



Developing a Method for Internalizing Tolerance Values at Pondok Pesantren Nurul Ali Secang Magelang

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Abstract. The internalization of tolerance values in Islamic educational institutions, particularly pesantren (Islamic boarding schools), largely proceeds informally and lacks methodological structure. This study aims to analyze the forms and characteristics of the tolerance value internalization process, identify its supporting and hindering factors, and develop a systematic, contextual, and measurable model for internalizing tolerance values at Pondok Pesantren Nurul Ali, Secang, Magelang. The study employed a Research and Development (R&D) approach using a modified Borg and Gall model, combined with a qualitative case study design. Data were collected through participatory observation, in-depth interviews with the kyai, teachers, and students, and documentary analysis. Data were analyzed using the Miles and Huberman interactive model, supplemented by

Wilcoxon Signed-Rank Test for pre-post test data. Results show that tolerance value internalization at the pesantren operates through three integrated pathways: classical Islamic textbook learning (formal), collective dormitory life (non-formal), and teacher exemplariness (cultural). The integrative DKPT model developed (Dialogue-Exemplariness-Habitation-Social Action) significantly improved students' cognitive, affective, and behavioral tolerance scores, with a mean increase of 24.0% ($p < 0.05$ across all dimensions). This study contributes a replicable, systematic character education model grounded in pesantren values.

Introduction

Indonesia's extraordinary diversity of ethnicity, religion, culture, and worldview presents serious challenges for social cohesion. Data from Indonesia's National Counter-Terrorism Agency (BNPT) and various social harmony studies indicate that intolerance, radicalism, and identity-based conflict remain real threats, particularly among the younger generation. The Ministry of Religious Affairs' Religious Harmony Index (2023) recorded Indonesia's inter-religious harmony score at 72.4, signaling the need for substantial strengthening in tolerance and interfaith cooperation. Within the framework of the Pancasila state that guarantees religious freedom, cultivating tolerance

through educational institutions is an urgent imperative to ensure that pluralism functions as social capital rather than a source of social division (Rosita et al., 2026; SANTIA, 2025).

Pondok pesantren, as Indonesia's oldest and largest Islamic educational institution with over 28,000 units serving approximately 5 million students (Ministry of Religious Affairs, 2023), occupies a strategic position in shaping the religious character of the younger generation. Far more than a place for transmitting religious knowledge, the pesantren is a social space where students learn to live together, interact across different backgrounds, and undergo intensive moral value socialization (Dhofier, 2011; Masitoh & Nisa, 2024). The values of *tasamuh* (tolerance), *ukhuwah* (brotherhood), and *tawazun* (balance) that constitute the essence of moderate Islam (*wasathiyah*) have long been part of the pesantren's DNA (Aslamiyah et al., 2024). Yet, as demonstrated by numerous studies, this great potential has not been fully translated into systematic and measurable value education methods.

Several prior studies have examined tolerance value internalization in pesantren settings, each with significant limitations. Triayu/PANE (2024) explored the internalization of religious tolerance values at Pesantren Darul Ihsan through a descriptive approach, without developing any measurable evaluative model. Kharisma and Jazilurrahman (2025) studied the cultivation of religious moderation values at Pesantren Zainul Hasan Genggong through structural curriculum integration, but did not address the systematic design of a pedagogical method. Maksum (2015) compared tolerance education models at Gontor and Tebuireng pesantren, identifying curriculum integration and exemplariness as the primary modalities, yet offered no new operational method design. Akbar (2024) confirmed the dominance of teachers' role in shaping student tolerance but produced no concrete model. Renita et al. (2024) and Afifah and Nurfadila (2023) examined internalization strategies and factors, yet remained at the level of process description rather than method development.

This body of prior work leaves a significant research gap: the majority of studies are descriptive and have not developed an integrative model combining formal, non-formal, and cultural pathways within a unified, measurable methodological framework. Nor has any study systematically tested a tolerance value internalization model within the specific context of a pesantren with its unique local characteristics.

Pre-study data gathered at Pondok Pesantren Nurul Ali reinforces this urgency. Initial interviews with the *kyai* and teachers revealed that while commitment to tolerance values was high, implementation remained spontaneous and dependent on individual initiative. No structured character curriculum, tolerance attitude evaluation instrument, or behavioral monitoring system was in place. Preliminary observation also identified unresolved potential for small conflicts arising from students' diverse cultural backgrounds. These conditions underscore the need to develop a systematic and contextual methodological model.

This study therefore aims to: (1) analyze the forms and characteristics of tolerance value internalization at Pondok Pesantren Nurul Ali; (2) identify supporting and hindering factors; and (3) develop a systematic, contextual, and applicable tolerance value internalization method model. The study is expected to contribute theoretically to the conceptual development of value internalization in Islamic education and practically as a guide for pesantren administrators.

Method

1. Research Approach and Design

This study employed a Research and Development (R&D) approach combined with a qualitative case study design. The R&D approach was chosen because the study's primary objective was not only to describe but to develop and test the effectiveness of a new tolerance value

internalization method model. The development model used was a modified Borg and Gall, simplified into five stages: (1) needs analysis, (2) model design, (3) expert validation, (4) limited trial, and (5) field implementation and evaluation. The qualitative case study approach was adopted to capture the nuances, dynamics, and local context of the value internalization process at Pondok Pesantren Nurul Ali as a single unit of analysis (Asep Mulyana, 2024).

2. Research Site and Timeline

The study was conducted at Pondok Pesantren Nurul Ali, located in Dusun Sempu, Desa Ngadirojo, Kecamatan Secang, Kabupaten Magelang, Central Java, over a six-month period (July–December 2025). The site was purposively selected because the pesantren operates a full boarding system, has a heterogeneous student population from diverse regional backgrounds, demonstrates commitment to tolerance values in its vision and mission, yet lacks a systematic internalization method conditions that make it both relevant and representative as a research setting.

3. Research Subjects and Informants

Research subjects comprised the entire community of Pondok Pesantren Nurul Ali involved in the tolerance value education process. Informants were selected purposively based on direct involvement, depth of knowledge, and willingness to participate. A total of 18 informants were recruited: the kyai/supervisor (1), head of the pesantren and deputy (2), teachers (5), senior students in Grade XII (5), junior students in Grade X (3), and student organization (OSPPNA) board members (2). Additionally, for the model trial phase, 30 students were involved as an experimental group for pre-post testing.

Table 1. Research Informant Profile

Informant Category	Number	Role in Research	Data Collection Technique
Kyai/Supervisor	1 person	Key informant: educational policy and direction	In-depth interview, observation
Head of Pesantren & Deputy	2 persons	Key informant: management and implementation	In-depth interview, documentation
Teachers	5 persons	Primary informant: value learning process	Interview, classroom observation
Senior Students (Grade XII)	5 persons	Primary informant: internalization experience	In-depth interview, FGD
Junior Students (Grade X)	3 persons	Additional informant: early-stage perspective	Interview, questionnaire
OSPPNA Board Members	2 persons	Additional informant: student organization	Interview, documentation

4. Data Collection Techniques

Data were collected through four complementary techniques. First, participatory observation over six months, covering classical textbook learning sessions, pengajian (religious study circles), dormitory life, congregational worship, student discussion forums, and social activities. Second, semi-structured in-depth interviews using guides developed around the three research foci, supplemented by Focus Group Discussion (FGD) with student groups. Third, document review including pesantren activity archives, regulations, mentoring modules, student evaluation records, and activity photographs. Fourth, a pre-post questionnaire instrument using a 5-point Likert scale to measure changes in students' cognitive, affective, and behavioral tolerance across 30 respondents during the model trial.

5. Data Trustworthiness

Data trustworthiness was ensured through four strategies: (1) source triangulation comparing data from the kyai, teachers, senior students, and junior students; (2) technique triangulation comparing data from observation, interviews, FGD, and documentation; (3) member checking confirming interpretations with key informants for accuracy; (4) peer debriefing discussing preliminary findings with academic colleagues. For the quantitative component (pre-post test), instrument reliability was verified with Cronbach's Alpha ≥ 0.70 (Muftahatus Sa'adah & Gismina Tri Rahmayati, 2022).

6. Data Analysis Technique

Data analysis used the Miles, Huberman, and Saldana (2014) interactive model comprising: (1) data condensation—selection, focusing, and transformation of raw data through thematic coding (open coding → axial coding → selective coding); (2) data display presentation in structured narratives, thematic matrices, and model diagrams; and (3) conclusion drawing/verification iterative formulation and verification of final findings through re-checking, triangulation, and informant confirmation. For questionnaire data, descriptive quantitative analysis and the Wilcoxon Signed-Rank Test were used to assess the statistical significance of pre-post test score improvements (Qomaruddin & Sa'diyah, 2024).

Results and Discussion

1. Forms and Characteristics of Tolerance Value Internalization

a. *Formal Pathway: Internalization Through Classical Textbook Learning*

Tolerance value internalization at Pondok Pesantren Nurul Ali proceeds first through the formal learning pathway, specifically through classical textbook study (pengajian kitab kuning). Texts such as Ta'lim al-Muta'allim, Riyadh al-Shalihin, and Fath al-Qarib contain values of brotherhood, tolerance, and social ethics that teachers convey not merely as text, but with active contextualization of their relevance to contemporary social life. One senior teacher explained:

"We do not simply read and translate the text. Every value found in the kitab is always connected to the real situations students face—how to respond to differences with a friend from East Java who has a different way of doing things, for example. This is what makes the values come alive." (W/UST.1/09/2025)

This contextualization approach constitutes a progression from the value transformation stage toward value transaction, in which conceptual knowledge is linked to students' lived daily experience. This aligns with Kharisma and Jazilurrahman's (2025) findings on the effectiveness of integrating religious moderation values into kitab study as an internalization medium. Observation revealed that post-pengajian discussion sessions (musyawarah) serve as an important space in which students articulate their understanding of tolerance values and practice respectful disagreement.

b. *Non-Formal Pathway: Collective Dormitory Life as an Internalization Medium*

Communal dormitory life is the most organic and powerful medium for tolerance value internalization at Pondok Pesantren Nurul Ali. Students from over 12 different regencies and cities, with diverse cultural backgrounds, languages, and customs, are daily compelled to negotiate difference from room assignments and shower schedules to communication styles. This process reflects what Durkheim (1956) termed collective social control, through which community norms internalize values of togetherness.

Several non-formal programs are designed to reinforce internalization: periodic rotation of halaqah group membership brings together students from different backgrounds every month; a 'friendship across difference' program (pairing students from different regions for shared activities); and a 'Tolerant Dormitory' competition among rooms. A Grade XII student shared:

"At first I could not understand what my friend from Sulawesi was saying. Now he is my closest friend. Living together is what teaches tolerance the most not lectures, but direct practice every single day." (W/SNR.XII/10/2025)

This finding confirms the pattern identified by [Maksum \(2015\)](#) at Pesantren Gontor, where room rotation and communal living constitute small yet effective practices in building tolerance. However, unlike at Gontor, at Nurul Ali these practices have not yet been designed systematically as part of a planned character curriculum.

c. **Cultural Pathway: Exemplariness of the Kyai and Pesantren Tradition**

The kyai's exemplariness is the most determinative component in the tolerance value internalization process at the pesantren. The kyai of Pondok Pesantren Nurul Ali consistently demonstrates inclusive conduct receiving visitors of various backgrounds without discrimination, treating students equally regardless of region or social status, and teaching Islam as rahmatan lil 'alamin (a mercy for all creation) in his teachings. This behavior automatically becomes a reference point for students, as one expressed:

"Our kyai never distinguishes between students. In fact he always says: we are one ummah even if we are different. That is what stays with me the most." (W/SNR.X/10/2025)

Beyond personal exemplariness, pesantren traditions such as collective yasin and tahlil recitations, congregational prayer, and communal work (gotong royong) build an inclusive culture that reinforces internalization. These findings align with the concept of uswah hasanah in Islamic education ([S. Devi et al., 2025](#)) and strengthen [Akbar's \(2024\)](#) argument about the dominant role of the teacher figure while this study adds the dimension of cultural tradition as a mediator that has frequently been overlooked.

Table 2. Map of Tolerance Value Internalization Pathways and Characteristics

Pathway	Primary Media/Activities	Characteristics	Internalization Stage	Strength
Formal	Classical texts, post-study discussion, lectures	Structured, cognitive, contextual	Transformation → Transaction	Strong conceptual foundation
Non-Formal	Dormitory life, halaqah, social service, deliberation	Organic, experiential, participatory	Transaction → Trans-internalization	Internalization through lived experience
Cultural	Kyai exemplariness, pesantren traditions, collective rituals	Implicit, affective, relational	All stages simultaneously	Deep and sustained impact

2. **Supporting and Hindering Factors of Tolerance Value Internalization**

a. **Supporting Factors**

Three primary supporting factors were identified. First, charismatic and inclusive kyai leadership constitutes the foundational pillar. As [Dhofier \(2011\)](#) affirmed in the tradition of pesantren, kyai leadership is the pillar that preserves value continuity while

guiding adaptation to change. At Nurul Ali, the kyai consistently affirms tolerance as a core element of the pesantren's identity, providing legitimacy and motivation for the entire community to embody this value.

Second, the socio-culturally heterogeneous dormitory environment creates an organic learning situation that cannot be artificially replicated. The diversity of students' regional origins (from Java, Sulawesi, Kalimantan, and Sumatra) generates a living diversity that, when well managed, constitutes a living laboratory for tolerance. Third, structured educational and religious activities such as kitab pengajian, congregational worship, and student deliberation provide institutionalized spaces for practicing tolerance values, consistent with the principle of habituation in character education (Sari & Abidin, 2023).

b. *Hindering Factors*

Three hindering factors were also clearly identified. First, the absence of a systematic methodological model means that internalization proceeds serendipitously dependent on individual initiative of teachers and students without a planned character curriculum. Minor conflicts arising from cultural misunderstandings between students sometimes go unaddressed pedagogically because there is no standard procedure.

Second, the limited depth of some students' understanding of the concept of tolerance. Interviews with junior students revealed that some still conceptualize tolerance merely as 'not quarreling with others,' without grasping the dimension of actively appreciating difference. This points to the need for more intensive value literacy programs at the beginning of students' enrollment. Third, the penetration of social media carrying intolerant narratives from outside the pesantren is a growing contextual challenge. Several students admitted exposure to hate-based content on social media that contradicts the values taught at the pesantren.

Table 3. Supporting and Hindering Factors of Tolerance Value Internalization

Factor	Category	Description	Implication for Model Design
Inclusive kyai leadership	Internal supporting	Legitimacy and exemplariness of tolerance values	Position kyai as central actor in the model
Socio-cultural heterogeneity	Internal supporting	Natural tolerance laboratory	Leverage diversity as a learning medium
Structured educational activities	Internal supporting	Institutionalized spaces for value practice	Integrate values into existing programs
Absence of systematic method	Internal hindering	Inconsistent internalization	Urgency of developing a structured model
Shallow tolerance understanding	Internal hindering	Some students hold minimal conception of tolerance	Value literacy component needed in model
Intolerant social media influence	External hindering	Counter-narratives from outside pesantren	Critical inoculation component needed in model

3. Development of the Tolerance Value Internalization Method Model

a. *The DKPT Integrative Model: Description*

Based on needs analysis findings, theoretical review, and field data, the tolerance value internalization method model developed in this study is designated the DKPT Model: Dialogue (Dialog), Exemplariness (Keteladanan), Habituation (Pembiasaan), Action (Tindakan). This model integrates four methodological components within a systematic framework of mutual reinforcement. Unlike prior research that tended to describe only one or two methods, the DKPT Model offers a comprehensive integration that simultaneously addresses cognitive, affective, and behavioral internalization needs.

The first component, Reflective Dialogue, consists of structured weekly discussion sessions (60 minutes) addressing contemporary tolerance issues through the lens of Islamic values. These dialogues are designed to develop students' critical thinking, cultivate the capacity for respectful argumentation, and reinforce the theological foundations of tolerance. The second component, Structured Exemplariness, formalizes the role of the kyai and teachers as tolerance models through explicit narrative about the values they demonstrate. No longer merely implicit, exemplariness is embedded in joint reflection sessions in which students are guided to identify tolerant behavior they have witnessed from their mentors.

The third component, Programmed Habituation, encompasses a set of routines specifically designed to train tolerant behavior: monthly rotation of cross-regional halaqah groups, a 'friends across difference' program (pairing students from different regions for joint activities), and a 'Tolerant Room' competition between dormitory rooms. The fourth component, Collaborative Social Project, is a semester-long social project requiring students from diverse backgrounds to jointly design and implement a community service activity in the surrounding neighborhood. This project trains collaborative skills and concretizes tolerance values in real action.

b. *Model Implementation and Trial Results*

The DKPT Model was implemented over eight weeks with a trial group of 30 students. Implementation proceeded through five modified Borg and Gall stages: needs analysis (2 weeks), design and expert validation (3 weeks with two Islamic education expert validators and one pesantren practitioner validator), design revision based on validator feedback, limited trial (8 weeks), and results evaluation.

Pre-post test results showed significant improvements. The mean cognitive tolerance understanding score increased from 64.3 (pre-implementation) to 78.6 (post-implementation), a gain of 22.2%. The affective score rose from 61.7 to 76.4 (a gain of 23.8%), while the behavioral tolerance score increased from 58.9 to 74.1 (a gain of 25.8%). The Wilcoxon Signed-Rank Test demonstrated statistically significant differences across all three dimensions ($p < 0.05$). The largest improvement in the behavioral dimension indicates that the DKPT Model, with its emphasis on habituation and social projects, is effective in transforming values into concrete action.

Table 4. Pre-Post Test Results of DKPT Model Implementation

Tolerance Dimension	Pre-test Score	Post-test Score	Improvement (%)	p-value (Wilcoxon)
Cognitive (value understanding)	64.3	78.6	22.2%	p = 0.003
Affective (attitudes and feelings)	61.7	76.4	23.8%	p = 0.002
Behavioral (tolerant action)	58.9	74.1	25.8%	p = 0.001
Overall mean	61.6	76.4	24.0%	p = 0.001

c. *Discussion: Strengths, Limitations, and Implications*

The DKPT Model presents several strengths over prior models. First, its comprehensive integration combining formal, non-formal, and cultural pathways in one systematic framework addresses the criticism of earlier studies that described only one or two aspects of internalization. Second, the inclusion of measurable evaluation components through pre-post test instruments enables effectiveness assessment that has been consistently absent from pesantren value internalization research. Third, the principle of local contextualization ensures that the model is not merely theoretical but adaptive to the specific characteristics of Nurul Ali, consistent with the recommendation of Afifah and Nurfadila (2023) regarding the importance of strategically contextual design.

Limitations include: (1) the trial was limited to a single pesantren with 30 students over 8 weeks, so generalizability requires further investigation; (2) a technology component addressing digital counter-narratives has not yet been integrated, despite the growing significance of social media challenges; (3) the model's dependence on the kyai's and teachers' willingness to sustain programs consistently poses a sustainability risk in the event of leadership transition.

The implications of this study are multidimensional. Theoretically, the DKPT Model enriches the concept of value internalization in Islamic education by providing an operational framework that connects the three internalization stages (transformation-transaction-trans-internalization) with four specific methodological components. Practically, the model can be adapted by other pesantren by adjusting it to each institution's local characteristics. From a policy perspective, the findings support the Ministry of Religious Affairs' 2020–2024 Religious Moderation Roadmap recommendation emphasizing the strengthening of tolerance education methodology in pesantren.

Conclusion

This study yields three primary findings. First, tolerance value internalization at Pondok Pesantren Nurul Ali Secang Magelang operates through three mutually reinforcing pathways: the formal pathway (contextualized classical textbook learning), the non-formal pathway (heterogeneous collective dormitory life), and the cultural pathway (kyai-teacher exemplariness and pesantren traditions). Their integration creates an organic value education ecosystem, though it has not yet been systematically structured methodologically.

Second, the success of tolerance value internalization is supported by inclusive kyai leadership, the socio-cultural heterogeneity of students as a natural tolerance laboratory, and structured educational activities as institutionalized spaces. The primary hindering factors are the absence of a systematic methodological model, the shallow tolerance understanding of some students, and the penetration of intolerant narratives through social media.

Third, the DKPT Model (Dialogue-Exemplariness-Habituation-Social Action) developed in this study proved effective in significantly improving students' tolerance understanding, attitudes, and behavior (mean improvement of 24.0%, $p < 0.05$ across all three dimensions). The model offers an integrative approach that fills the gap in prior research by providing a structured, measurable, and contextual methodological framework.

This study recommends that Pondok Pesantren Nurul Ali formally adopt the DKPT Model as part of the pesantren's official character curriculum, supplemented by a periodic monitoring and evaluation system. Further research using a broader scope (multi-site, longitudinal, or mixed-methods with a control group) is needed to strengthen the generalizability and long-term effectiveness of this model.

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