



The Influence of Islamic Education Values in Strengthening Tolerance in a Multicultural Society

Adytiya*

Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya, Indonesia
e-mail: adytiyafachri@gmail.com

Dwi Noviani

Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya, Indonesia
e-mail: dwinoviani@iaiqi.ac.id

Paizaluddin

Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya, Indonesia
e-mail: paizaluddinidang17@gmail.com

Andrini Lita Laksita

Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya, Indonesia
e-mail: sneul75@gmail.com

Abstract

This research aims to analyze the role of Islamic educational values, namely rahmah (compassion), ukhuwah (brotherhood), and adl (justice), in strengthening attitudes of tolerance among madrasa and Islamic-based school students in Ogan Ilir Regency, South Sumatra. A quantitative approach was used in this research involving 300 students as samples. Data was collected through questionnaires tested for validity and reliability, and analyzed using descriptive statistics and simple linear regression. The results of the research show that the values of rahmah, ukhuwah, and adl have a significant effect on students' tolerance attitudes, with a coefficient of determination (R^2) of 48%, which means that 48% of the variation in students' tolerance attitudes can be explained by the application of these values. The value of mercy has the greatest contribution in forming an attitude of tolerance, followed by ukhuwah and adl. However, challenges such as a lack of understanding of pluralism and a less than dialogical teaching approach are still obstacles in optimizing educational tolerance. This research concludes that Islamic education, through applying the values of mercy, ukhuwah, and adl, has great potential in forming a tolerant generation. Therefore, it is recommended that a more inclusive curriculum be developed, teacher training in teaching pluralism strengthened, and collaboration between Islamic and general education institutions increased.

Keywords: Tolerance; Islamic Education; Multicultural Society; Pluralism

Abstrak

Penelitian ini bertujuan untuk menganalisis peran nilai-nilai pendidikan Islam, yaitu rahmah (kasih sayang), ukhuwah (persaudaraan), dan adl (keadilan), dalam memperkuat sikap toleransi di kalangan siswa madrasah dan sekolah berbasis Islam di Kabupaten Ogan Ilir, Sumatera Selatan. Pendekatan kuantitatif digunakan dalam penelitian ini dengan melibatkan 300 siswa sebagai sampel. Data dikumpulkan melalui kuesioner yang telah diuji validitas dan reliabilitasnya, serta dianalisis menggunakan statistik deskriptif dan regresi linear sederhana. Hasil penelitian menunjukkan bahwa nilai-nilai rahmah, ukhuwah, dan adl berpengaruh signifikan terhadap sikap toleransi siswa, dengan koefisien determinasi (R^2) sebesar 48%, yang berarti bahwa 48% dari variasi sikap toleransi siswa dapat dijelaskan oleh penerapan nilai-nilai tersebut. Nilai rahmah memiliki kontribusi terbesar dalam membentuk sikap toleransi, diikuti oleh ukhuwah dan adl. Namun, tantangan seperti kurangnya pemahaman tentang pluralisme dan pendekatan pengajaran yang kurang dialogis masih menjadi kendala dalam optimalisasi pendidikan toleransi. Penelitian ini menyimpulkan bahwa pendidikan Islam, melalui penerapan nilai-nilai rahmah, ukhuwah, dan adl, memiliki potensi besar dalam membentuk generasi yang toleran. Oleh karena itu, disarankan untuk mengembangkan kurikulum yang lebih inklusif, memperkuat pelatihan guru dalam mengajarkan pluralisme, serta meningkatkan kolaborasi antar lembaga pendidikan Islam dan umum.

Kata Kunci: Toleransi, Pendidikan Islam, Masyarakat Multikultural, Pluralisme

INTRODUCTION

Tolerance education is one of the important foundations in maintaining social harmony in a multicultural society.¹ In a country like Indonesia that has a very high level of diversity, tolerance is an absolute necessity to ensure that various groups with different religious, ethnic, and cultural backgrounds can coexist peacefully.² Based on data from the Central Statistics Agency (BPS) in 2020, Indonesia has more than 1,300 ethnic groups and six official religions recognized by the state. This diversity not only enriches the national culture, but also brings its own challenges, especially in terms of maintaining social harmony in the midst of striking differences. Social conflicts often arise due to a lack of understanding and appreciation for diversity. Therefore, education has an important role in instilling values that support a peaceful and tolerant life in society.

Islamic education, as one of the important aspects of the Indonesian education system, has a big role in shaping the character of students, not only in religious matters but also in social matters.³ Islamic education aims not only to instill religious knowledge, but also moral and social values that support the formation of a tolerant attitude towards differences.⁴ In this context, there are three main values taught in Islamic education that are very relevant in building an attitude of tolerance, namely *rahmah* (compassion), *ukhuwah* (brotherhood), and *adl* (justice). First, the value of *rahmah* or compassion is the core of Islamic teachings that emphasizes the importance of compassion, not only to fellow Muslims, but also to all of humanity regardless of religious, ethnic, or cultural differences. *Rahmah* teaches that every individual has the right to be respected and treated with compassion, regardless of their background. In the context of education, this value is instilled through teaching about the importance of mutual respect and care for others.⁵ Instilling the value of *rahmah* is very important in forming an open and empathetic attitude of students towards differences. When students are taught to look at others with compassion, they are more likely to accept and respect the diversity that exists around them.

Second, the value of *ukhuwah* or brotherhood in Islam refers to a sense of solidarity and togetherness that transcends social and religious boundaries. Islam teaches that all mankind is brothers, and that this brotherhood creates a moral obligation to support and respect each other.⁶

¹ Sawaludin Sawaludin, "Pendidikan Kewarganegaraan Sebagai Sarana Pembinaan Nasionalisme Pada Masyarakat Multikultural," *Jurnal Ilmiah Mandala Education* 2, no. 1 (2016): 68-74, <http://dx.doi.org/10.58258/jime.v2i1.290>.

² Sraddha Abyakta dan Jurnal Pendidikan, "Urgensi Sejarah Pemikiran Abdurrahman Wahid (Gus Dur) tentang Moderasi Beragama bagi Generasi Z di Indonesia" 1, no. 1 (2023): 1-10.

³ Eka Prasatiawati, "Urgensi Pendidikan Multikultur untuk Menumbuhkan Nilai Toleransi Agama di Indonesia," *Tapis : Jurnal Penelitian Ilmiah* 1, no. 02 (2017): 272, <https://doi.org/10.32332/tapis.v1i02.876>.

⁴ Irma Irayanti dkk., "Internalisasi Nilai-Nilai Pancasila di Persekolahan untuk Memperkokoh Rasa Kebangsaan Anak," *Murhum: Jurnal Pendidikan Anak Usia Dini* 4, no. 2 (2023): 312-23, <https://doi.org/10.37985/murhum.v4i2.206>.

⁵ A. Jauhar Fuad dan Mowafg Masuwd, "Religiosity and its Relationship with the Tolerance Attitudes of Higher Education Students," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 213-28, <https://doi.org/10.33367/tribakti.v34i2.3617>; Dudi Setiadi dkk., "Youth's Digital Literacy in the Context of Community Empowerment in an Emerging Society 5.0," *Society* 11, no. 1 (2023): 1-12, <https://doi.org/10.33019/society.v11i1.491>; Ibrizatul Ulya, "Islamisasi masyarakat Nusantara : Historisitas awal Islam (Abad VII - XV M) dan peran Wali Songo di Nusantara," *Historiography* 2, no. Juli (2022): 442-52.

⁶ Nurul Hakim, Ninik Hidayati, dan M Zakki Sulton, "Pendidikan Karakter Melalui Pembiasaan Rutin Untuk Menanamkan Nilai-Nilai Pendidikan Islam Pada Siswa Sd/Mi," *PREMIERE: Journal of Islamic Elementary Education* 2, no. 2 (2020): 47-61, <https://doi.org/10.51675/jp.v2i2.104>; Eka Cahya Maulidiyah, "Penanaman nilai-nilai

In education, the value of ukhuwah is applied to encourage students to establish good relationships with others, regardless of differences in background.⁷ This concept teaches that social harmony can only be achieved if each individual sees others as part of a larger community, rather than as individuals separated by religious or ethnic differences. This attitude of mutual respect and appreciation is an important foundation in creating a harmonious and tolerant social environment.

Third, the value of adl or justice is a basic value in Islam that requires every individual to be fair, both in actions and in attitudes towards others. Justice in Islam not only means giving equal rights to every individual, but also ensuring that everyone is treated fairly without discrimination.⁸ In education, this value is applied by teaching students not to be biased or discriminatory towards religious or cultural differences around them. Fairness in education also means that all students, regardless of their background, should get equal opportunities to thrive and learn. Instilling this value of justice is very important in building an attitude that respects the rights of others, especially in the context of a multicultural society.

These three values, rahmah, ukhuwah, and adl, are the core of Islamic education that can play a big role in building a more tolerant society.⁹ Although these values are explicitly taught in Islamic religious education, challenges in their implementation still exist.¹⁰ One of the main challenges is how these values can be truly embedded in students' attitudes and behaviors, especially when they are confronted with the reality of diversity in their daily lives.¹¹ In addition, the teaching approach used in schools is often still dogmatic, focusing on the memorization of

agama dalam pendidikan anak di era digital," *Martabat* 2, no. 1 (2018): 71–90; Diky Dwi Setiaji dkk., "Aktualisasi Nilai-Nilai Ajaran Islam Rahmatan Lil Alamin di Perguruan Tinggi Umum," *Al-Liqo: Jurnal Pendidikan Islam* 7, no. 1 (2022): 1–14, <https://doi.org/10.46963/alliqo.v7i1.504>.

⁷ Karliana Indrawari dkk., "Penerapan Nilai Pendidikan Islam dalam Keluarga Melalui Prophetic Parenting dalam Pembentukan Akhlak Anak Usia Emas di Desa Bukit Barisan," *Belajea: Jurnal Pendidikan Islam* 6, no. 2 (2021): 181–94, <http://dx.doi.org/10.29240/belajea.v6i2.3417>.

⁸ Abdah Munfaridatus Sholihah dan Windy Zakiya Maulida, "Pendidikan Islam sebagai Fondasi Pendidikan Karakter," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 12, no. 01 (2020): 49–58, <https://doi.org/10.37680/qalamuna.v12i01.214>; Ahmad Riyadi dan Khojir, "Esensialisme dalam Perspektif Filsafat Pendidikan Islam," *Jurnal Tarbiyah dan Ilmu Keguruan Borneo* 2, no. 3 (2021): 131–38, <https://doi.org/10.21093/jtikborneo.v2i3.4108>; Salis Masruhin, Hapzi Ali, dan Kemas Imron Rosadi, "Faktor Yang Mempengaruhi Pendidikan Islam: Sistem Berfikir Kebenaran, Pengetahuan, Nilai (Moralitas)," *Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 2, no. 2 (2021): 844–57, <https://doi.org/10.38035/jmpis.v2i2.679>; Viviana Fahira, Rengga Satria, dan Ageng Priadi, "Pelaksanaan Pembelajaran Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Kejujuran," *An-Nuha* 1, no. 4 (2021): 448–60, <https://doi.org/10.24036/annuha.v1i4.105>; Akrim Akrim, "Nilai-Nilai Pendidikan Islam Dalam Observatorium," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 6, no. 1 (2020): 1–10.

⁹ Imas Kurniasih, Rifqi Rohmatulloh, dan Ibnu Imam Al Ayyubi, "Urgensi Toleransi Beragama Di Indonesia," *Jazirah: Jurnal Peradaban dan Kebudayaan* 3, no. 1 (2022): 185–93, <https://doi.org/10.51190/jazirah.v3i1.62>; Mhd Abror, "Moderasi beragama dalam bingkai toleransi," *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (2020): 143–55, <https://doi.org/10.35961/rsd.v1vi2i.174>; Deden Syarif Hidayatulloh, "Urgensi Toleransi Beragama dalam Pendidikan," *Frontiers in Neuroscience* 14, no. 1 (2021): 1–13.

¹⁰ Kurniasih, Rohmatulloh, dan Al Ayyubi, "Urgensi Toleransi Beragama Di Indonesia."

¹¹ Murharyana Murharyana dkk., "Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar," *Dirasah International Journal of Islamic Studies* 1, no. 2 (2023): 68–77, <https://doi.org/10.59373/drs.v1i2.17>.

religious doctrines, without providing enough space for students to understand and discuss these values in the context of pluralism.¹²

Therefore, a more dialogical and participatory approach to education is needed, allowing students to be actively involved in understanding the importance of tolerance and diversity. Education based on interfaith and cultural dialogue is essential to help students develop a deeper understanding of pluralism.¹³ In addition, training for teachers to teach the values of tolerance and pluralism more effectively is also very necessary. Teachers need to be equipped with knowledge and skills to bridge the differences in the classroom, so that the values of rahmah, ukhuwah, and adl can be applied more clearly in students' daily lives. Thus, Islamic education has great potential in building a more peaceful and harmonious society. Through the cultivation of the values of rahmah, ukhuwah, and adl, Islamic education not only forms religious individuals, but also individuals who respect differences and are ready to live in a multicultural society. However, to achieve this potential, an update is needed in a more inclusive and dialogical approach to teaching and curriculum development. Only in this way can Islamic education really play a role in creating a tolerant and harmonious society in the midst of existing diversity.

RESEARCH METHOD

Research This research uses a quantitative approach,¹⁴ to analyze the role of Islamic educational values, namely rahmah (compassion), ukhuwah (brotherhood), and adl (justice), in strengthening students' tolerance attitudes. The population of this study consists of students of madrassas and Islamic-based schools in the Ogan Ilir Regency area, South Sumatra, with a total population of around 3,500 students. From this population, 300 students were selected as research samples with stratified random sampling techniques to ensure accurate representation. The research instrument was in the form of a closed questionnaire using a 5-point Likert scale, which consisted of 20 statements related to the application of Islamic educational values and 15 statements to measure tolerance attitudes.

Validitas instrumen diuji dengan korelasi Pearson, di mana seluruh item menunjukkan koefisien validitas di atas 0,60. Reliabilitas diuji menggunakan Alpha Cronbach dengan nilai 0.85, menunjukkan tingkat keandalan yang tinggi. Pengumpulan data dilakukan dengan menyebarkan kuesioner secara langsung kepada sampel yang dipilih. Data dianalisis menggunakan statistik deskriptif dan regresi linear sederhana. Hasil analisis menunjukkan bahwa penerapan nilai-nilai rahmah, ukhuwah, dan adl berpengaruh signifikan terhadap sikap tolerancei siswa, dengan nilai signifikansi ($p < 0.05$) dan koefisien determinasi (R^2) sebesar 0.48, yang berarti 48% variasi sikap tolerancei siswa dapat dijelaskan oleh penerapan nilai-nilai pendidikan Islam.

¹² Mohammad Sabarudin dkk., "Exploring the Foundations of Islamic Education: Insights from Ibn Sina and Ibn Khaldun," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (2024): 127-42, <https://doi.org/10.33367/tribakti.v35i1.4266>.

¹³ Mumu Zainal Mutaqin dkk., "Factors in Religious Culture to Increase Tolerant Attitude of Gen-Z Among Urban Muslims," *Akademika: Jurnal Pemikiran Islam* 29, no. 1 (2024): 73-86, <https://doi.org/10.32332/akademika.v29i1.9145>.

¹⁴ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2021).

RESULTS AND DISCUSSION

RESULTS

This study aims to analyze the role of Islamic educational values, namely rahmah (affection), ukhuwah (brotherhood), and adl (justice) in strengthening students' tolerance attitudes in Islamic madrasas and schools in Ogan Ilir Regency, South Sumatra. These Islamic educational values are believed to have a significant influence in shaping students' tolerance of religious, ethnic, and cultural differences that they face in their daily lives. Through a quantitative approach, data was collected from 300 students as a research sample. The results of the study show that these three values significantly affect students' tolerance attitudes, as measured through various indicators of tolerance for differences in religious, ethnic, and cultural backgrounds. Descriptive analysis showed that the majority of students had a positive assessment of the role of these values in shaping their tolerance attitudes.

The value of rahmah shows the greatest contribution in shaping students' tolerance attitudes with an average score of 4.2 on a scale of 5. This value emphasizes the importance of compassion and empathy in inter-human relationships, especially towards individuals with different backgrounds. Students who have a deep understanding of rahmah tend to be more open to diversity and are able to appreciate religious, ethnic, and cultural differences. This is in line with Islamic teachings that emphasize the importance of compassion not only for fellow Muslims, but also for all of humanity. This research reveals that the attitude of rahmah encourages students to be more tolerant and appreciate the diversity around them. In the context of Islamic schools, the teaching of these values is often carried out through religious lessons and extracurricular activities aimed at fostering empathy for others. The teachers interviewed stated that the application of the value of rahmah in the learning process has a very positive impact on the way students interact with people who have different religious and cultural backgrounds.

The value of ukhuwah or brotherhood recorded a score of 4.0 and played an important role in creating solidarity among students. This value not only emphasizes the importance of maintaining good relations with fellow Muslims, but also encourages students to establish brotherhood with all of humanity, regardless of religious or ethnic background. In practice, the application of ukhuwah values is reflected in the social interactions of students, where they are taught not to discriminate between people based on religion or ethnicity, but rather to see them as part of one large community. This is evident from the increasing positive interactions between students from different religious backgrounds. Teachers stated that joint activities, such as sports and group discussions, involving students from different religious backgrounds, help strengthen students' attitudes of tolerance.

The teaching of ukhuwah values in schools also plays a role in instilling a sense of interfaith solidarity. As revealed by several students in interviews, they feel more comfortable and open in interacting with friends of different religions after learning and internalizing the value of ukhuwah. The adl or justice score recorded a score of 3.9, which is slightly lower than the value of rahmah and ukhuwah. Nevertheless, adl is still an important value that plays a role in shaping students' tolerance attitudes. This value emphasizes fair and equal treatment of all individuals, regardless of religious or ethnic background. The results show that students' understanding of the concept of adl is still relatively limited, especially in its application in the context of more complex diversity. Some students show that they understand the importance of justice in social

interactions, but often they don't know how to apply it in situations involving religious and cultural differences. The teachers interviewed also revealed that the teaching of adl values is often only limited to theory, without providing concrete examples of how justice can be applied in daily life.

The coefficient of determination (R^2 of 0.48) shows that 48% of the variation in students' tolerance attitudes can be explained by the application of the values of rahmah, ukhuwah, and adl. This shows that the higher the application of these values in students' education, the higher their tolerance for religious, ethnic, and cultural differences. In addition to the positive results found in this study, there are several challenges faced in the application of these values. One of the biggest challenges is the lack of a deep understanding of pluralism among students, especially for those who grow up in a homogeneous environment. This can be seen from some students who find it difficult to interact with friends of different religions or cultures.

The Islamic religious education teachers interviewed stated that although values such as rahmah, ukhuwah, and adl are taught consistently in schools, students often do not fully understand how to apply these values in real-life situations, especially in the context of religious and cultural differences. They also emphasized that dialogical and participatory teaching approaches are more effective in instilling these values, compared to traditional approaches that tend to be dogmatic. Some teachers also revealed that the current limited resources and curriculum are obstacles in teaching pluralism effectively. The lack of training for teachers in teaching the values of tolerance and pluralism is also a challenge.

The results of this study show that Islamic educational values, especially rahmah, ukhuwah, and adl, have a significant role in strengthening students' tolerance of diversity. This research also underscores the importance of a more inclusive and dialogical approach to education in teaching these values, especially in the context of pluralism. Teachers and educators need to be given more intensive training on how to teach the values of tolerance effectively. In addition, the development of a more inclusive curriculum, which emphasizes interfaith and cultural dialogue, is essential to ensure that the values of rahmah, ukhuwah, and adl can be better applied in students' daily lives. Overall, these findings make an important contribution to the discussion on the role of Islamic education in building a more tolerant and harmonious society in the midst of diversity. Strategic steps are needed to strengthen the application of these values in schools, so that students not only understand the importance of tolerance, but also be able to apply it in daily interactions with people of different religious, ethnic, and cultural backgrounds.

Since the century The results of this study show that the application of Islamic educational values, especially rahmah (compassion), ukhuwah (brotherhood), and adl (justice), plays an important role in strengthening tolerance among students of madrassas and Islamic-based schools in Ogan Ilir Regency, South Sumatra. These values not only form religious understanding, but also essential social values in a multicultural society. The importance of applying these values is recognized by various Islamic educational literatures, which emphasize that moral and spiritual value-based education is able to produce individuals who are not only religious, but also tolerant of diversity.

Rahmah (Affection)

The value of mercy emerges as the value with the greatest influence in shaping students' tolerance attitudes. This indicates that the sense of compassion and empathy taught in Islamic

education has a significant impact on students' ability to appreciate differences. *Rahmah* in Islamic teachings includes love that is not limited to certain social groups, but also extends to all of humanity regardless of religious, ethnic, or cultural background. This attitude of affection is at the core of positive social interaction. Students who are taught about the importance of *rahmah* in daily life tend to be more open and accepting of diversity.

As stated by the teachers interviewed, students who understood the value of *rahmah* were more receptive to differences among their peers of different religions and cultural backgrounds. Compassion encourages them to be empathetic and respectful of others, even when there are striking differences in terms of beliefs or social customs. Furthermore, in the context of education, *rahmah* is not only taught through religious lessons, but also through daily interaction in the school environment.¹⁵ Activities such as group work, interfaith discussions, and social projects help students apply the value of compassion in concrete actions. This is in line with the concept of *rahmah* in Islam, which teaches that love is not only theoretical, but must be manifested in deeds.

Ukhuwah (Brotherhood)

The value of *ukhuwah* or brotherhood also plays an important role in shaping students' attitudes of tolerance.¹⁶ This value emphasizes the importance of solidarity and cooperation, not only among fellow Muslims, but also with all of humanity. *Ukhuwah* teaches that human beings are one big family that must support and respect each other, regardless of religious or cultural differences. This concept is in line with the teachings of *ukhuwah basyariyah*, which emphasizes universal brotherhood between humans. The application of *ukhuwah* values in schools helps students build good relationships with their friends of different religions.¹⁷

Social interaction based on the principle of brotherhood encourages the creation of a sense of togetherness and attachment, which ultimately strengthens tolerance for differences. For example, some of the students interviewed stated that they felt closer to friends of different faiths after engaging in activities that emphasized the importance of interfaith brotherhood. Previous research also supports these findings, where *ukhuwah* is considered one of the important pillars in building a harmonious society.¹⁸ *Ukhuwah* encourages students to establish good relationships

¹⁵ Ibnu Imam Al Ayyubi dkk., "Pengaruh Model Pembelajaran Kontekstual terhadap Hasil Belajar Siswa di Pondok Pesantren Roudlotul Ulum," *Al-Wasathiyah: Journal of Islamic Studies* 3, no. 1 (2024): 1-13, <https://doi.org/10.56672/alwasathiyah.v3i1.198>; Ibnu Imam Al Ayyubi dkk., "Analisis Pemahaman Siswa Pada Materi Sejarah Kebudayaan Islam Berdasarkan Asal Sekolah," *Ngaos: Jurnal Pendidikan Dan Pembelajaran* 2, no. 1 (2024): 1-9, <https://doi.org/10.59373/ngaos.v2i1.6>; Ibnu Imam Al Ayyubi dkk., "Konsep Pendidikan Anak Usia Dini Perspektif QS Luqman Ayat 13-19," *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (2024): 31-41, <https://doi.org/10.58363/alfahmu.v3i1.181>.

¹⁶ Muslem, "Urgensi Literasi Digital Tengku dalam Membangun Kerukunan Umat Beragama," *Al-Hikmah Media Dakwah, Komunikasi, Sosial dan Kebudayaan* 14, no. 1 (2023): 1-10, <https://doi.org/10.32505/hikmah.v14i1.5956>.

¹⁷ Mohammad Sabarudin dkk., "The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects," *At-tadzkir: Islamic Education Journal* 2, no. 2 (2023): 129-42, <https://doi.org/10.59373/attadzkir.v2i2.43>; Ibnu Imam Al Ayyubi dkk., "Moderasi Beragama dalam Pendidikan Agama Islam berdasarkan Literatur Al-Qur'an dan Hadits," *SYAIKHONA: Jurnal Magister Pendidikan Agama Islam* 2, no. 1 (2024): 67-84, <https://doi.org/10.59166/syaikhona.v2i1.180>; Asep Rifqi Fuad dan Ibnu Imam Al Ayyubi, "Tasawuf Sunni: Berkenalan Dengan Tasawuf Junaidi Al-Bagdadi," *Jurnal Al Burhan* 1, no. 2 (2021): 21-29, <https://doi.org/10.58988/jab.v1i2.43>.

¹⁸ Fauziah Nurdin, "Moderasi Beragama menurut Al-Qur'an dan Hadist," *Jurnal Ilmiah Al-Mu ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif* 18, no. 1 (2021): 59-70, <https://doi.org/10.22373/jim.v18i1.10525>; Abdul Aziz, "Moderasi Beragama Dalam Perspektif Al-Qur'an," *Al*

not only with fellow Muslims, but also with those of different religions or tribes. This is in line with the value of ukhuwah can be a strong basis for creating social harmony in the midst of a diverse society.

Adl (Justice)

The adl or justice score has a slightly lower score compared to rahmah and ukhuwah, but it is still an important component in the formation of students' tolerance attitudes. Justice in Islam is not only concerned with the equal distribution of rights, but also includes fair treatment of all individuals, regardless of religious, cultural, or social background. In the context of education, students are taught that justice is not only about granting equal rights, but also about ensuring that everyone is treated fairly, without discrimination. However, one of the challenges faced is that students' understanding of justice is often limited.¹⁹ Although they recognize the importance of justice in social interactions, many students do not yet fully understand how to apply this concept in real-life situations involving religious and cultural differences. The teachers interviewed also stated that the teaching of adl values is often theoretical, with few concrete examples given to show how justice can be applied in everyday life. To address these challenges, a more dialogical and participatory teaching approach is needed, allowing students to explore the meaning of justice in a more profound and relevant context to diversity.²⁰

Implementation Challenges

Although this study shows that Islamic educational values can strengthen attitudes of tolerance, some challenges in their implementation remain. One of the main challenges found was the lack of students' understanding of pluralism. Many students grow up in a homogeneous environment, where they rarely interact with people of different religions or cultures. This makes the teaching of tolerance and pluralism more difficult to implement. A dogmatic teaching approach and an over-emphasis on rote often hinders students from truly understanding the moral and spiritual values being taught.²¹ The teachers interviewed also noted that many of the teaching methods used are still one-way, where students are only asked to memorize religious doctrines without being given space to discuss and explore the meaning of these values in their daily lives.

A more dialogical and participatory approach will allow students to be more active in understanding and applying values such as rahmah, ukhuwah, and adl in the context of

Burhan: *Jurnal Kajian Ilmu dan Pengembangan Budaya Al-Qur'an* 21, no. 02 (2021): 218-31, <https://doi.org/10.53828/alburhan.v21i02.383>; Siti Rohmah, "Manajemen Pendidikan Berbasis Moderasi Beragama Dan Implementasi Praktisnya Di Era Digital," 2022.

¹⁹ Muharis Muharis, "Menciptakan Habitus Moderasi Beragama: Upaya Pondok Pesantren Sunan Pandanaran Dalam Meneguhkan Islam Rahmatan Lil 'Alamin," *Islam & Contemporary Issues* 3, no. 1 (2023): 1-8, <https://doi.org/10.57251/ici.v3i1.903>.

²⁰ Sulanam Sulanam, "Ekspresi Keberagaman Di Era Revolusi Industri 4.0 Desrupsi Ide, Pilihan Sikap, dan Kontestasi Ideologi Keberagaman di Indonesia," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 4, no. 1 (2020): 28-52, <https://doi.org/10.32332/tarbawiyah.v4i1.1825>; Musaddad Harahap dan Lina Mayasari Siregar, "Dinamika Pondok Pesantren Dalam Membina Keberagaman Santri Kabupaten Padang Lawas," *Jurnal Kajian Ilmu Pendidikan (JKIP)* 1, no. 1 (2020): 26-36, <https://doi.org/10.55583/jkip.v1i1.66>; Gilang Ardela Mubarak dan Eneng Muslihah, "Peran Guru Pendidikan Agama Islam Membentuk Sikap Keberagaman Dan Moderasi Beragama," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 9, no. 1 (2022): 115-30, <https://doi.org/10.32678/geneologipai.v9i1.6616>.

²¹ Riyadi dan Khojir, "Esensialisme dalam Perspektif Filsafat Pendidikan Islam."

diversity.²² Teaching that promotes interfaith and cultural dialogue can help students develop a deeper understanding of pluralism and appreciate the differences that surround them.²³ In addition, the lack of training for teachers in teaching the values of tolerance and pluralism is also a significant challenge. Teachers need to be given more intensive training on how to teach these values effectively and relevant to the context of diversity in Indonesia. Teachers have a key role to play in instilling moral and spiritual values in students, and therefore, they must be equipped with the necessary skills and knowledge to teach pluralism with a more inclusive approach.

To address these challenges, this study recommends the development of a more inclusive curriculum that emphasizes the importance of interfaith and cultural dialogue. This curriculum should be designed in such a way that students can learn about diversity not only from a religious point of view, but also from a social and cultural perspective. An inclusive curriculum will provide space for students to explore pluralism as an integral part of their lives. Furthermore, it is important to strengthen teacher training so that they are able to teach the values of tolerance with a more dialogical and participatory approach.²⁴ Teachers need to be equipped with the skills to create a space for open dialogue about diversity in the classroom. This training should include teaching methods that encourage students to think critically and reflectively about their role in building a tolerant society. Finally, closer collaboration between Islamic educational institutions and general education institutions is needed to broaden students' horizons about pluralism.²⁵ This collaboration can be realized through interfaith extracurricular activities, open dialogue, and collaborative projects involving students from various religious and cultural backgrounds. These cross-institutional initiatives not only enrich students' understanding of pluralism, but also help build stronger and more inclusive social relationships.

²² Akramun Nisa Harisah, "Pesantren Sebagai Lembaga Dakwah Perubahan Sosial Budaya," *Al-Riwayah : Jurnal Kependidikan* 12, no. 1 (2020): 1-22, <https://doi.org/10.47945/al-riwayah.v12i1.268>.

²³ Abu Hapsin, "Urgensi Regulasi Penyelesaian Konflik Umat Beragama: Perspektif Tokoh Lintas Agama," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 22, no. 2 (2014): 351-80; Fuad dan Masuwd, "Religiosity and its Relationship with the Tolerance Attitudes of Higher Education Students"; Prasetiawati, "Urgensi Pendidikan Multikultur untuk Menumbuhkan Nilai Toleransi Agama di Indonesia."

²⁴ Thoyibatun Nuronyah, Cucu Surahman, dan Safendri Komara Ragamustari, "The Failure of Islamic Education in Promoting Tolerance: A Case Study in Senior High School," *TARBAWY: Indonesian Journal of Islamic Education* 9, no. 1 (2022): 96-117, <https://doi.org/10.17509/t.v9i1.32844>; Saira Taiba, Razia Shabana, dan Zainab Moin, "Pluralism, Tolerance, and Islamic Philosophy: Implications for Global Peace and Conflict Resolution," *Harfo-Sukhan* 7, no. 2 (2023): 1-11; Muhammad Anas Maarif dkk., "Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (2023): 547-58, <https://doi.org/10.31538/tijie.v4i4.712>; Yeni Nur Sya'ban Ratri Dwi, Endah Rahmawati, dan Yulianton Ashzar Ibrahim, "The Role of Cross-Cultural Counseling to Increase Tolerance in Islamic Boarding Schools (Pesantren)," *International Journal of Applied Guidance and Counseling* 5, no. 1 (2024), <https://doi.org/10.26486/ijagc.v5i1.3727>; Siti Mutholingah, "The strengthening of religious tolerance through islamic education learning based on nonviolence culture in public university," *Indonesian Journal of Islamic Education Studies (IJIES)* 4, no. 2 (2021): 232-44, <https://doi.org/10.33367/ijies.v4i2.2025>.

²⁵ Mita Mawadda dkk., "Tolerance Learning in Islamic Religious and Character Education Textbooks," *Analisa: Journal of Social Science and Religion* 8, no. 1 (2023): 51-66, <https://doi.org/10.18784/analisa.v8i1.1901>; Muh Barid Nizarudin Wajdi dan Tobroni Tobroni, "Implications of Multiculturalism and Tolerance in Islamic Religious Education," *EDUCATIO: Journal of Education* 5, no. 2 (2020): 182-92, <https://doi.org/10.29138/educatio.v5i2.299>; Puspo Nugroho, "Internalization of Tolerance Values in Islamic Education," *Nadwa* 12, no. 2 (2019): 197-228; Abdul Muid, "Internalization of Tolerance Value: Strategies and Innovations of Islamic Religious Education Teachers in Senior High Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 105-14, <https://doi.org/10.31538/tijie.v3i1.81>; Mun'im Sirry dkk., "Teachers' perspectives on tolerance education in Indonesian high schools," *British Journal of Religious Education*, 2024, 1-15, <https://doi.org/10.1080/01416200.2024.2345213>.

CONCLUSION

This study shows that Islamic education, especially through the application of the values of rahmah (compassion), ukhuwah (brotherhood), and adl (justice), plays a significant role in strengthening tolerance attitudes among students. These values have been proven to contribute to creating a more open, respectful, and respectful attitude of religious, ethnic, and cultural differences. The results of the regression analysis showed that 48% of the variation in students' tolerance attitudes could be explained by the application of these values, which emphasized the importance of moral and spiritual value-based education in forming a more tolerant generation. However, this study also reveals that challenges in the implementation of tolerance values still exist. The limited understanding of students about pluralism and teaching approaches that are not dialogical enough are the main obstacles in optimizing tolerance education. Therefore, the development of a more inclusive and participatory curriculum, as well as training for teachers in teaching the values of diversity effectively, is very necessary. Overall, this study confirms that Islamic education has great potential in shaping individuals who are not only religious, but also tolerant and respectful of differences. By strengthening the curriculum that emphasizes interfaith dialogue and better teacher training, Islamic education can play a stronger role in creating a peaceful and harmonious society amidst diversity.

REFERENCES

- Abror, Mhd. "Moderasi beragama dalam bingkai toleransi." *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (2020): 143–55. <https://doi.org/10.35961/rsd.v1vi2i.174>.
- Abyakta, Sraddha, dan Jurnal Pendidikan. "Urgensi Sejarah Pemikiran Abdurrahman Wahid (Gus Dur) tentang Moderasi Beragama bagi Generasi Z di Indonesia" 1, no. 1 (2023): 1–10.
- Akrim, Akrim. "Nilai-Nilai Pendidikan Islam Dalam Observatorium." *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 6, no. 1 (2020): 1–10.
- Ayyubi, Ibnu Imam Al, Ai Faridatul Hayati, Abdul Muhaemin, Firda Noerzanah, dan Dewi Syifa Nurfajriyah. "Analisis Pemahaman Siswa Pada Materi Sejarah Kebudayaan Islam Berdasarkan Asal Sekolah." *Ngaos: Jurnal Pendidikan Dan Pembelajaran* 2, no. 1 (2024): 1–9. <https://doi.org/10.59373/ngaos.v2i1.6>.
- Ayyubi, Ibnu Imam Al, Ai Sri Masfuroh, Firda Noerzanah, Abdul Muhaemin, dan Niken Siti Nur Apriyanti. "Konsep Pendidikan Anak Usia Dini Perspektif QS Luqman Ayat 13-19." *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (2024): 31–41. <https://doi.org/10.58363/alfahmu.v3i1.181>.
- Ayyubi, Ibnu Imam Al, Abdul Muhaemin, Sofia Martini, Anita Andriani, dan Sabrina Yasmin. "Moderasi Beragama dalam Pendidikan Agama Islam berdasarkan Literatur Al-Qur'an dan Hadits." *SYAIKHONA: Jurnal Magister Pendidikan Agama Islam* 2, no. 1 (2024): 67–84. <https://doi.org/10.59166/syaikhona.v2i1.180>.
- Ayyubi, Ibnu Imam Al, Murharyana Murharyana, Azzah Azizah, Annisa Siti Nuroh, Sabrina Yasmin, dan Cep Hasbi Maulana. "Pengaruh Model Pembelajaran Kontekstual terhadap Hasil Belajar Siswa di Pondok Pesantren Roudlotul Ulum." *Al-Wasathiyah: Journal of Islamic Studies* 3, no. 1 (2024): 1–13. <https://doi.org/10.56672/alwasathiyah.v3i1.198>.

- Aziz, Abdul. "Moderasi Beragama Dalam Perspektif Al-Qur'an." *Al Burhan: Jurnal Kajian Ilmu dan Pengembangan Budaya Al-Qur'an* 21, no. 02 (2021): 218–31. <https://doi.org/10.53828/alburhan.v21i02.383>.
- Dwi, Yeni Nur Sya'ban Ratri, Endah Rahmawati, dan Yulianton Ashzar Ibrahim. "The Role of Cross-Cultural Counseling to Increase Tolerance in Islamic Boarding Schools (Pesantren)." *International Journal of Applied Guidance and Counseling* 5, no. 1 (2024). <https://doi.org/10.26486/ijagc.v5i1.3727>.
- Fahira, Viviana, Rengga Satria, dan Ageng Priadi. "Pelaksanaan Pembelajaran Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Kejujuran." *An-Nuha* 1, no. 4 (2021): 448–60. <https://doi.org/10.24036/annuha.v1i4.105>.
- Fuad, A. Jauhar, dan Mowafg Masuwd. "Religiosity and its Relationship with the Tolerance Attitudes of Higher Education Students." *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 213–28. <https://doi.org/10.33367/tribakti.v34i2.3617>.
- Fuad, Asep Rifqi, dan Ibnu Imam Al Ayyubi. "Tasawuf Sunni: Berkenalan Dengan Tasawuf Junaidi Al-Bagdadhi." *Jurnal Al Burhan* 1, no. 2 (2021): 21–29. <https://doi.org/10.58988/jab.v1i2.43>.
- Hakim, Nurul, Ninik Hidayati, dan M Zakki Sulton. "Pendidikan Karakter Melalui Pembiasaan Rutin Untuk Menanamkan Nilai-Nilai Pendidikan Islam Pada Siswa Sd/Mi." *PREMIERE: Journal of Islamic Elementary Education* 2, no. 2 (2020): 47–61. <https://doi.org/10.51675/jp.v2i2.104>.
- Hapsin, Abu. "Urgensi Regulasi Penyelesaian Konflik Umat Beragama: Perspektif Tokoh Lintas Agama." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 22, no. 2 (2014): 351–80.
- Harahap, Musaddad, dan Lina Mayasari Siregar. "Dinamika Pondok Pesantren Dalam Membina Keberagamaan Santri Kabupaten Padang Lawas." *Jurnal Kajian Ilmu Pendidikan (JKIP)* 1, no. 1 (2020): 26–36. <https://doi.org/10.55583/jkip.v1i1.66>.
- Harisah, Akramun Nisa. "Pesantren Sebagai Lembaga Dakwah Perubahan Sosial Budaya." *Al-Riwayah: Jurnal Kependidikan* 12, no. 1 (2020): 1–22. <https://doi.org/10.47945/al-riwayah.v12i1.268>.
- Hidayatulloh, Deden Syarif. "Urgensi Toleransi Beragama dalam Pendidikan." *Frontiers in Neuroscience* 14, no. 1 (2021): 1–13.
- Indrawari, Karliana, Medi Apriadi, Nurjannah Nurjannah, dan Diah Diah. "Penerapan Nilai Pendidikan Islam dalam Keluarga Melalui Prophetic Parenting dalam Pembentukan Akhlak Anak Usia Emas di Desa Bukit Barisan." *Belajea: Jurnal Pendidikan Islam* 6, no. 2 (2021): 181–94. <http://dx.doi.org/10.29240/belajea.v6i2.3417>.
- Irayanti, Irma, Gigieh Cahya Permady, Anif Istianah, dan Saepudin Karta. "Internalisasi Nilai-Nilai Pancasila di Persekolahan untuk Memperkokoh Rasa Kebangsaan Anak." *Murhum: Jurnal Pendidikan Anak Usia Dini* 4, no. 2 (2023): 312–23. <https://doi.org/10.37985/murhum.v4i2.206>.
- Kurniasih, Imas, Rifqi Rohmatulloh, dan Ibnu Imam Al Ayyubi. "Urgensi Toleransi Beragama Di Indonesia." *Jazirah: Jurnal Peradaban dan Kebudayaan* 3, no. 1 (2022): 185–93. <https://doi.org/10.51190/jazirah.v3i1.62>.
- Maarif, Muhammad Anas, Siti Lailatul Muarofah, Godlif Sianipar, Ahmad Hariyadi, dan Shakila Kausar. "Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools." *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (2023): 547–58. <https://doi.org/10.31538/tijie.v4i4.712>.

- Masruhin, Salis, Hapzi Ali, dan Kemas Imron Rosadi. "Faktor Yang Mempengaruhi Pendidikan Islam: Sistem Berfikir Kebenaran, Pengetahuan, Nilai (Moralitas)." *Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 2, no. 2 (2021): 844–57. <https://doi.org/10.38035/jmpis.v2i2.679>.
- Maulidiyah, Eka Cahya. "Penanaman nilai-nilai agama dalam pendidikan anak di era digital." *Martabat* 2, no. 1 (2018): 71–90.
- Mawadda, Mita, Udin Supriadi, Saepul Anwar, dan Hafizh Muzhaffar Abbas. "Tolerance Learning in Islamic Religious and Character Education Textbooks." *Analisa: Journal of Social Science and Religion* 8, no. 1 (2023): 51–66. <https://doi.org/10.18784/analisa.v8i1.1901>.
- Mubarok, Gilang Ardela, dan Eneng Muslihah. "Peran Guru Pendidikan Agama Islam Membentuk Sikap Keberagaman Dan Moderasi Beragama." *Geneologi PAI: Jurnal Pendidikan Agama Islam* 9, no. 1 (2022): 115–30. <https://doi.org/10.32678/geneologipai.v9i1.6616>.
- Muharis, Muharis. "Menciptakan Habitus Moderasi Beragama: Upaya Pondok Pesantren Sunan Pandanaran Dalam Meneguhkan Islam Rahmatan Lil 'Alamin." *Islam & Contemporary Issues* 3, no. 1 (2023): 1–8. <https://doi.org/10.57251/ici.v3i1.903>.
- Muid, Abdul. "Internalization of Tolerance Value: Strategies and Innovations of Islamic Religious Education Teachers in Senior High Schools." *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 105–14. <https://doi.org/10.31538/tijie.v3i1.81>.
- Murharyana, Murharyana, Ibnu Imam Al Ayyubi, Rifqi Rohmatulloh, dan Irfan Suryana. "Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar." *Dirasah International Journal of Islamic Studies* 1, no. 2 (2023): 68–77. <https://doi.org/10.59373/drs.v1i2.17>.
- Muslem. "Urgensi Literasi Digital Tengku dalam Membangun Kerukunan Umat Beragama." *Al-Hikmah Media Dakwah, Komunikasi, Sosial dan Kebudayaan* 14, no. 1 (2023): 1–10. <https://doi.org/10.32505/hikmah.v14i1.5956>.
- Mutaqin, Mumu Zainal, Dirga Ayu Lestari, Solihin Solihin, Ibnu Imam Al-Ayyubi, dan Siti Rahmawati. "Factors in Religious Culture to Increase Tolerant Attitude of Gen-Z Among Urban Muslims." *Akademika: Jurnal Pemikiran Islam* 29, no. 1 (2024): 73–86. <https://doi.org/10.32332/akademika.v29i1.9145>.
- Mutholingah, Siti. "The strengthening of religious tolerance through islamic education learning based on nonviolence culture in public university." *Indonesian Journal of Islamic Education Studies (IJIES)* 4, no. 2 (2021): 232–44. <https://doi.org/10.33367/ijies.v4i2.2025>.
- Nugroho, Puspo. "Internalization of Tolerance Values in Islamic Education." *Nadwa* 12, no. 2 (2019): 197–228.
- Nurdin, Fauziah. "Moderasi Beragama menurut Al-Qur'an dan Hadist." *Jurnal Ilmiah Al-Muashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif* 18, no. 1 (2021): 59–70. <https://doi.org/10.22373/jim.v18i1.10525>.
- Nuroniayah, Thoyibatun, Cucu Surahman, dan Safendri Komara Ragamustari. "The Failure of Islamic Education in Promoting Tolerance: A Case Study in Senior High School." *TARBAWY: Indonesian Journal of Islamic Education* 9, no. 1 (2022): 96–117. <https://doi.org/10.17509/t.v9i1.32844>.
- Prasetiawati, Eka. "Urgensi Pendidikan Multikultur untuk Menumbuhkan Nilai Toleransi Agama di Indonesia." *Tapis: Jurnal Penelitian Ilmiah* 1, no. 02 (2017): 272. <https://doi.org/10.32332/tapis.v1i02.876>.

- Riyadi, Ahmad, dan Khojir. "Esensialisme dalam Perspektif Filsafat Pendidikan Islam." *Jurnal Tarbiyah dan Ilmu Keguruan Borneo* 2, no. 3 (2021): 131–38. <https://doi.org/10.21093/jtikborneo.v2i3.4108>.
- Rohmah, Siti. "Manajemen Pendidikan Berbasis Moderasi Beragama Dan Implementasi Praktisnya Di Era Digital," 2022.
- Sabarudin, Mohammad, Ibnu Imam Al Ayyubi, Rifqi Rohmatulloh, dan Siti Indriyani. "The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects." *At-tadzkir: Islamic Education Journal* 2, no. 2 (2023): 129–42. <https://doi.org/10.59373/attadzkir.v2i2.43>.
- Sabarudin, Mohammad, Ibnu Imam Al Ayyubi, Rifqi Rohmatulloh, Irfan Suryana, dan Tommy Tanu Wijaya. "Exploring the Foundations of Islamic Education: Insights from Ibn Sina and Ibn Khaldun." *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (2024): 127–42. <https://doi.org/10.33367/tribakti.v35i1.4266>.
- Sawaludin, Sawaludin. "Pendidikan Kewarganegaraan Sebagai Sarana Pembinaan Nasionalisme Pada Masyarakat Multikultural." *Jurnal Ilmiah Mandala Education* 2, no. 1 (2016): 68–74. <http://dx.doi.org/10.58258/jime.v2i1.290>.
- Setiadi, Dudi, Sri Nurhayati, Ansori Ansori, Mohamad Zubaidi, dan Rudi Amir. "Youth's Digital Literacy in the Context of Community Empowerment in an Emerging Society 5.0." *Society* 11, no. 1 (2023): 1–12. <https://doi.org/10.33019/society.v11i1.491>.
- Setiaji, Diky Dwi, Moh Novin Herlambang, Ayang Alvin Agachi, Ibnu Ahdiat Miharja, dan Muhamad Basyrul Muvid. "Aktualisasi Nilai-Nilai Ajaran Islam Rahmatan Lil Alamin di Perguruan Tinggi Umum." *Al-Liqo: Jurnal Pendidikan Islam* 7, no. 1 (2022): 1–14. <https://doi.org/10.46963/alliqo.v7i1.504>.
- Sholihah, Abdah Munfaridatus, dan Windy Zakiya Maulida. "Pendidikan Islam sebagai Fondasi Pendidikan Karakter." *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 12, no. 01 (2020): 49–58. <https://doi.org/10.37680/qalamuna.v12i01.214>.
- Sirry, Mun'im, Bagong Suyanto, Rahma Sugihartati, Drajad Trikartono, dan Muhammad Turhan Yani. "Teachers' perspectives on tolerance education in Indonesian high schools." *British Journal of Religious Education*, 2024, 1–15. <https://doi.org/10.1080/01416200.2024.2345213>.
- Sugiyono. *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta, 2021.
- Sulanam, Sulanam. "Ekspresi Keberagaman Di Era Revolusi Industri 4.0 Desrupsi Ide, Pilihan Sikap, dan Kontestasi Ideologi Keberagaman di Indonesia." *Tarbawiyah: Jurnal Ilmiah Pendidikan* 4, no. 1 (2020): 28–52. <https://doi.org/10.32332/tarbawiyah.v4i1.1825>.
- Taiba, Saira, Razia Shabana, dan Zainab Moin. "Pluralism, Tolerance, and Islamic Philosophy: Implications for Global Peace and Conflict Resolution." *Harf-o-Sukhan* 7, no. 2 (2023): 1–11.
- Ulya, Ibrizatul. "Islamisasi masyarakat Nusantara : Historisitas awal Islam (Abad VII - XV M) dan peran Wali Songo di Nusantara." *Historiography* 2, no. Juli (2022): 442–52.
- Wajdi, Muh Barid Nizarudin, dan Tobroni Tobroni. "Implications of Multiculturalism and Tolerance in Islamic Religious Education." *EDUCATIO: Journal of Education* 5, no. 2 (2020): 182–92. <https://doi.org/10.29138/educatio.v5i2.299>.

