

Character Development Strategy for Tolerance in Islamic Boarding Schools

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Abstract

This study aims to describe the character of tolerance and its development strategy at Mathlabul Ulum Jambu Lenteng Islamic Boarding School Sumenep. The research method used is a qualitative approach with data collection techniques through interviews, observation, and documentation. The results showed that the character of tolerance at Mathlabul Ulum Islamic Boarding School was developed through four forms, namely planting tolerance values, learning tolerance values, acculturation of tolerance, and *Niha'i* program. The cultivation of tolerance values has been the core strategy of the pesantren since its inception, which is motivated by the historical reality of the surrounding community, which is full of conflict and disharmony. The learning of tolerance values is integrated into the formal curriculum and the teaching of moral books. Acculturation of tolerance is done through activities that involve interaction with the community, such as *gotong royong*, night patrols, imamah prayers, and routine recitations. The *Niha'i* program, which consists of Real Work Lectures (KKN) and community service, is the culmination of tolerance character development. The strategy of developing a tolerance character is carried out through exemplary kai/caregiver, fostering tolerance values, and community service. The findings of this study confirm and strengthen the urgency of tolerance education in pesantren, as well as contribute a new perspective on a comprehensive and systematic model of tolerance character development.

Kata kunci:

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Abstrak

Penelitian ini bertujuan untuk mengkaji karakter toleransi dan strategi pengembangannya di Pondok Pesantren Mathlabul Ulum Jambu Lenteng Sumenep. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa karakter toleransi di Pondok Pesantren Mathlabul Ulum dikembangkan melalui empat bentuk, yaitu penanaman nilai-nilai toleransi, pembelajaran nilai-nilai toleransi, pembudayaan toleransi, dan program *Niha'i*. Penanaman nilai-nilai toleransi telah menjadi strategi inti pesantren sejak awal berdirinya, yang dilatarbelakangi oleh realitas historis masyarakat sekitar yang sarat dengan konflik dan disharmoni. Pembelajaran nilai-nilai toleransi diintegrasikan ke dalam kurikulum formal dan pengajaran kitab-kitab akhlak. Pembudayaan toleransi dilakukan melalui kegiatan yang melibatkan interaksi dengan masyarakat, seperti *gotong royong*, *ronda malam*, imamah sholat, dan pengajian rutin. Program *Niha'i*, yang terdiri dari Kuliah Kerja Nyata (KKN) dan pengabdian masyarakat, menjadi puncak pembinaan karakter toleransi. Strategi pengembangan karakter toleransi dilakukan melalui keteladanan kyai/pengasuh, pembinaan nilai-nilai toleransi, dan pengabdian masyarakat. Temuan penelitian ini mengkonfirmasi dan memperkuat urgensi pendidikan toleransi di pesantren, sekaligus menyumbangkan perspektif baru tentang model pembinaan karakter toleransi yang komprehensif dan sistematis.

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INTRODUCTION

Indonesia is a multicultural country with a diversity of ethnicities, religions, races, and cultures that are bound in one unit, namely the Unitary State of the Republic of Indonesia (NKRI) (Arifin, Sutama, Aryani, Prayitno, & Waston, 2023; Mansyur et al., 2023; Rohmah, Rena, Pahrurraji, & Syarif, 2023). This diversity is a necessity that must be appropriately managed to realize national goals. Pancasila, as the nation's basic ideology, teaches how to think, act, and behave in the face of differences, as stated in the third principle, "Persatuan Indonesia" (Pertiwi & Dewi, 2021). However, social reality shows that horizontal conflicts triggered by SARA (ethnicity, religion, race, and intergroup) issues still occur frequently in various regions in Indonesia (N. Ali, Afwadzi, Abdullah, & Mukmin, 2021; I. Nur, Nawawie, Fajarwati, & Chusna, 2020). These conflicts can threaten national integration and hamper nation-building (Widjaja, Bhattacharya, Ma`arif, & Aslan, 2022). Therefore, systematic and sustainable efforts are needed to strengthen the character of tolerance amid the diversity of Indonesian society (Presidential Regulation of the Republic of Indonesia, Number 87 of 2017).

Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, have a strategic role in developing tolerance characters and instilling religious moderation values (Aryati & Suradi, 2022a). Islamic boarding schools have long been known as institutions that uphold Islamic values that are *rahmatan lil 'alamin*, prioritizing *tawasuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant) (Ma`arif, Rofiq, & Sirojuddin, 2022). The characteristics of pesantren that implement a 24-hour education system with direct supervision from *kiai* and *pesantren* administrators allow for more intensive internalization of character values (Aisyah, Ilmi, Rosyid, Wulandari, & Akhmad, 2022; Ansori, 2020). However, not all pesantren have a particular focus and strategy for developing the tolerance character of their students. Most pesantren still emphasize learning classical Islamic sciences (*kitab kuning*) with sorogan, bandongan, and halaqah methods (Bruinessen, 1995). The development of tolerance character is often only integrated into moral learning and has yet to become the flagship program of pesantren.

Based on preliminary studies conducted by researchers at the Mathlabul Ulum Jambu Lenteng Sumenep Islamic Boarding School, interesting facts were found that the pesantren implemented a special strategy in shaping the character of tolerance in its students. The strategy is not only applied in formal learning activities in the classroom but also through habituation in the daily routine of students in the *Pesantren* environment. For example, every morning before starting learning activities, all students are required to attend a morning assembly filled with briefings from the caregiver about character values, including tolerance. In addition, the pesantren also cooperates with the surrounding community in various socio-religious activities, such as cooperation, public recitation, and environmental security. The involvement of Santri in these community activities is expected to foster attitudes of tolerance, empathy, and social care.

Several previous researchers have conducted studies on the development of tolerance character in pesantren. Research conducted by (Handoko & Sakti, 2023;

Noorhayati, 2017) at Pesantren Nurul Jadid, Paiton, Probolinggo found that the cultivation of tolerance values was carried out through classroom learning, extracurricular activities, and exemplary behaviour from Kiai and Pesantren administrators. Meanwhile, research conducted (Rahman, 2016) at the Polagan Islamic Boarding School in Madura showed that the development of tolerance was carried out through akidah-akhlak learning, interfaith dialogue activities, and visits to places of worship of other religions. However, these studies have yet to examine in depth the specific strategies applied by pesantren in developing the character of tolerance, especially those involving cooperation with the surrounding community.

Based on the description above, this study aims to analyze the tolerance character development strategy implemented at Mathlabul Ulum Jambu Lenteng Sumenep Islamic Boarding School. The focus of this research study is on the strategies used by Kiai and Pesantren administrators in developing tolerance characters through formal learning activities, habituation in the daily routine of students, and cooperation with the surrounding community. The novelty of this research lies in the effort to comprehensively reveal the typical patterns of tolerance character development in the pesantren, which have yet to be studied much in previous studies. The results of this study are expected to contribute to the development of Islamic education science, especially in efforts to strengthen character education in pesantren. Practically, the findings of this study can be a reference for other pesantren managers in developing practical and contextualized tolerance character development strategies.

RESEARCH METHOD

This research uses a qualitative approach with a case study research type. The qualitative approach was chosen because this research aims to obtain descriptive data in the form of explicit or implied words from spoken or observed objects (Sugiyono, 2017). Qualitative research begins with collecting data or information in a natural situation, which is then formulated into a generalization so that it can be accepted by reason. Meanwhile, the type of case study research was chosen because this research focuses on investigating or studying bounded systems or cases that have certain specificities or complexities. This research was conducted at Mathlabul Ulum Islamic Boarding School located in Lenteng Jambu Village, Sumenep District, Madura. The research implementation time is planned for three months, from February to April 2023. Before conducting research, researchers conducted pre-research observations in August to see the situation and conditions of the field and adjust to the ability of researchers to conduct research (Arikunto, 2019).

The research subjects include all elements involved in the process of developing tolerance in Mathlabul Ulum Islamic Boarding School Sumenep Madura, namely the boarding school caregivers, students, teachers/ustadz, and the community around the boarding school. The boarding school caregiver is the main component in implementing the tolerance character strategy, while the santri are the main subjects in this study.

Teachers/ustadz and the community around the boarding school are also supporting components in the process of developing tolerance character.

The data collection techniques used in this research include passive participatory observation, unstructured interviews, and documentation (Moeloeng, 2017). In passive participatory observation, researchers are present at the research site to make observations but are not actively involved in tolerance development activities. Unstructured interviews are conducted by preparing instruments such as written questions and other tools. Documentation is used to collect data and documents related to tolerance character development activities at Mathlabul Ulum Lenteng Islamic Boarding School Sumenep.

Data analysis in this study used the Miles and Huberman model which consists of three stages, namely data reduction, data presentation, and conclusion drawing (Maimun, 2020). Data reduction was carried out by recording interviews, making verbatim, and sorting out data relevant to the research (Emzir, 2014). Data presentation was carried out in the form of narrative text describing the strategy of developing santri tolerance character. Drawing conclusions is done by interpreting and verifying the data that has been presented to obtain credible and valid conclusions.

RESULTS AND DISCUSSION

Result

Character of Tolerance in Mathlabul Ulum Jambu Lenteng Sumenep Islamic Boarding School

Mathlabul Ulum Islamic Boarding School Jambu Lenteng Sumenep has long instilled the character of tolerance in its students. This stems from the concern of the caregivers and founders of the boarding school about the lack of awareness of the surrounding community of the importance of tolerant attitudes. In the early days of the establishment of this Islamic Boarding School, harmony between communities was not well established. Various social problems often occur, such as land disputes between brothers, the lack of adab and manners in the younger generation, and fights between brothers triggered by the problem of dividing inheritance. Seeing this condition, the caregiver of Mathlabul Ulum Islamic Boarding School is determined to educate his students to have a strong tolerance character, so that one day they can become agents of change and adhesives of the people when they return to the community.

The caretaker of Mathlabul Ulum Islamic Boarding School, KH Imam Khodri, stated that the main purpose of instilling tolerance values is to form santri who not only believe and fear Allah SWT, but also have noble character and are beneficial to the wider community. He emphasized that all components in the Pondok Pesantren environment, from the board of administrators to the asatidz, have the same responsibility in fostering and instilling the character of tolerance in each student. This is done through providing knowledge about the importance of tolerance in social life, as well as its direct application in daily activities in the Islamic Boarding School environment.

The learning process at Pondok Pesantren Mathlabul Ulum is divided into two main aspects, namely formal religious learning of 70% and learning of tolerance and

community values of 30%. Material on tolerance and community life is specifically taught to students once a week at each grade level. The purpose of providing this material is to strengthen and foster the santri's mentality of the importance of being tolerant, in addition to mastering religious sciences. Pondok Pesantren Mathlabul Ulum realizes that it is not enough for a santri to be good at science alone, but also to have social sensitivity and an attitude of respect for the diversity that exists in society.

In addition to formal learning in the classroom, the cultivation of tolerance values is also carried out through various other supporting activities. One of them is the recitation of classical books that discuss morals and manners, such as the importance of maintaining good manners, respecting fellow humans, and respecting all forms of differences. This recitation aims to direct the students' souls to positive values in establishing relationships with fellow humans (*Hablum minannas*), relationships with Allah SWT (*Hablum minallah*), and relationships with the universe (*Hablum minal alam*). Other activities that are also routinely carried out are *muajjah laili* and night reflection, where students conduct self-evaluation and receive advice on morals and motivation to always do good. Through these activities, it is expected to open the minds of the students to the importance of having social sensitivity in social life.

Efforts to acculturate tolerance values at Mathlabul Ulum Islamic Boarding School are carried out through a series of activities that involve direct interaction between students and the surrounding community. These activities include night patrols, mutual cooperation with the community, and *imamah* prayers in *mushollas* around the Islamic Boarding School. These activities become a real application forum for students to apply the values of tolerance that they have learned, so that these characters can be increasingly attached and become part of their personality.

In the night *ronda* activity, students of Mathlabul Ulum Islamic Boarding School have the opportunity to mingle and maintain environmental security with the community until dawn. Not only maintaining security, the students can also interact directly with local residents, establish closeness, and learn to understand the diverse lives of the community. Meanwhile, mutual cooperation activities that are routinely carried out every month involve all components of the Islamic Boarding School, ranging from caregivers, *asatidz*, to students, to work together to clean the Islamic Boarding School environment with the community. This activity not only creates a clean and healthy environment, but also strengthens good relations and instills a spirit of harmony between the Boarding School and the surrounding community.

The prayer *imamah* activity is also one of the tolerance acculturation programs implemented at Mathlabul Ulum Islamic Boarding School. The students who are in grade 3 to grade 5 of Madrasah Aliyah are alternately assigned to become prayer imams in several *mushollas* scattered around the Islamic Boarding School environment. Not only do they become prayer imams, they also have the opportunity to provide spiritual inspiration and religious advice to the congregation. Although this activity focuses on the aspects of worship and religion, it can also indirectly foster the values of harmony,

train the ability to socialize, and hone the sensitivity of santri tolerance towards a diverse society.

After completing the KKN program and graduating, the students then proceed to the community service stage which is carried out for one full year. In this program, each santri will be placed individually in partner institutions of Mathlabul Ulum Islamic Boarding School to practice the knowledge they have gained while studying at the Islamic Boarding School. They are not only in charge of teaching, but also actively involved in various community activities and empowerment of the people. This community service program is a benchmark for the success of tolerance character development while the students study at Mathlabul Ulum Islamic Boarding School, as well as strengthening their souls as real cadres of *mundzirul qaum*.

Tolerance Character Development Strategy at Mathlabul Ulum Jambu Lenteng Islamic Boarding School Sumenep

To realize the vision and mission in forming students with tolerant character, Mathlabul Ulum Islamic Boarding School implements several comprehensive development strategies. These strategies include exemplary leadership from caregivers and *kyai*, intensive coaching of tolerance values, and community service programs as a form of strengthening and strengthening character.

Exemplary is an important element in the character education process, including in instilling tolerance values. At Mathlabul Ulum Islamic Boarding School, the figure of the caregiver or *kyai* is a central figure who is a role model for all students. KH Muhammad Taufiqurrahman, the caretaker of Mathlabul Ulum Islamic Boarding School, is known as a *kyai* who is not only good at religious knowledge and lectures, but also has a high tolerance attitude towards society. Since the beginning of the establishment of the Islamic Boarding School, he has instilled the values of tolerance and made it the spirit of every activity and learning in the Islamic Boarding School environment.

The example of the *kiai* in terms of tolerance indirectly has a great influence on the character building of santri. They become amazed and inspired by the tolerant attitude shown by the *kyai*, so they are encouraged to imitate and make it a role model in their daily lives, both while in the *pesantren* and later when they enter the community. This example is not only shown by the caregiver, but also by all *asatidz* and administrators of Mathlabul Ulum Islamic Boarding School. They always give real examples of how to be tolerant of others, respect santri, and maintain good relations with the surrounding community.

The second strategy in developing the character of tolerance at Mathlabul Ulum Islamic Boarding School is through intensive and continuous coaching of tolerance values. This coaching is carried out through the learning process, both in the form of special material on tolerance and society that is inserted in formal learning activities, as well as through other *Pondok Pesantren* activities such as recitation of books, *muajjah laili*, and night reflection. The *asatidz* and administrators of the *Pondok Pesantren*

consistently provide understanding and instill the values of tolerance to students, accompanied by real examples in daily behavior.

In addition to classroom learning, tolerance character development is also carried out through acculturation of tolerance values in daily life in the Pondok Pesantren environment. Activities such as gotong royong, night watch, and imamah prayers in the surrounding musholla become a means for students to apply the values of tolerance they have learned, as well as train their social sensitivity and ability to interact with the community. Through this acculturation, the character of tolerance is expected to be more rooted and become an inseparable part of the santri's personality.

The third strategy in developing the character of tolerance at Pondok Pesantren Mathlabul Ulum is through a community service program which is an absolute requirement for every santri who have completed their education. This community service program is carried out for one full year, where each santri will be placed in partner institutions of the Boarding School to teach and be actively involved in various community activities. Through this program, students will get to know and understand firsthand the diversity that exists in the community, face various challenges, and learn how to respond to differences wisely.

This community service program is a means of strengthening and proving for santri in implementing the character of tolerance that has been fostered while studying at the Islamic Boarding School. They are required to be able to adapt to a new environment, establish good relations with various elements of society, and make a positive contribution to the progress and welfare of the people. The experience during this service will further hone the students' social sensitivity, broaden their horizons, and strengthen the character of tolerance in themselves.

The success of tolerance character development through this community service program can be seen from the testimonials of the alumni of Pondok Pesantren Mathlabul Ulum who have undergone it. One of them is Muhammad Bedri, who revealed that the experience of serving in the community for a year has provided many valuable lessons that he did not get while at the Pondok Pesantren. He realized that the knowledge learned in Pondok Pesantren is only a small part of what is needed to live in society. Through community service, he learned to understand various social conditions, cultures, and problems faced by the community, and how to respond to them with wisdom and tolerance. Devotion has shaped his soul to be more sensitive to diversity and differences, and has further strengthened his character as a Muslim who is *rahmatan lil alamin*.

The presence of students who serve also received positive appreciation from the local community. As expressed by Mr. Supandi, the head of Tonduk village, which is one of the locations of the students' service, the presence of Mathlabul Ulum Islamic Boarding School students has had a significant impact on community life. The students not only help in educational and religious activities, but are also actively involved in various social and community empowerment activities. Their presence has strengthened

the bond of brotherhood and harmony between residents, as well as being a role model in terms of tolerance and respect for diversity. As the following interview shows:

“This recognition from the community is clear evidence that the development of tolerance characters carried out by Mathlabul Ulum Islamic Boarding School has produced positive results. The students not only excel in mastering religious knowledge, but also have social sensitivity and a high attitude of tolerance. They are able to become agents of change and adhesives of the people in the midst of the complexity of heterogeneous community life. This success cannot be separated from the commitment and seriousness of all Pondok Pesantren stakeholders, ranging from caregivers, *asatidz*, administrators, to *santri* in implementing tolerance values in every aspect of life in the Pondok Pesantren environment.”

Mathlabul Ulum Islamic Boarding School has shown its strategic role as an Islamic educational institution that not only focuses on the transfer of religious knowledge, but also contributes significantly to the formation of tolerance character in students. Through various comprehensive strategies, including exemplary, intensive coaching, acculturation, and community service, this Islamic Boarding School has succeeded in producing a generation of students who have a balance between intellectual, spiritual, and social skills. They are not only qualified in religious knowledge, but also have a high spirit of tolerance as a provision in serving and contributing to the progress of the people and the nation.

In the context of the life of the nation and state, the existence of Islamic boarding schools that are committed to fostering the character of tolerance in their students is a very valuable asset. Indonesia as a pluralistic country with various ethnicities, religions, races, and cultures, needs a young generation that is able to become a bridge of unity and build harmony in the midst of differences. *Santri* who have been nurtured with the values of tolerance are expected to become agents of peace who prioritize dialogue, mutual understanding, and cooperation in facing various national challenges.

Therefore, efforts to foster the character of tolerance in Islamic Boarding Schools need to get support from various parties, both from the government, the community, and religious organizations. Synergy and cooperation between stakeholders are important keys in strengthening the role of Islamic Boarding Schools as educational institutions that not only excel in the scientific aspect of religion, but also have character and national insight. With optimal support, it is hoped that more and more Islamic Boarding Schools will be able to produce a generation of students who are tolerant, moderate, and ready to contribute to the progress of the nation and world civilization.

Table 1. Research Findings on Tolerance Character Development Strategies at Mathlabul Ulum Jambu Lenteng Islamic Boarding School Sumenep

Strategy	Description
Modeling	Caregivers and kyai become central figures who model a tolerant attitude. This example fosters admiration and encourages santri to imitate.
Fostering Tolerance Values	Coaching is conducted through formal and informal learning. Materials on tolerance and society are inserted in learning activities. Pesantren activities such as book recitation, muajjah laili, and night reflection are also used to instill the value of tolerance.
Acculturation of Tolerance Values	Activities such as gotong royong, night watch, and imamah prayers in the musholla are a means to apply the value of tolerance. This acculturation is expected to take root and become part of the santri's personality.
Community Service Program	This program is an absolute requirement for students who have completed their education. Students are placed in partner institutions to teach and be actively involved in community activities. This program is a strengthening and proving ground for students in implementing the character of tolerance.

DISCUSSION

Character of Tolerance in Mathlabul Ulum Jambu Lenteng Sumenep Islamic Boarding School

The results showed that the character of tolerance in the Mathlabul Ulum Jambu Lenteng Sumenep Islamic Boarding School was implemented in four forms, namely instilling tolerance values, learning tolerance values, acculturating tolerance, and the Niha'i program. This finding is in line with the concept of tolerance from an Islamic perspective based on the principle of humanity (*al-Insaniyah*) (Mariya, Hikmah, Istivarini, & M, 2021). Humans as caliphs on earth were created to coexist harmoniously over diversity and differences (Izzan, 2017). The Prophet Muhammad SAW came with the treatise of Islam which is *rahmatan lil 'alamin*, where goodness and mercy are not only intended for Muslims, but include all creatures in the universe.

Instilling the values of tolerance at the Mathlabul Ulum Islamic Boarding School has become the core strategy launched by the caretakers and pioneers of the boarding school in educating students to have the ability to appreciate and respect the differences that exist in the midst of a pluralistic society (Ok, Al-Farabi, & Firmansyah, 2022). The urgency of instilling the values of tolerance is motivated by the historical reality of surrounding communities, which in the past were often hit by horizontal conflicts, clashes between groups, and disharmony in kinship relations (Moch Syaâ€™roni Hasan

& Chumaidah, 2020). It is hoped that the presence of the Mathlabul Ulum Islamic Boarding School can be an alternative solution to realizing a harmonious, prosperous, and mutually respectful society through intensively instilling the values of tolerance in the students.

This finding is in accordance with the results of research conducted by (Moch Sya'roni Hasan, Azizah, Sintasari, & Solechan, 2023) which revealed that instilling the values of tolerance in the Islamic boarding school environment is a necessity in preparing students to be able to respond to the reality of existing diversity in society. Islamic boarding schools as Islamic educational institutions have a vital role in forming a tolerant character in students through habits and examples that are applied consistently in daily life in the Islamic boarding school environment (Moch Sya'roni Hasan & Azizah, 2020).

Learning the values of tolerance at the Mathlabul Ulum Islamic Boarding School is actualized through integrating tolerance material into the formal learning curriculum and teaching moral books which contain the values of etiquette, courtesy and kindness towards fellow human beings. This learning aims to provide students with a comprehensive understanding and mental strengthening of the significance of tolerant attitudes in social life (Aprilianto, Rofiq, Sirojuddin, Muchtar, & Mumtahanah, 2023; Mumtahanah, 2020). This finding is relevant to systems theory which emphasizes understanding the working mechanisms of a system in an organization by analyzing the interrelationships between existing sub-systems or elements (Ma'arif, Zuana, & Sirojuddin, 2022).

Research conducted by (Huda, Maulana, & Syarifuddin, 2024) also strengthens the findings that learning the values of tolerance in Islamic boarding schools can be implemented through teaching classical books which are full of moral and ethical values. Through this learning, students not only gain textual religious knowledge, but also internalize the values of tolerance as provisions for living in a pluralistic society (Bruinessen, 1994; Fakhurrazi & Sebgag, 2020).

The cultivation of tolerance at the Mathlabul Ulum Islamic Boarding School is manifested through a series of activities that involve direct interaction between students and the surrounding community, such as mutual cooperation activities, night patrols, prayer leadership, and routine recitations. These activities become a medium for students to apply the values of tolerance they have learned, as well as hone their social sensitivity in understanding the reality of diversity (Moch Sya'roni Hasan, Ch, & Padil, 2021). This finding is in accordance with field theory which attempts to understand group behavior by looking at the field in a holistic and complex way where this behavior is manifested (Saifuddin, 2019).

The results of this research are also in line with research conducted by ((A. Nur & Azisi, 2023) who found that the cultivation of tolerance in the Islamic boarding school environment can be actualized through activities that involve active community participation. Through intense interaction with a heterogeneous society, students learn to understand, appreciate and live harmoniously amidst diversity. This acculturation is

an important instrument in internalizing the values of tolerance within the students in a deeper way (Moch Sya'roni Hasan, 2019).

The Nihai program, which is the culmination of developing the character of tolerance at the Mathlabul Ulum Islamic Boarding School, consists of Real Work Lectures (KKN) and community service. This program is an indicator of the success of instilling the values of tolerance while students study at Islamic boarding schools. Through this program, students have the opportunity to implement the knowledge and values they have acquired, including the aspect of tolerance (Moch Sya'roni Hasan, 2021). This finding is in accordance with the concept of habituation which refers to a certain behavior that is automatic, without planning, and manifests spontaneously without requiring deep thought (Pakpahan & Habibah, 2021).

Research conducted by Ahmad Fauzi (2020) also strengthens the finding that community service programs are a means for students to actualize the values of tolerance in real life contexts nyata (Moch Sya'roni Hasan, Azizah, & Rozaq, 2023). Through direct interaction with diverse communities, students learn to adapt, understand and provide solutions to various problems by prioritizing attitudes of tolerance and wisdom.

Strategy for Developing Tolerance Character at the Mathlabul Ulum Jambu Lenteng Islamic Boarding School, Sumenep

The strategy for developing the character of tolerance at the Mathlabul Ulum Islamic Boarding School is implemented through three main approaches, namely the example of kyai/caregivers, fostering the values of tolerance, and community service. This finding is in accordance with the theory of change put forward by Kurt Lewin which consists of three stages, namely unfreezing, changing and refreezing (Rosdiana & Aslami, 2022).

The example of clerics/caregivers is the first step (unfreezing) in preparing students to face change and realize the urgency of an attitude of tolerance. The example shown by KH Muhammad Taufiqurrahman as a tolerant, wise and inclusive figure is intrinsic motivation for students to emulate and make them role models in being tolerant. This finding is relevant to the concept of example (*uswatun hasanah*) which is an effective method in motivating and inspiring enthusiasm to actualize the values learned (Prasetiya & Cholily, 2021).

Research conducted by (Yusuf, 2019) also confirms that the example of kyai has a significant role in forming the tolerant character of santri. Kyai as central figures in Islamic boarding schools are not only a source of knowledge, but are also the main role models in aspects of morals, manners and character (Idhar, 2019). The kyai's example in being tolerant will have a strong influence on the internalization of the values of tolerance within the students.

Fostering the values of tolerance at the Mathlabul Ulum Islamic Boarding School is a step for change or implementation of change. Coaching is carried out through formal learning which is inserted with tolerance material and civilizing activities that involve

direct interaction with the community. Through this coaching, students experience a transformation in behavior, values and attitudes that are more tolerant. This finding is in accordance with the concept of coaching which aims to develop individual potential optimally and direct it towards positive change (Hakim, Sirojuddin, & Kartiko, 2023; Sirojuddin, Ashlahuddin, & Aprilianto, 2022)

Research conducted by Muhamad Arif (2017) also strengthens the finding that fostering tolerance values in Islamic boarding schools can be implemented through synergy between learning and habituation (M. Ali, 2023). Learning provides a conceptual foundation for tolerance, while habituation provides practical experience for students to implement these values in everyday life. Collaboration between learning and habituation will result in effective and sustainable development of the character of tolerance.

Community service is a refreezing or internalization step in stabilizing the changes that have been achieved. Through a one-year service program, students have the opportunity to actualize the values of tolerance that have been internalized while at the Islamic boarding school in the context of real community life. Community service is a means of proving and strengthening the tolerant character of santri as the final output of the coaching process in Islamic boarding schools (Moch Sya'roni Hasan, Azizah, Sintasari, et al., 2023). This finding is relevant to the concept of community service as a manifestation of the practice of knowledge and values that have been learned for the benefit of the people (Wekke, 2022).

Research conducted by (Moch Sya'roni Hasan, Azizah, Sintasari, et al., 2023) also strengthens the finding that community service programs are a means for students to implement the character of tolerance in real life. Through interactions with heterogeneous communities, students learn to adapt, understand differences, and contribute positively to progress and social harmony (Azizah, Hasan, & Syaie, 2024). Community service is the culmination of the actualization of the values of tolerance that have been comprehensively fostered while at the Islamic boarding school.

Based on the elaboration above, it can be concluded that the character of tolerance at the Mathlabul Ulum Jambu Lenteng Islamic Boarding School, Sumenep, is developed through four main forms, namely instilling values, learning, acculturation, and the Niha'i program. The strategy for developing the character of tolerance is implemented through the example of clerics, fostering the values of tolerance, and community service. These findings are in accordance with various theories and previous research results which emphasize the urgency of tolerance education in Islamic boarding schools as an effort to form a generation with a tolerant character and ready to contribute to the progress of a pluralistic society (Alabdulhadi, 2019; Aryati & Suradi, 2022b).

Mathlabul Ulum Islamic Boarding School has demonstrated a strong commitment to fostering the character of tolerance in its students through various comprehensive and systematic approaches. This has become best practice for other Islamic educational institutions in preparing the younger generation who have a deep understanding of religion, as well as having a tolerant, inclusive and moderate outlook. By continuing to

develop strategies for developing the character of tolerance on an ongoing basis, it is hoped that Islamic boarding schools can further strengthen their role as bastions of Islamic moderation that uphold the values of *rahmatan lil 'alamin*.

The development of the character of tolerance in Islamic boarding schools not only has an impact on the lives of individual students, but also makes a significant contribution to the realization of a harmonious, harmonious and mutually respectful society amidst diversity (Komalasari & Yakubu, 2023; Nurkhasanah, Barnoto, Hasan, & Ashari, 2023; Saadah & Asy'ari, 2022). It is hoped that students who have internalized the values of tolerance can become agents of change who spread the spirit of unity, peace and moderation amidst the complexity of national and state life. Thus, Islamic boarding schools not only produce people who are intellectually and spiritually intelligent, but also have high social concern for the realization of a better and more dignified civilization.

CONCLUSION

This research reveals significant findings about the character of tolerance and its development strategy in Mathlabul Ulum Jambu Lenteng Sumenep Islamic Boarding School. One of the surprising findings is that the cultivation of tolerance values has been a core strategy of the pesantren since its inception, which is motivated by the historical reality of the surrounding community, which is full of conflict and disharmony. This shows that Mathlabul Ulum Islamic Boarding School does not only focus on the transfer of religious knowledge but also has a solid commitment to shaping the tolerant character of santri as a provision to become agents of change in a pluralistic society.

The results of this study provide a significant scientific contribution in the discourse of tolerance education in pesantren. The research findings confirm and strengthen the results of previous research on the urgency of instilling tolerance values in pesantren as an effort to form a generation with tolerant character and ready to contribute to the progress of society. However, this research also contributes a new perspective by revealing a comprehensive and systematic tolerance character development strategy, including value cultivation, learning, acculturation, kyai's example, and community service. This enriches the scientific repertoire of effective and applicable tolerance character development models in the context of pesantren.

Although this research has made a significant contribution, several limitations need to be considered: 1) This research is limited to one pesantren only, namely Pondok Pesantren Mathlabul Ulum Jambu Lenteng Sumenep. 2) This study has not accommodated variations in the level of education, gender, and age of santri in the analysis of tolerance character development. 3) This research uses a qualitative approach with interview, observation, and documentation methods, so it has yet to explore aspects that are more in-depth and quantitatively measurable. Therefore, further research is needed by involving a more extensive and varied sample, accommodating the diversity of education levels, gender, and age of santri, and using a mixed-methods approach to gain a more comprehensive understanding of tolerance character building in pesantren.

With more in-depth and comprehensive results, more targeted policies can be formulated to develop tolerance education in pesantren..

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