have been made to realise this supportive school environment. One of them is through activities that involve all school residents. The celebration of religious and cultural holidays from various circles, for example, is a place to introduce students to diversity and teach them to respect each other. In addition, schools often hold class discussions, workshops, or field trips related to tolerance issues.[40]

Not only that, Madrasah Ibtidaiyah Mahad Al-Zaytun also pays attention to the physical aspects of the school environment. The building design, classroom layout, and public facilities are designed to create a

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[38] Fahriza Hasanah, Aulia, Dewi Utami, and Moch Hasyim Fanirin. (2023). "Implementasi Nilai-Nilai Pendidikan Karakter Melalui Budaya Sekolah Di Mi Ma'Had Al-Zaytun" p.3.

[39] Elgy Sundari, (2024). "Cendikia Pendidikan," *Cendekia Pendidikan* 4, no. 4, p.50–54.

[40] Jabar, et.al., (2024)., "Menanamkan Nilai-Nilai Toleransi Sejak Dini Di MI Ma'had Al-Zaytun: Upaya Mewujudkan Perdamaian Dunia Di Masa Depan" *Jurnal Kajian Agama dan Dakwah, p.*2-8

comfortable atmosphere and encourage positive student interaction. The school walls are decorated with posters containing messages of tolerance and diversity. This indirectly provides a reminder to students of the importance of these values. By creating a supportive school environment like this, Madrasah Ibtidaiyah Mahad Al-Zaytun has created a safe space for students to learn, grow, and develop into tolerant and differentiated individuals.[41]

Extracurricular activities at Madrasah Ibtidaiyah Mahad Al-Zaytun are crucial in fostering student tolerance. Through various activities such as dramas, group discussions, and interfaith holiday celebrations, students are invited to engage in the learning process about diversity actively. In drama activities, for example, students develop creativity and learn to put themselves in the shoes of others. By playing different characters, they can understand diverse perspectives and life experiences. Group discussions are also an effective forum for sharing opinions and views and learning to appreciate differences of thought. Meanwhile, celebrating interfaith holidays teaches students about the richness of different cultures and traditions and the importance of harmonious coexistence.[42]

The benefits of student involvement in these extracurricular activities are significant. In addition to improving social and emotional skills, these activities also help students internalize the values of tolerance in daily life. They learn that differences are not barriers, but a gift that enriches lives. Thus, students become open, tolerant, and able to build positive relationships with people from different backgrounds. These extracurricular activities also prepare students to become good citizens. In an increasingly plural and global society, the ability to interact with other people is essential. Through the experiences gained in school, students will be better prepared to face real-world challenges and contribute to building a harmonious and inclusive society. Extracurricular activities at Madrasah Ibtidaiyah Mahad Al-Zaytun are not just additional activities, but are an integral part of the educational process that aims to form a whole student character. With a comprehensive and sustainable approach, the

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[41] Sundari, Elgy. (2024). "Cendikia Pendidikan." *Cendekia Pendidikan* 4, no. 4. p.50–54.

[42] Sholihul Anshori, Wafi Rahayu, (2011). Penanaman Sikap Toleransi Siswa Melalui Kegiatan Ekstrakurikuler Di Madrasah Aliyah Ghozaliyah Sumbermulyo Jogoroto Jombang: *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-isu Sosial,* p.38-39.

school creates a learning environment conducive to developing tolerance values.[43]

D. CONCLUSION

Ma'had Al-Zaytun plays a significant role in instilling the values of tolerance and peace in the 5th-grade students of Madrasah Ibtidaiyah Ma'had Al-Zaytun through a comprehensive and continuous educational approach. The institution utilises a curriculum designed to integrate Islamic teachings with universal values, such as respect for differences, cooperation between individuals, and respect for the rights of others. The curriculum is applied in formal classroom learning, where the subject includes discussions and dialogues that encourage students to understand diversity as an asset in community life.

In addition to formal learning, Ma'had Al-Zaytun also instils the value of tolerance and peace through daily habits. A school culture prioritising discipline, respect, and cooperation between students creates a harmonious environment conducive to forming positive character. Extracurricular activities, such as cultural arts, sports, and cross-thematic discussions, also provide a space for students to interact with their peers in an atmosphere that supports the creation of peace and mutual respect. Through this approach, Ma'had Al-Zaytun succeeds in teaching students that diversity is something that should be celebrated, not avoided. This institution's value-based education proves that tolerance and peace can be taught early to form individuals who think inclusively and act wisely. These findings are relevant in multicultural societies facing the challenge of intolerance, where education plays a key role in preventing conflict and promoting social harmony. With Ma'had Al-Zaytun's success in instilling these values, the institution can be an inspiring educational model for other schools that want to adopt a similar approach. Education based on tolerance and peace is crucial for developing individual character and building a more peaceful, just, and harmonious society in the future.

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[43] Sundari, Elgy. (2024). "Cendikia Pendidikan." *Cendekia Pendidikan* 4, no. 4. p.54

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