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Internalizing Pluralism in Islamic Education: Boosting Religious Character at SMPN 46 and SMPN 2 Cileunyi, Bandung

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Abstract: Modern society lives in an environment characterized by increasingly complex cultural, ethnic, and religious diversity due to the influence of globalization. This condition demands that the education system, especially Islamic Religious Education (PAI), adapt so that it does not only emphasize ritual and dogmatic aspects, but also fosters mutual respect, empathy, and tolerance between religious communities. Without a pluralism-based approach, PAI learning has the potential to become rigid and less relevant to the social reality of students. Therefore, it is essential to incorporate pluralistic values, such as respect for differences, compassion, and cooperation, into the learning process from an early age. This principle aligns with QS. Al-Hujurat verse 13 which emphasizes the importance of recognizing and respecting diversity. Teachers play a role as facilitators in creating an inclusive, reflective, and dialogical learning environment, so that the values of pluralism can be internalized naturally in students. This research employs a qualitative approach, utilising case studies at SMPN 46 Bandung and SMPN 2 Cileunyi. The research results show that the internalization of pluralistic values in Islamic Religious Education (PAI) learning occurs systematically, contextually, and effectively through experience-based learning activities, teacher role models, and a supportive school culture. This process successfully shapes students' religious character to be tolerant, inclusive, and virtuous. Therefore, pluralistic character education in PAI is a crucial strategy in preparing a religious generation capable of living harmoniously in a diverse and dynamic society.

Keywords: internalization of values; Islamic Religious Education; pluralism education; multicultural learning; religious character.

Introduction

Modern society today lives in a highly diverse environment due to the influence of globalization, which accelerates intercultural interaction. Various ethnic, cultural, and religious identities blend and form a complex social reality. Kymlicka states that diversity is part of the development of modern society. In the context of Islamic Religious Education (PAI) learning, this diversity presents a challenge, because differences in understanding and cultural backgrounds among students can create gaps in respect for plurality. Therefore, it is important to have education that consciously instills the values of pluralism, in order to shape the religious character of students who are not only spiritually obedient but also tolerant of differences (Anam, 2019).

If Islamic Religious Education (PAI) does not adopt a pluralistic approach, learning risks becoming merely the transmission of rigid and normative doctrines, rather than a reflective platform for fostering harmonious living attitudes in a diverse society. Therefore, internalizing pluralistic values is crucial so that students not only understand Islamic teachings textually but also are able to practice them in everyday social interactions. This internalization process emphasizes the formation of attitudes and behaviors that reflect humanitarian values, such as compassion, mutual assistance, and tolerance of differences. Therefore, PAI learning that emphasizes pluralism helps students understand that Islam teaches respect for diversity and places universal values as guidelines in social life. This makes PAI a means of character education that shapes individuals who are both religious and sensitive to the diversity of society (Saihu & Aziz, 2020).

In the Qur'an, Surah Al-Hujurat verse 13 emphasizes that humans were created with differences so that they can know and understand one another. This principle of difference serves as an important foundation in education, helping to shape students who are able to appreciate diversity in everyday life. Teachers play a strategic role as facilitators, not only delivering lesson material but also serving as concrete examples in demonstrating tolerance and upholding humanitarian values. Furthermore, teachers are tasked with creating an inclusive, safe learning environment that supports positive interactions between students from diverse backgrounds (Alhaddad, 2020). Through a contextual and reflective learning approach, students not only gain a theoretical understanding of religious teachings and social values but also learn to internalize these principles in their behavior. Thus, they can be empathetic, respect differences, and consistently apply the values of tolerance and pluralism in social life. Thus, education plays a role in shaping characters with integrity and sensitivity to the diversity of society(Fatimah et al., 2021).

Education, according to Tafsir, is a consciously and systematically designed process to support the optimal development of students. This aligns with Law No. 20 of 2003 concerning the National Education System, which defines education as a planned and deliberate effort to create a learning environment that enables students to develop spiritual values, self-control, morality, intelligence, and practical skills. The goal of this process is to shape individuals who are not only intellectually competent but also able to make positive contributions to themselves and society. Within this framework, Islamic Religious Education (PAI) plays a strategic role as a guide in fostering students' spiritual, moral, and intellectual aspects. PAI helps students understand and practice religious teachings in depth, thus supporting the formation of a complete and balanced Muslim character. Thus, PAI is not merely the teaching of religious theory, but also a means of self-development that integrates reason, morality, and spirituality in students' daily lives (Tafsir, 2007).

Education is not merely the transmission of knowledge, but also the process of shaping values, morals, and character. Formal, non-formal, and informal education play complementary roles. Formal education takes place in schools and universities; non-formal education takes the form of courses and training; while informal education occurs within the family and social environment. All three aim to shape individuals with broad knowledge and strong character. Values such as honesty, tolerance, cooperation, and responsibility are essential for realizing a democratic, civilized, and inclusive society (Gunawan, 2012). Islamic education emphasizes the importance of a balance between mastery of knowledge and moral development. Rooted in the teachings of the Quran and Hadith, the goal of Islamic education is to shape individuals who are faithful, pious, and possess strong moral integrity. This educational process is not limited to formal settings such as madrasas or schools, but also occurs through non-formal channels and informal learning experiences in everyday life. With this comprehensive approach, Islamic education not only prepares students to be intellectually intelligent but also fosters noble character, social skills, and moral awareness (Utomo & Rizqa, 2024). Through a combination of formal, non-formal, and informal learning, Islamic education serves as a foundation for developing harmonious, civilized individuals capable of coexisting positively with others in society. Thus, Islamic education not only transfers knowledge but also instills noble values that guide individuals to act wisely, responsibly, and in harmony with their social environment (Muhaimin, 2007).

Based on Tafsir's perspective, Islamic education should emphasize the development of attitudes and mentality reflected in concrete actions. Islamic Religious Education (PAI) is a planned effort aimed at fostering students' faith and devotion to Allah SWT through a learning process and meaningful religious experiences. This process goes beyond simply imparting knowledge, but also guiding students to practice religious values in their daily lives (Chaplin, 2005). With an integrated

approach between theoretical understanding and religious practice, Islamic education is expected to shape individuals who are faithful, pious, and possess noble character. Ultimately, this education aims to produce a generation of Indonesians who are not only obedient to religious teachings but also behave ethically and responsibly, and are able to make positive contributions to society at large (Tafsir, 2007). Character itself is a distinctive behavioral characteristic that involves relationships with God, oneself, others, and the environment, based on religious and social norms. In Islam, noble character encompasses both vertical (relationship with God) and horizontal (relationship with other humans). According to Russell Williams, character is like a "muscle" that needs to be trained to become a habit. National education, as stipulated in Law No. 20 of 2003, aims to shape students' character so that they become individuals of faith, piety, morality, health, independence, and responsibility. Character education not only transfers values but also instills them into habits that are manifested in concrete actions (Prasetiya & Cholily, 2021).

Pluralistic education, in this context, teaches respect for diversity. William L. Reese defines pluralism as a view that recognizes the existence of many entities in life. This means that pluralism does not only concern social or religious aspects, but encompasses the entire diversity of society. Pluralistic education seeks to instill awareness of the importance of respecting others, regardless of background (Walad et al., 2024). In Islamic Religious Education (PAI) learning, pluralistic education can be integrated into all subjects, utilizing student diversity as an effective learning resource. This aligns with the mandate of Article 4, paragraph 1 of the National Education System Law, which states that education must be conducted democratically, fairly, and uphold human rights and the nation's cultural diversity. Through pluralistic education, students' religious character is formed to be inclusive and tolerant, capable of practicing the values of Islam rahmatan lil 'alamin (blessing for the universe) in a concrete manner (Prasetiawati, 2017).

Instilling pluralistic values in Islamic Religious Education (PAI) is crucial from an early age to familiarize students with the values of compassion, mutual assistance, and peace in the face of differences. Religious character education in this pluralistic context is an urgent need amidst an increasingly diverse social situation. Truna et al. stated that diversity is a crucial asset in achieving educational goals (Fatimah et al., 2021). Therefore, a holistic approach to Islamic Religious Education (PAI) learning that integrates pluralistic values is needed, as implemented at SMPN 46 Bandung and SMPN 2 Cileunyi Bandung. This research is crucial to delve deeper into how pluralistic values can be internalized in Islamic Religious Education (PAI) learning to improve students' religious character. There are at least three main foundations in this research: first, educational institutions are an important vehicle for instilling pluralistic values as part of character formation (Rowikarim, 2021). Second, pluralistic education can be implemented in all subjects by leveraging student diversity. Third, Islamic Religious Education teachers must be role models and agents of transformation of pluralistic values to students consistently and reflectively. Observations at SMPN 46 Bandung and SMPN 2 Cileunyi show that student diversity is quite high in terms of religion, culture, language, and economics. However, Islamic Religious Education (PAI) learning tends to emphasize the vertical dimension (hablum minallah) without balancing it with the social aspect (hablum minannas). Discriminatory behavior is still found, such as teasing friends who are physically or have different backgrounds. Therefore, internalizing pluralistic values is a relevant and strategic solution to shape students' religious character as a whole. Based on this background, this study was conducted to explore how internalizing pluralistic values in Islamic Religious Education (PAI) learning can shape the religious character of students at SMPN 46 Bandung and SMPN 2 Cileunyi Bandung.

Method

This research uses a qualitative approach with a case study method. This approach was chosen because it aims to understand in depth the phenomenon of internalization of pluralistic values in Islamic Religious Education (PAI) learning in two junior high schools, namely SMPN 46 Bandung and SMPN 2 Cileunyi Bandung. According to Gunawan, a qualitative approach is relevant to explore the meaning, values, and complex social processes in the educational context. Thus, this research focuses not only on learning outcomes, but also on the process of religious character formation that occurs within them (Gunawan, 2012). Bandung area with diverse social and religious characteristics. The location selection was carried out purposively because both schools reflect the conditions of a pluralistic society and have

educational policies that are open to the values of diversity. The research subjects included PAI teachers, principals, and students who were actively involved in PAI learning activities and school religious activities. According to Muhaimin, selecting subjects who are directly involved in the learning process is an important step in obtaining rich and contextual data (Muhaimin, 2007).

The data for this study consisted of primary and secondary data. Primary data were obtained through observation, in-depth interviews, and documentation of the implementation of Islamic Religious Education (PAI) learning, particularly regarding strategies for internalizing pluralistic values such as tolerance, mutual assistance, compassion, and peace. Secondary data came from school documents, the curriculum, the Lesson Implementation Plan (RPP), and relevant previous research findings. The combination of primary and secondary data sources enabled researchers to gain a comprehensive understanding of the dynamics of character education in a pluralistic context (Fatimah et al., 2021). Data collection techniques were carried out through three main stages. First, participant observation to directly observe Islamic Religious Education (PAI) learning practices and school activities that reflect pluralistic values. Second, in-depth interviews with Islamic Religious Education (PAI) teachers, principals, and students to explore their perceptions and experiences regarding the internalization of pluralistic values. Third, documentation studies of the curriculum, school policies, and relevant religious programs (Nurdin & Hakam, 2016). In the context of Islamic education, an observational and reflective approach is important to assess the extent to which religious and social values can be internalized through real practices, not just through teaching materials (Winata1 & Hasanah, 2021).

Data analysis was conducted interactively and continuously following the Miles & Huberman model, which includes data reduction, data presentation, and conclusion drawing. Each finding was compared between empirical data and theory, particularly theories of religious character education and pluralism. A reflective analysis approach enabled researchers to identify the relationship between Islamic values and the principle of diversity as part of national character education (Saihu & Aziz, 2020). To maintain the validity and reliability of the findings, researchers used triangulation techniques of sources, methods, and time. This triangulation ensures that the data obtained has high credibility and fully represents social realities on the ground. According to Arif, validity in qualitative research is measured not only by data consistency but also by the honesty of the researcher's interpretation of the meanings found in the field (Arif, 2021).

This research process was carried out through three main, interconnected stages. First, the pre-fieldwork stage, which included preliminary studies, location determination, selection of research subjects, and development of data collection instruments. Second, the research implementation stage, in which researchers simultaneously conducted observations, interviews, and documentation studies to obtain in-depth data regarding the internalization of pluralistic values in Islamic Religious Education (PAI) learning. Third, the reporting stage, which involved systematically analyzing, interpreting, and compiling research findings, accompanied by reflection on the meaning of pluralism in the context of Islamic education in schools. Qualitative research in Islamic education must place humanitarian and spiritual values at the core of the scientific process. Thus, this research methodology was designed not only to discover empirical facts but also to explore values, meanings, and pedagogical strategies in building a pluralistic and tolerant religious character in the school environment (Nurdin & Hakam, 2016).

Results and Discussion

Internalization of Values in Islamic Education Learning

Internalization of values is a profound process that occurs within an individual to accept and internalize a value until it becomes part of their personality and daily behavior. Rochmat Mulyana states that internalization is the process of unifying values within a person as a whole. In Muchlisin's view, internalization occurs through a continuous process of learning and experience, where individuals not only know but also live those values (Asmendri et al., 2024). Kartini Kartono explains that internalization involves the process of integrating norms, principles, and values from outside into an individual's mind and personality, so that they become part of their self-structure. This is in line with Tafsir's view that internalization is a process of knowledge (knowing) which is then manifested in concrete actions (doing), and ultimately becomes one's character (being). Thus, internalization is not merely understanding a value, but instilling those values to form an individual's character as a

whole (Maragustam, 2014).

Sociologically and psychologically, internalization is a mechanism for character formation, whereby values from the environment are adopted and used as guidelines for action. This process involves shifting from external values to internal values that are intrinsic to a person. Through internalization, a person not only learns certain values but also demonstrates changes in attitude and behavior as a concrete manifestation of the values they believe in and internalize. In the context of education, internalization of values aims to shape individuals with personal and social dignity, capable of taking responsibility for their freedom to live based on noble values (Ihsan, 2022). Internalization of values in education involves not only cognitive aspects but also affective and psychomotor aspects. Internalized values can be recognized through changes in student behavior reflected in daily life. Therefore, this process is crucial in education because it can create individuals who are not only intellectually intelligent but also morally and spiritually mature. A conducive school environment and a culture of values contribute to the success of this internalization. When many individuals succeed in internalizing positive values, a harmonious, inclusive, and highly competitive society will be built (Rahmawati & Kusrina, 2025)

The process of internalizing values does not occur instantly, but rather through gradual stages. Muhaimin outlined that internalization involves three main stages: value transformation, value transaction, and value trans-internalization. In the value transformation stage, teachers or educators act as transmitters of information about good and bad values. This delivery is carried out verbally or through other learning media that encourage students to understand the importance of certain values. In the context of pluralistic education, teachers can introduce values such as tolerance, mutual respect, and appreciation of differences through discussion methods, inspirational stories, and case studies. This stage forms students' initial understanding of the importance of pluralistic values (Suprihadi et al., 2025). The second stage is value transaction, which is when students begin to actively respond to the values that have been introduced. The two-way interaction between teachers and students reflects the process of internalizing values, where students not only understand but also begin to assess and adapt these values to their personal lives. This stage is very important in the context of Islamic Religious Education (PAI) learning, because students begin to connect religious teachings with diverse social life (Muhaimin, 2007).

The peak stage is the trans-internalization of values, when the values that have been learned and responded to begin to shape the character and personality of students. Values are no longer something that is recognized externally, but have become integrated into students' attitudes and ways of thinking. At this stage, students demonstrate behavior that reflects pluralistic values, such as respecting religious differences, maintaining harmony between religions, and upholding humanitarian values. This stage demonstrates the success of the internalization process of values in shaping students' religious character. These stages align with Anderson and Krathwohl's framework in the revised Bloom's taxonomy, which outlines the affective process as follows: receiving (initial acceptance of a stimulus), responding (actively responding), valuing (assessing the values received), organizing (integrating values into a personal value system), and characterizing by values (character formation based on ingrained values). By following these stages, the internalization process will shape individuals with strong character and consistent practice of values in their lives (Muhaimin, 2007).

The method of internalizing values refers to strategies or methods used to help students absorb and apply values deeply. Internalization occurs not only through cognitive understanding but also through continuous habituation, reflection, and role modeling. Ahmad Tafsir argues that the learning process in internalizing values involves three main elements: knowing, doing, and being. Students are not only given knowledge about a value but also trained to practice it in their daily lives until it becomes part of their identity (Munif, 2017). The internalization method encompasses various approaches such as teacher role models, habituation in daily activities, motivation, social reinforcement, reflective discussions, simulations, and direct experience in real social interactions. In the context of pluralistic education, the methods used should encourage students to directly experience diversity and learn from those experiences. For example, through interfaith visits, collaborative projects between students from different backgrounds, or problem-solving based on values of tolerance (S & Gufron, 2010).

The internalization method is also transformative because it targets behavioral and attitudinal

changes, not just theoretical understanding. Therefore, teachers play a role not only as transmitters of material but also as facilitators of values learning. Teachers need to create a dialogic, reflective learning environment and encourage students to express their views openly. In this way, students will feel emotionally and cognitively engaged in the value learning process. Internalization of values is a comprehensive process that requires a multidimensional approach, addressing students' intellectual, emotional, and spiritual aspects. This process not only shapes knowledgeable individuals but also develops individuals with character, capable of contributing to a pluralistic society, and upholding noble life values (Salama, 2025).

Program for Internalizing Pluralistic Educational Values in Islamic Religious Education Learning

This study examines the implementation of the internalization of pluralist values in the Islamic Religious Education (PAI) learning process at two public junior high schools: SMPN 46 Bandung and SMPN 2 Cileunyi. The main focus of this study is to understand how pluralist values are instilled through religious learning and their impact on the formation of students' religious character. Through in-depth interviews, field observations, and document reviews, it was found that both schools have implemented the internalization of pluralist values with different approaches, yet still aligned in their goal: to shape students who are not only spiritually devout but also uphold tolerance and humanitarian values (Fatimah et al., 2021). Internalization of values is the process by which a value becomes part of an individual's personal awareness and personality. In this case, the value of pluralism is interpreted as an attitude of accepting diversity as a social and spiritual reality that must be respected. Islamic thinker Nurcholish Madjid emphasized that pluralism is not a threat, but rather an opportunity to enrich life together. This internalization process is implemented through various strategies, ranging from curriculum strengthening, contextual and reflective learning methods, to non-academic activities that support the value of tolerance (Syah, 2004).

SMPN 46 Bandung stands out for its institutional and structured approach. Pluralistic values are reflected in the formulation of the school's vision and mission, which emphasizes the importance of religiosity and tolerance. The Educational Unit Operational Curriculum (KOSP) and the Islamic Religious Education (PAI) lesson plan integrate themes such as Islam as a blessing for the universe and human brotherhood. Teachers act as facilitators in instilling religious values as a foundation for peace, not merely rituals of worship. The learning process is structured in a dialogic manner, with students engaging in journal writing, tolerance discussions, and social projects. Programs such as "Friends of Tolerance" and "Diversity Week" strengthen students' awareness of the importance of coexistence. Evaluation is conducted through a character rubric and observations of students' daily lives. As a result, students are becoming more inclusive, open, and demonstrate an appreciation for differences in their daily lives (Fatimah et al., 2021). Meanwhile, SMPN 2 Cileunyi implements a more applied and progressive approach. The school's Islamic Religious Education (PAI) KOSP and RPP explicitly include materials on the themes of peace and tolerance, such as "Islam and Peace" and "My Friends of Different Religions." Islamic Religious Education teachers employ reflective and contextual methods that enable students to deeply understand diversity. Activities such as the "Friends of Tolerance" project, which includes the creation of a peace campaign video and an essay on tolerance, provide space for students to creatively express their understanding. As a result, students demonstrate increased empathy, fairness, and healthier social relationships. Non-Islamic Religious Education (PAI) teachers also participate in instilling pluralistic values in general lessons, reflecting that tolerance has become a school culture that involves the entire educational ecosystem (Muslimin & Ruswandi, 2022).

Both schools practice the character education approach initiated by Thomas Lickona. He emphasizes three main pillars of moral education: moral knowing (knowledge of values), moral feeling (sense of values), and moral action (moral action). All three are present in the Islamic Religious Education (PAI) learning process, which not only provides knowledge about tolerance but also fosters empathy and guides students to act inclusively in everyday life. In other words, the values instilled are not merely to be known, but to be felt and realized in concrete actions (Darwanti et al., 2025). This practice also aligns with John Dewey's idea of the importance of education as a process of democratic character formation. Education, according to Dewey, should not only convey information but must also be a vehicle for developing active, reflective, and socially responsible

citizens. Schools that implement pluralistic value-based learning become miniature models of democratic societies, where students learn to live with differences in a just and civilized manner. This view is highly relevant in the context of Indonesia's diverse society, as emphasized in Article 3 of Law No. 20 of 2003 concerning the National Education System (Saihu & Aziz, 2020).

The research results show that internalizing pluralistic values in Islamic Religious Education (PAI) learning has been proven to be able to shape students' religious character to be tolerant, humanistic, and caring for others, especially when implemented comprehensively. The success of this process is greatly influenced by the alignment between school policies, learning methods that emphasize humanitarian values, the active involvement of the entire academic community, and continuous evaluation mechanisms. With this approach, religious education not only instills spiritual obedience but also fosters social awareness and moral responsibility in daily interactions. Experiences in both schools demonstrate that pluralism-based learning can be a means to bridge differences, foster mutual respect, and prepare students to be better prepared for life in a pluralistic society. In addition to strengthening religious understanding, this approach also instills democratic and inclusive values, so that students not only develop religiously but also have mature social skills (Asrofi et al., 2025). Thus, internalizing the values of pluralism is an important strategy in producing a generation with strong character, capable of empathy, and playing an active role in maintaining harmony and harmony in social life.

Implementation of the Program for Internalizing Pluralistic Educational Values in Islamic Religious Education Learning

This study aims to reveal how the implementation of the program of internalizing pluralistic values in Islamic Religious Education (PAI) learning at SMPN 46 Bandung and SMPN 2 Cileunyi, and its impact on the development of students' religious character. Both schools were chosen because they are serious about implementing the principles of pluralism and tolerance in the process of religious education. Ideal religious education not only conveys teachings of faith and worship, but must also instill the values of humanity, justice, and respect for differences (Muhaimin, 2007). According to Thomas Lickona, character education must involve three important dimensions: moral knowledge (moral knowing), moral feeling (moral feeling), and moral action (moral action). These three elements form a unified whole in the development of students' character (Fathurrohman & dkk, 2017). In Indonesia's pluralistic society, the value of pluralism is very relevant to be instilled from an early age. This view is supported by Nurcholish Madjid who sees pluralism as a commitment to coexistence in diversity. John Dewey also emphasized that education should produce democratic individuals who are open, tolerant, and respectful of other views (Lickona, 1991).

The implementation of the pluralism values internalization program at SMPN 46 Bandung demonstrates a systematic and structured approach. The school formulated a vision and mission that prioritizes religious, tolerant, and cultural values. These values were then integrated into the curriculum document (KOSP) and translated into Islamic Religious Education (PAI) lesson plans. Teachers taught themes such as "Islam Rahmatan lil Alamin," "Tolerance in Islam," and "Ukhuwah Basyariyah." Learning strategies were participatory and reflective, such as weekly journal writing, diversity essays, and cross-perspective discussions (Mulyasa, 2020). Value instillation was reinforced not only through learning but also through school activities such as "Diversity Week," "Friends of Tolerance," and awards for students who demonstrated tolerant attitudes. Teachers acted as value guides, not simply instructors. As a result, students not only understood the concept of pluralism theoretically but also demonstrated it in everyday social interactions (Silberman, 2002). On the other hand, SMPN 2 Cileunyi developed a more applicable implementation model based on students' social realities. Its curriculum includes topics that encourage students to understand diversity, such as "My Friends of Different Religions," "Islam and Peace," and "Human Brotherhood." Teachers develop contextual learning that encourages students to reflect on their social lives. Learning activities include creating peace campaign videos, cross-cultural art performances, and dialogues between students (Yaumi, 2014).

Learning evaluation was conducted using a reflective approach, through student journals and social observations. Guidance and Counseling teachers reported that students were increasingly open to interacting and resolving conflicts dialogically. Even teachers of non-Islamic religious subjects began to incorporate values of tolerance into their lessons, indicating that pluralism had become a widespread part of the school culture (Ulum & Hasyim, 2024). At both SMPN 46 Bandung and SMPN 2 Cileunyi, the internalization of pluralistic values successfully improved students' religious

character. However, religious character here was seen not only in terms of religious rituals but also in social attitudes, such as empathy, justice, and openness to differences. At SMPN 46, students demonstrated changes in more peaceful communication styles and more supportive social behavior. Meanwhile, students at SMPN 2 Cileunyi demonstrated increased ability to resolve conflicts constructively and actively participate in cross-cultural social activities.

Character evaluation was conducted through an attitude assessment rubric, student journals, essay assignments, and observations of actual behavior in the school environment. This reinforces the finding that character formation is not sufficient only through lectures or memorizing values, but must be through real experiences that touch students' moral awareness. From these findings, it can be concluded that the implementation of the internalization of pluralism values in Islamic Religious Education learning in both schools was effective, despite the different approaches. SMPN 46 emphasized an institutional and formal approach, while SMPN 2 Cileunyi prioritized an applied and contextual approach. Nevertheless, both schools have a common goal: to develop students who are both religious and inclusive, and who have a concern for peace and social justice. This study presents its conclusions in tabular form as an analytical tool to compare the two schools in terms of curriculum, learning strategies, teacher roles, supporting activities, character evaluation, impact on students, and the school culture that has formed (Nuriza & Muniroh, 2025). The table emphasizes that the success of character education through a pluralism approach lies not in a single method, but in the integration of all educational elements in creating a supportive learning ecosystem. Thus, religious education combined with a pluralist approach can produce a religious generation that is not exclusive and closed, but rather open, active, and able to establish peaceful social relations in a diverse society.

Evaluation of the Program for Internalizing Pluralistic Educational Values in Islamic Religious Education Learning

A comprehensive evaluation of the pluralism values internalization program at SMPN 46 Bandung and SMPN 2 Cileunyi was conducted to assess readiness, implementation, and outcomes. The goal was to determine the program's effectiveness in fostering students' religious character, fostering tolerance and the ability to live harmoniously within diversity. In terms of planning, SMPN 46 Bandung emphasized structured planning through collaborative workshops between Islamic Religious Education (PAI) teachers, the principal, and the curriculum team. The value of pluralism is explicitly stated in the Educational Unit Operational Curriculum (KOSP) and lesson plans. Attitude indicators, such as gratitude for diversity and respect for differences, are formulated in detail. This planning involved the entire school community, making pluralism not merely a PAI content but an integral part of the school culture (Aluf et al., 2024). In contrast, SMPN 2 Cileunyi emphasizes a contextual approach tailored to the students' social backgrounds. Islamic Religious Education teachers design project-based modules, such as "My Friends Have Different Religions, But We Can Be Together," which combine reflective activities and creative expression. The modules are developed collectively by teachers and the character development team. Evaluation of the planning phase indicates that both schools have successfully built a strong learning foundation, albeit through different approaches: one structure-based, the other social reality-based (Ruswandi et al., 2022).

learning methods. SMPN 46 Bandung focused on open discussions, case studies, reflective journals, and cross-class collaboration through the "Friends of Tolerance" and "Diversity Week" programs. Teachers monitored student progress through weekly reflective notes and direct observations. SMPN 2 Cileunyi implemented arts-based strategies and social projects. Students were involved in creating peace campaign videos, cross-cultural dramas, and reflective essays on lived experiences in diversity. Student participation was high because the approach was close to their lives. Teachers used attitude assessment rubrics and observation sheets as non-cognitive measuring tools. Evaluation of the implementation showed that both schools succeeded in creating lively and meaningful learning spaces, not only conveying the concept of pluralism but also touching on students' emotional and social dimensions. SMPN 46 excelled in its interactive and reflective approach, while SMPN 2 Cileunyi excelled in its expressive and contextual approach (Nurmalina, 2022).

Evaluations have shown that the program has successfully brought about positive changes in student character. At SMPN 46 Bandung, there was an increase in the use of more peaceful language, a decrease in discriminatory attitudes, and a growing awareness of the importance of living in

harmony. Students involved in pluralism activities demonstrated a more mature ability to engage in dialogue and appreciate differences (Lickona, 1991). Meanwhile, at SMPN 2 Cileunyi, guidance counselors noted a decrease in stereotypical conflicts between students. The final evaluation showed that students were increasingly able to work in diverse groups and express their opinions politely. They also began to understand that religiosity lies not only in formal worship but also in social ethics and empathetic behavior. To evaluate the program's success, the school used a variety of instruments that addressed aspects of attitude and behavior (Fitri, 2012). A character assessment rubric based on Islamic values and the Pancasila Student profile served as the primary reference. In addition, weekly reflection journals served as an important tool for assessing the development of students' thinking and attitudes. Daily behavioral observations, activity reports such as Diversity Week, and student portfolios (posters, essays, videos) served as additional data sources. These results not only demonstrate the extent of students' cognitive understanding but also reflect the internalization of values in their concrete actions. Regular teacher evaluation meetings serve as a reflective space for collective discussion of students' character development (Yaumi, 2014).

Several challenges remain, such as teachers' limited time to guide student reflection, the uneven integration of pluralistic values across all subjects, and the need for a more rigorous, observational approach. Therefore, the school implemented follow-up measures in the form of character evaluation training, the expansion of pluralistic values into student council (OSIS) and extracurricular activities, and strengthened collaboration between Islamic Religious Education (PAI) teachers, guidance counselors, and homeroom teachers. Program evaluations at both schools demonstrated that PAI education, which integrates pluralistic values contextually and reflectively, is able to shape students' holistic religious character. Students not only understand the value of diversity as knowledge but also live it out in just, polite, and empathetic social behavior (Fatimah et al., 2021). This demonstrates that religious education that addresses the humanitarian aspect can produce a generation of religious individuals relevant to life in a multicultural society.

The Process of Internalizing Pluralism Values in Islamic Religious Education Learning

This study reveals that the process of internalizing pluralistic values in Islamic Religious Education (PAI) learning at SMPN 46 Bandung and SMPN 2 Cileunyi is carried out through different stages and approaches, but they share a common goal. Both schools strive to foster students' religious character, not only spiritually devout but also able to live harmoniously in a diverse society. Amid the challenges of the multicultural era, both schools recognize that mastery of religious teachings must be accompanied by the ability to manage differences peacefully and constructively (Anam, 2019). SMPN 46 Bandung develops this internalization process with a structured and collaborative approach. The school curriculum, including the KOSP (School of Religious Education) and RPP (Lesson Plan), clearly incorporates pluralistic values. Themes such as Islam as a Blessing for the Universe, Interfaith Tolerance, and Human Brotherhood are part of the PAI learning materials and objectives. Teachers integrate reflective and participatory approaches through class discussions, case study analysis, and reflective journals that allow students to voice their thoughts and experiences related to diversity (Susanti, 2025).

Programs such as "Friends of Tolerance" and "Diversity Week" are designed as hands-on opportunities for students to experience diversity in a real-life setting. During their implementation, teachers observed that students began to demonstrate tangible changes, such as more inclusive ways of speaking, openness to working in groups across backgrounds, and greater empathy toward peers with different beliefs or cultures. In contrast, SMPN 2 Cileunyi chose an experiential approach that emphasized the local context and students' daily lives (Vania & Rizal, 2024). Pluralistic values were implemented through project-based learning modules, such as writing an essay on the theme "My Friends Have Different Religions," creating a peace campaign video, and staging a drama representing diversity and tolerance. The learning process was conducted in an open and dialogical atmosphere, respecting each student's personal experiences and perspectives. In this context, teachers played more than just a transmitter of material; they became facilitators of values, guiding students in reflecting on and internalizing the lessons, allowing for a deep and meaningful reflection process (Yaumi, 2014).

The Contextual and Reflective Approach to Building Inclusive Character at SMPN 2 Cileunyi provides students with a platform to understand pluralism not only as a concept but as a social reality they experience every day. Teachers create a safe space for discussion, encouraging students to share

personal stories related to differences in religion, culture, and social background. Student journals and teacher observations revealed that students began to connect Islamic values with universal values such as justice, compassion, and peace (Hanafy, 2015). Both schools implement a learning process aligned with Thomas Lickona's character education theory, which states that effective moral education encompasses three dimensions: moral knowing, moral feeling, and moral action. In this context, students are not only given an understanding of pluralism but are also encouraged to experience and implement it in their social lives (Meliani et al., 2020).

John Dewey's principles of participatory education are also reflected in the approach used, where learning is active, reflective, and based on real experiences. Religious learning is no longer dogmatic, but rather opens up space for dialogue and active student participation. Furthermore, Nurcholish Madjid's thoughts on pluralism in Islam serve as a philosophical basis, stating that diversity is part of human nature, and its management is a calling of faith (Saihu & Aziz, 2020). The process of internalizing pluralistic values at SMPN 46 Bandung and SMPN 2 Cileunyi demonstrates concrete steps in shaping students' holistic religious character: spiritually religious and socially inclusive. At SMPN 46 Bandung, the process is carried out using an organized and reflective system, while SMPN 2 Cileunyi emphasizes the expression of experience and a contextual approach. Both have succeeded in instilling pluralistic values into students' mindsets, attitudes, and behaviors, thus forming a generation that not only understands religion textually but is also able to live religious values in a peaceful, just, and democratic social life. Islamic Religious Education learning in these two schools serves as proof that contextual, reflective, and humanistic religious education plays a strategic role in building a society that is both religious and tolerant of diversity (Muhaimin, 2007).

The Impact and Success of the Program for Internalizing Pluralistic Educational Values in Islamic Religious Education Learning

The program of internalizing pluralistic values in Islamic Religious Education (PAI) learning at SMPN 46 Bandung and SMPN 2 Cileunyi has demonstrated significant success in shaping students' religious character. This success is reflected not only in the achievement of administrative learning targets, but also in changes in students' attitudes, behaviors, and mindsets in facing the realities of social diversity. This indicates that the internalization process is not limited to the cognitive domain, but also touches on the affective and moral aspects of students (Nurdin & Hakam, 2016). At SMPN 46 Bandung, success is evident in a systematic and comprehensive strategy. Pluralistic values have been explicitly included in learning planning documents, such as the KOSP and RPP, and implemented through activities to strengthen school culture. PAI materials include themes such as Islam as a blessing for the universe, interfaith tolerance, and ukhuwah basyariyah. Teachers encourage reflective learning through discussions, case studies, and students' personal journals. Programs such as "Friends of Tolerance" and "Diversity Week" also serve as concrete means to foster students' direct experience in cross-diversity interactions (Saihu & Aziz, 2020).

Evaluations through student journals, teacher observations, and classroom reflections indicate that students are becoming more open, polite in discussions, and able to accept differences with greater empathy. The principal and teachers stated that these changes occurred gradually and consistently, indicating that the values of pluralism are truly internalized through the educational process (Hasanah & Zakly, 2021). Meanwhile, SMPN 2 Cileunyi stands out for its contextual and expressive approach. The Islamic Religious Education (PAI) learning program is designed to be closely connected to students' real lives, through projects such as tolerance campaign videos, diversity dramas, and essays on the theme "My Friends Have Different Religions." Teachers act as facilitators, creating open dialogue, encouraging students to express their ideas peacefully, and fostering awareness of the importance of diversity in social life. The guidance counselor and homeroom teacher at SMPN 2 Cileunyi reported a decrease in stereotype-based social conflicts and increased student participation in cross-group activities. Students are beginning to demonstrate the courage to reprimand peers for discriminatory behavior, reflecting the internalization of values of justice and social care. The final evaluation showed that students improved in character indicators such as empathy, tolerance, and peaceful communication.

The success of this program is supported by Thomas Lickona's theoretical foundation on character education, which encompasses moral knowing, moral feeling, and moral action. Both schools have created a space that allows students not only to understand the concept of tolerance but

also to experience it and embody it in their daily lives. Furthermore, John Dewey's ideas on democratic education are reflected in the participatory and experiential learning process. Nurcholish Madjid's thoughts on pluralist Islam reinforce the ideological foundation that diversity is God's will and must be maintained in a spirit of mercy and justice (Saihu & Aziz, 2020). In terms of outcomes, improvements in students' religious character are evident in their more open, empathetic, and peaceful attitudes. At SMPN 46 Bandung, students demonstrated the ability to engage in dialogue while respecting differences of opinion and recognized that religiosity extends beyond formal worship to social justice and compassion. At SMPN 2 Cileunyi, success is evident in students' creative works that promote the value of tolerance and in healthy collaborations with peers from various backgrounds.

The direct impacts of this program include changes in student behavior toward greater politeness, a decrease in stereotype-based conflicts, and increased involvement in activities that foster values of togetherness and harmony. Meanwhile, indirect impacts are seen in an increasingly inclusive school culture, the role of teachers across subjects who contribute to the development of values of tolerance, and increased parental support for programs based on pluralism values. The program for internalizing pluralism values in Islamic Religious Education (PAI) learning at SMPN 46 Bandung and SMPN 2 Cileunyi demonstrates the effectiveness of a humanistic, reflective, and contextual approach to religious education. This designed religious education not only strengthens students' religious character ritually, but also socially and morally. This success is evidence that religious education can be a strategic foundation in producing a young generation that is religious, democratic, and able to live side by side in a pluralistic society (Anam, 2019).

Conclusion

Internalizing pluralistic values in Islamic Religious Education (PAI) learning plays a crucial role in shaping students' religious character, which is tolerant, empathetic, and virtuous. In the context of an increasingly pluralistic modern society, education is not sufficient to merely instill aspects of religious rituals; it must also foster social and humanitarian awareness. PAI at SMPN 46 Bandung and SMPN 2 Cileunyi serves as a concrete example of how pluralistic education can be integrated into the curriculum and learning practices. At SMPN 46 Bandung, pluralistic values are internalized through a structured and institutional approach, supported by the curriculum, school activities, and systematic character evaluation. Meanwhile, SMPN 2 Cileunyi develops a more contextual and applicable approach, adapting learning to students' social realities. Both demonstrate that pluralistic education, packaged in a reflective and participatory manner, can significantly change student behavior. Values such as tolerance, mutual respect, and love of peace become part of the school culture. Teachers act as moral role models who not only transfer knowledge but also guide students to practice the Islamic values of rahmatan lil 'alamin in everyday life. Research results show a decrease in discriminatory behavior, an increase in social empathy, and students' ability to resolve conflicts peacefully and dialogically. Internalizing pluralistic values in Islamic Religious Education (PAI) not only strengthens the spiritual aspect of religiosity but also broadens the meaning of religiosity in a social context. This type of education is an effective strategy for developing a generation that is both religious and democratic, open to differences, and ready to live harmoniously amidst diversity. The integration of pluralistic values and religious character is an important foundation for realizing a civilized, peaceful, and inclusive society.

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