

SMANTI Education Festival (SEF) Basis for Instilling Tolerance Values

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ABSTRACT: *This study aimed to determine the implementation and implications of instilling tolerance values through SMANTI Education Festival (SEF). SMANTI is an acronym for SMA Negeri 3 Malang. This study needs to be conducted to prove that educational institutions are the most appropriate choice for instilling tolerance values. This means that academic institutions can be a laboratory for instilling religious tolerance values so that students can behave and act moderately, understand religious teachings correctly, and interact well in a pluralistic society. The research method uses a Qualitative Approach with a case study research type and data collection techniques through interviews, observations, and documentation. The data analysis technique uses a descriptive-exploratory model involving three components: data reduction analysis, data presentation, and conclusion drawing. The findings in this study are the instillation of tolerance values in SMAN 3 Malang, among others, through the SMANTI Education Festival (SEF) which is implemented in seven types of competitions, as follows: SMANTI Olympiad Competition, Bhawikrsu Islamic Fair, SMANTI Language and Literature Festival, IT-Festival, PBB Competition and Formation Competition, Bhawikrsu Red Cross Youth Competition Fair, Bhawikarsu English Vaganza. Held annually in East Java, involving students at elementary/MI, junior high/MTs and senior high/MA levels and equivalent. The implication of this study is to equip students with ways to overcome problems and solve problems appropriately, quickly, and accurately to achieve success and success in the future. Students not only learn how to compete well but also learn individual responsibility and teamwork to achieve the expected results and practice fair play values consistently.*

Tujuan penelitian ini untuk mengetahui implimentasi dan implikasi penanaman nilai toleransi melalui *SMANTI Education Festival (SEF)*. SMANTI merupakan akronim dari Sekolah Menengah Atas Negeri 3 Malang. Penelitian ini perlu dilakukan untuk membuktikan bahwa lembaga pendidikan adalah pilihan yang paling tepat dalam menanamkan nilai-nilai toleransi. Artinya lembaga pendidikan bisa menjadi laboratorium penanaman nilai-nilai toleransi beragama agar peserta didik mampu bersikap dan berperilaku moderat, memahami ajaran agama dengan benar serta dapat berinteraksi dengan baik di tengah masyarakat yang plural. Metode Penelitian menggunakan Pendekatan Kualitatif dengan jenis penelitian Studi kasus, teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Teknik analisa data menggunakan model deskriptif-eksploratif

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dengan melibatkan tiga komponen analisis reduksi data, penyajian data, dan penarikan kesimpulan. Temuan dalam penelitian ini penelelitian adalah penanaman nilai-nilai toleransi di SMAN 3 Malang antara lain melalui *SMANTI Education Festival* (SEF) yang dimplementasikan ke dalam tujuh jenis cabang lomba, sebagai berikut: *SMANTI Olympiad Competition*, *Bhawikrsu Islamic Fair*, *Fetival Bahasa dan Sastra SMANTI*, *IT-Festival*, *Lomba PBB dan Adu Formasi*, *Bhawikrsu Red Cross Youth Competition Fair*, *Bhawikarsu English Vaganza*. Dilaksanakan setiap tahun di lingkup Jawa Timur, melibatkan siswa-siswa tingkat SD/MI, SMP/MTs dan SMA/MA dan yang sederajat. Implikasi dari penelitian ini adalah membekali siswa cara mengatasi masalah, menyelesaikan masalah secara tepat, cepat dan akurat guna mendapatkan keberhasilan dan kesuksesan di masa depan. Siswa juga tidak hanya belajar bagaimana berkompetisi yang baik tetapi juga belajar tanggung jawab individu dan kerjasama anggota agar mencapai hasil yang diharapkan, serta mempraktikkan nilai-nilai *fair play* dengan konsisten.

Keywords: *Education Festival, Instilling Values, Tolerance Values.*

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I. INTRODUCTION

Religious tolerance is a topic that remains hot to discuss, especially in education. This is inseparable from the rampant phenomena of radicalism and intolerance that often occur and have caused unrest in society. Moreover, some of these radical acts end in acts of violence in the name of "defending God" (Alam, 2017). Ironically, these conflicts are often associated with religious education's failure to instill spiritual values that should birth compassion, tolerance and peace. Educational institutions are the most appropriate choice for instilling the values of religious tolerance. Educational institutions can be a laboratory for instilling the values of religious tolerance so that students can behave and act moderately, understand religious teachings correctly and interact well in a pluralistic society (Idris & Putra, 2021; Sutrisno, 2019).

Ironically, the phenomenon of radicalism and intolerance has spread and developed in various educational institutions. The results of the PPIM UIN Syarif Hidayatullah survey and the *Lingkar Survey Indonesia* (LSI) concluded that an increase in the percentage of acts of intolerance and radicalism was found in educational institutions. Even more sadly, it turns out that intolerant attitudes are not only shown by students but also by religious teachers (Muthahhari, 2017; Purwanto et al., 2019).

The results of the Setara Institute survey on the perceptions of high school students regarding religious tolerance and radicalism showed that one in 14 students agreed with the Islamic State of Iraq and Syria (ISIS) movement. This survey was conducted on high school students in Jakarta and Bandung. The number of students agreeing is a severe warning for Indonesia (Asmara, 2024; Mulyana, 2023). The Maarif Institute survey found the same phenomenon, namely that there is a worrying tendency. The study conducted in December 2015 showed that the seeds of radicalism among Indonesian teenagers were at an alarming threshold. The survey was conducted on 98 high school students who attended the *Ma'arif Jamboree*. The results of this survey do not fully reflect the actual reality on the ground. Still, at least it can be a warning for schools,

parents, the community, and policymakers to immediately take anticipatory steps to prevent the spread of radicalism, especially in educational institutions. The phenomenon related to radicalism implies a problem or weakness in the basic building blocks of national life, including educational institutions. To what extent are educational institutions responsible for the growth of character diseases and national values in this country.

In developed countries, if there is a social problem, it always invites the question, what's wrong with educational institutions? This question puts an excessive burden on academic institutions as if they are institutions that must be fully responsible for the nation's major problems. However, in reality, this indicates how schools have a critical and strategic position and function in the life of a country and state (Fauziah et al., 2019; Harun & Lasriani, 2024). The family is the first and foremost place to foster basic feelings about religious values. Still, the family is not an institution built to educate children to be able to meet the demands of society in general (Durkheim, 1973), meaning that instilling an attitude of religious moderation and the diversity of the nation's culture, the role of educational institutions (formal) is vital.

This is where educational institutions need to display a strategy of tolerant religious education, religious education that does not solely emphasize the practical and psychomotor domains, but is understood, experienced, interpreted and implemented into the religious behavior of students. Through spiritual education, students are expected to be able to cultivate themselves with noble behavior and practice knowledge and skills by religious values.

One of the causes of differences in understanding religious teachings according to Nisnevich (2024) is the existence of various interpretations in interpreting the core values of religion and cultural manifestations. According to Maksum (2015) religious education if appropriately managed will be able to provide solutions to every conflict. Good religious knowledge and adequate quality of education can minimize and prevent religious disputes and acts of violence between social and political groups because conflicts based on ethnicity and religion that arise in society are generally caused by the egoistic attitudes of people whose religious education is inadequate (Muthoifin et al., 2024; Takunas et al., 2024). As a result, some religious teachings are interpreted highly, so this often causes religious conflicts that usually end in acts of violence (Fitzpatrick, 2024).

Pamuji et al. (2024) in his research found that Islamic religious education learning in several educational institutions still focuses on theological aspects, ignoring dialogue with other religions so that it tends to produce graduates who have exclusive religious views. Zamimah (2018) found that there was a misperception of religion that Islam is a religion that teaches and legalizes violence. To overcome this, it is necessary to interpret the verses of the Qur'an that are down to earth according to the Indonesian context with the principle of humanist religious understanding (*Wasathiyah*). Likewise, Widodo (2019) findings stated that radicalism threatens the unity and harmony of the nation. Therefore, a strategy for religious moderation education is needed to ward off acts of violence or radicalism.

Harto & Tastin (2019) found that one of the causes of the decline in the nation's morality in the eyes of the international community is radicalism carried out by some groups in the name of religious interests. The emergence of the seeds of radicalism is because there are weaknesses in the practice of Islamic religious education. Islamic teachings

are still widely conveyed textually and ignore context. In addition, religious education emphasizes the cognitive domain, tending to ignore the affective and psychomotor domains. To overcome this, a *Wasathiyah* Islamic learning model with a scientific contextual approach is needed to balance the cognitive, affective and psychomotor domains (Ichsan et al., 2024).

Educational institutions are believed to be the basis of moral and spiritual values and can solve the problem of moderation. Moreover, educational institutions are the only institutions that gather all the nation's children in the long term. In addition, academic institutions are trusted by the community as a place to develop the younger generation in the future (Noviani et al., 2024).

Formally, the values of religious tolerance are taught during religious education lessons, but the delivery of religious education materials themselves often emphasizes cognitive and moral aspects, the content of teaching and learning activities is classical, more or less theoretical, or limited to memorizing certain materials. The result is that even though students, teachers, and other education stakeholders know that religious tolerance is essential to creating harmony in society, its implementation is still far from ideal expectations.

Solutions to find the best strategy for instilling the values of religious tolerance in educational institutions are not without being attempted. Micro strategies that are carried out include extracurricular activities, commemorating religious holidays, commemorating national holidays, and the like. Avoiding conventional methods in instilling the values of tolerance, SMAN 3 Malang held the SMANTI Education Festival (SEF). This activity is held every year in East Java involving students at elementary/MI, junior high/MTs and senior high/MA levels and equivalent. This research is limited to the implementation and implications of instilling tolerance values through the SMANTI Education Festival (SEF) at SMAN 3 Malang.

II. METHOD

This study uses a qualitative approach with a single case study type, which focuses on the social environment of SMAN 3 Malang. The data collection used three main techniques: direct observation at the research location, in-depth interviews with related parties, and analysis of supporting documents. Observations were conducted to understand the implementation of the SMANTI Education Festival (SEF) program and instill tolerance values. Meanwhile, the interview aims to gather in-depth information from the principal, teachers, and students regarding SEF activities' objectives, implementation, and impact on students' tolerant behavior.

The data analysis technique in this study uses a descriptive-exploratory model concerning the method (Creswell & Creswell, 2017), which consists of three main stages: data reduction, data presentation, and concluding. At the data reduction stage, researchers filter relevant information from raw data obtained through observation, interviews, and documentation. Furthermore, the reduced data is arranged in a systematic narrative form to facilitate presentation and analysis. The final stage is drawing conclusions based on the study results to answer the research questions. The research work process not only stops at data collection and analysis but also involves the validation of findings through the triangulation of data sources. This triangulation is done by comparing the results of the three data collection techniques. With this

approach, the study is expected to provide a comprehensive picture of the implementation of SEF as a learning medium for tolerance in the school environment and its implications for students' social behavior (Stanley, 2023).

III. RESULT AND DISCUSSION

SMANTI Education Festival

The values of tolerance are not subjects that can be taught through formal learning processes in class or limited to conceptual frameworks but must be taught through direct practice, internalized, and practiced comprehensively, especially when interacting with others.

Instilling the values of tolerance is difficult to achieve if you rely on the three-hour Religious Education and Character Education class hours. That is why SMAN 3 Malang sees the need to provide coaching outside of class hours through the SMANTI Education Festival (SEF) activity. The SMANTI Education Festival is an annual agenda aiming to introduce SMAN 3 Malang to the general public and become a forum and event for students to prove and show off their talents. The SMANTI Education Festival (SEF) is one of the programs at SMAN 3, where this program is also the work of OSIS/PK *Bhawikarsu*. The type of activity at SEF is a competition event held annually.

In each event, SEF presents seven types of competitions that are competed, as follows: SMANTI Olympiad Competition, *Bhawikarsu* Islamic Fair, SMANTI Language and Literature Festival, IT-Festival, PBB Competition and Formation Competition, *Bhawikarsu* Red Cross Youth Competition Fair, *Bhawikarsu* English Vaganza. Anisa Anindya, Chairperson of OSIS SMAN 3 said that the purpose of SEF, apart from being a place for creativity, is also a means of friendship so that communication is built between students so that they get to know each other's culture and religion. Asri Widiapsari the principal when opening SEF said that the SMANTI Education Festival is not only a competition, but also to improve the positive image of participating schools, introduce schools to the broader community, a moment to collect ideas from students, and at the same time can motivate students to develop their potential (Widiapsari, 2024).

In her speech, Widiapsari (2024) motivated the participants to make the most of this competition. According to her, competition is significant; without competition, it is difficult to know who among you has the potential to become superior seeds. In addition, with this kind of competition you will gain new experiences that some have never felt before.

As stated above, seven types of competitions competed in SEF, with the following details: *First*, there was the SMANTI Olympiad Competition (Motion). The *Bhawikarsu* Olympiad Team and *Bhawikarsu* Eager units organized the motion. The aim is to introduce the world of Olympiads and scientific papers and to develop Indonesian students' potential, abilities, and creativity to create better human resources for *Indonesia Emas 2045*. This competition is expected to provide a forum and appreciation for Indonesian students and to develop their abilities, especially in the fields of Olympiads and scientific papers. Motion Theme Knowledge Expansion to the Science Dimension.

Second, Bhawikarsu Islamic Fair (BIF). BIF is held by the SKI (Islamic Spirituality Sub-Division) unit, an Islamic competition to expose and explore their abilities through Islamic competitions. BIF carries the theme Raise the Spirit to Be a Brilliant Islamic Generation. The competition branches in BIF include MHQ, *Da'i*, Calligraphy, and Al-Banjari.

Third, SMANTI Language and Literature Festival (FBSS), FBSS under the Literature Forum (FORSA), and Air Theater units. The goal is to align language and literature. The theme of FBSS is Find the Soul of Olympus, Bring it Back to the Future. FBSS offers three competition branches, namely Mini Theater and *Cipta Baca Puisi*. The Short Story Creation competition is held online and open to the public.

Fourth, IT-Festival, this competition event is under the 3 extracurricular units (IC-Team, BEOB, and B-Pers). The goal is to improve and explore students' potential, talents, and interests in technology. There are five types of competitions: Photography, Graphic Design, Podcast, announcer, and E-sport Tournament. The goal is to develop the IT skills of participants. The theme raised is the New Normal, New Digitalization, with Unlimited Creativity.

Fifth, LPAF or PBB Competition and Variation Formation Competition is a PBB and variation formation competition. This type of competition is under the *Paskibra* unit, with the theme Show Your Action, Go Beyond Your Limits, Prove Your Ability. The intention is that this LPAF competition is a forum and opportunity for the younger generation to show their action, greatness, and troop abilities so that they are not stuck in their comfort zone. The competition branches held consist of two categories, namely Traveling and Non-Traveling. Traveling consists of pre-tests, first-aid practices, presentations, and quizzes. Meanwhile, Non-Traveling consists of posters and health promotion videos. The BRCYF theme Create Better Teamwork, For A Better Knowledge means that the better the cooperation in a group, the better our knowledge will be by uniting different opinions or perspectives for one goal, namely knowledge.

A Place for Creativity and Cultivation of Tolerance Values

Bhawikarsu English Vaganza (BEV). BEV is under the *Bhawikarsu English Club (BEC)* unit. The type of competition held by BEV is an English language ability competition in the form of giving speeches and debating/arguing on current topics. The theme of BEV Limitless: Kindling of a Flame with the hope that the students participating in this competition will continue to hone their English language skills, like a fire that is not quickly extinguished. As explained above, SEF is an annual agenda to introduce SMAN 3 Malang to the general public to foster friendship and a place for creativity for students in East Java.

SMANTI Education Festival (SEF) is one of the annual programs at SMAN 3. This program is also the work of OSIS/PK *Bhawikarsu*. Placing students as the main actors in SEF activities allows students to practice managerial skills and basic knowledge gained from formal learning. They provide input to each other, and together seek solutions, and accept every decision. Students also always learn to be dynamic and brave, dare to take the initiative, dare to propose alternatives and dare to express different opinions. Shows that SEF activities have become a medium for instilling tolerance values. Theoretically, instilling tolerance values is not enough just a conceptual introduction through formal learning in class. Still, it must be through direct practice, practiced and experienced comprehensively, especially when interacting with

others. This means that activities in the school environment must lead to efforts to instill the values of tolerance.

In addition, SEF activities have indirectly equipped students with the ability to overcome every problem. Solving problems appropriately, quickly and accurately in order to achieve success and success in the future. Likewise, SEF also educates students continually to respect and respect the feelings of others, fight with high spirits, be able to direct themselves to positive things, be helpful to others, and demonstrate consistent behavior in various environments and situations.

Koesoema (2018) argues that by nature every child has the right to determine their future and achieve their dreams. Educational institutions and parents are two actors who must support their growth so that they grow according to their interests and talents. Given that each individual has various types of intelligence, the education system may be less able to develop the talents and talents of students. Educational institutions are not necessarily fully competent and skilled in providing student learning development space. For this reason, every educational institution needs activities that can hone their talents. An activity that is not directly related to the content of mastery of material in the curriculum but instead becomes an activity to enrich the education process. Through this activity, he can choose and develop skills, interests, talents and talents that will be useful for him in the goals he wants to achieve (Robbaniyah et al., 2024).

Activities such as the above are essential for students so that during their education they experience the meaning of togetherness that has rules and goals, and requires the active involvement of its members. Various dimensions of personality can grow through these activities, such as practicing empathy, self-control, obedience and discipline, communication skills, and so on. All of this is needed for students to realize their dreams in the future.

In the implementation of student-based education, according to Alam (2017) there are at least four conditions that can encourage creativity in students: a) an attitude of accepting other people's differences, b) an attitude of refraining from criticizing others; c) empathy for other people's perspectives, and d) a permissive environment. Permissive in the sense of not indulging lust but giving freedom for individuals to bear the consequences of their actions.

Student creativity can be produced if they are full of confidence and without fear. In a situation full of friendship and joy such as in SEF activities, all students' potential and creativity get a place. This is what distinguishes the situation of formal learning activities in the classroom from learning between friends

The competition organized by SEF provides an authentic experience to each participant. In this competition, participants learn to compete well in individual responsibility and member cooperation to achieve the expected results, commit to the agreed strategy, and consistently practice fair play values. In essence, the benefits of this competition are the ability to build friendship and responsibility, get used to honesty, and foster an attitude of tolerance.

Generally, in every competition, the problem that often arises is that participants are challenged to realize complete emotional stability, namely stability between their rights and responsibilities and the rights and obligations of their opponents. Participants will show their maturity if they have the will and ability to struggle to find a balance between their rights and responsibilities and the rights and obligations of their opponents.

Through the competition in SEF, each participant is expected to understand their rights and responsibilities towards themselves and the rights and responsibilities towards other participants so that brotherhood is built between them, namely a sincere relationship between one another while having feelings of mutual liking. This attitude must be built as a prerequisite for friendship between generations of the nation.

In a broader context, understanding one's rights and responsibilities with the rights and duties of one's opponent is the basis and minimum requirement to ensure the creation of tolerance among community groups, both in smaller environments such as families, school environments, and in more expansive environments such as between groups with different social backgrounds.

Mutual respect and appreciation are the minimum requirements for creating a tolerant attitude to realize harmony among community groups. It is difficult for someone to apply the values of tolerance if they are not accustomed to respecting and appreciating others from an early age. This is the main essence of the SEF organizers.

Siswanto et al. (2024) states that tolerant values respect and appreciate every difference related to religion and social life. Every individual should consistently demonstrate values like these because they will create unity and harmony among each other; on the other hand, attitudes that tend to impose their will and not accept differences can cause division and even destruction.

For the Indonesian nation, awareness of the values of tolerance is a must because the country is diverse in language, culture, ethnicity, and religion. This diversity is reflected in its ethnicity; around 656 tribes (Rosidi, 2019), and 300 types of regional languages spread throughout the country (Oyetade & Femi-Olubiyi, 2023). Indonesia's population ranks fourth in the world. Each language, culture, ethnicity, and religion brings its own culture. That is why recognition of the diversity of language, culture, ethnicity, and religion is essential to continue to be developed. This historical and socio-cultural reality has been united and strengthened by the founders of the nation through the meaning of the symbol "*Bhineka Tunggal Ika*" which is "different in unity," which is found in the Indonesian national symbol (Faridi, 2020; Suriana, 2023).

In the competition, participants do not have to give in, but even if they lose, they do not blame or blame others. Facing defeat, he remains sporty while reviewing and evaluating why he lost and then immediately seeks a solution to avoid further defeats. With such an attitude, students can get used to honesty and discipline, control themselves in any situation, and carefully calculate each action's consequences. The above attitude is a reflection of the values of tolerance. An attitude of allowing others to have different opinions from his or doing things that are not by his views without being disturbed or intimidated (Kukić, 2023).

Harmony and peace anywhere are challenging to achieve if public awareness of tolerance is minimal. To realize it, it is necessary to get used to it from an early age with the hope that they can understand, accept, and respect others without looking at different tribes, cultures, values, and religions.

The values of tolerance cannot just be spoken, nor just jargon, but must be an inseparable part of every behavior. The unity of words with actions is the essence of the value of tolerance. The importance of equipping students with the values of tolerance will make them become people who are trusted by many and will benefit society.

The values of tolerance also cannot just be part of the curriculum. However, they must be developed in students through fundamental values agreed upon nationally. The values in question include responsibility, honesty, love of national culture, religiousness, cooperation, love of knowledge, spirit of nationalism, discipline, self-confidence, social concern, hard work, and independence.

The above values allow individuals to provide space and respect others to have beliefs, express views, and convey their opinions, even if they differ from their beliefs. This open attitude is the core of tolerance. In addition to openness to differences, tolerance includes acceptance, respect for others who are different, and showing positive understanding.

The value of tolerance in building human relations is the primary key. Tolerance can create harmony in interpersonal, family, and social relationships. Tolerance can also help improve relations in the religious field and bilateral cooperation. Conversely, tolerance can reduce tension and the emergence of seeds of religious conflict in society if the principles or values of tolerance contained therein can be implemented amid life together.

Tolerance is the granting of freedom to fellow human beings or fellow citizens to practice their beliefs, organize their lives and determine their destiny, as long as practicing and determining their attitudes do not violate and do not conflict with the requirements of the principles of creating order and peace in society.

Tolerance is an attitude of being willing to accept the diversity of opinions, habits and customs believed by others. Tolerance is needed because humans cannot live alone. Humans are social beings and always need the presence and help of others. Tolerance is the principal capital for mutual assistance and cooperation in various areas of life, individually and in groups.

Shihab (2019) argues that at least three keys to tolerance values can be understood and applied in everyday life. First, a person must have adequate knowledge (sufficient and correct) to respond to every difference that occurs well. Second, everyone should be able to control their religious emotions so as not to fall into an excessive attitude toward religion. Third, an attitude of continuous caution is needed, always trying to act appropriately by not doing excessive or deficient actions (Sugiarti & Roqib, 2021).

Islam itself is known as a tolerant teaching, and the primary mission of Islam is to provide mercy for all nature (*rahmatan lil alaim*). Islam teaches people to respect the dignity of others and every human right. Islam encourages cooperation and assistance between people, not intending to subjugate different groups but rather to protect world civilization.

Tolerance in Islam not only applies in the context of intra-religious and inter-religious but also involves socio-political tolerance. Therefore, tolerance indicators can be seen from a person's ability to show proper religious attitudes and expressions by respecting societal differences.

In a democratic life, the spirit of tolerance plays a vital role in overcoming various challenges that arise due to differences. The success of democracy is seen when society has a high sensitivity to the multiple differences that occur in everyday life. Tolerance in a broader context is not only related to religious beliefs but also includes differences in race, gender, culture, and other factors.

Politically, the spirit of tolerance in Indonesia has been reflected in the nation's history and the presence of the Republic of Indonesia. Religious leaders teach not only how humans become good people but also how humans become helpful people according to the jargon and vision of their respective religions. This is where all elements of society need to relive the "spirit of diversity in religiosity" so that religion truly functions as a blessing for all the universe, not a curse for all the universe.

The basis for building tolerance is stated in Article 29 paragraph 2 of the 1945 Constitution: "The state guarantees the freedom of every citizen to embrace their respective religions and to worship according to their beliefs." This sentence emphasizes that the state guarantees every Indonesian citizen can choose and embrace their respective religions or beliefs. It also guarantees and protects citizens in worship according to their faiths and beliefs.

This implementing is essential because students are accustomed to communicating and interacting with students of different beliefs in this activity. This kind of learning stage is relevant to the principles of education initiated by UNESCO, that the first stage of education is "knowing", the second stage is "understanding", the third stage is "doing" which is applying it. The final stage is how students can "work together".

IV. CONCLUSION

The results of this study can be concluded that the instillation of tolerance values in SMAN 3 Malang, among others, through the SMANTI Education Festival (SEF) which is implemented into seven types of competitions, as follows: SMANTI Olympiad Competition, *Bhawikarsu* Islamic Fair, SMANTI Language and Literature Festival, IT-Festival, PBB Competition and Formation Competition, *Bhawikarsu* Red Cross Youth Competition Fair, *Bhawikarsu* English Vaganza. Held annually in East Java, involving students at elementary/MI, junior high/MTs and senior high/MA levels and equivalent. The implications of this activity equip students to overcome every problem and solve problems appropriately, quickly, and accurately to succeed. Educate students to respect and honor the feelings of others and demonstrate consistent behavior in various environments and situations. Students not only learn how to compete well but also learn individual responsibility and teamwork to achieve the expected results and practice fair play values consistently. Placing students as the main actors in SEF activities allows students to practice managerial skills and the basic knowledge gained from formal learning. In addition, students also always learn to be dynamic and brave, dare to take the initiative, dare to propose alternatives and dare to express different opinions. The competition organized by SEF provides an authentic experience to each participant. In this competition, participants learn how to compete well and individual responsibility and member cooperation to achieve the expected results and commitment to the agreed strategy while practicing fair play values consistently. In essence, the benefits of this competition are the ability to build friendship and responsibility, get used to honesty, and foster an attitude of tolerance.

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