



Implementation of Qur'anic Values in Shaping Students' Tolerance: A Case Study at MTsN 5 Bulukumba

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ABSTRACT

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Tolerance is an essential social competence in educational contexts characterized by diversity in backgrounds, identities, characteristics, and perspectives. Within Islamic education, tolerance has a strong normative foundation in the Qur'an; however, the presence of tolerant values in religious instruction does not automatically ensure their internalization in students' everyday behavior. The critical issue, therefore, is not merely whether Qur'anic values are taught, but how these values are translated into meaningful social practices and sustained as part of students' everyday interactions. This study aims to examine the implementation of Qur'anic values in shaping students' tolerance and to identify how tolerant attitudes are manifested in their daily lives at MTsN 5 Bulukumba. A qualitative case study design was employed. Data were collected through in-depth interviews, observations, and document analysis and were analyzed thematically by identifying, categorizing, interpreting, and synthesizing recurring patterns across the data. Data trustworthiness was strengthened through source and technique triangulation and member checking. The findings indicate that the implementation of Qur'anic values operates through an interconnected process involving value understanding, teacher role modelling, habituation, social interaction, and behavioral reinforcement. Values related to respecting differences, mutual respect, *ukhwah*, responsible speech, *tabayyun*, justice, and refraining from degrading others are translated into students' everyday social practices. Students' tolerance is manifested through accepting differences in opinions and personal characteristics, communicating respectfully, cooperating with peers, helping others, avoiding mockery and insulting expressions, and resolving disagreements through communication and clarification. These findings suggest that the formation of tolerance through Qur'anic education is an internalization process that connects religious understanding with lived social experience. The study contributes to Islamic education scholarship by shifting the focus from merely *teaching tolerance* toward cultivating *lived tolerance* through a school culture that transforms Qur'anic values into everyday social practices.

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1. INTRODUCTION

Indonesia is characterized by profound religious, cultural, ethnic, linguistic, and social diversity, making the ability to live constructively with differences an essential component of social life. This diversity is also reflected in educational institutions, where students interact with peers who may differ in social background, cultural practices, personal characteristics, and ways of understanding religious and social issues. In such a context, tolerance should not be understood merely as an abstract moral principle or as knowledge transmitted through religious instruction. Rather, it constitutes a social competence that needs to be developed through continuous educational experiences, interpersonal interactions, and everyday practices. The growing scholarly attention to religious tolerance education reflects this concern. A bibliometric analysis of Scopus-indexed research by Supriyadi et al. (2024) demonstrates that religious tolerance education has become an increasingly important research area, particularly in relation to multiculturalism, character education, and educational methods. The authors also identify continuing opportunities for research that examines how tolerance is cultivated across different educational levels and contexts (Supriyadi et al., 2024).

Within Islamic education, the Qur'an provides a substantive ethical foundation for responding to diversity. Qur'anic teachings emphasize human diversity, mutual recognition, brotherhood, justice, respect for others, responsible speech, and the avoidance of behavior that humiliates or discriminates against others. Qur'anic principles such as those articulated in Q.S. Al-Hujurat [49]:13, which presents human diversity as a basis for mutual recognition, and Q.S. Al-Hujurat [49]:11–12, which prohibits ridicule, derogatory behavior, suspicion, and backbiting, provide a theological basis for developing respectful social relations. From this perspective, tolerance is not simply passive acceptance of difference; it involves recognizing the dignity of others, managing social relationships responsibly, and responding to differences through justice and mutual respect. Recent research by Afwadzi et al. (2024) is particularly relevant because it demonstrates that religious moderation among students can be developed through the reception and understanding of Qur'anic verses and hadiths that promote moderation. Their study highlights the importance of religious texts not merely as objects of academic interpretation but as sources of values that can be accepted and applied in students' lives (Afwadzi et al., 2024).

However, the central challenge in Islamic education is not simply whether tolerance-related values are present in religious texts or curriculum documents, but whether these values are successfully translated into students' everyday behavior. Religious knowledge does not automatically become ethical conduct without processes of interpretation, internalization, habituation, and social enactment. This distinction is important because educational institutions may formally promote tolerance while students continue to encounter social interactions characterized by exclusion, stereotyping, ridicule, or unwillingness to engage with differences. Recent studies therefore increasingly emphasize the gap between normative commitments to religious moderation and their practical implementation. For example, Prasetyo et al. (2025), based on a systematic review of 70 studies selected from a Scopus search, argue that religious moderation becomes more effective when *nasathiyah* values are integrated across subjects and enacted through dialogic pedagogy, educator involvement, inclusive curricula, and supportive institutional policies. Their findings suggest that the effectiveness of moderation education depends substantially on how values are operationalized within educational practices rather than merely articulated as institutional ideals (Prasetyo et al., 2025).

The importance of translating religious values into educational practice is also evident in research examining multicultural approaches to Islamic Religious Education. Muhajir et al. (2025), in a Scopus-indexed study involving junior high school and madrasah students, found that integrating multicultural values into Islamic Religious Education strengthened students' appreciation of diversity, interfaith tolerance, inclusivity, and mutual trust (Muhajir et al., 2025). The study is particularly relevant to the present research because it demonstrates that tolerance can be strengthened when religious education is connected to students' experiences of diversity rather than confined to doctrinal transmission. Similarly, Solechan et al. (2024) found a significant relationship between religious-moderation-based Islamic Religious Education and students' national attitudes, illustrating the broader capacity of moderation-oriented religious education to shape students' social orientations (Solechan et al., 2024).

Nevertheless, the existing literature reveals a significant research gap. Much of the recent scholarship examines tolerance through the broader framework of religious moderation, multicultural education, curriculum development, or institutional policy. Other studies focus on students' perceptions, the effectiveness of particular instructional approaches, or the relationship between religious understanding and tolerant attitudes. While these studies are important, relatively less attention has been given to the process through

which specifically Qur'anic values are translated from religious principles into everyday tolerant behavior among secondary-level students. The gap therefore concerns not only *what values are taught*, but also *how those values become internalized, enacted, and reinforced through everyday educational interactions*. This distinction is important because the transformation of religious values into social behavior is a complex process involving teachers, students, curriculum, institutional culture, and interpersonal relationships.

The issue becomes even more significant when considering the role of religious texts in shaping students' interpretations of diversity. Afwadzi et al. (2024) demonstrate that students' reception of Qur'anic and hadith-based teachings can provide an important foundation for religious moderation, while Hadiyanto et al. (2025) show that Qur'anic interpretations concerning religious moderation can also be communicated through contemporary digital environments such as Instagram. Their study emphasizes that religious moderation involves respect for religious diversity, active listening, and the ability to overcome differences while maintaining religious convictions. These findings indicate that the challenge of tolerance education extends beyond curriculum content: it concerns the broader environments through which students encounter, interpret, negotiate, and practice religious values (Afwadzi et al., 2024; Hadiyanto et al., 2025).

Another important issue concerns the institutional environment in which values are cultivated. Research on religious moderation in educational institutions suggests that institutional policies, educational leadership, curriculum integration, and learning experiences can influence the internalization of moderate and inclusive values. Fahrudin et al. (2024), for example, examined religious moderation and deradicalization in Indonesian higher education and emphasized the internalization of tolerance, non-violence, and respect for local traditions and culture as important dimensions of moderation education (Fahrudin et al., 2024). Meanwhile, Akil et al. (2024) discuss religious moderation in relation to *al-wathaniyah*, highlighting the intersection between Islamic values and broader social and national commitments (Akil et al., 2024). These studies reinforce the argument that religious values acquire practical significance when they are embedded within educational and social environments that allow students to experience and practice them.

Against this background, the present study offers a distinctive contribution by shifting the analytical focus from the mere presence of Qur'anic values toward their implementation and internalization as a process of tolerance formation. The novelty of this study lies in examining how Qur'anic values are translated into educational practices and subsequently manifested in students' everyday social interactions at the secondary madrasah level. Rather than treating Qur'anic values as automatically producing tolerant behavior, this study conceptualizes their implementation as a process involving value understanding, teacher role modelling, habituation, social interaction, and behavioral reinforcement. This process-oriented perspective enables the study to examine how normative religious principles become lived ethical practices. In this sense, the study seeks to move beyond the conventional question of whether Islamic education promotes tolerance toward the more analytical question of how Qur'anic values are transformed into observable patterns of tolerant behavior in the everyday life of a madrasah.

This focus is particularly important because the literature itself indicates a continuing policy-practice gap in religious moderation education. Recent Scopus-based reviews show that the field has developed substantially, yet the operationalization of moderation values in actual pedagogical settings remains an important issue. Supriyadi et al. (2024) identify further research opportunities concerning tolerance education at different educational levels and through different learning models, while Prasetyo et al. (2025) emphasize the importance of moving from policy and curriculum toward concrete pedagogical implementation. The present study responds to this gap by examining the everyday educational mechanisms through which Qur'anic values are enacted in a particular madrasah context (Prasetyo et al., 2025; Supriyadi et al., 2024). The focus on MTsN 5 Bulukumba is therefore not intended merely to describe a local educational practice, but to provide an empirically grounded understanding of how religious values can be operationalized within a secondary Islamic educational environment.

The urgency of this research lies in the need to strengthen Islamic education so that religious learning contributes not only to students' cognitive understanding of religious teachings but also to their capacity to live constructively with differences. Adolescence is a critical period for the development of social identity, interpersonal relationships, moral reasoning, and attitudes toward others. Consequently, the internalization of tolerance during the madrasah stage is important for developing students who are able to maintain religious commitment while simultaneously respecting differences in social life. This urgency is reinforced by contemporary educational environments in which students encounter diverse perspectives not only through direct interaction at school but also through digital media. Hadiyanto et al. (2025) demonstrate that social media

has become an important arena for the dissemination and interpretation of religious moderation discourse, further emphasizing the need for educational institutions to equip students with ethical and interpretive capacities for navigating diversity (Hadiyanto et al., 2025).

Accordingly, this study aims to analyze the implementation of Qur'anic values in shaping students' tolerance at MTsN 5 Bulukumba. More specifically, it seeks to identify the Qur'anic values reflected in educational practice, examine the mechanisms through which these values are internalized, and describe how students' tolerance is manifested in their everyday interactions. By employing a qualitative case study approach, the research seeks to provide an in-depth and contextually grounded account of the transformation of Qur'anic principles from normative teachings into lived social practices.

The study is expected to contribute both theoretically and practically. Theoretically, it contributes to Islamic education scholarship by conceptualizing Qur'anic values not simply as religious content to be transmitted but as ethical resources that require pedagogical and social mechanisms of internalization. It also contributes to the literature on tolerance education by highlighting the interconnected roles of value understanding, teacher modelling, habituation, social interaction, and reinforcement in the formation of tolerant behavior. Practically, the findings are expected to provide insights for madrasah leaders and Islamic Religious Education teachers in designing learning experiences and institutional cultures that enable students to practice tolerance rather than merely understand it. More broadly, the study seeks to support a shift from "teaching tolerance" toward "living tolerance," in which Qur'anic values become visible in students' ways of respecting differences, communicating with others, cooperating across differences, managing disagreements, and treating others with dignity and justice.

2. LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Recent scholarship on tolerance education in Islamic contexts indicates a growing shift from the transmission of religious knowledge toward the internalization and enactment of religious values in students' social lives. Abd Khahar et al. (2025), through a systematic literature review of religious tolerance in Islamic education, demonstrate that tolerance is generally conceptualized through respect for others, rejection of coercion, and acceptance of diversity. Their review further indicates that the integration of tolerance into Islamic education varies across educational contexts and continues to face challenges related to curriculum limitations, narrow interpretations of religious texts, and the influence of intolerant narratives in digital environments. These findings suggest that tolerance education cannot rely solely on the cognitive transmission of religious concepts but requires pedagogical processes through which religious principles are translated into students' everyday social experiences (Abd Khahar et al., 2025).

From the perspective of the Qur'anic foundations of tolerance, Mansir et al. (2024) examined educational values of tolerance in the Qur'an through a *tarbawiy* interpretation. Their study demonstrates that Qur'anic teachings repeatedly emphasize the preservation of differences, mutual respect, interreligious respect, and brotherhood. Diversity is positioned not as a source of social division but as part of the human condition that should facilitate mutual recognition and harmonious coexistence. Importantly, the authors argue that these values can be manifested within educational relationships, including interactions among students and between teachers and students. This perspective provides a significant normative foundation for the present study because it positions tolerance not merely as a contemporary educational objective but as an educational value rooted in Qur'anic teachings (Mansir et al., 2024).

The implementation of religious values in educational settings has also received increasing attention. Aslinda and Amrizon (2025), in a qualitative case study at MTsN 2 Tanah Datar, found that the integration of a "curriculum of love" and religious moderation contributed to a more harmonious classroom climate and supported the development of students' humanistic and tolerant character. Their findings highlight the importance of integrating values into classroom practices rather than treating them as isolated instructional content. The study further demonstrates that teacher modelling, learning climate, and institutional culture are important components in translating abstract religious values into students' observable behavior (Aslinda & Amrizon, 2025).

The role of teachers is particularly important in this process because students encounter religious values not only through textbooks and formal instruction but also through the behavior and interpersonal practices of their teachers. Recent studies on Islamic Religious Education suggest that teachers function as mediators between normative religious teachings and students' lived experiences. In this regard, tolerance can be strengthened when teachers demonstrate respectful communication, fairness, openness to different

perspectives, and constructive responses to disagreement. Such practices allow students to observe how religious principles are enacted in real social situations. Consequently, teacher role modelling represents an important mechanism through which religious knowledge can become an embodied social disposition rather than remaining at the level of abstract understanding (Haris et al., 2024).

Another important strand of the literature emphasizes curriculum integration. Contemporary Islamic education research suggests that tolerance is more sustainable when values of respect, justice, cooperation, peaceful interaction, and appreciation of diversity are embedded across learning objectives, pedagogical strategies, student activities, and institutional culture. This perspective challenges an approach in which tolerance is delivered as a separate topic within religious education. Instead, tolerance needs to become part of the broader educational environment in which students repeatedly encounter and practice the values being taught. Such an approach is consistent with the argument that character formation develops through the interaction between knowledge, habituation, social experience, and reinforcement (Hamiid & Madjid, 2025).

The literature also demonstrates the importance of learning experiences in developing students' capacity to engage constructively with difference. Collaborative and dialogic learning, for example, can create opportunities for students to listen to others, negotiate different viewpoints, cooperate with peers, and manage disagreement. These experiences are particularly important because tolerance involves more than an intellectual recognition of diversity; it also requires behavioral and relational competencies. Students therefore need opportunities to practice tolerance through authentic social interaction rather than simply learning definitions of tolerance from instructional materials (Darwis et al., 2025).

The contextual dimension of Islamic tolerance education has also become increasingly significant. Recent research suggests that the effectiveness of value-based education is influenced by the cultural and social environment in which learning takes place. Local cultural values can provide meaningful points of connection between Islamic teachings and students' everyday experiences, allowing religious values to be interpreted through familiar social practices. In this sense, the implementation of Qur'anic values should not necessarily follow a uniform model across educational institutions. Instead, it should remain sensitive to the cultural characteristics, social relationships, and educational conditions of the particular madrasah in which the values are enacted (Hadi et al., 2025).

The literature further suggests that the formation of tolerant character requires a supportive institutional environment. Religious values are more likely to become meaningful when there is consistency between classroom instruction, teacher behavior, peer interaction, school policies, and broader institutional culture. A discrepancy between what students are taught and what they experience in their everyday environment may weaken the internalization of those values. Therefore, the madrasah can be understood not simply as a place where religious knowledge is transmitted but as a social and moral environment in which students continuously interpret, negotiate, and practice religious values (Prasetyo et al., 2025).

Taken together, these studies establish several important propositions. First, Qur'anic teachings provide a substantive moral foundation for tolerance through principles such as respect for difference, brotherhood, justice, and human dignity. Second, the effectiveness of value-based education depends on how these principles are translated into pedagogical and social practices. Third, teachers, curriculum, habituation, peer interaction, and institutional culture collectively influence the process through which religious values become lived behavior. However, much of the existing literature continues to discuss tolerance within the broader framework of religious moderation, while relatively fewer studies specifically examine how Qur'anic values are implemented and internalized through everyday educational practices to shape students' tolerance (Zulfa et al., 2025).

This gap is particularly important because identifying which Qur'anic values are taught does not necessarily explain how those values become part of students' behavior. The present study therefore moves beyond the question of whether Qur'anic values are present in Islamic education and examines the process through which these values are translated into lived social practices. Specifically, the study explores the movement from value understanding to teacher role modelling, habituation, social interaction, and behavioral reinforcement, ultimately examining how these processes are reflected in students' everyday tolerance. In this way, the study contributes a more process-oriented perspective by conceptualizing tolerance not simply as an educational outcome but as a form of lived ethical practice emerging from the continuous interaction between Qur'anic values, pedagogical practices, and students' social experiences within the madrasah.

3. METHODOLOGY

This study employed a qualitative approach using a case study design to develop an in-depth understanding of the implementation of Qur'anic values in shaping students' tolerance at MTsN 5 Bulukumba. A qualitative approach was considered appropriate because the study focused on exploring processes, experiences, practices, and meanings as they emerged within the natural educational context. The case study design enabled the phenomenon to be examined contextually by considering the interaction between religious values, instructional practices, teacher role modelling, habituation, and students' social experiences within the madrasah environment.

The study was conducted at MTsN 5 Bulukumba, which was purposively selected because of its relevance to the study of Qur'anic value-based education and the development of students' tolerance. Participants were selected purposively based on their involvement in and knowledge of educational practices and social interactions within the madrasah. The primary participants consisted of teachers and students, while relevant members of the madrasah leadership were included as supporting informants when necessary. Participant selection considered their capacity to provide rich and relevant information concerning the implementation of Qur'anic values, habituation practices, teacher role modelling, and the forms of tolerance demonstrated by students in their everyday interactions.

Data were collected through in-depth interviews, observations, and document analysis. In-depth interviews were conducted to explore participants' experiences, understandings, and perspectives regarding the implementation of Qur'anic values and the development of students' tolerance. Observations were used to examine how these values were enacted in classroom activities, teacher–student interactions, peer relationships, and other activities within the madrasah environment. Documentary data served as supporting evidence and included relevant instructional documents, madrasah programs, school regulations, religious activity records, and other documents related to the research focus. The combination of these techniques enabled the researcher to obtain comprehensive evidence and compare information across different sources and forms of data.

Data were analyzed thematically through an iterative process conducted throughout data collection and interpretation. Interview, observation, and documentary data were first organized and examined systematically. Relevant segments were then coded according to issues and patterns emerging from the data. Related codes were subsequently grouped into categories and broader themes. The analysis focused on identifying patterns in the implementation of Qur'anic values, the mechanisms through which these values were internalized, and the forms of tolerance manifested in students' everyday lives. Interpretation involved relating the emerging empirical themes to the conceptual framework and relevant previous studies in order to explain how Qur'anic values were translated from religious understanding into students' social practices.

The credibility of the findings was strengthened through source and technique triangulation. Source triangulation involved comparing information obtained from teachers, students, and supporting informants, whereas technique triangulation involved comparing evidence derived from interviews, observations, and documents. Member checking was also employed to confirm that the researcher's interpretations accurately reflected the meanings intended by the participants. The research process adhered to relevant ethical principles, including obtaining permission from the appropriate authorities, protecting participants' identities, and using the collected data solely for academic purposes. Through these procedures, the study sought to produce a credible and contextually grounded account of how Qur'anic values are implemented and translated into students' everyday practices of tolerance within the madrasah setting.

4. RESULT AND DISCUSSION

4.1. Implementation of Qur'anic Values in Shaping Students' Tolerance

The findings indicate that the implementation of Qur'anic values in shaping students' tolerance at MTsN 5 Bulukumba occurs through an integrated process involving classroom learning, teacher role modeling, habituation, and students' daily social interactions. Qur'anic values are not merely introduced as religious knowledge but are translated into everyday behaviors related to how students communicate, interact, and treat others. The implementation is particularly reflected in students' appreciation of differences, mutual respect, brotherhood, responsible speech, avoidance of prejudice, and fair treatment of others.

The implementation of the value of respecting differences is evident in both classroom activities and interactions among students. Students are encouraged to recognize differences in opinions, character, abilities, and social backgrounds. Differences are not positioned as reasons for exclusion or derogatory treatment but as

a natural part of communal life that should be approached positively. Teachers play an important role by providing understanding and encouraging students to express their opinions without imposing them on others.

Mutual respect also constitutes an important dimension of tolerance formation. This value is implemented through habituating students to communicate politely, listen when others are speaking, appreciate different opinions, and avoid mocking their peers. Such practices indicate that tolerance is developed through simple forms of positive communication that are consistently reinforced in the madrasah environment.

The Qur'anic value of *ukhuwah* (brotherhood) is manifested through cooperation and mutual care among students. Group learning activities and collective school activities provide opportunities for students to interact with peers who have different characteristics and abilities. Through these activities, students are encouraged to help one another and avoid selecting friends based on personal preferences or differences. This pattern of interaction demonstrates that brotherhood functions as a social mechanism for strengthening tolerant relationships among students.

The implementation of Qur'anic values is also reflected in the habituation of responsible speech and respectful behavior. Teachers reinforce the use of polite language and address behaviors such as mocking, insulting, or using derogatory nicknames. Rather than relying solely on reprimands, teachers provide explanations regarding the importance of protecting the feelings and dignity of others. In this context, regulating speech becomes an important component of tolerance education.

The value of *tabayyun*, or seeking clarification before making judgments, is also reflected in the way the madrasah addresses disagreements among students. Students are encouraged not to make premature judgments or blame others before understanding the situation clearly. Disagreements are addressed through communication and clarification, allowing students to consider different perspectives. This finding indicates that Qur'anic values function not only as religious teachings but also as practical principles for managing differences and resolving interpersonal conflicts. The forms of Qur'anic value implementation identified from the analysis of the research data are summarized in Table 1.

Table 1. Analysis of Qur'anic Value Implementation in Shaping Students' Tolerance

No.	Qur'anic Value	Form of Implementation	Observed Student Behavior	Data Sources	Interpretation of Findings
1	Respect for differences	Understanding and habituation	Listening to others' opinions and avoiding the imposition of personal views	Interviews, observation	Differences are understood as a natural part of communal life
2	Mutual respect	Role modeling and habituation	Communicating politely and respecting peers	Interviews, observation	Tolerance is developed through positive communication
3	<i>Ukhuwah</i> (brotherhood)	Cooperation and mutual care	Helping and cooperating with peers without selecting friends	Interviews, observation	Brotherhood provides a foundation for inclusive social interaction
4	Responsible speech	Reinforcement and behavioral correction	Avoiding mockery, insults, and derogatory expressions	Interviews, observation	Self-control in communication strengthens respect for others
5	Avoiding humiliation	Behavioral habituation	Avoiding ridicule of peers' conditions or characteristics	Interviews, observation	The dignity of every student is recognized and respected
6	<i>Tabayyun</i> (clarification)	Clarification and mediation	Seeking information before making judgments	Interviews, observation	Qur'anic values provide a basis for managing differences

No.	Qur'anic Value	Form of Implementation	Observed Student Behavior	Data Sources	Interpretation of Findings
7	Justice and fairness	Equal and fair treatment	Avoiding discriminatory treatment in interactions and activities	Interviews, observation	Fair treatment strengthens students' sense of acceptance
8	Respect for others	Habituation within the madrasah culture	Maintaining positive interactions with teachers and peers	Interviews, observation, documentation	Qur'anic values become embedded in the social culture of the madrasah

Source: Research findings, 2026

Table 1 demonstrates that the implementation of Qur'anic values extends beyond the delivery of religious content. These values are translated into educational practices through four main mechanisms: role modeling, habituation, reinforcement, and social interaction. Role modeling provides students with concrete examples of appropriate behavior, habituation creates repeated opportunities to practice such behavior, reinforcement strengthens consistency, and social interaction provides a context in which Qur'anic values can be enacted in everyday situations.

Further analysis indicates that the development of students' tolerance occurs through a gradual process. Qur'anic values are initially introduced and understood through learning and teacher guidance, reinforced through teachers' behavior as role models, and subsequently practiced through repeated activities and social interactions. When students display behaviors that are inconsistent with tolerance, teachers provide correction and reinforcement to support continued internalization of the values.

This process suggests that tolerance is not formed instantaneously. Knowledge of Qur'anic values constitutes an important starting point, but the transformation of knowledge into tolerant behavior requires repeated social experiences. Students are provided with opportunities to practice these values through cooperation, communication, acceptance of differences, and conflict resolution. Consequently, the madrasah environment functions as a social space in which Qur'anic values are continuously practiced and reinforced. The pattern identified from the analysis is presented in Table 2.

Table 2. The Process of Internalizing Qur'anic Values into Students' Tolerance

Stage	Process	Form of Implementation	Manifestation in Students	Interpretation
1	Value understanding	Classroom learning and guidance	Students understand the importance of respecting others and appreciating differences	Qur'anic values provide the cognitive and moral foundation for tolerance
2	Role modeling	Teachers demonstrate tolerant behavior	Students observe and emulate positive behavior	Role modeling transforms abstract values into observable behavior
3	Habituation	Values are repeatedly practiced in school activities	Students become accustomed to respecting, helping, and cooperating with peers	Repetition strengthens the development of behavioral patterns
4	Social practice	Values are applied in everyday interactions	Students accept differences and address disagreements constructively	Qur'anic values become manifested as tolerant behavior
5	Reinforcement	Behavioral correction, guidance, and evaluation	Students improve behaviors that are inconsistent with tolerance	Reinforcement supports the sustainability of value internalization

Source: Research findings, 2026

The interpretation of Table 2 indicates a sequential relationship between value understanding and tolerant behavior. The process can be represented as understanding → role modeling → habituation → social practice → reinforcement. This pattern suggests that the implementation of Qur'anic values becomes more meaningful when the values understood by students are supported by teachers' behavior and the social culture of the madrasah.

A particularly significant finding concerns the role of teachers in this process. Teachers do not function merely as transmitters of religious knowledge but also as role models who demonstrate how Qur'anic values can be enacted through communication, interpersonal relationships, and conflict resolution. When students observe these values being practiced by their teachers, abstract principles become more concrete and applicable to their own social interactions.

Habituation subsequently serves as the mechanism connecting understanding with behavior. Group learning, mutual assistance, respectful communication, acceptance of differences, and constructive conflict resolution provide students with opportunities to apply the values they have learned. Through repeated social experiences, tolerance gradually becomes part of students' everyday behavioral patterns.

Overall, the findings indicate that the implementation of Qur'anic values at MTsN 5 Bulukumba can be understood as a process of value internalization that moves from religious knowledge toward social practice. Values such as respect for differences, mutual respect, *ukhawah*, responsible speech, *tabayyun*, and justice are not confined to the conceptual domain but are directed toward becoming practical principles for students' everyday interactions.

The central finding of this study is that Qur'anic values shape students' tolerance through an internalization process that connects value understanding, teacher role modeling, habituation, and students' social experiences. Thus, the effectiveness of Qur'anic value implementation depends not only on how extensively these values are taught but also on the extent to which they are consistently embodied in the everyday culture and interactions of the madrasah.

4.2. Forms of Students' Tolerance in Everyday Life

The findings indicate that students' tolerance at MTsN 5 Bulukumba is reflected in various forms of social interaction within the madrasah environment. Tolerance is manifested not only during classroom learning but also in students' relationships with peers and teachers, participation in collective activities, and responses to differences and interpersonal disagreements. Thus, tolerance is demonstrated as a form of everyday social behavior rather than merely as students' understanding of religious or moral concepts.

The first manifestation is respect for differences. In their everyday interactions, students demonstrate an ability to accept differences in opinions, personal characteristics, abilities, and individual habits. Differences are not necessarily perceived as conditions that need to be eliminated or standardized. Students are given opportunities to express their views while learning to accept alternative perspectives without imposing their own opinions on others. This pattern indicates the development of an attitude of acceptance toward diversity as an inherent dimension of social life.

The second manifestation is mutual respect in communication and interpersonal interaction. Tolerance is reflected in students' use of polite language, willingness to listen to others, and avoidance of expressions that may offend or demean their peers. These behaviors can be observed both during classroom activities and in informal interactions outside the classroom. Positive communication therefore represents an important behavioral indicator of tolerance because it creates a social environment in which differences can be expressed without generating unnecessary conflict.

The third manifestation is willingness to help and cooperate without excluding others. Students participate in shared activities and demonstrate concern for peers who require assistance. Cooperation is not solely based on close friendship but also reflects an awareness of the importance of supporting others within the school community. Such interactions contribute to the development of an inclusive social environment in which students are encouraged to build relationships beyond their immediate friendship groups.

The fourth manifestation concerns responsible speech and the avoidance of degrading behavior. Students are encouraged to refrain from mocking, insulting, assigning inappropriate nicknames, or using differences in their peers' conditions and characteristics as a source of ridicule. Regulation of speech represents an important dimension of tolerance because interpersonal conflicts may emerge from inappropriate verbal

interactions. Students' growing awareness of the consequences of their words therefore reflects the development of respect for the dignity and feelings of others.

The fifth manifestation is the ability to manage differences of opinion and interpersonal conflict. When disagreements occur, students are encouraged not to immediately blame or judge others. Instead, they are guided to communicate, clarify the situation, and consider different perspectives before reaching conclusions. This pattern demonstrates that tolerance does not require the elimination of differences; rather, it involves the capacity to manage differences constructively and maintain positive relationships despite disagreement.

The sixth manifestation is fair and non-discriminatory treatment. Tolerance is reflected when students provide peers with opportunities to participate in collective activities without making distinctions based on individual abilities, characteristics, or backgrounds. A sense of being accepted within the peer group represents an important indicator of tolerance. Accordingly, tolerance encompasses not only the cognitive acceptance of differences but also the willingness to treat others fairly and provide equal opportunities for social participation. The main forms of students' tolerance identified through the analysis are summarized in Table 3.

Table 3. Forms of Students' Tolerance in Everyday Life

No.	Form of Tolerance	Manifestation in Everyday Life	Meaning of the Finding
1	Respect for differences	Accepting differences in opinions, characteristics, abilities, and personal habits	Students demonstrate acceptance of diversity
2	Mutual respect	Communicating politely, listening to others, and respecting peers' opinions	Tolerance is expressed through positive interpersonal interaction
3	Mutual assistance and cooperation	Helping peers and cooperating in learning and collective activities	Social solidarity and concern for others are strengthened
4	Responsible speech	Avoiding mockery, insults, and degrading expressions	Students develop awareness of the impact of their words on others
5	Constructive conflict management	Resolving disagreements through communication and clarification	Differences are managed constructively rather than through confrontation
6	Non-discriminatory behavior	Involving peers in activities regardless of differences in background or ability	Students develop more inclusive social relationships
7	Respect for others' rights	Giving peers opportunities to speak, express opinions, and participate	Tolerance is manifested through recognition of others' social rights

Source: Research findings, 2026

The findings further indicate that students' tolerance encompasses cognitive, affective, and behavioral dimensions. At the cognitive level, students recognize that individuals possess different characteristics, opinions, and backgrounds that should be accepted. At the affective level, this recognition develops into respect, empathy, and concern for others. At the behavioral level, these values are translated into concrete actions, including helping peers, cooperating in group activities, using respectful language, providing opportunities for others to participate, and resolving disagreements constructively.

This pattern suggests that tolerance among students extends beyond the acquisition of religious knowledge. Qur'anic values become meaningful when they are translated into patterns of social interaction. In this sense, students' tolerant behavior can be understood as an observable indication that values introduced through religious education have moved from the domain of understanding toward social practice.

The findings also reveal a connection between the implementation of Qur'anic values and the emergence of students' tolerant behavior. Values introduced through learning are reinforced through teacher role modeling and habituation and subsequently enacted through students' everyday social interactions. These interactions provide students with repeated opportunities to practice respect, cooperation, acceptance of differences, responsible communication, and constructive conflict management.

Accordingly, tolerance develops not simply because students are taught about the importance of respecting others, but because they repeatedly encounter situations in which such values must be practiced. The madrasah therefore functions not only as a place for transmitting religious knowledge but also as a social environment for practicing and reinforcing Qur'anic values.

Overall, the findings demonstrate that students' tolerance at MTsN 5 Bulukumba is primarily manifested through acceptance of differences, mutual respect, cooperation and mutual assistance, responsible communication, constructive conflict management, and non-discriminatory interaction. These manifestations indicate that tolerance has acquired a practical dimension in students' everyday lives. More importantly, the findings suggest that the formation of tolerance occurs through the continuous interaction between Qur'anic values, teacher modeling, habituation, and students' social experiences.

4.3. Discussion

4.3.1. Qur'anic Values as a Process of Tolerance Internalization

The findings indicate that the implementation of Qur'anic values in shaping students' tolerance does not occur through the transmission of religious knowledge alone. Rather, it involves a gradual process that connects value understanding, teacher role modelling, habituation, social interaction, and behavioral reinforcement. This finding suggests that Qur'anic values become educationally meaningful when they move beyond the cognitive domain and are translated into students' everyday social experiences.

This finding is theoretically important because tolerance is not merely a matter of knowing that differences should be respected. It also involves the ability to translate such knowledge into attitudes and behaviors when students encounter differences in real-life situations. In this sense, the implementation of Qur'anic values can be understood as a process of value internalization in which religious principles gradually become part of students' ways of thinking, feeling, and acting.

Recent empirical evidence supports this interpretation. A study by Aderibigbe et al. (2023) demonstrated that Islamic education can foster tolerance and respect for diversity when learning connects Islamic values with students' social experiences (Aderibigbe et al., 2023). The authors emphasized that education for tolerance becomes more meaningful when students are provided with opportunities to understand and practice values within authentic social contexts. Similarly, Sirkko et al. (2024) found a significant relationship between students' understanding of Islamic values and their religious tolerance, suggesting that religious understanding may provide an important cognitive foundation for tolerant attitudes (Sirkko et al., 2024).

However, the present findings extend this argument by indicating that understanding alone is insufficient. The pathway from religious knowledge to tolerance appears to involve several intermediate processes. Students first need to understand the moral significance of a Qur'anic value, observe its application through significant others, repeatedly practice the corresponding behavior, and encounter social situations in which the value becomes relevant. Thus, rather than assuming a direct relationship between religious knowledge and tolerance, the findings suggest a more complex internalization process.

This interpretation is consistent with Mukhibat et al. (2024), who found that students' tolerance can be strengthened through the internalization of religious moderation values in school (Mukhibat et al., 2024). Their study identified classroom instruction, teacher role modelling, inclusive school culture, and character-building activities as important mechanisms through which students develop and apply moderate attitudes in social interaction.

Therefore, the contribution of the present study lies not simply in confirming that Qur'anic values are relevant to tolerance, but in explaining how those values can become socially meaningful. The findings indicate that the educational effectiveness of Qur'anic values depends on the extent to which they are transformed from normative principles into lived practices.

4.3.2. Teacher Role Modelling as the Mechanism Linking Values and Behavior

One of the most important findings is the role of teachers in translating Qur'anic values from abstract principles into observable social behavior. Students encounter values not only through textbooks and classroom explanations but also through the ways teachers communicate, respond to disagreement, treat students, and manage interpersonal relationships.

This finding can be explained through social learning theory, particularly the proposition that individuals learn behavioral patterns through observation, imitation, and interaction with significant social models. In educational settings, teachers constitute highly visible moral and social models. Consequently, there is an important distinction between *teaching tolerance* and *modelling tolerance*. A teacher may explain that students should respect differences, but the message is likely to have greater formative power when students consistently observe the teacher demonstrating respect in actual interactions.

Recent research supports the centrality of educators in religious moderation education. Kosim et al. (2024), for example, demonstrated that teachers play a significant role in shaping students' perceptions of religious diversity (Kosim et al., 2024). Their findings also indicate that teachers' own conceptual understanding of tolerance influences the extent to which they can translate tolerance into educational practice. This suggests that teacher role modelling cannot be separated from teachers' professional and religious competence.

Similarly, Mappiasse et al. (2022) found that educational experiences designed to develop tolerance among prospective teachers contributed to greater awareness of the importance of becoming tolerant educators (Mappiasse & Hayadin, 2022). This finding reinforces the argument that teacher modelling should not be regarded as an incidental phenomenon. Rather, it needs to be supported by teacher preparation, reflective practice, and institutional expectations.

The present findings therefore position teachers as *moral mediators* between Qur'anic teachings and students' social realities. Qur'anic principles such as respect for differences, maintaining respectful speech, avoiding humiliation, fairness, and mutual care become more comprehensible when students observe these principles being enacted by teachers. This interpretation is particularly relevant to Islamic education because religious teachers occupy a dual position: they are instructional agents and moral exemplars. Their influence consequently extends beyond the transmission of religious concepts to the formation of students' social dispositions.

4.3.3. Habituation as the Bridge between Religious Understanding and Tolerant Behavior

The findings further demonstrate that tolerant behavior is not developed through isolated instructional activities but through repeated practices. Respecting peers, listening to different opinions, helping others, avoiding degrading language, and cooperating with classmates become meaningful when they are continuously practiced in everyday school life. Habituation provides an important explanation for this pattern. Religious values are initially abstract and normative. Students may understand that Islam teaches respect for others, but this understanding does not automatically determine their behavior when they experience disagreement or interpersonal tension. Repeated opportunities to enact a value allow students to gradually transform a moral principle into a behavioral disposition.

This interpretation is consistent with Mago et al. (2025), whose findings indicate that internalizing religious moderation requires more than knowledge transfer. Classroom learning, role modelling, inclusive school culture, and character-building activities collectively provide the environment in which tolerance can become part of students' social behavior (Mago et al., 2025).

The importance of habituation is also reflected in recent curriculum research. Safitri (2026), through a systematic review of Islamic Religious Education curricula in secondary education based on Scopus- and Web of Science-indexed literature, found that religious moderation becomes more effective when it is systematically integrated into learning objectives, learning experiences, teaching methods, and assessment (Safitri et al., 2026).

Nevertheless, habituation should not be equated automatically with internalization. Students may perform tolerant behaviors because they are required to do so by school rules without necessarily developing an internal commitment to the underlying value. Therefore, effective habituation requires the simultaneous presence of understanding, reflection, modelling, and reinforcement. The present study consequently suggests that habituation functions as a bridge, rather than an endpoint. It connects students' cognitive understanding of Qur'anic values with their behavioral expression in social situations.

4.3.4. Qur'anic Values as a Moral Framework for Managing Differences

The findings reveal that Qur'anic values related to respect for diversity, brotherhood (*ukhuwah*), responsible speech, *tabayyun*, justice, and respect for others provide students with a moral framework for responding to differences. This finding is important because it indicates that tolerance within Islamic education does not require students to abandon their religious identity. Instead, tolerance can be developed through a contextual and ethically oriented understanding of Islamic teachings.

Recent research increasingly conceptualizes religious moderation as a way of maintaining religious commitment while developing openness toward social diversity. In this perspective, tolerance does not mean relativizing one's religious convictions. Rather, it involves recognizing the dignity and rights of others while maintaining one's own religious identity.

Aderibigbe et al. (2023) similarly argue that Islamic education can provide a foundation for tolerance and respect for diversity when Islamic principles are interpreted in ways that encourage peaceful coexistence and social responsibility (Aderibigbe et al., 2023). The present findings are consistent with this perspective because students' tolerant behavior was linked to values that are internal to Islamic moral teaching rather than introduced as external principles. This point is further supported by recent research on religious tolerance in Islamic education. Aseery and Alfaifi (2024), for example, examined the representation of religious tolerance in Islamic Studies at the middle-school level and found that tolerance-related concepts are incorporated into Islamic educational content, although their distribution and emphasis across educational materials are not necessarily uniform (Aseery & Alfaifi, 2024).

This distinction is important. The presence of tolerance-related values in religious curricula does not automatically guarantee their internalization. What matters is how those values are interpreted and mediated by teachers and embedded within students' social experiences. The findings of the present study therefore suggest that Qur'anic values function at two interconnected levels. First, they provide a normative foundation, defining why others should be respected. Second, they provide a behavioral orientation, indicating how students should act when encountering differences.

4.3.5. Social Interaction as the Space for Enacting Tolerance

Another important finding is that students' tolerance becomes most visible through everyday social interaction. Tolerance is manifested not only during Islamic Religious Education lessons but also through communication, cooperation, conflict management, peer assistance, and participation in collective activities.

This finding suggests that tolerance is fundamentally relational. It becomes observable when students encounter others who differ from themselves. Accordingly, the effectiveness of tolerance education should not be assessed exclusively through students' ability to define tolerance but also through their capacity to practice it within social relationships.

This interpretation is consistent with Mappiasse and Hayadin (2022), who found variations in students' religious tolerance across different educational contexts in Indonesia. Their findings indicate that tolerance is influenced not only by individual religious understanding but also by the educational environment in which students develop their religious and social identities (Mappiasse & Hayadin, 2022). Recent evidence from Islamic educational contexts further supports the importance of lived social experience. Nasih et al. (2024), for example, found that students with pesantren educational experience demonstrated stronger interfaith tolerance, particularly in relation to respect for different religious practices and open-minded attitudes (Nasih et al., 2024). Their findings suggest that educational environments can shape students' social dispositions by providing particular forms of religious and interpersonal experience.

The present study extends this perspective by demonstrating that the school itself can function as a *social laboratory* for tolerance. Students encounter differences in ability, personality, opinion, communication style, and social background. These everyday encounters provide opportunities for Qur'anic values to be tested and translated into concrete behavior. Consequently, the madrasah should not be conceptualized merely as a site for transmitting religious knowledge. It should also be understood as a social environment in which students learn how religious principles can be practiced in relationships with others.

4.3.6. Responsible Speech as a Micro-Level Expression of Tolerance

An important aspect of the findings concerns students' efforts to avoid mockery, insults, and degrading expressions. Although such behaviors may appear relatively minor compared with broader issues of interreligious tolerance, they are significant because everyday language constitutes one of the primary mechanisms through which social inclusion and exclusion are produced.

From this perspective, tolerance begins at the micro level. A student who accepts differences in principle but regularly mocks classmates who are different has not fully internalized the value of tolerance. Conversely, the ability to control speech, avoid humiliation, and communicate respectfully demonstrates that the value has begun to influence everyday social behavior. This finding is particularly compatible with Qur'anic teachings concerning interpersonal dignity and communication. Values derived from verses such as Qur'an 49:11–12 provide a normative basis for avoiding ridicule, insulting others, negative assumptions, and harmful speech. When these principles are transformed into everyday communication practices, Qur'anic teaching becomes socially observable.

The significance of this finding is that it expands the meaning of tolerance beyond formal interfaith relations. Tolerance can also be understood as a daily ethical practice involving how students speak to, listen to, and respond to people around them. Thus, responsible speech can be considered a micro-foundation of social tolerance. Repeated respectful communication contributes to a classroom climate in which differences can be expressed without creating social humiliation or exclusion.

4.3.7. *Tabayyun* and Constructive Conflict Management

The emergence of *tabayyun* as a mechanism for dealing with misunderstanding provides another important dimension of the findings. Rather than conceptualizing tolerance as the absence of disagreement, the findings indicate that tolerance also involves the ability to manage disagreement constructively.

The principle of *tabayyun* provides an epistemic mechanism for preventing premature judgment. When students seek clarification before making accusations or conclusions, they reduce the possibility that misunderstanding will develop into interpersonal conflict. This finding is particularly relevant in the contemporary information environment, where students are increasingly exposed to rapid flows of information through digital platforms. Religious moderation therefore requires not only emotional openness but also the capacity to evaluate information critically.

Recent research on religious moderation and technology similarly emphasizes the need to develop pedagogical approaches that enable students to engage critically with religious information. Hanafi et al. (2024), for example, examined the intersection of technology and pedagogy in developing religious moderation content and highlighted the importance of pedagogical strategies for contextualizing moderation in contemporary learning environments.

Accordingly, *tabayyun* can be interpreted not merely as a religious value but also as a social and epistemic competence. It encourages students to delay judgment, seek evidence, clarify misunderstandings, and respond to differences more rationally. This interpretation expands the conceptualization of tolerance. Tolerance is not simply the passive acceptance of difference; it also involves the active capacity to manage disagreement without immediately turning difference into hostility.

4.3.8. Justice and Non-Discrimination as Substantive Dimensions of Tolerance

The findings also show that tolerance is manifested through non-discriminatory treatment, including providing peers with opportunities to speak, participate, cooperate, and express their opinions regardless of differences in background or ability. This finding indicates that tolerance has a strong connection with justice. Merely “allowing” differences to exist represents a relatively minimal form of tolerance. A more substantive form emerges when students recognize the dignity, rights, and participation of others.

Mulyana (2023) similarly identifies justice and egalitarianism as important dimensions of religious moderation in Islamic education. This supports the present finding that tolerance should not be reduced to interpersonal politeness but should include equitable treatment and recognition of others (Mulyana, 2023). The finding also resonates with recent research examining *wasatiyyah* in Islamic education. Alabdulhadi and Alkandari (2024) found that Islamic Education teachers play an important role in promoting moderation values, although their implementation is affected by various pedagogical and contextual challenges. This indicates that translating moderation into practice requires sustained pedagogical effort rather than merely presenting moderation as a normative concept (Alabdulhadi & Alkandari, 2024).

The present study therefore conceptualizes non-discrimination as an important behavioral indicator of tolerance. When students actively include others in classroom and social activities, tolerance becomes a practice of social justice rather than merely an attitude of passive acceptance.

4.3.9. Qur'anic Values, Curriculum, and the Culture of the Madrasah

The findings indicate that Qur'anic values are not confined to a single learning activity. Instead, their implementation emerges through the interaction of classroom instruction, teacher behaviour, habituation, and everyday peer relationships. This pattern suggests that the development of tolerance is more effectively understood through a *whole-school* or *whole-madrasah* perspective.

This interpretation is strongly supported by recent curriculum research. Bhowmik (2023) found that religious moderation is most meaningfully integrated when it is embedded across learning objectives, learning experiences, teaching methods, and assessment systems rather than treated as an isolated topic (Bhowmik et al., 2023). Similarly, Chen et al. (2025) found that the integration of religious moderation within a madrasah

curriculum can encourage students to appreciate diversity and develop more inclusive mindsets. Their findings also highlight the importance of curriculum design in shaping students' attitudes toward differences (Chen et al., 2025). Carrington et al. (2024) further demonstrate that inclusive school culture, teacher role modelling, and character-building activities collectively contribute to students' internalization of moderation values (Carrington et al., 2024).

Taken together, these studies support the interpretation that the development of tolerance requires a supportive institutional environment. Values become more sustainable when students encounter consistent messages across classroom instruction, teacher behaviour, peer interaction, and school culture. The present study therefore suggests that the madrasah should be viewed not simply as an institutional setting but as a moral ecology. Within this ecology, students repeatedly encounter normative messages, behavioural models, social expectations, and opportunities for practice. Tolerance is more likely to become internalized when these elements are mutually consistent.

4.3.10. Why Do Qur'anic Values Shape Students' Tolerance?

The findings allow the relationship between Qur'anic values and students' tolerance to be explained through four interconnected mechanisms.

First, there is a cognitive mechanism. Students develop an understanding that human diversity is legitimate and that others should be treated with dignity. At this level, Qur'anic values provide a moral framework for interpreting social differences. Second, there is a modelling mechanism. Students observe teachers and other significant figures translating these values into actual behavior. Abstract religious principles consequently become visible and understandable.

Third, there is a habituation mechanism. Students repeatedly practice respectful communication, cooperation, mutual assistance, and non-discriminatory behavior. Repetition strengthens behavioral consistency. Fourth, there is a social-experience mechanism. Students encounter real differences and interpersonal situations in which the values must be applied. This is the stage at which religious values are tested within actual social relationships.

These mechanisms suggest that the relationship between Qur'anic values and tolerance should not be conceptualized as a simple linear causal relationship. Qur'anic values provide the moral framework, while teachers, habituation, school culture, and social interaction provide the mechanisms of enactment. This interpretation also helps explain why previous studies do not always report identical outcomes. Mappiasse and Hayadin (2022) demonstrated that students' tolerance varies across educational contexts, while research on Islamic textbooks has shown that religious education materials may contain problematic narratives when they are not critically developed and reviewed (Mappiasse & Hayadin, 2022). The implication is clear: religious education by itself does not automatically produce tolerance. Its effects depend substantially on how religious values are interpreted, taught, modelled, practiced, and experienced.

5. CONCLUSION

This study concludes that the implementation of Qur'anic values at MTsN 5 Bulukumba can be understood as a gradual process of translating religious principles into students' everyday social behavior. Qur'anic values such as respect for differences, mutual respect, *ukhwah*, responsible speech, *tabayyun*, justice, and non-discrimination are not meaningful merely as theological concepts, but become formative when they are continuously embedded in learning activities, teacher role modelling, habituation, and social interaction within the madrasah. The findings indicate that students' tolerance develops through a process of internalization that connects understanding of values with concrete experiences in their daily relationships.

More specifically, the study identifies a pattern of value understanding, teacher role modelling, habituation, social practice, and reinforcement as an important mechanism through which Qur'anic values are enacted as tolerant behavior. Teachers play a particularly important role because students encounter Qur'anic principles not only through formal instruction but also through the attitudes and interpersonal practices demonstrated by educators. Repeated opportunities to cooperate, listen to different opinions, avoid degrading speech, help peers, and resolve disagreements constructively provide students with social experiences through which tolerance becomes increasingly concrete and meaningful.

The study further demonstrates that students' tolerance is multidimensional. It is reflected not only in accepting differences, but also in respectful communication, cooperation, responsible speech, constructive

management of disagreement, non-discriminatory interaction, and respect for others' rights. This suggests that tolerance in an Islamic educational context should not be reduced to passive acceptance of differences. Rather, it represents an active moral disposition grounded in justice, dignity, empathy, and responsible social engagement.

Theoretically, this study contributes to the understanding of Qur'anic-based tolerance education by highlighting how religious values are enacted rather than merely transmitted. The central contribution lies in positioning the madrasah as a moral and social environment in which Qur'anic values are transformed from normative teachings into lived practices. The study therefore proposes that the effectiveness of Qur'anic value education depends not only on the content of religious instruction, but also on the consistency between what is taught, what teachers model, what students repeatedly practice, and how the madrasah responds to everyday social differences.

Accordingly, Qur'anic values can function as a meaningful foundation for developing students who are religiously grounded while remaining respectful, fair, open to differences, and socially responsible. The experience of MTsN 5 Bulukumba illustrates that tolerance education becomes more sustainable when religious values are integrated into the broader culture of the madrasah rather than treated as isolated classroom knowledge.

6. RECOMMENDATIONS AND POLICY IMPLICATIONS

Based on the findings, the implementation of Qur'anic values in developing students' tolerance should move beyond the transmission of religious knowledge toward a more sustained process of value internalization through role modelling, habituation, social practice, and continuous reinforcement. Qur'anic values such as respect for differences, mutual respect, *ukhuwah*, responsible speech, *tabayyun*, justice, and non-discrimination need to be consistently integrated into classroom instruction and the broader culture of the madrasah. Teachers should therefore be strengthened as role models of tolerance by demonstrating respectful communication, fairness in treating students, openness to differing opinions, and constructive approaches to conflict. At the same time, madrasahs should provide students with meaningful opportunities to enact these values through collaborative learning, social activities, classroom dialogue, religious reflection, and positive peer interaction.

The findings also have important implications for educational policy, particularly for Islamic education at the madrasah level. Curriculum policies should provide clearer space for integrating Qur'anic values and tolerance across learning objectives, pedagogical practices, student activities, and school culture rather than treating tolerance as an additional or isolated program. Teacher professional development should likewise incorporate pedagogical competencies related to diversity, dialogue, conflict management, and the translation of religious values into everyday educational practices. Professional development should not be limited to conceptual understanding but should involve practical approaches, including case-based learning, classroom simulations, reflective teaching, and the development of learning activities that encourage students to engage constructively with differences.

At the institutional level, madrasah policies should adopt a whole-school approach in which tolerance education becomes a shared responsibility of school leaders, teachers, educational staff, students, and parents. Monitoring and evaluation mechanisms should also extend beyond students' cognitive understanding of religious concepts to include observable dimensions of tolerance, such as respect for differences, responsible communication, cooperation, constructive conflict management, fairness, and non-discriminatory behavior. Such an approach would allow madrasahs to identify whether Qur'anic values are genuinely being translated into students' everyday social practices.

Policy implementation should also remain sufficiently contextual and flexible to accommodate the social, cultural, and educational characteristics of individual madrasahs. Rather than relying solely on standardized and administrative measures, policymakers should provide clear value frameworks and developmental indicators while allowing madrasahs to determine locally appropriate strategies for implementation. This is particularly important because tolerance is not formed through a single intervention but through repeated social experiences and the consistency of the educational environment.

Overall, the central policy implication of this study is the need to shift from "teaching tolerance" to "living tolerance." In other words, tolerance should not merely be taught as religious knowledge but lived through teachers' example, students' daily habits, social interactions, and institutional culture. In the context of Islamic education, Qur'anic values therefore have strategic potential to function not only as a source of religious

knowledge but also as a moral framework for cultivating students who are religiously grounded, respectful of differences, socially responsible, and capable of building harmonious relationships within a diverse society.

7. LIMITATIONS AND FUTURE RESEARCH

This study has several limitations that should be considered when interpreting its findings. First, the study employed a qualitative case study design focusing on a single research setting, MTsN 5 Bulukumba. This design enabled an in-depth understanding of how Qur'anic values are implemented in shaping students' tolerance within a particular educational context, but it also limits the transferability of the findings to other madrasahs or Islamic educational settings with different institutional, social, and cultural characteristics. Second, the study primarily examined the implementation of Qur'anic values and their manifestation in students' social behavior. It did not quantitatively measure changes in students' tolerance or examine the development of tolerance longitudinally. Consequently, the findings provide contextual insights into the process of value internalization rather than statistical evidence of changes in students' tolerance over time. Third, the study focused predominantly on the madrasah environment, while the potential influence of family, peer groups outside school, social media, and the wider community on students' development of tolerance was not examined in depth. These limitations suggest that the findings should be understood as a context-specific account of how Qur'anic values are translated into everyday educational and social practices rather than as a universal representation of tolerance formation among students.

These limitations provide opportunities for future research to expand the scope and methodological diversity of inquiry. Future studies could employ mixed-methods designs to combine the depth of qualitative evidence with quantitative measures of students' understanding of Qur'anic values and their levels of tolerance. Longitudinal research would also be valuable for examining how the internalization of Qur'anic values develops over time and whether repeated habituation, teacher role modelling, and social experiences contribute to sustained changes in students' behavior. Comparative studies involving multiple madrasahs with different social, cultural, and institutional characteristics could further identify contextual factors that facilitate or constrain the implementation of Qur'anic values. Future research could also develop and empirically examine a more explicit conceptual model connecting Qur'anic value understanding, teacher role modelling, habituation, social interaction, and the development of students' tolerance. In addition, greater attention should be given to the roles of family, peer networks, and digital environments as social contexts that may influence how students interpret and practice tolerance. Such research would not only strengthen the empirical basis of the present findings but also contribute to the development of a more context-sensitive, evidence-based, and sustainable model of Islamic education for cultivating students who are religiously grounded while remaining open, respectful, and constructive in dealing with diversity.

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