

Internalization of Multicultural Values in Learning the Art of Recitation to Form the Attitude of Social Tolerance of Students at the Al-Qur'an Education Park Baiturrahman Gading Kasri Malang

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Abstract

In many non-formal Islamic institutions, learning still emphasizes cognitive and technical skills, while affective aspects such as tolerance are often underdeveloped. Therefore, this research aims to analyze the internalization of multicultural values in learning the art of Qur'anic recitation and its role in shaping students' social tolerance at TPQ Baiturrahman Gading Kasri Malang. This study employs a descriptive qualitative approach with a narrative design. Data were collected through observations, in-depth interviews, and documentation involving teachers, students, and the head of the institution. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, including data condensation, data display, and conclusion drawing. The findings reveal that multicultural values internalized in recitation learning include tolerance, justice, and cooperation. These values are integrated through interactive learning activities such as group practice, peer support, and participation in internal and external Musabaqah Tilawatil Qur'an (MTQ). The internalization process occurs through value transformation, value transaction, and transinternalization, supported by teacher modeling and a conducive learning environment. As a result, students demonstrate improved social attitudes, including empathy, mutual respect, cooperation, and confidence in social interactions. In conclusion, learning the art of Qur'anic recitation is not only effective in improving technical reading skills but also plays a significant role in fostering multicultural values and strengthening students' social tolerance. This approach contributes to the development of harmonious social behavior in diverse educational settings.

INTRODUCTION

Indonesia is a country that has a very high level of diversity, both in terms of ethnicity, culture, language, and religion. This multicultural condition is the wealth of the nation that becomes a national identity, but on the other hand it also holds the potential for social conflict if it is not managed properly. Diversity that is not accompanied by an attitude of mutual understanding and respect can trigger social friction that has an impact on the disruption of the harmony of social life (Tilaar, 2004).

Education is one of the most effective means of creating awareness about the importance of pluralism and tolerance. One approach that can be used to realize this is multicultural religious education. Multicultural religious education teaches students to understand and

appreciate the differences in religion, culture, and values that exist in a pluralistic society (Zainal, 2024).

The attitude of social tolerance is an urgent need in a pluralistic society. Tolerance is not only interpreted as a passive attitude of accepting differences, but also includes an active attitude to respect, cooperate, and build harmonious social relations. Education is a strategic means of instilling an attitude of social tolerance from an early age so that these values become part of the individual's personality (Banks, J. A, 2010).

Education has an important role in shaping the character and social attitudes of students. Through the educational process, social and cultural values can be transformed and internalized in a sustainable manner. Education functions not only as a transfer of knowledge, but also as a process of forming social attitudes, values, and behaviors that reflect civilized society (Zubaedi, M. A., 2015).

In the perspective of Islamic education, multicultural values have actually been inherent in the teachings *The Qur'an* and *Sunnah*. Principle *Tasamuh* (tolerance), *ta'aruf* (getting to know each other), *'adl* (justice), and *Ukhuwah* It is a normative foundation in building a harmonious social life in the midst of differences. Islamic education has a moral responsibility to internalize these values in learning practices (Husnan, 2024).

Non-formal Islamic educational institutions such as the Al-Qur'an Education Park (TPQ) have a very strategic position in fostering children's religious and social character. TPQ not only functions as a place to learn to read the Qur'an, but also as an educational space that helps shape moral values and social interaction of students. Research shows that TPQ plays an important role in shaping children's character through moral and spiritual values that are taught consistently in learning activities and other religious activities, thus playing a role as a *agent of character building* that are strong for children in the community (Habibah, 2025).

The ideal Qur'an learning in TPQ should include cognitive, affective, and psychomotor dimensions in a balanced manner, because effective religious learning not only develops the intellectual ability to read, but also fosters attitudes (affective) and practical skills (psychomotor) in practicing the values of the Qur'an. This shows that the integration of the three main domains is very important to create meaningful learning and be able to shape students' behavior and character as a whole, including in the context of internalizing values and forming social attitudes (Idris, 2023).

However, so far, learning at TPQ tends to focus on cognitive and motor aspects, such as reading fluency and memorizing short letters. The affective aspects related to the inculcation of social values are often overlooked or only considered as a side effect, rather than a structured learning goal (Mahmud, 2023). So that with this learning model, it can have an impact on the social attitudes of students at TPQ baiturrahman Gading Kasri Malang. One of the learning methods applied at TPQ Baiturrahman is the art of recitation of the Qur'an. However, in the recitation art learning activity, there are students who do not socialize with other students (Observation, 20/10/2025).

The art of reciting the Qur'an is a form of learning the Qur'an that not only emphasizes the technical aspects of reading, but also integrates aesthetics, ethics, and spiritual appreciation in the learning process. The recitation of the Qur'an as an art of reading reflects the beauty of the sound and the arrangement of makhraj and tajweed techniques that involve continuous practice and discipline, so that it is not only vocal skills but also the development of inner attitudes such as respect, perseverance, patience, and appreciation for the learning process (Prince, 2025).

TPQ Baiturrahman Gading Kasri Malang is an Al-Qur'an educational institution located in an urban community with diverse social backgrounds of students. This diversity can be seen in the differences in character, the ability to read the Qur'an, and the pattern of social interaction between students in daily learning activities. This condition reflects the multicultural social

reality that indirectly demands an education management that is able to foster mutual respect and social tolerance among students (Observation, 24/10/2025).

Based on the results of initial observations, learning the art of recitation at TPQ Baiturrahman is carried out with an interaction pattern that actively involves students, such as taking turns reading practice, listening to friends' readings, and receiving direction and correction from teachers. The learning pattern takes place in a relatively orderly and controlled atmosphere, so that students with different vocal abilities and mastery of recitation songs can still follow the learning process together (Observation, 25/10/2025). However, in practice, there are still some students who show awkward attitudes in social interaction, such as lack of confidence when performing, reluctant to respond to friends' readings, and tend to be passive in group activities.

Learning the art of recitation at TPQ Baiturrahman was developed as one of the flagship programs that emphasizes gradual and repetitive practice, both individually and in groups. In this process, there is implicitly a habituation of social values such as patience in waiting for their turn, mutual respect for differences in abilities, and togetherness in the learning process. However, these values have not been fully internalized evenly in all students, especially for students who have a closed personality or are awkward in socializing (Observation, 25/10/2025).

This condition shows that there is a gap between the potential of learning the art of recitation as a medium for forming social tolerance attitudes and the reality of the behavior of some students in the field. Learning the art of recitation has not been optimally utilized as a means of internalizing multicultural values that include mutual respect, acceptance of differences, and the ability to interact socially harmoniously. Therefore, a more in-depth study is needed on how the process of internalizing multicultural values in learning the art of recitation can contribute to forming an attitude of social tolerance of students, especially for students who experience obstacles in socializing in the TPQ Baiturrahman Gading Kasri Malang environment (Observation, 26/10/2025).

Although it has great potential in instilling multicultural values, learning the art of recitation at TPQ is still rarely studied in depth in academic research. Therefore, this study is important to examine the process of internalizing multicultural values in learning the art of recitation and its contribution in shaping the attitude of social tolerance of students at TPQ Baiturrahman Gading Kasri Malang.

The focus of this research is directed at three main aspects related to the internalization of multicultural values in the learning process of Qur'anic recitation art at TPQ Baiturrahman Gading Kasri Malang. First, the study seeks to explore and identify the forms of multicultural values that are embedded in the learning activities, particularly those that contribute to shaping students' attitudes of social tolerance. Second, it examines how the process of internalizing these multicultural values takes place during the learning of Qur'anic recitation, including the strategies, methods, and interactions that support the development of tolerant behavior among students. Third, the research investigates the outcomes of this internalization process, especially in terms of how effectively it influences and shapes students' social tolerance within their daily interactions.

In line with this focus, the objectives of the study are to analyze and interpret the multicultural values that are internalized in the learning of Qur'anic recitation art as a means of fostering students' social tolerance at TPQ Baiturrahman Gading Kasri Malang. Furthermore, the study aims to understand the process through which these values are instilled during the learning activities, providing a comprehensive explanation of how internalization occurs in an educational setting. Finally, the research seeks to evaluate the results of this process by examining the extent to which the internalization of multicultural values contributes to the formation and strengthening of students' attitudes of social tolerance.

RESEARCH METHODS

Based on the research background, this study used a descriptive qualitative approach to explore and explain phenomena in their natural context (Wise, 2024). This approach was applied to identify multicultural values internalized in learning the art of Qur'anic recitation at TPQ Baiturrahman Gading Kasri, Malang. Data were collected through interviews, observations, and documentation, allowing for in-depth understanding through direct field involvement.

This study also adopted a narrative qualitative approach to understand participants' experiences related to the internalization of multicultural values and the formation of students' tolerance attitudes. Data were obtained through in-depth interviews and documentation, then analyzed by constructing and interpreting participants' experiences chronologically and contextually (Moleong, 2014).

The research described conditions experienced directly by the subjects and presented findings in the form of descriptive narratives focusing on multicultural values in Qur'anic recitation learning and their role in fostering social tolerance among students. Therefore, this study was categorized as descriptive qualitative research.

The research was conducted at TPQ Baiturrahman, located on Jl. Gading Pesantren No.10, Gading Kasri, Malang. The institution had students from diverse backgrounds and implemented recitation learning not only to develop reading skills with proper rhythm but also to instill multicultural values. This approach aimed to foster mutual tolerance among students. During the learning process, students were encouraged to respect one another despite differences in abilities and characteristics.

Data collection involved three techniques: observation, in-depth interviews, and documentation. The researcher participated directly in observations to understand the setting, facilities, and the implementation of multicultural values in recitation learning. Observations focused on teachers, administrators, and students.

Interviews were conducted in a structured format with the head of TPQ, teachers, and students to gather information about multicultural values in the learning process. Documentation included photographs of learning activities and relevant written records to support the data.

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), which involves data collection, condensation, presentation, and conclusion drawing. These processes occurred continuously and iteratively throughout the study. Data condensation involved selecting and simplifying relevant information, while data presentation was carried out in narrative form supported by documentation. Conclusions were drawn based on identified patterns and relationships within the data.

RESULTS AND DISCUSSION

Multicultural values that are internalized in learning the art of reciting the Qur'an to form an attitude of tolerance of students at TPQ Baiturrahman Gading Kasri Malang

The views of Al-Ustadz H. Abdul Mukhid Murtaf as the head of TPQ Baiturrahman on the Learning of the Art of Recitation and Social Tolerance of Students. Based on the results of an interview with the Head of TPQ Baiturrahman Gading Kasri Malang, information was obtained that this TPQ was established as a religious education institution that has students with diverse social backgrounds and abilities. This diversity is a potential as well as a challenge in the process of fostering students.

The Head of TPQ said that:

"The students at TPQ Baiturrahman come from different backgrounds, both in terms of age, ability to read the Qur'an, and their social character. Therefore, learning at TPQ does not

only focus on the ability to read the Qur'an, but also on the formation of students' attitudes and morals." (Interview January 30, 2026).

Regarding the learning of the art of recitation, the Head of TPQ emphasized that this activity has a strategic role in shaping the attitude of social tolerance of students. The art of recitation is not only seen as a skill of reading the Qur'an with songs, but also as a medium for character building.

"We hope that through learning the art of recitation, students will not only be good at singing the Qur'an, but also have an attitude of mutual respect, not easily underestimating friends, and being able to work together in religious activities." (Interview January 30, 2026).

Furthermore, the Head of TPQ views that the attitude of social tolerance is very important to be instilled from an early age in students, considering that they live and interact in a diverse environment.

"Social tolerance is important, because students do not live alone. They must learn to accept differences, both differences in ability, character, and habits in learning." (Interview January 31, 2026).

Based on interviews with recitation coaches, the multicultural values instilled during the recitation art learning include the values of justice, cooperation, and tolerance. The teacher emphasized that these values are always inserted in every learning process.

"In the recitation, I instilled the values of justice, tolerance, and cooperation. Children are taught not to mock, but to support each other." (Interview January 31, 2026).

The results of internalizing multicultural values in learning the art of recitation in shaping the attitude of social tolerance of TPQ Baiturrahman Gading Kasri Malang students

Results of Internalizing Multicultural Values through Learning the Art of Recitation

The results of internalizing multicultural values in learning the art of recitation can be seen from the tolerance attitude of students, especially in learning activities and in Musabaqah Tilawatil Qur'an (MTQ) competitions, both internally and externally.

Santri's Experience in Participating in Learning the Art of Recitation

Based on the results of interviews with students of recitation art coaching, data was obtained that students felt a pleasant learning experience and fostered a sense of togetherness.

One of the students on behalf of Filzah said that:

"At first I was nervous and afraid of making mistakes, but over time I became brave because my friends and ustadz were always supportive. In addition, the learning is also exciting because the songs have many variations. In addition, our ustadz is also firm, but he is also always friendly, so we feel comfortable and supported" (Interview February 23, 2026).

When facing friends who are not fluent in reciting recitations, students show an attitude of tolerance and cooperation. This is according to Zahratushita who stated:

"If there is a friend whose reading is not good, I usually help without the slightest sense of ridicule. This is a message that is always conveyed by our Coaches during the recitation learning process." (Interview February 23, 2026).

Santri also acknowledged that teachers consistently teach mutual respect in the learning process. In addition, the learning of the art of recitation is felt to bring a change in social attitudes in students. This is according to what was conveyed by Fira, a student of TPQ Baiturrahman:

"Ustadz always reminds us to respect each other and not discriminate between friends, and he always conveys that in every recitation learning meeting, and after participating in the recitation, I become more patient, patient in dealing with friends who still have difficulty practicing the material that has been delivered by the Coach, so that our Supervisor always reminds us to cooperate with each other both when in the recitation learning situation and outside of learning" (Interview February 24 2026).

Students also feel that learning the art of recitation helps them in building teamwork, especially during training and participating in MTQ competitions.

"If it is a recitation practice, we have to be compact. So learn to cooperate and encourage each other." (Interview February 24, 2026).

Results of Internalization of Multicultural Values through Musabaqah Tilawatil Qur'an (MTQ) Activities

The Musabaqah Tilawatil Qur'an (MTQ) activity is a form of real implementation of learning the art of recitation at TPQ Baiturrahman Gading Kasri Malang. This activity is not only oriented towards achieving achievements, but also serves as a means to instill and strengthen multicultural values, especially the attitude of social tolerance, justice, and cooperation between students.

Musabaqah Tilawatil Qur'an Internally

The implementation of internal MTQ at TPQ Baiturrahman Gading Kasri Malang is a means for students to display their abilities while learning to respect each other. The division of junior and senior categories is carried out to create a sense of justice and avoid jealousy between students.

As conveyed by Al-Ustadz Qomaruzzaman, S.Pd:

"By dividing the categories, the children still support each other without feeling jealous of each other." (Interview February 25, 2026).

Observations showed that the students gave each other support and enthusiasm during the MTQ activities.

Based on the results of interviews with the recitation art coach, the internal MTQ is designed as a learning forum as well as an evaluation of student recitation coaching. In its implementation, students are divided into categories according to their ability level, namely the junior and senior categories. This division aims to create a sense of justice and avoid social jealousy between students.

Al-Ustadz Qomaruzzaman, S.Pd said that:

"This internal MTQ is not solely looking for champions, but how children can learn to appear confident and still respect each other. That's why we divide it based on the ability category." (Interview February 25, 2026).

Furthermore, the recitation coach emphasized that before the competition starts, students are always given an understanding to maintain attitudes and ethics while participating in the MTQ.

"I always emphasize to the children that in the competition the main thing is not the win, but the attitude. They must continue to support each other and not underestimate other participants." (Interview February 25, 2026).

The results of the researcher's observations showed that during the internal MTQ, students seemed to support each other, both to friends who were still junior and senior. There is no mockery or condescension towards each other, even though there are differences in ability to recite (Observation January 25, 2026).

One of the junior students also shared his experience participating in the internal MTQ:

"I am still a junior, but the senior brothers want to encourage and not underestimate me. So I dare to show up." (Interview February 26, 2026).

TPQ Baiturrahman, in the results obtained related to the internalization of multicultural values in the form of MTQ activities that are carried out internally. This activity also involves recitation coaches to support the spirit of students so that they can display the best version of the recitation participants at the TPQ Internal MTQ event. So that this activity fosters a sense of mutual concern, mutual support and mutual respect between coaches and recitation participants in creating harmony between students and coaches when interacting with each other.

"In this activity, before the competition, I divided the participants into two group categories, there are categories that have been able and those that are still in the guidance stage, so that it is like seniors competing with seniors and juniors competing with juniors, so that when the competition starts there is no such thing as jealousy and they still support each other regardless of junior and senior levels" (Interview February 26, 2026).

The explanation described above was obtained through an interview with Al Ustadz Qomaruzzaman, S.Pd who is also one of the lecturers at TPQ Baiturrahman Gading Kasri Malang. The same thing was also conveyed by Al Ustadz Robith, S.Pd who is also one of the lecturers at TPQ Baiturrahman Gading Kasri Malang

"I think this activity is very good to foster the tolerance attitude of the students, because when before the race week arrived, I saw that the recitation coaches and children looked very enthusiastic and supported each other to face the competition, as if there were no boundaries between them" (Interview February 26, 2026).

Musabaqah Tilawatil Qur'an Externally

This external MTQ is a competition held by parties outside the auspices of TPQ, in this event the students are trained to train a more mature mentality and more solid cooperation. This is in accordance with what has been conveyed by the coach of the recitation Al-Ustadz Qomaruzzaman S.Pd.

"In addition to MTQ internally, I also strongly urge children to participate in competition activities outside of the TPQ competition. Because to form an attitude of cooperation and mutual support among the students is not enough to see from the activities held internally and this is also to improve the mentality of the students so that they dare to appear wherever they are ready when there is a need, and thank God this has also achieved achievements, especially this at the national level" (Interview March 2, 2026).

This is also supported by the opinion of zahratussyita participants in the recitation coaching who participated in the competition externally which had been urged by the recitation coach

"The national competition that I participated in with my friends made us cooperate more actively with each other so that we could show our best and get achievements, and that is what our coaches always say, together and supporting each other". (Interview March 2, 2026).

A similar opinion was also conveyed by Kayla Almira Maritza who also made achievements in the national arena.

"Initially, my comrades and I were also afraid to participate in this national competition even though it was online, but the coach always emphasized and supported me and my friends to dare to perform even though it was online and this was also the first time we participated in the competition outside TPQ". (Interview March 3, 2026).

This is also strengthened by the opinion of Anastasya Nazwa Azzahra, a member of the junior recitation coaching who was also included in the national competition.

"In this competition, thank God my friends and I got quite a brilliant achievement, because in this competition it was also the first time that my friends and I participated in buying achievements, so it made me and my friends always maintain an attitude of cooperation and support each other to maintain the achievements we had achieved before and it also made me even more enthusiastic in practicing". (Interview March 3, 2026).

External MTQ as Strengthening the Social Tolerance of Students

The external MTQ is a competition event that is attended by TPQ Baiturrahman students outside the TPQ environment. This activity is a means of strengthening the mentality of students and forming an attitude of tolerance in the face of wider competition.

The recitation coach explained that the participation of students in external MTQ aims to train cooperation and a sense of togetherness between students.

"If the competition is outside, our children train to support each other, not to knock each other down. They set out as a team, not individuals." (Interview March 4, 2026).

The results of interviews with students participating in external MTQ showed that the activity provided meaningful social experiences.

"When we participated in MTQ outside TPQ, we practiced together and encouraged each other. So it's more compact and less selfish." (Interview March 5, 2026).

Other students also revealed that external MTQ made them learn to appreciate the differences in abilities and backgrounds of participants from other institutions.

"The participants are many and varied, but the ustadz always tells us to remain polite and respect everyone." (Interview March 5, 2026).

Based on the results of observations, researchers found that TPQ Baiturrahman students were able to show confidence, help each other, and maintain ethics while participating in external MTQ. This shows the internalization of the value of social tolerance which is formed through learning the art of recitation and strengthened through MTQ competition activities.

External MTQ trains students to have a strong mentality as well as an attitude of tolerance and cooperation in facing competition outside the TPQ environment. Students learn to appreciate the differences in abilities and backgrounds of other participants.

This was conveyed by one of the students participating in the external MTQ:

"We learned to support each other so that we can appear confident even though we are competing with participants from outside." (Interview March 6, 2026).

The results of the observation showed an increase in confidence, cooperation, and tolerance among students after participating in the external MTQ (Observation January 6, 2026). Documentation of external MTQ activities can be found in the appendix.

Based on the overall results of interviews with the Head of TPQ, Recitation Teachers, and Students, it can be concluded that learning the art of recitation at TPQ Baiturrahman Gading Kasri Malang is not only oriented to mastering the technique of reading the Qur'an, but also a means of internalizing multicultural values that have an impact on the formation of social tolerance attitudes of students.

Based on the exposure of data from interviews, observations, and documentation of MTQ activities, it can be concluded that MTQ plays a role as a medium for the actualization of multicultural values that have been instilled in learning the art of recitation. Through MTQ, students not only learn to compete in a healthy way, but also learn to be fair, tolerant, and cooperate with others.

Multicultural education is understood as a learning process that involves not only the transfer of knowledge, but also the transformation of students' attitudes and behaviors within the framework of social diversity. Banks (2008) argues that effective multicultural education opens up space for learners to develop cross-cultural understanding and respect differences as part of social reality. Thus, multicultural values are not just a normative concept, but a value system that must be internalized through meaningful social practices.

In the Islamic educational tradition, social values such as tolerance (*Tasamuh*), justice (*'adl*), cooperation (*ta'awun*), and empathy (*Rahmah*) is a fundamental teaching contained in the sacred texts and social traditions of the ummah (Kosim, 2021). These values are not only moral ideals, but also behavioral guidelines that must be lived by Muslims in interactions between others. In the context of religious education, especially in non-formal institutions such as TPQ, the internalization of these values becomes a life material that is formed through shared learning experiences (Azra, 2020). Contemporary religious education research shows that effective internalization of multicultural values occurs when the learning process is not only informative, but also communicative and participatory (Afifah, 2022). This means that learners not only receive grades verbally, but also experience them in social actions during learning

activities. This kind of situation opens up opportunities for students to understand differences through collective experiences, build empathy, and practice social values in daily life.

Modern character education emphasizes that values cannot be internalized only through lectures or theoretical explanations, but through concrete examples, reinforcement of experience, and habituation in a real social context (Lickona, 1992). In the perspective of this study, internalization becomes a transformational process that involves three main domains: cognitive, affective, and practical. These three domains arise when students interact directly with a learning environment that respects diversity, including in the learning process of recitation art.

Therefore, the theoretical framework of internalizing multicultural values in this study not only refers to the study of general multicultural education but also integrates the study of Islamic education that places religious values as the basis for the formation of social character. The concept of moderate Islamic education (*wasathiyah*) emphasizes the balance between the spiritual and social dimensions, so that the internalization of the value of tolerance is the main goal in the learning process of the art of recitation of the Qur'an.

Multicultural values that are internalized in learning the art of reciting the Qur'an to form the attitude of social tolerance of students at TPQ Baiturrahman Gading Kasri Malang

The Value of Tolerance (*Tasamuh*) in Learning the Art of Recitation of the Qur'an

This shows that the value of mutual respect between TPQ Baiturrahman students is also sourced from religious principles so that its internalization becomes stronger and more spiritually meaningful. Berkowitz (2004) It also posits that rewards as social values not only impact interpersonal relationships, but also contribute to the formation of a supportive and open classroom climate. In the context of this study, the attitude of mutual respect between students is one of the important indicators that the internalization of values has reached an affective level and positively affects the social dynamics of students.

The findings of this study also show that in the recitation class, students who are faster in mastering tajweed or a certain style of reading the rhythm of a certain recitation do not show an attitude of superiority, but instead help friends who are experiencing difficulties. This kind of help behavior shows that the internalization of tolerance is social-natural, not just forced through the teacher's instructions. This condition is in accordance with the findings (Hadi, 2025) In his research, it is shown that the collective learning experience contributes to the development of tolerance in students of religious education institutions.

Banks (2008) emphasizes the importance of healthy interaction experiences in the process of forming tolerance. A non-competitive, inclusive, and supportive learning environment allows students to build tolerance organically. In this study, a classroom atmosphere designed without destructive competitive pressure shows that small schools like TPQ can be an effective space for internalizing the value of tolerance through a supportive learning disposition.

In collaborative learning in the context of religion, it can increase social tolerance. Supriyadi (2024) explained that joint religious activities can encourage students to see differences as a source of social strength, not an obstacle. This can be seen in the practice of recitation at TPQ Baiturrahman where the differences in the individual abilities of the students are actually an opportunity for them to learn from each other.

Experiential learning has a more significant impact on tolerance than traditional lecture methods (Afifah, 2022). In the context of this study, tolerance is not only understood rationally but also experienced emotionally and socially, so it is likely to be internalized in the long term and become a stable character of students. MTQ competition activities have the potential to give rise to competition. However, the results of the study show that students still show solidarity even though only a few have achieved achievements at the event, both internally and externally. This phenomenon shows that tolerance has been internalized to the affective stage.

The Value of Justice

Based on the findings of the research at TPQ Baiturrahman, the value of justice can be seen when teachers give the opportunity to take turns to all students, without prioritizing only students who have a good voice or higher recitation skills. The teacher also provides additional guidance to students who are still experiencing difficulties, without embarrassing or comparing them with other students. This practice demonstrates the application of needs-based justice (*Need-based equity*), where attention is given according to the level of development of each individual. This approach is in line with the principles of character education which emphasizes the importance of fair treatment in creating a safe and inclusive learning environment (Berkowitz, 2004).

In addition, Gillies (2020) states that the perception of justice in the classroom contributes significantly to the creation of a positive and cohesive learning climate. When learners feel treated fairly, they tend to show active participation, higher self-confidence, and more harmonious social relationships. In the context of TPQ, the non-discriminatory classroom atmosphere makes students dare to try to read recitations without fear of being blamed. The perceived justice is an important factor in forming a sense of psychological security (*Psychological Safety*) that supports the process of internalizing the value of social tolerance.

The value of justice also contributes to the formation of mutual respect between students. When teachers treat all students equally, students learn to imitate these patterns of interaction in their relationships with peers. This is in accordance with social learning theory which states that students imitate behavior exemplified by authoritative figures in the learning environment (Bandura, 1997). In the practice of learning recitation at TPQ Baiturrahman, the justice exemplified by the teacher encourages students not to mock or belittle friends who are not good at reciting, but to provide support. Thus, the value of justice serves as the foundation for the formation of an inclusive and harmonious class culture.

Furthermore, justice in learning the art of recitation plays a role in strengthening the integration of multicultural values. Multicultural education emphasizes the importance of eliminating biases and discrimination in the learning process so that every individual feels valued as part of the learning community (Nieto, 1992). In the context of TPQ, students come from different social backgrounds, so the application of justice is an important requirement to maintain a balance of social interaction. When students feel justice in the treatment of teachers and peers, they are more likely to develop tolerance, empathy, and social solidarity.

In summary, the value of justice (*'adl*) in learning the art of recitation at TPQ Baiturrahman is not only a normative principle, but a real practice that shapes the learning experience of students. Justice is realized through an equitable distribution of opportunities, proportionate guidance, and treatment that respects the dignity of each individual. The practice shows the integration between the theory of multicultural education and the principle of justice in Islam. Thus, the value of justice is one of the main foundations in the process of internalizing multicultural values which ultimately contributes to the formation of social tolerance attitudes of students.

Value of Cooperation

Based on the findings of the research, cooperation in learning recitation at TPQ Baiturrahman can be seen when students spontaneously help each other in the process of practicing recitation without direct instruction from the teacher. This shows that the value of cooperation has been internalized at an affective level, not just understood cognitively. This is in accordance with the opinion Amri (2023) which states that cooperative learning in a religious context increases mutual respect and reduces social conflicts between students. According to him, cooperation through study groups makes students feel accepted and appreciated in their community.

Furthermore, the research conducted by Hidayati (2024) shows that collaborative learning accompanied by reflection on values can encourage students to develop caring and cooperative behaviors in complex social situations. Joint reflection after the collaborative activity provides space for students to realize each other's contributions. In the context of TPQ, this reflection can be done through group evaluation or class discussions after recitation exercises, so that the value of cooperation (ta'awun) is not only practiced but also consciously understood as part of the moral purpose of Islamic education.

Thus, the results of theoretical and empirical studies show that the value of cooperation not only functions as an effective learning strategy but also as a moral value that is internalized through collective social experience in learning the art of recitation. The value of ta'awun in the context of TPQ Baiturrahman is an important prerequisite for the formation of social tolerance, because through cooperation students learn to respect differences in abilities, work together, and strengthen their solidarity in the religious community.

Based on field findings, in the first focus, namely what values are internalized in learning the recitation of the Qur'an to form an attitude of social tolerance of students, several important values were found, including the value of tolerance, the value of justice, and the value of cooperation.

The results of internalizing multicultural values in learning the art of reciting the Qur'an in shaping the attitude of social tolerance of students at TPQ Baiturrahman Gading Kasri Malang

Internalization Through Learning Experience

The results of internalizing multicultural values in TPQ Baiturrahman students can be clearly seen through the experience of learning the art of reciting the Qur'an, especially in social behavior that reflects tolerance, respect for differences in abilities, cooperation, and collective support. The findings from interviews with students as conveyed by Filzah show that the courage to perform in recitation grows along with the support of friends and coaches, which creates a sense of security and comfort in the learning environment. This shows that learning recitation is not only a transfer of reading skills, but also a positive emotional experience that strengthens the social involvement of students.

In the literature of character education, Thomas Lickona (1992) emphasizing the importance of moral feeling in the internalization of values, which is when learners not only understand values theoretically, but also perceive them as emotional experiences that motivate tolerant and empathetic behavior in a real context. Through a supportive learning atmosphere, students experience social interaction that builds mutual respect, so that the value of tolerance is easily internalized, not just understood as an abstract concept.

Another finding shows that when facing friends who are not fluent in reading, students like Zahratushita show helpful behavior without ridicule. This habit is not just a social talent, but becomes part of a class culture that is systematically formed through habituation and direction. This is consistent with international studies that state that the internalization of the value of tolerance in the context of Islamic religious education requires the integration of values in real learning interactions (Muhajir, 2025).

Cooperation and Solidarity in the Classroom

In addition to tolerance, the findings also show that the value of cooperation (ta'awun) is internalized through collective recitation learning activities. Students reported that recitation exercises require them to learn together, encourage each other, and maintain group unity. This attitude is in accordance with the concept *Positive interdependence* in cooperative learning, which states that students depend on each other to achieve common results (Afifah, 2022).

In the study of contemporary Islamic education, the integration of cooperation as a moral value is also seen as an important aspect of multicultural internalization. Pohan & Khairuddin (2025) stated that the use of cooperative learning strategies such as *Team Games Tournament*

increase social involvement and the value of cooperation between students in the context of Islamic religious education. The findings at TPQ Baiturrahman show that this collaborative experience does not only take place in routine learning, but also becomes a social foundation when students participate in internal and external competitions.

The cooperation that develops in the recitation creates a cohesiveness of the group, which is in line with the findings of other research showing that group-based learning allows for the formation of solidarity and empathy among learners (Mulyana, 2023).

Fair Attitude and Appreciation through Internal MTQ

The implementation of the Internal Musabaqah Tilawatil Qur'an (MTQ) at TPQ is an important moment to see the results of internalizing multicultural values in a concrete way. The division of junior and senior categories and the focus on ethical participation show that the value of justice is translated in practice to avoid jealousy and social tension.

In value education literature, competition activities designed with the principle of justice can strengthen the internalization of tolerant attitudes because competition does not trigger antagonism, but becomes a place to appreciate the abilities of each participant. This is stated in a study that emphasizes that the internalization of tolerance through religious education must involve tangible activities that promote appreciation for differences of ability without discrimination (Afifah, 2022).

The internal MTQ also shows that students can support each other without a negative hierarchy between seniors and juniors, so that the value of inclusivity is achieved naturally through the experience of togetherness. This reinforces the evidence that the learning of the art of recitation has succeeded in creating a fair and supportive classroom atmosphere.

Strengthening Tolerance through External MTQ Experiences

The experience of participating in external MTQs shows additional evidence that the internalization of the value of tolerance of students is not purely local, but can be practiced even in a more competitive and multicultural environment. The interviews showed that the students learned to support each other and respect other participants from outside the TPQ environment.

According to Nimas' research (2025) In basic Islamic education, student involvement in social activities involving people outside the school environment reinforces a sense of tolerance and respect for differences, especially when students feel firsthand the positive effects of cross-social interactions.

The findings of TPQ Baiturrahman show that students not only apply internal cooperation but are also able to maintain a tolerant attitude when dealing with participants from different backgrounds. This is in line with the multicultural learning approach that emphasizes the importance of real social experiences as a medium for internalizing the value of tolerance (Muhajir, 2025).

Impact on Social Attitudes and Daily Life

Based on observation and interview data, it shows that students have experienced an increase in social tolerance attitudes that go beyond the context of recitation learning. The values of tolerance, cooperation, and respect for differences in abilities have become social characters that are reflected in their daily behavior in the TPQ environment and outside the TPQ environment.

In the study of research results by Widya (2025) shows that the value of tolerance through learning the Qur'an and Hadith can form consistent social behavior in student interactions, as well as increase sensitivity to diversity.

This emphasizes that learning the art of recitation at TPQ Baiturrahman not only produces fluent Qur'an readers but also learning citizens who respect differences, can cooperate with many parties, and show harmonious social relationships. These results are consistent with

findings in schools and Islamic religious education institutions that have succeeded in instilling the value of tolerance through contextual and interactive learning (Akbar, 2025).

CONCLUSION

The study at TPQ Baiturrahman Gading Kasri Malang found that learning the art of Qur'anic recitation effectively internalized multicultural values—such as tolerance, justice, cooperation, and openness—through continuous practices like respecting differences, ensuring fairness, engaging in group activities, and maintaining transparent evaluation. This process occurred in three stages: value transformation through instruction, value transaction through interactive learning, and transinternalization where values became ingrained in students' character, supported by teacher role models and a conducive learning environment. As a result, students demonstrated improved social attitudes, including greater tolerance, confidence, empathy, and harmonious interaction, indicating that recitation learning not only enhanced aesthetic reading skills but also fostered social tolerance. Future research could expand this study by examining similar approaches in different educational settings or using quantitative methods to measure the long-term impact of multicultural value internalization on student behavior.

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