

## Strengthening Global Citizenship Through the Internalization of Islamic Thought on Tolerance and Pluralism at MTs Wali Songo Ngabar

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### Abstrak

This community service article aims to instill values of tolerance and pluralism based on Islamic thought in the students of MTs Wali Songo Ngabar through an educational and participatory approach. The activities were conducted through a series of workshops, thematic discussions, and simulations of learning based on inclusive Islamic values such as *ta'āruf*, *tasāmuḥ*, and *'adālah*, sourced from the Qur'an and the thoughts of moderate Islamic figures. The implementation method involves a collaborative approach between lecturers, teachers, and students with an emphasis on reflecting values and civic practices. The results of the community service show an increase in students' understanding of the importance of interfaith tolerance and their willingness to build harmonious social relations within the school environment. In addition, this activity strengthens contextual Islamic literacy that is relevant to the challenges of diversity in the global era. This program is expected to become a model for Islamic character education that can develop students' profiles to be religious, open-minded, and peace-loving.

**Keyword:** Tolerance, Pluralism, Islamic thought, Global Citizenship, Character Education.

## Introduction

In the era of globalization marked by the intensity of cross-cultural interactions and the rapid flow of information,<sup>1</sup> the attitude of tolerance and the ability to live together peacefully have become increasingly important competencies,<sup>2</sup> especially for the younger generation. Indonesia, as a multicultural country with diverse religions, ethnicities, and cultures, faces serious challenges in maintaining social harmony,<sup>3</sup> especially amidst the rising tide of intolerance and radicalism that has also infiltrated the educational environment<sup>4</sup>. Based on initial observations conducted at MTs Wali Songo Ngabar, it was found that some students still have a narrow understanding of diversity and have not yet fully integrated the values of tolerance into their daily social behavior, both in interactions with friends from different backgrounds and in addressing differing viewpoints.

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<sup>1</sup> Senanu K. Kutor, Alexandru Raileanu, and Dragos Simandan, 'International Migration, Cross-Cultural Interaction, and the Development of Personal Wisdom', *Migration Studies*, 9.3 (2021), pp. 490–513, doi:10.1093/migration/mnz049.

<sup>2</sup> Ratna Utami and Nur Ajizah, 'The Role of Islamic Religion Education in the Transformation of the Madrasah Tsanawiyah in Ponorogo Towards a Child-Friendly Schoolroom : Case Study Implementation of a Child Friendly School Program', 2.1 (2024).

<sup>3</sup> Semiyu Adejare Aderibigbe and others, 'Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education', *Religions 2023, Vol. 14, Page 212*, 14.2 (2023), p. 212, doi:10.3390/REL14020212.

<sup>4</sup> Ratna Utami Nur Ajizah, 'Transformation of Arabic Language Learning: Latest Innovations at MTs Negeri 1 Ponorogo to Face 21st Century Challenges', *Tarbawi Ngabar: Jurnal of Education*, 4.2 (2023), pp. 196–207, doi:10.55380/TARBAWI.V4I2.521.

Although Islamic religious education at the madrasah has been taught formally,<sup>5</sup> its approach tends to be oriented towards normative-theological aspects and has not yet touched on the practical side of inclusive and contextual Islamic values.<sup>6</sup> This indicates a gap between the teaching materials and the actual needs of students in facing the dynamics of a plural and complex social life. Furthermore, there are still not many community service activities that specifically integrate Islamic thought on tolerance and pluralism into character education strategies in pesantren-based madrasahs, even though this is crucial for building global citizenship based on local and religious values.

Several previous studies have highlighted the importance of strengthening the values of religious moderation through education,<sup>7</sup> but most still focus on the aspects of curriculum and macro policies.<sup>8</sup> Those studies have not yet operationally targeted madrasah students at the implementational and cultural levels within the school environment.<sup>9</sup> In that context, this service offers

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<sup>5</sup> Muwahidah Nur Hasanah, Ratna Utami, and Nur Ajizah, 'Islamic Character Education Based on Hadith: A Comparative Study Between the Books of Riyadhush Shalihin and Ihya Ulumuddin', 2024.

<sup>6</sup> K. Munawir and others, 'Character Building Training Model for Young People to Strengthen Religious Moderation', *HTS Teologiese Studies / Theological Studies*, 79.1 (2023), pp. 1–7, doi:10.4102/hts.v79i1.8552.

<sup>7</sup> Imam Subchi and others, 'Religious Moderation in Indonesian Muslims', *Religions*, 13.5 (2022), pp. 1–11, doi:10.3390/rel13050451.

<sup>8</sup> M. Mukhibat and others, 'Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia', *Cogent Education*, 11.1 (2024), doi:10.1080/2331186X.2024.2302308/ASSET/15E3CAC3-43B9-48BF-A717-637C785BDC39/ASSETS/GRAPHIC/OAED\_A\_2302308\_F0003\_B.JPG.

<sup>9</sup> Syahria Anggita Sakti, Suwardi Endraswara, and Arif Rohman, 'Integrating Local Cultural Values into Early Childhood Education to Promote Character Building', *International Journal of Learning, Teaching and Educational Research*, 23.7 (2024), pp. 84–101, doi:10.26803/ijlter.23.7.5.

a research-based approach that internalizes Islamic values of tolerance through reflective-educational activities, based on the thoughts of moderate scholars and universal values in Islamic teachings such as *tasāmuḥ* (tolerance), *ta'āruḥ* (mutual acquaintance), and *'adālah* (social justice).<sup>10</sup>

Thus, the aim of this service is to strengthen global citizenship values among the students of MTs Wali Songo Ngabar through the internalization of Islamic thoughts on tolerance and pluralism, developed contextually and participatively in the educational process. This approach is expected to bridge the gap between religious doctrine and inclusive social practices in the context of Islamic-based education.

## Method

This community service activity is conducted using the Participatory Action Research (PAR) approach, which emphasizes the active involvement of all stakeholders, particularly students, teachers, and the service team, in the processes of problem identification, planning, implementation, and evaluation of the activities. This approach was chosen because it is deemed capable of bridging the gap between theory and practice through the direct participation of the target community, as well as encouraging sustainable social transformation.<sup>11</sup> The subjects of the service consist of 32 ninth-grade students from MTs Wali Songo Ngabar, Ponorogo, who come from diverse social and cultural backgrounds. In addition, five religious teachers and one deputy head of the

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<sup>10</sup> Mohammad Hadsim Kamali, *The Middle Path of Moderation in Islam, United States of America* (OXFORD University Press, 2015).

<sup>11</sup> Matthias Bürgi and others, 'Integrated Landscape Approach: Closing the Gap between Theory and Application', *Sustainability (Switzerland)*, 9.8 (2017), p. 1371, doi:10.3390/su9081371.

student affairs department are involved as active partners in accompanying and evaluating the implementation of the program.

The service process is divided into four main stages that form one PAR cycle. The first stage is the identification and diagnosis of problems conducted through field observations and initial interviews with teachers and students, to understand the extent of their knowledge and attitudes towards tolerance, pluralism, and global citizenship. The second stage is action planning, which includes the development of thematic learning modules based on inclusive Islamic values, such as *ta'āruf*, *tasāmuh*, and *'adālah*. These modules are then translated into activities such as workshops, value discussions, case studies, and role-playing games that allow students to reflect on these values in real-life contexts.

The third stage is the implementation of activities, where students participate in a series of collaborative and interactive learning sessions. They are encouraged to express their understanding of values in various creative forms, such as daily reflection journals, infographics, and inclusive debate simulations. The fourth stage is reflection and evaluation, which is conducted qualitatively and quantitatively. Qualitative data is obtained through participatory observation, in-depth interviews, and activity documentation, while quantitative data is collected using pre-test and post-test instruments to measure students' understanding and attitude changes towards the values of tolerance and pluralism.

Data analysis was conducted using a thematic approach for qualitative data to identify patterns and changes in students' narratives related to the social values instilled.<sup>12</sup> Meanwhile,

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<sup>12</sup> Johnny Miles, Matthew B; huberman, A. Michael; and Saldana, *Qualitative Data Analysis, A Methods Sourcebook, Jurnal Sains Dan Seni ITS*, 2017, vi <<http://repositorio.unan.edu.ni/2986/1/5624.pdf>[Ahttp://fiskal.kemenkeu.go.id/ejournal](http://fiskal.kemenkeu.go.id/ejournal)[Ahttp://dx.doi.org/10.1016/j.cirp.2016.06.001](http://dx.doi.org/10.1016/j.cirp.2016.06.001)[Ahttp://dx.doi.o](http://dx.doi.o)

descriptive quantitative analysis was used to compare pre-test and post-test results as a measure of the program's effectiveness in enhancing students' understanding and tolerant attitudes. With this PAR approach, community service not only functions as an educational tool but also as an empowerment process that instills inclusive Islamic values in a transformative and contextual manner.<sup>13</sup>

## Results and Discussion

The implementation of the community service program yielded significant results in enhancing students' understanding and attitudes toward tolerance. These findings were derived from a series of quantitative and qualitative data collected through pre-tests and post-tests, behavioral observations, and students' reflective documentation. Overall, the findings indicate that the internalization of tolerance and pluralism values grounded in Islamic thought effectively transformed students' perspectives on diversity and strengthened their global citizenship attitudes.

The results of pre- and post-tests administered to 32 students showed a substantial increase in conceptual understanding of key Islamic inclusivity values such as *ta'āruf* (mutual acquaintance), *tasāmuḥ* (tolerance), and *'adālah* (social justice). Prior to the program, most students exhibited a limited and textual understanding of tolerance concepts. However, following the intervention, there was a marked improvement in their comprehension. The following table illustrates this progression:

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[rg/10.1016/j.powtec.2016.12.055](https://doi.org/10.1016/j.powtec.2016.12.055)[Ahttps://doi.org/10.1016/j.ijfatigue.2019.02.006](https://doi.org/10.1016/j.ijfatigue.2019.02.006)[Ahttps://doi.org/10.1016/j.ijfatigue.2019.02.006](https://doi.org/10.1016/j.ijfatigue.2019.02.006)

<sup>13</sup> Juliyana Junaidi, Latifah Abdul Majid, and Mohd Arif Nazri, 'Revisiting Social Justice: Exploring the Qur'anic Paradigm in Addressing Contemporary Challenges', *Afkar*, 25.2 (2023), pp. 153–92, doi:10.22452/afkar.vol25no2.5.

No.	Indicator of Inclusive Islamic Values	Pre-test Average Score	Post-test Average Score	Increase (%)
1	<i>Ta'āruf</i> (Mutual acquaintance)	63.2	84.5	33.67%
2	<i>Tasāmuh</i> (Tolerance)	59.7	87.1	45.90%
3	<i>'Adālah</i> (Social justice)	61.5	82.3	33.74%
	<b>Overall Average</b>	<b>61.5</b>	<b>84.6</b>	<b>37.56%</b>

**Table 1.** Average Scores of Tolerance Value Comprehension Before and After the Program

This improvement in scores highlights the effectiveness of participatory learning strategies employed in the program. Learning methods based on value-based discussions, role-playing, and personal reflection enabled students not only to understand the concepts but also to relate them to their everyday social experiences. These results align with previous studies emphasizing the importance of emotional and social engagement in value education.<sup>14</sup>

Qualitative data gathered from reflective journals and in-depth interviews also revealed a shift in students' perspectives regarding diversity issues. Most students expressed that they were previously unaware that Islamic teachings advocate openness, respect for differences, and justice for all—not just fellow

<sup>14</sup> Pradeep Kumar, Yogesh K. Dwivedi, and Ambuj Anand, 'Responsible Artificial Intelligence (AI) for Value Formation and Market Performance in Healthcare: The Mediating Role of Patient's Cognitive Engagement', *Information Systems Frontiers*, 25.6 (2023), pp. 2197–2220, doi:10.1007/s10796-021-10136-6.

Muslims. For example, one student wrote, “*I just realized that differences are not threats, but part of Allah’s creation that must be respected,*” while another said, “*Islam actually has teachings on social justice that we can apply to live in harmony at school.*”

Observation, students' behaviors in both classroom dynamics and extracurricular interactions demonstrated improvements in collaboration, tolerance in expressing opinions, and empathy toward peers from different backgrounds. These results affirm that a moderate Islamic pedagogical approach can internalize global citizenship values in a local context without compromising religious identity. This is consistent with Dina Sijamhodžić findings, which argue that inclusive Islamic education can function as a tool for social transformation in pluralistic societies.<sup>15</sup>

Furthermore, the involvement of teachers throughout the process helped ensure the program’s sustainability. Teachers began to recognize the importance of integrating tolerance values across all subjects not just Islamic religious education. They also acknowledged that participatory and narrative-based approaches were more effective than traditional lecture methods in conveying moral values.

In conclusion, the findings of this community engagement program successfully addressed the primary objective, which was to internalize Islamic-based values of tolerance and pluralism to strengthen students’ global citizenship. These outcomes contribute to the development of an Islamic character education model rooted in moderation (*wasatiyyah*)<sup>16</sup>, in line with the broader framework

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<sup>15</sup> Dina Sijamhodžić-Nadarević, ‘Contribution of Islamic Religious Education to Intercultural Values in Pluralistic European Cultures: Insights from Bosnia and Herzegovina’, *Religions*, 14.4 (2023), doi:10.3390/rel14040453.

<sup>16</sup> Rohmat Mulyana, ‘Religious Moderation in Islamic Religious Education: textbook and Implementation in Indonesia’, *HTS Theologiese Studies / Theological Studies*, 79.1 (2023), doi:10.4102/HTS.V79I1.8592.

of *Islam rahmatan lil alamin* and Indonesia's national agenda on religious moderation<sup>17</sup>.

These findings further support the notion that religious-based civic education<sup>18</sup>, when designed through dialogical and participatory approaches, can serve as a critical tool in combating exclusivism and latent intolerance in Islamic school settings. While the madrasah system is traditionally viewed as a stronghold of normative religious instruction, this community service project reveals that transformative values education can thrive even within conventional religious institutions provided that the pedagogical model is reformulated to promote reflection, dialogue, and inclusivity.<sup>19</sup>

More specifically, the project demonstrates the alignment between Islamic theological values and universal principles of human rights and pluralism.<sup>20</sup> By rooting global citizenship education in core Islamic concepts *ta'āruf*, *tasāmuh*, and *'adālah* the program avoids the dichotomy often perceived between religious identity and civic openness.<sup>21</sup> This integrative framework

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<sup>17</sup> Sumarto Sumarto, 'Rumah Moderasi Beragama IAIN Curup Dalam Program Wawasan Kebangsaan, Toleransi Dan Anti Kekerasan', *Jurnal Literasiologi*, 5.2 (2021), doi:10.47783/LITERASIOLOGI.V5I2.221.

<sup>18</sup> Nathan C. Walker, W. Y. Alice Chan, and H. Bruce McEver, 'Religious Literacy: Civic Education for a Common Good', *Religion and Education*, 48.1 (2021), pp. 1–16, doi:10.1080/15507394.2021.1876508.

<sup>19</sup> Gonzalo Jover and Vicent Gozálviz, 'Service Learning and the Just Community: Complementary Pragmatist Forms of Civic Character Education', *Theory and Research in Education*, 22.1 (2024), pp. 71–88, doi:10.1177/14778785241227076.

<sup>20</sup> Ali Sunarno and others, 'Upaya Meminimalisir Kasus Intoleransi Dalam Pendirian Tempat Ibadah Demi Terciptanya Kohesi Sosial Pada Masyarakat Multikultural Di Kalimantan Tengah', *Jurnal Paris Langkis*, 3.2 (2023), pp. 93–100, doi:10.37304/PARIS.V3I2.8719.

<sup>21</sup> Munawar Rahmat and M. Wildan Bin H. M. Yahya, 'The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of

has been advocated in recent Islamic thought discourses, particularly by scholars of Islamic moderation such as Nurcholish Madjid and Abdullah Saeed, who argue that authentic Islamic teachings are fully compatible with the principles of coexistence, human dignity, and justice.<sup>22</sup>

Furthermore, the program offered a space for critical theological reflection, where students were invited to revisit their assumptions about religious exclusivity through guided dialogue. This is important considering that adolescent learners are in a formative stage of identity development and highly susceptible to ideological influences. By engaging their cognitive and emotional faculties, the activities empowered students to become moral agents capable of navigating pluralistic realities without losing their Islamic foundation. This echoes Freire's notion of "conscientization" an awakening to social realities and one's moral responsibility within them.<sup>23</sup>

The presence of teacher engagement is also noteworthy. Teachers not only facilitated activities but became co-learners in the process, which reflects the core of participatory action research (PAR) that blurs the line between "expert" and "beneficiary". This

Indonesian Students.', *International Journal of Instruction*, 15.1 (2022), pp. 347–64, doi:10.29333/iji.2022.15120a.

<sup>22</sup> 'Islam and Democracy in the 21st Century - Tauseef Ahmad Parray - Google Buku'

<[https://books.google.co.id/books?hl=id&lr=&id=wc\\_2EAAAQBAJ&oi=fnd&pg=PT6&dq=scholars+of+Islamic+moderation+such+as+Nurcholish+Madjid+and+Abdullah+Saeed,+who+argue+that+authentic+Islamic+teachings+are+fully+compatible+with+the+principles+of+coexistence,+human+dignity,+and+justice+&ots=nxDfizCErf&sig=PdO8at8CZS5wDTpP-EEr62IIJak&redir\\_esc=y#v=onepage&q&f=false](https://books.google.co.id/books?hl=id&lr=&id=wc_2EAAAQBAJ&oi=fnd&pg=PT6&dq=scholars+of+Islamic+moderation+such+as+Nurcholish+Madjid+and+Abdullah+Saeed,+who+argue+that+authentic+Islamic+teachings+are+fully+compatible+with+the+principles+of+coexistence,+human+dignity,+and+justice+&ots=nxDfizCErf&sig=PdO8at8CZS5wDTpP-EEr62IIJak&redir_esc=y#v=onepage&q&f=false)> [accessed 19 June 2025].

<sup>23</sup> Paulo Freire, *Pedagogy of the Oppressed, The Community Performance Reader* (The Continuum International Publishing Group Inc, 2005), doi:10.4324/9781003060635-5.

shift in positioning allowed for mutual transformation and increased the likelihood of program sustainability. Several teachers expressed an intention to incorporate similar value-based learning into their regular teaching plans, indicating institutional buy-in beyond the duration of the program.

The broader implication of this project lies in its potential to be replicated across other Islamic educational institutions. In an increasingly polarized world, where religion is frequently politicized or misused as a tool for division, efforts such as this offer an alternative narrative one that places Islam as a proactive force for peacebuilding, mutual respect, and civic engagement. Additionally, by embedding the initiative within the lived experiences of students in a local pesantren-based madrasah, the program gained both cultural legitimacy and pedagogical effectiveness.

To summarize, the results affirm that religious education does not have to remain confined within the boundaries of doctrinal transmission. When reoriented through inclusive Islamic thought, it becomes a strategic avenue for cultivating critical<sup>24</sup>, tolerant<sup>25</sup>, and socially responsible citizens<sup>26</sup>. The pedagogical tools and frameworks employed in this program thus contribute not only to

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<sup>24</sup> Dewi Andriani, 'A Critical Review of the Labor Competitiveness as Human Capital in Indonesia', *International Journal of Research in Business and Social Science* (2147- 4478), 10.5 (2021), pp. 52–65, doi:10.20525/ijrbs.v10i5.1303.

<sup>25</sup> Baharudin Zamawi and Habieb Bullah, 'Ayat Toleransi Dalam Al-Qur'an: Tinjauan Tafsir Marah Labid', *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, 7.01 (2019), pp. 185–97, doi:10.24235/DIYAAF KAR.V7I01.4535.

<sup>26</sup> Hongdan Zhao and Qiongyao Zhou, 'Socially Responsible Human Resource Management and Hotel Employee Organizational Citizenship Behavior for the Environment: A Social Cognitive Perspective', *International Journal of Hospitality Management*, 95.xxxx (2021), p. 102749, doi:10.1016/j.ijhm.2020.102749.

the discourse of Islamic education reform but also to the wider field of global citizenship education in religiously plural societies.

## Conclusion

The community service program conducted at MTs Wali Songo Ngabar has proven that the internalization of tolerance and pluralism values based on Islamic thought can make a tangible contribution to strengthening global citizenship awareness among madrasah students. Through the Participatory Action Research (PAR) approach, students not only understand the inclusive Islamic values such as *ta'āruf*, *tasāmuḥ*, and *'adālah*, but also are able to actualize them in their daily social behavior. The results of the pre-test and post-test measurements show a significant increase in students' understanding of tolerance values, while qualitative data indicate changes in perspectives and attitudes that are more open, reflective, and empathetic towards diversity. This program also demonstrates that contextual and participatory Islamic value education can be effectively integrated into pesantren-based madrasah environments without diminishing the religious values upheld. The involvement of teachers as active partners in the planning and evaluation process also strengthens the potential for the program's sustainability and replication. Overall, this service successfully addresses the challenge of exclusivism in religious education and paves the way for an Islamic education model that supports social cohesion and the formation of a generation of students who are peaceful, just, and open to diversity.

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