

Research Article

Implementation of Values of Tolerance Between Religions at SMA Negeri 1 Padang

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Abstract: This study aims to determine the implementation of interfaith tolerance values in SMA Negeri 1 Padang, identify forms of interfaith tolerance values education programs, and analyze supporting and inhibiting factors in the implementation of these values. The method used is a qualitative method with field research and a qualitative descriptive approach. The data sources in this study consist of primary and secondary sources, namely the principal of SMA Negeri 1 Padang, the Deputy Head of Curriculum, the Deputy Head of Public Relations, Islamic Religious Education and Citizenship Education teachers, and nine students from various religious backgrounds. Data collection techniques include observation, interviews, and documentation. Data analysis is carried out through data reduction, data presentation, and drawing conclusions. The validity of the data is tested using triangulation techniques of sources, time, and techniques. Overall, the results of the analysis show: First, SMA Negeri 1 Padang has succeeded in creating an inclusive environment and social interaction between students from various religious backgrounds takes place in an inclusive and harmonious manner. Second, the school organizes programs such as interfaith discussions, increasing insight into diversity, diversity seminars, socialization of tolerance values, and social services. These programs are effective in increasing students' understanding and solidarity towards diversity. Third, supporting factors in the implementation of tolerance values include: school policies that support diversity, the active role of teachers and parents, and good social relations between students, and there are several inhibiting factors such as the introverted character of students and potentially offensive joking interactions. Overall, the school has shown significant efforts in forming a tolerant and harmonious environment amidst diversity. The researcher recommends that SMA Negeri 1 Padang can be an example in implementing tolerance values between religious communities in the school environment.

Keywords: Character Education; High School; Religious Community; State Senior High School 1 Padang; Tolerance Values

1. Introduction

Indonesia is a country known for its diversity, including in the aspects of religion and belief. This plurality is reflected in the state's recognition of the six official religions and the presence of various local beliefs. This reality is affirmed in Article 29 of the 1945 Constitution which guarantees the freedom of every individual to embrace religion and worship according to his or her beliefs. In this context, tolerance is a fundamental value that must be maintained for the creation of a harmonious life in a multicultural society.

According to Tilaar (in Barokah, 2022), pluralism is wealth that needs to be appreciated and accommodated in the education system. Education has a strategic role in shaping the character of students to be able to appreciate differences, including in terms of religious

Received: May,17,2025;
Revised: May,31,2025
Accepted: June,18,2025;
Online Available: June,20,2025;
Curr. Ver.: June,20,2025



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beliefs. One form of practicing this value of tolerance is through healthy and inclusive social interaction in the school environment.

SMA Negeri 1 Padang as one of the educational institutions in West Sumatra, faces challenges and opportunities in implementing the values of tolerance between religious communities. The data shows that the majority of students adhere to Islam (96.65%), while the rest come from Christianity and Catholicism. This composition demands an inclusive approach so that students from minority groups feel accepted and valued.

Preliminary observations show that the participation of students from various religious backgrounds in school activities is still limited. In addition, the results of the interview also revealed the awkwardness in interfaith interaction and the existence of jokes that contained elements of SARA that caused discomfort. This shows that the understanding and implementation of tolerance in the school environment still needs to be strengthened.

In response to these conditions, SMA Negeri 1 Padang has developed a number of programs such as interfaith dialogue and interfaith social activities as a means of building awareness of tolerance. This activity aims to strengthen solidarity and expand understanding between religious communities in the school environment.

Based on this background, this study aims to describe the implementation of the values of tolerance between religions at SMA Negeri 1 Padang and identify the challenges and efforts made by schools in creating an inclusive and harmonious educational environment.

2. Proposed Method

This study uses a qualitative approach with a descriptive method, aiming to gain a deep understanding of the implementation of the values of tolerance between religions in SMA Negeri 1 Padang. This approach allows researchers to explore the meaning, experiences, and views of informants regarding tolerance practices that occur in the school environment. The research was carried out at SMA Negeri 1 Padang, Padang City, West Sumatra, which is a public school with diverse student backgrounds in terms of religion and culture. Data collection was carried out from January to February 2025.

The data sources in this study consist of primary and secondary data. Primary data was obtained through in-depth interviews with key informants, such as principals, teachers, and students from different religious backgrounds. Meanwhile, secondary data is obtained from official school documents, books, journals, and other relevant library sources. The data collection techniques used include observation, semi-structured interviews, and documentation. Observations were made to observe activities and interactions between students that reflected the values of tolerance. Semi-structured interviews are used to dig into information in depth, while documentation serves as supporting data to reinforce findings.

The main instrument in this study is the researcher himself, in accordance with the characteristics of qualitative research. Researchers are assisted by supporting instruments such as interview guidelines, stationery, voice recorders, and documentation cameras. The collected data was analyzed using an interactive analysis model from Miles and Huberman, which included three main stages, namely data reduction, data presentation, and conclusion drawing and verification. Data reduction is carried out to filter relevant information, data presentation is carried out in the form of descriptive narratives, and conclusions are drawn inductively based on patterns found in the field.

To ensure the validity of the data, the researcher applied observation extension techniques, increased diligence in data collection, and triangulation which included triangulation of techniques, sources, and time. The research process is carried out through four stages, namely the pre-field stage, the field work stage, the data analysis stage, and the report preparation stage. With these stages and techniques, it is hoped that the results of the research can accurately describe the practice of interreligious tolerance in the school environment being studied.

3. Results and Discussion

Implementation of Interreligious Tolerance Values at SMA Negeri 1 Padang

Based on an interview with an informant with the initials MV (Catholic students), inter-religious interaction took place in harmony. MV stated that he had never experienced discrimination or different treatment related to religion. In their daily lives, interfaith students get along without obstacles, respect each other, and maintain harmony. Mutual respect is

shown by not imposing the teachings of each other and giving space for different religious practices.

Islamic Religious Education (PAI) teachers and PPKn teachers play an active role in instilling the values of tolerance. Informant DR, a PAI teacher, explained that religious learning is carried out with an inclusive approach and does not impose the absolute truth of one religion on students of different faiths. Meanwhile, PPKn teachers (RL informants) emphasized the importance of tolerance in the life of the nation through discussions about diversity and strengthening Pancasila values. Both teachers agreed that tolerance education is an important part of building students' character.

Field observations show that extracurricular activities become a space for the actualization of religious tolerance. Students from various religious backgrounds participate in the activities of the Student Council, Boy Scouts, and other school organizations together without religious barriers. Interaction in this activity forms strong social bonds and fosters a spirit of togetherness.

The school provides freedom of worship for students according to their respective religions. MV said that Catholic students are given time to participate in worship or religious activities in the church without pressure. This shows the school's commitment to ensuring the religious rights of minority students. Teachers also educate students not to commit discriminatory acts, both verbally and non-verbally.

Forms of Inter-Religious Tolerance Program at SMA Negeri 1 Padang

Based on the results of interviews with the principal, teachers, and students of SMA Negeri 1 Padang, there are several main programs that show the implementation of the values of tolerance between religions. These programs have proven to be effective in creating an inclusive and harmonious educational climate. One of the tangible forms of the implementation of tolerance at SMA Negeri 1 Padang is the holding of interfaith discussions. This activity aims to increase understanding between religious communities and reduce the potential for misunderstandings that can trigger conflicts. Interfaith discussions are held annually and involve students and religious leaders from various backgrounds, such as ustaz, pastors, and pastors.

This dialogue prioritizes the principles of mutual respect and peaceful coexistence. According to Pratiwi et al. (2024), interfaith dialogue is able to foster mutual respect, avoid bullying, and build healthy communication between religious communities. In addition, this dialogue is also a medium to strengthen relations between religious believers in a pluralistic society. Sihombing (2023) added that interfaith dialogue has five main benefits: (1) creating a space for mutual knowledge between religious leaders, (2) fostering mutual understanding, (3) strengthening interfaith brotherhood, (4) increasing tolerance between majority and minority groups, and (5) contributing to global peace.

The Global Diversity Insight (WKG) program is an educational means for students to understand and accept diversity as part of social life. This activity is carried out at least once a year and teaches the importance of respecting differences, upholding the value of mutual cooperation, and fostering a culture of greeting each other in the school environment. Basri (2024) emphasized that the diversity practices taught in this program encourage students to help each other, avoid bullying, and not discriminate against friends based on their background. This program is also a forum to strengthen students' awareness that diversity is an inevitability that must be maintained.

SMA Negeri 1 Padang routinely holds seminars, socialization, and workshops on tolerance between religions. This activity involved students who are members of the student council and class leaders. The material was delivered by resource persons from the Ministry of Religion and related organizations, and was strengthened in collaboration with the Inter-Religious Activity Unit (UKAUA). Ansyah (2024) emphasized that togetherness in diversity does not mean that it must be uniform, but rather remain united in differences. Through this activity, students are trained to understand and appreciate various religious and cultural backgrounds, as well as develop mutual respect and prevent conflict.

Social service activities are an interfaith collaborative event at SMA Negeri 1 Padang. Students from different religions work together in raising and distributing aid to orphanages and individuals in need. This activity is also strengthened by the routine infak program every Friday. Verses of the Qur'an (QS. Al-Baqarah: 272) is used as the basis that giving help to anyone, including non-Muslims, is an recommended form of kindness. In this context, Islamic

teachings show an inclusive attitude towards adherents of other religions. As emphasized by Abdillah (2022), Islam not only encourages good deeds to fellow Muslims, but also to those of different religions.

The Basic Leadership Training Program (LDK) aimed at student council administrators at SMA Negeri 1 Padang also plays an important role in instilling an attitude of tolerance. Through this training, students are taught about fair, non-discriminatory leadership, and encourage cross-cultural and religious cooperation. The leadership values of the Prophet Muhammad SAW that prioritize justice and tolerance are used as an example in this training (Sayfulloh, 2024). LDK participants were given the opportunity to discuss leadership cases in a pluralistic society and simulate solutions based on the value of togetherness.

Every May, SMA Negeri 1 Padang collaborates with the Buddhist humanitarian organization Tzu Chi to organize free cleft lip and cataract surgery. This activity is open to the general public of various religions, signifying a real practice of tolerance in the form of humanitarian action. Setyorini (2020) stated that social activities in society are tangible evidence of tolerance. In this context, interfaith cooperation not only strengthens relations between religious communities, but also strengthens the value of empathy and mutual cooperation among students.

The values of tolerance are also integrated into the learning process, especially in the subjects of Islamic Religious Education (PAI) and Civic Education (PKn). Learning is not only theoretical, but also applicable through discussions, case studies.

Evaluation of the Implementation of P5 Sustainable Lifestyle at SD Muhammadiyah 1 Kedunggala

Supporting and Inhibiting Factors for the Implementation of Inter-Religious Tolerance Values at SMA Negeri 1 Padang

The implementation of the values of tolerance between religions at SMA Negeri 1 Padang is inseparable from a number of factors that affect its operation. Based on the results of interviews and observations, these factors can be categorized into supporting factors and inhibiting factors.

Some of the key findings that support the implementation of tolerance values in the school environment include:

1. School Facilities and Policies

The school provides facilities and policies that ensure fair access for all students regardless of religious background. For example, even though the majority of students are Muslim and mosques are provided as places of worship, non-Muslim students are still given space and freedom to practice their worship according to their own beliefs. This is in line with the principle of inclusivity in Article 29 of the 1945 Constitution and the values in Pancasila (Kaelan, 2017; Asshiddiqie, 2018).

2. Harmonious Social Interaction Between Students

Interaction between Muslim and non-Muslim students goes well, especially through extracurricular activities. There is no segregation based on religion in student participation in organizations such as the Student Council, Scouts, or arts and sports activities. These findings are consistent with research by Barokah et al. (2024) which states that cross-group activities contribute to strengthening empathy and solidarity.

3. Role of Teachers and Curriculum

Teachers play a strategic role in forming tolerant character through learning that instills the values of democracy and multiculturalism, such as in PPKn and Religious Education subjects. The Independent Curriculum through the Pancasila Student Profile Strengthening Project (P5) encourages students to understand and apply coexistence in diversity in practice (Ministry of Education and Culture, 2022; Mukin et al., 2024).

4. School and Parent Committee Involvement

The school committee and parents support inclusive educational activities through the provision of non-discriminatory scholarships and involvement in interfaith activities. This support reflects social justice values and the role of the family in character education (Santoso et al., 2023).

5. Awareness of the Values of Bhinneka Tunggal Ika and Pancasila

School residents show a good understanding of the country's basic values, which are reflected in the school's visions and missions as well as inclusive new student recruitment policies. The implementation of these principles strengthens the climate of

tolerance and encourages the formation of inclusive attitudes among students (Utami, 2018; Administrator, 2025).

Although the implementation of tolerance values went relatively smoothly, there were several obstacles stemming from the social dynamics of students, including:

1. **Introverted Student Personality**

Some students show a tendency to avoid social interactions, not because of intolerance, but rather because of a more introverted personal nature. This trait has the potential to reduce the frequency of cross-group interactions, although it does not always have a negative impact on the spirit of tolerance itself (Jung, 2017; Cain, 2012).

2. **Offensive Religious Jokes**

In practice, jokes involving religious elements sometimes appear among students. Although not meant to be offensive, this kind of joke can cause discomfort. Therefore, ethical communication education is needed in the school environment so that interaction remains harmonious (Rakhmat, 2007). Student-made conflict resolution approaches include apologies, direct dialogue, and mediation by teachers.

Conclusions

SMA Negeri 1 Padang has succeeded in implementing the values of tolerance between religious communities quite well. The diversity of students from various religious backgrounds is accepted in an inclusive manner in the school environment, and this is reflected in the harmonious social interaction among the students. There is no discrimination in learning activities or extracurricular activities, so that a strong atmosphere of togetherness is created. To strengthen the understanding and practice of tolerance values, the school also organizes a variety of special programs. Some of them are interfaith discussions, socialization of diversity values, seminars, and social service activities. These programs are designed not only to raise students' awareness of the importance of coexistence in diversity, but also to build a sense of solidarity and empathy among them.

The factors that affect the implementation of tolerance values in schools can be classified into two, namely supporting factors and inhibiting factors. Supporting factors include inclusive school policies, the active role of teachers in learning that instills the values of tolerance, the support of students' parents, and healthy social interaction among students. Meanwhile, some of the challenges or obstacles faced are the individual nature of students who tend to be introverted so that they limit cross-group interaction, as well as the existence of religious jokes that have the potential to offend, even though they are usually resolved in a family way.

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