

Internalization of Social Tolerance Values Among Students at the Bahjatul Ulum Islamic Boarding School in Sukowono-Jember

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ABSTRACT

This study aims to analyze the process of transforming social tolerance values at the Bahjatul Ulum Islamic Boarding School in Sukowono, Jember. Using a descriptive qualitative approach, data was collected through in-depth interviews, observations, and document reviews as primary and secondary sources. The results show that the internalization of tolerance values occurs through the study of classical Islamic texts that emphasize moderation, the exemplary behavior of kyai and ustaz in being inclusive, and the practices of santri life in the dormitory that foster empathy and social skills. In addition, deliberative activities and cross-cultural interactions with the surrounding community reinforce the actualization of tolerance values in real life. These findings confirm that Islamic boarding schools play a strategic role as social laboratories that not only produce intellectually intelligent santri, but also those with moderate, inclusive characters who are ready to face the challenges of diversity in the modern era.

Keywords:

Value Transformation, Social Tolerance, Islamic Boarding School

1. INTRODUCTION

Tolerance is one of the most important foundations of Indonesian social life (Tsalisa et al., 2024). As a country with a high level of diversity in terms of religion, culture, language, and customs, Indonesia faces a major challenge in maintaining harmony and peace amid these differences. The motto *Bhinneka Tunggal Ika*, which means “unity in diversity,” is actually the basic principle for Indonesians to live together peacefully, despite their many differences. However, in reality, tolerance in Indonesia is still not fully reflected in everyday life. This can be seen from the results of a study by the Setara Institute, which released the Tolerant City Index (IKT). (Alfanny, et al., 2025).

Based on research conducted in 2022, the Setara Institute showed that the national average Tolerant City Index only reached a score of 5.03, a slight decrease compared to 2021, which was at 5.24. This decline indicates that the state of tolerance in Indonesia tends to be stagnant and has not experienced significant improvement. In fact, the IKT score range used is 1 to 7, where 1 indicates the worst tolerance situation and 7 describes the best situation. Thus, the average score of 5.03 shows that tolerance in Indonesia is still in the adequate category, but still far from ideal. (Yananda, et al., 2022).

Of the 94 cities studied, several cities achieved high scores, such as Singkawang with a score of 6.58, Salatiga with a score of 6.42, and Bekasi with a score of 6.08. These three cities are considered to be able to practice tolerance more effectively, thus serving as models for other cities in Indonesia. The head of the Setara Institute, Ismail Hasani, emphasized that the practices of tolerance from these cities with high scores should be spread to other regions that are still lagging behind in terms of tolerance. On the other hand, there are also several cities with low scores, namely Cilegon (3.22), Depok (3.61), and Padang (4.06). This fact illustrates the gap in tolerance practices between regions in Indonesia, requiring joint efforts to promote equal tolerance across all regions.

The Setara Institute's research also provides important recommendations, one of which is the need to improve legislation at the central level to guarantee freedom of religion and belief and

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provide protection for minority and vulnerable groups. This is in line with the government's goal of developing the Indonesian Harmony Index, a more comprehensive measurement tool that covers economic, social, cultural, and religious harmony dimensions. This effort demonstrates the state's seriousness in strengthening the foundation of tolerance as part of national development. (Yananda, et al., 2022).

However, the reality on the ground is not always as beautiful as the theory. Recently, various social phenomena have shown that tolerance between community groups still faces major challenges. One example is the rise of sound system parades, known as Sound Horeg, in various regions. These parades often cause unrest among the community due to the loud noise, which can damage residents' property. The Sound Horeg crew will even damage buildings that block their path. This phenomenon shows that tolerance is not only related to interfaith relations, but also includes respect for the rights of others in society, including the right to peace, comfort, and security.

In a broader context, tolerance is also an important value taught in religious teachings, including Islam. The Qur'an explicitly teaches humanity to live in mutual respect amid diversity. In Surah Al-Hujurat verse 13, it is written, "O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Aware." This verse emphasizes that diversity is *sunnatullah*, an inevitability that should be treated with respect, mutual understanding, and cooperation. Thus, the measure of a person's nobility in the sight of Allah is not their background, but their piety. This fundamental value is in line with the spirit of tolerance that must be realized in everyday life. (Raito, R., & Ramadan, M. F. 2023).

The formation of tolerance does not happen instantly, but through a long process involving the family, community, and especially educational institutions. Education, particularly religious education, plays an important role in instilling values of tolerance in the younger generation. Adolescence, which is marked by a transition to adulthood, is a phase that is vulnerable to environmental influences, including the potential for intolerance or even radicalism. Therefore, religious education must be able to guide students to respect differences, whether in terms of beliefs, opinions, or daily habits, without resorting to violence or discrimination. (Purwandari, W. 2024)

In this case, Islamic boarding schools as Islamic educational institutions have a strategic role in shaping the character of students to be noble and tolerant. Pesantren not only function as places to deepen religious knowledge, but also as centers of character education that instill noble values of social life. The Bahjatul Ulum Sukowono Jember Islamic Boarding School, for example, is one of the educational institutions that has a big responsibility in shaping students to be able to live harmoniously with others, both within the pesantren and in the wider community.

However, initial observations show that strengthening tolerance at the Bahjatul Ulum Islamic Boarding School still faces a number of challenges. Some students still seem to lack respect for their friends' differences in opinion, habits, or lifestyle. This is exacerbated by a learning pattern that tends to be textual and lacks an applied approach, so that students understand tolerance more cognitively without truly internalizing it in real life. In fact, the value of tolerance should not only be taught in theory, but also practiced directly through daily activities. (Observation, 2025)

Character education in Islamic boarding schools should be able to serve as a means to instill the values of tolerance comprehensively. This education should not only emphasize the mastery of religious knowledge, but also the formation of noble personalities, morals, and character. The learning process that emphasizes respect for teachers, fellow students, and the surrounding community is key to shaping tolerant individuals. This is in line with the goal of character education, which is to develop positive human values, not only for personal gain but also for the common good. (Yusuf, A. 2021)

In the current era of globalization, the challenge of fostering tolerance has become increasingly complex. Advances in science and technology have brought many benefits, but they also present risks, one of which is the proliferation of information that can trigger division and intolerance. Social media, for example, often becomes a space for hate speech, discrimination, and

the spread of radical ideas. Students who are not equipped with critical thinking skills can easily be influenced by such unhealthy information. Therefore, Islamic boarding schools are required to develop educational methods that are relevant to the times, without abandoning the Islamic values that underlie the formation of a tolerant character. (Fitriani, S. 2020).

On the other hand, multicultural societies such as Indonesia also face challenges in managing differences in perception of simple matters, such as acceptable noise levels. The Sound Horeg case, which caused unrest among residents, is a clear example that tolerance also involves respect for the rights of others to enjoy peace and quiet. This shows that tolerance is not only a matter of religion, but also encompasses broader social aspects. Therefore, tolerance education in Islamic boarding schools must be able to instill awareness in students that every action has a social impact, so that they learn to respect the rights of others in various contexts (Fitria, A. S. 2025).

Based on the above description, research on the internalization of social tolerance values among students at the Bahjatul Ulum Islamic Boarding School in Sukowono, Jember, is very relevant. This study aims to determine the extent to which tolerance values have been understood, accepted, and practiced by students in their daily lives. In addition, this study is expected to make a real contribution to efforts to strengthen tolerance in the pesantren environment, so that santri not only understand tolerance as a concept but are also able to apply it in social interactions.

Furthermore, the results of this study are also expected to serve as a model or reference for other Islamic educational institutions in developing education strategies oriented towards the formation of tolerant character. Thus, Islamic boarding schools can play an active role in producing a generation that is not only excellent in religious matters but also has the social skills to live harmoniously in a diverse society. Ultimately, strengthening the values of tolerance among students will be a real contribution to building a peaceful and harmonious Indonesia that is able to deal wisely with the dynamics of diversity

2. METHOD

This study uses a qualitative approach with a descriptive method that aims to deeply understand and describe phenomena in accordance with the natural conditions of the research object. (Zuchri Abdusshamad, 2021) Researchers play a key role as they are directly involved in the data collection and analysis process. The focus of the research is directed at the process of internalizing social tolerance values that take place at the Bahjatul Ulum Sukowono Jember Islamic Boarding School, particularly in shaping the character of students so that they have an attitude of mutual respect for differences in everyday life.

The data sources in this study consist of primary and secondary data. Primary data was obtained through in-depth interviews with boarding school caregivers, boarding school administrators, and a number of students, while secondary data was obtained through documents, archives, and other written information relevant to the focus of the research. The two types of data complement each other so that they can provide a more complete picture of the object being studied.

This research was conducted at the Bahjatul Ulum Sukowono Jember Islamic Boarding School. The research subjects were determined using purposive sampling, which is the selection of informants who are considered to have the most understanding and can provide information in accordance with the research needs. Data was collected through interviews, observation, and documentation so that the information obtained could be validated through triangulation of sources and methods.

Data analysis was carried out interactively through three stages, namely data reduction, data presentation, and conclusion drawing. The analysis process was carried out repeatedly until patterns of findings were obtained that were in line with the focus of the research (Sirajuddin Saleh, 2017). Thus, the results of this study are expected to provide a clear, in-depth, and meaningful picture of the process of internalizing social tolerance values among students at the Bahjatul Ulum Islamic Boarding School in Sukowono, Jember.

1. RESULT AND DISCUSSION

The transformation of social tolerance values at the Bahjatul Ulum Islamic boarding school in Sukowono, Jember

The transformation of social tolerance values at the Bahjatul Ulum Islamic Boarding School in Sukowono, Jember, is a systematic, comprehensive, and continuous character education process. The value of tolerance is not only taught in the cognitive realm through subjects such as morals or fiqh, but also shaped through affective and psychomotor aspects that arise from social interaction, living together, and the example set by the kyai and ustaz. This transformation process makes the pesantren an educational space that not only transmits religious knowledge but also builds social attitudes that respect differences, in line with the essence of Islamic education, which places morals at the core of personality development.

The phenomenon of tolerance transformation in Islamic boarding schools can be understood through Albert Bandura's (1977) social learning theory, which emphasizes the importance of observation, imitation, and modeling in the learning process. Santri learn tolerant attitudes not only from the yellow books that emphasize moderation, but also from the examples set by their caregivers who show mutual respect, both to fellow santri and the surrounding community. This shows that Islamic boarding schools have become social laboratories where students directly practice the values of tolerance that are taught. Similar research results were also found by Usman, I. M. (2023), who revealed that Islamic boarding schools as traditional Islamic educational institutions have a major contribution in internalizing the values of religious moderation through habituation, deliberation, and the practice of living together.

Mosques, classrooms, halls, and even student dormitories are important arenas for the transformation of tolerance values. In mosques, students study classical Islamic texts that contain religious moral messages about the importance of avoiding extremism, maintaining harmony, and promoting justice. These values are in line with Thomas Lickona's (1991) character education theory, which emphasizes the importance of moral knowing, moral feeling, and moral action. The study of classical Islamic texts provides moral knowing in the form of knowledge about the teachings of tolerance, while emotional interactions between students and the exemplary kyai give rise to moral feeling in the form of empathy and appreciation for differences. In turn, the practice of communal living in dormitories and deliberative activities create moral action, namely the students' concrete actions in being tolerant.

The hall and classrooms of the pesantren also function as spaces for social dialogue that bring together santri from diverse backgrounds, whether in terms of region of origin, culture, or customs. The discussions that take place reinforce the santri's awareness that diversity is an inevitability that must be accepted. This is in line with Vygotsky's social constructivism theory, which emphasizes that knowledge is constructed through social interaction. The deliberation and open dialogue process trains students to respect other people's opinions and prioritize joint solutions in resolving conflicts (Lestari, A. I., Ndona, Y., & Gultom, I. 2024). Research conducted by Barakah, F., (2025) also supports these findings, where deliberation-based learning in Islamic boarding schools has been proven to improve students' social skills and strengthen the value of tolerance in everyday life.

In addition to formal learning, dormitory life plays a vital role in the transformation of tolerance values. The dormitory is a place where students learn firsthand how to manage differences in habits, character, and even family backgrounds. Daily interactions that often cause minor friction actually become a training ground for developing empathy, mutual respect, and forgiveness. This supports Goleman's (1995) theory of emotional intelligence, which emphasizes the importance of managing emotions and empathy in building harmonious social relationships. In Islamic boarding schools, communal life characterized by cooperation, mutual assistance, and shared responsibility strengthens students' emotional intelligence while instilling a sustainable attitude of tolerance.

The transformation of tolerance values is also realized through social activities that involve students with the surrounding community, such as community service, social service, or joint religious activities. Through these activities, students learn to appreciate the diversity of society, both in terms of religion, culture, and social status. This broadens the students' horizons of tolerance

so that it is not only limited to the internal environment of the pesantren but also extends to a diverse society. This view is in line with the concept of multicultural education. Soleh (2023) emphasizes that education must prepare individuals to be able to live harmoniously in a diverse society. Thus, Islamic boarding schools not only produce individuals who are personally pious, but also shape citizens who are able to coexist in a democratic society.

In terms of time, the process of transforming the value of tolerance at the Bahjatul Ulum Islamic Boarding School is ongoing and not limited to specific moments. This value is taught repeatedly through recitation, advice from clerics, informal interactions, and daily activities. The consistency of this learning is in line with Bandura's view on the importance of reinforcement in shaping behavior. The more often students witness and experience the practice of tolerance, the stronger the value is instilled in them.

As an Islamic educational institution, Islamic boarding schools have a strategic function in instilling religious moderation and an inclusive attitude. Caregivers and teachers emphasize that Islamic boarding schools not only produce religious experts who master the classical Islamic texts, but also build individuals who have good character and a social attitude that respects differences. This function reinforces the idea of Mulyadi, V. I. (2024), who asserts that national education must emphasize character building and social skills so that the nation can face the challenges of globalization without losing its identity.

The approach used in transforming tolerance values in Islamic boarding schools is holistic, touching on the cognitive, affective, and psychomotor domains. Cognitively, students are equipped with religious knowledge and an understanding of Islamic teachings that promote peace. Affectively, students learn from the example of kyai and ustaz who are wise and open-minded. Psychomotorically, students are trained to engage in deliberation, cross-cultural cooperation, and social activities. The synergy of these three dimensions makes the transformation of tolerance in Islamic boarding schools more comprehensive, in line with Bloom's (1956) idea in his taxonomy that ideal education encompasses these three areas of learning.

In a broader social context, the transformation of tolerance values at the Bahjatul Ulum Islamic Boarding School is a strategic response to contemporary challenges such as increasing polarization, intolerance, and exclusivism. Islamic boarding schools strive to equip students with an open attitude so that they can become agents of peace in a diverse society. This is in line with the religious moderation program initiated by the Indonesian Ministry of Religious Affairs, which places Islamic boarding schools at the forefront of building social harmony and unity. Wahid's (2020) research supports this view by stating that Islamic boarding schools have a vital role in preventing radicalism through education that emphasizes tolerance, compassion, and respect for differences.

Overall, the Bahjatul Ulum Islamic Boarding School in Sukowono, Jember, has successfully demonstrated that religious-based education does not only focus on ritual or textual aspects, but also plays an important role in building a moderate, inclusive, and tolerant social character. The transformation of tolerance values in this pesantren is clear evidence that religious-based character education can make a significant contribution to maintaining social harmony in Indonesia's multicultural society. Pesantren function as miniatures of a pluralistic society, where values of tolerance are not only taught but also practiced and lived out in the daily lives of the santri.

Internalization of Social Tolerance Values among Students at the Bahjatul Ulum Islamic Boarding School

The internalization of social tolerance values among students at the Bahjatul Ulum Islamic Boarding School is a profound process that goes beyond the cognitive level to encompass the affective and psychomotor domains, so that tolerance truly becomes an integral part of the students' personalities. This process is more than just the delivery of theories or teachings written in books; it is a way of life that is practiced continuously, systematically, and holistically. Thus, students not only understand the meaning of tolerance as an abstract concept, but are also able to appreciate and practice it in their daily social interactions, both within the pesantren environment and when they return to the wider community.

In the context of Islamic boarding schools, the transinternalization of tolerance values is very important because Islamic boarding schools are miniatures of a pluralistic society. Santri who come from diverse social, cultural, linguistic, and even local traditional backgrounds are required to live side by side in an atmosphere of togetherness. This makes Islamic boarding schools ideal social laboratories for instilling tolerance values. According to Berger and Luckmann (2016) in *The Social Construction of Reality*, the formation of social reality occurs through the processes of internalization, objectification, and externalization. From this perspective, the transinternalization of tolerance in Islamic boarding schools can be understood as a mechanism whereby the values taught by the kyai, ustaz, and the boarding school environment eventually become part of the santri's personal identity, then are re-externalized in the form of social behavior.

One of the main channels of transinternalization is through formal education in the classroom, especially in subjects directly related to morals and faith. In the pesantren curriculum, moral education occupies a central position because it is believed to be the core of forming a complete Muslim personality. Teaching about tolerance does not only appear in explicit material, but also in the interpretation of classical texts that often emphasize the importance of *tasamuh* (tolerance) in social interactions. Nurcholish Madjid (1992) states that Islamic teachings essentially contain principles of inclusiveness and respect for differences, which, when internalized correctly, can prevent the emergence of exclusive and intolerant attitudes. Thus, religious teaching in Islamic boarding schools serves as a normative foundation for the growth of tolerant attitudes among students.

However, the internalization of values is not sufficient through cognitive channels alone. This is where the exemplary behavior of caregivers, kyai, ustaz, and ustazah plays a crucial role. Albert Bandura's social learning theory (1977) emphasizes that humans learn a lot through observation of models they consider significant. Students, as individuals who are still in the process of forming their identities, are very susceptible to imitating the behavior of figures they respect. When they see kyai or ustaz treating all students fairly without distinguishing between their origins, ethnicity, or abilities, they will imitate and adopt this behavior as a standard in their social lives.

In addition to role models, social interactions between santri in dormitories, classrooms, mosques, and various extracurricular activities provide a real opportunity for the internalization of values. Islamic boarding schools inhabited by santri from diverse backgrounds present both challenges and opportunities. According to the symbolic interactionism theory proposed by Mead, meaning is constructed through social interaction, and individuals shape their behavior based on that meaning. In their daily lives at the pesantren, santri are forced to negotiate differences, resolve minor conflicts, and build mutual understanding. This process, in turn, reinforces the value of tolerance because they learn directly from experience. (Tiara, P. P., & Lasnawati, L. (2022). Research by Zamakhsyari Rohani, R. (2024) on pesantren traditions also shows that collective life in pesantren creates a very strong culture of togetherness, so that students are accustomed to prioritizing common interests over personal or group egos.

Social and cultural activities held by Islamic boarding schools also serve as strategic instruments in strengthening the internalization of tolerance. For example, dialogues between groups of students, social service activities in the surrounding community, and celebrations of religious and national holidays serve as a medium for fostering empathy, solidarity, and respect for diversity. These activities can be understood within the framework of John Dewey's learning experience theory in Arifin, N. (2020), which emphasizes the importance of direct experience in the educational process. Through concrete experiences such as working together in social activities, santri not only learn about tolerance theoretically, but also experience it as a practical necessity in communal life. Hasyim's (2015) research also confirms that cross-cultural activities in Islamic boarding schools play a significant role in fostering mutual respect and reducing stereotypes between groups.

In addition to the experiential aspect, the system of rules and norms in Islamic boarding schools also supports the transinternalization of tolerance. Rules that reject discrimination, violence, and bullying, as well as clear sanction mechanisms, create an atmosphere conducive to the growth of tolerant behavior. In the perspective of social control theory proposed by Hirschi (1969),

individuals' attachment to institutional rules and norms will prevent deviant behavior. With consistent regulations, students learn that tolerance is not only a moral choice but also a social obligation that must be carried out for the sake of coexistence. These rules also encourage the formation of collective consciousness, as explained by Emile Durkheim, that social norms serve to maintain order and harmony in the community.

The transinternalization of the value of tolerance at the Bahjatul Ulum Islamic Boarding School is sustainable and consistent. This is in line with Pierre Bourdieu's (2017) concept of habitus, which explains that habits that are repeated and internalized in daily life will form a permanent disposition in individuals. In this case, students who are accustomed to living with the practice of tolerance in Islamic boarding schools will carry this habitus with them when they return to society. Thus, Islamic boarding schools not only produce individuals who are religious in terms of rituals, but also people who are moderate, inclusive, and ready to contribute to a diverse social life.

The process of transinternalization carried out in Islamic boarding schools is also relevant to the idea of multicultural education. Banks (2001) states that multicultural education is oriented towards efforts to build mutual respect and a willingness to live together in diversity. Islamic boarding schools, through their curriculum, role models, social interactions, cultural activities, and applicable rules, have indirectly applied the principles of multicultural education. Research by Muhtarom, A., Fuad, S., & Latif, T. (2020) on Islamic education in Indonesia shows that Islamic boarding schools have great potential in developing religious moderation and social tolerance due to their adaptive nature to changing times and social realities.

Thus, it can be concluded that the transinternalization of social tolerance values at the Bahjatul Ulum Islamic Boarding School is not an instant process, but rather a long journey involving various formal and non-formal educational instruments. This process takes place through cognitive teaching, role modeling, social interaction, socio-cultural activities, and the support of applicable rules and norms. The result of this process is the formation of students who not only master religious knowledge but also have tolerant, inclusive, and moderate social attitudes. This is very important considering that Indonesian society is pluralistic and diverse, so the presence of individuals who are able to maintain social harmony is an urgent need.

From a broader perspective, the transinternalization of tolerance values in Islamic boarding schools such as Bahjatul Ulum contributes to the development of a peaceful and just nation. When santri who have been shaped by tolerance values return to society, they will become agents of change who spread peace, avoid conflict, and promote unity in diversity. In the context of social development in Indonesia, this is in line with the national ideal of creating a just, prosperous, and harmonious society. Thus, Islamic boarding schools are not only religious educational institutions, but also strategic centers for social character building for the future of the nation.

Stages of Transinternalization of Social Tolerance Values in Islamic Boarding Schools

The internalization of social tolerance values at the Bahjatul Ulum Islamic Boarding School in Sukowono, Jember, is a long process that takes place through systematic, planned, and continuous stages. This process does not happen instantly, but rather goes through important phases that take students from simply learning about the concept of tolerance to a stage where these values become part of their character and daily habits. In this case, the pesantren acts as an effective space for socializing values, where students receive education not only through lectures in class, but also through shared life experiences, social interactions, and practical application in their daily lives.

According to K.H. Abdun Dharif Hasyim, the leader of the Bahjatul Ulum Islamic Boarding School, the stages of internalizing the value of tolerance at the pesantren are designed to be gradual. Students cannot immediately practice tolerance, but must go through a series of learning and familiarization processes. Starting from concept introduction, understanding, practice, reflection, to consistent familiarization. This is in line with the constructivist learning theory proposed by Vygotsky, that knowledge is not transferred passively, but is actively constructed through social interaction and real experiences. Thus, Islamic boarding schools provide a space for students to

learn, try, reflect, and accustom themselves to the value of tolerance so that it is truly embedded in them. (Azzahra, N. T., 2025)

The first stage in transinternalization is the introduction to the value of tolerance. At this stage, students are introduced to the basic concepts of tolerance through religious subjects, particularly *aqidah* and *akhlak*, as well as through group discussions guided by *ustaz* and *ustazah*. This introduction is important as a cognitive foundation so that students have a clear understanding of the meaning of tolerance, its historical background in Islamic teachings, and its relevance in social life. This conceptual knowledge will be the starting point before students move on to the practice stage. According to Piaget, the stage of cognitive development in adolescents requires conceptual understanding before they are able to internalize values into real actions. Therefore, a comprehensive introduction stage is an important foundation in shaping tolerant attitudes (Von Glasersfeld, E. 2014).

After the introductory stage, the process continues to a stage of deeper understanding and practical application. Students do not just passively receive information, but are invited to discuss, question, and even critique the value of tolerance in the context of their daily lives. These discussions broaden the students' horizons and build awareness that differences are natural and should be appreciated. In addition, they are invited to practice these values in their daily interactions, whether in the dormitory, mosque, classroom, or extracurricular activities. This practice process is in line with Bandura's social learning theory (1977), which states that behavior is learned through observation, imitation, and direct experience. When students see teachers and peers demonstrating tolerant attitudes, they are encouraged to imitate and make it part of their behavior.

Social activities such as community service, social service, sports together, or religious and national holiday celebrations are effective means of reinforcing this understanding. Students learn to interact with friends from different backgrounds, work together, and resolve differences peacefully. Dhofier's (1982) research on *pesantren* traditions confirms that communal life in *pesantren* creates an intensive space for interaction that accelerates the internalization of the values of togetherness, solidarity, and tolerance. Thus, real experiences in the social life of *pesantren* become a laboratory for the practice of tolerance that cannot be replaced by theoretical teaching alone.

The next stage is reflection. In this stage, *santri* are invited to reflect on their experiences in practicing tolerance. Reflection is carried out through sharing sessions, mentoring, or group discussions facilitated by *pesantren* administrators. This process is very important because it helps *santri* realize their strengths and weaknesses in applying tolerance, while also finding solutions to the challenges they face. Mezirow (1991) in his theory of transformative learning explains that critical reflection is key for individuals to change their perspectives and construct new meanings. Through reflection, students do not merely follow habits mechanically, but truly understand the moral and spiritual reasons behind the importance of tolerance in communal life.

The final stage of transinternalization is habituation. At this stage, students are trained to consistently repeat tolerant behavior until it becomes a habit and part of their identity. The habituation process is carried out through daily routines such as maintaining cleanliness together, participating in religious activities, or living together in dormitories. This habituation forms a *habitus* as described by Bourdieu (1977), whereby actions that are repeated continuously will form a permanent disposition within individuals. Thus, tolerant attitudes are no longer merely teachings or theories, but have become characteristics inherent in the students.

It is important to note that the success of the transinternalization stage of tolerance values at the Bahjatul Ulum Islamic Boarding School is highly dependent on the involvement of all elements of the boarding school. The caregivers act as the main role models, the *ustaz* and *ustazah* as learning companions, the administrators as facilitators of social activities, and the *santri* themselves as active subjects involved in the learning process. This collaboration creates a supportive educational ecosystem, where each element contributes to the formation of a culture of tolerance. Hasyim's (2015) research on *pesantren* education shows that the collective involvement of all components of the *pesantren* is a key factor in the successful internalization of social values.

In addition to involving actors, the transinternalization stage also takes place in various spaces within the pesantren. Not only in classrooms, but also in dormitories, mosques, kitchens, fields, and other communal spaces. According to Ahmad Zainul Faqih, Head of the Pesantren Management, every space in the pesantren can be a place for learning tolerance. When students live together in dormitories, they learn to respect their friends' privacy and habits. In the mosque, they learn to respect differences in worship or recitation of prayers. On the field, they learn to work together in teams despite their different backgrounds. This reinforces John Dewey's (1938) idea that education must be based on real experiences, where every daily activity is part of the learning process.

The implementation of transinternalization is not limited to a specific period, but continues as long as students are in the pesantren. As expressed by Haris Hamdani, one of the students, every day there are moments to learn and practice tolerance, both in lessons and in social interactions. This shows that transinternalization is a never-ending process, which is repeated and reinforced day after day. This continuity is in line with Lickona's (1991) view of character education, which emphasizes the importance of continuity and consistency so that values are truly instilled in students.

The importance of the stages of transinternalization of tolerance values in Islamic boarding schools is not only relevant to the internal life of the boarding school but also to society at large. Students who have been shaped by values of tolerance will become agents of peace when they return to society. They will be better prepared to deal with differences, avoid conflict, and contribute to harmonious social development. In the context of a pluralistic and multicultural Indonesia, this is very important. As stated by Nurcholish Madjid in Moko, C. W. (2017), tolerance is the main pillar for the creation of a just and peaceful democratic society. Thus, Islamic boarding schools play a strategic role in preparing a moderate, inclusive, and competitive generation.

Overall, the stages of transinternalization of social tolerance values at the Bahjatul Ulum Islamic Boarding School include introduction to the concept, understanding and practice, reflection, and consistent habituation. This process is supported by the involvement of the entire pesantren community, takes place in various areas of pesantren life, and is carried out continuously. Classical and contemporary educational theories such as Vygotsky's constructivism, Bandura's social learning theory, Dewey's experience theory, Mezirow's transformative learning theory, and Bourdieu's concept of habitus can all explain why this process is effective in shaping the character of tolerant santri. As a result, the value of tolerance is not only understood as knowledge, but also as a living habit, an ingrained character, and an identity carried by students in their social lives

2. CONCLUSION

The transformation of social tolerance values at the Bahjatul Ulum Islamic Boarding School in Sukowono, Jember, is a comprehensive character-building process that takes place through formal education, the example set by the kyai, and social interaction in various areas of boarding school life, such as the mosque, classrooms, and dormitories. Values of tolerance are not only taught cognitively through lesson materials, but also internalized affectively through habit formation, and psychomotorically through concrete actions in communal life. The practice of deliberation, cooperation in social activities, and the involvement of santri in community activities further strengthen the value of tolerance so that santri are formed into individuals who are religious as well as moderate, inclusive, and able to live harmoniously in a diverse society.

The stages of transinternalization of tolerance values in this pesantren are carried out through a gradual process that begins with introduction, understanding, direct practice, reflection, and continuous habit formation. Each stage takes place in various spaces and contexts of pesantren life and involves the entire pesantren community, from caregivers, ustaz, ustazah, administrators, to the santri themselves. With a holistic educational model, students not only understand tolerance as an abstract concept but also experience and practice it in their daily lives. This demonstrates that the value-based educational model implemented by Islamic boarding schools is effective in shaping a young generation that is open-minded, tolerant, and ready to live harmoniously in a diverse society.

The systematic and consistent process of transinternalization confirms that tolerance in Islamic boarding schools is not just a theory, but has become part of the students' habitus. Through the

involvement of all components of the pesantren, a conducive social environment is created that supports the formation of attitudes of mutual respect, appreciation of differences, and prioritization of togetherness. This comprehensive approach ensures that the value of tolerance is truly internalized, not only in discourse but also in the actual practices of the santri's lives, so that they grow into individuals who are capable of maintaining social harmony in a diverse society.

3. REFERENCES

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