

Integration of Tolerance Values in Islamic Religious Education: Building Harmony and Mutual Understanding

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Abstract

This research explores the integration of tolerance values in Islamic religious education at SMPN 4 Ponorogo to form an inclusive, just, and civilised young generation. Using a qualitative descriptive method, this study reveals various effective strategies, such as social interaction-based teaching, the use of creative media, and the integration of tolerance values in the curriculum and extracurricular activities. Data obtained through observations, interviews, and document analyses show that a holistic approach is the key to success in instilling tolerance values. Teachers have a strategic role as role models, using contextual teaching methods that involve students in group discussions, analysis of social issues, and experiential learning. The Rahmatan lil ‘Alamin program strengthens students’ character development through cross-cultural activities, such as art and interfaith dialogue, which provide real experience in appreciating diversity. The results of this study are in line with the tolerance theories of classical scholars such as Al-Ghazali and Ibn Khaldun, who emphasised harmony between people as the core of Islamic teachings. The

findings show that Islamic religious education that integrates the value of tolerance plays an important role in creating social harmony and preventing conflicts based on differences, while supporting diversity as a strength in building a peaceful and inclusive society.

Keyword: tolerance values; islamic religious education; harmony.

Introduction

In an era of globalization filled with cultural and religious diversity, education plays a crucial role in shaping the character of the younger generation who are able to coexist harmoniously. In the midst of various challenges today, Islamic Religious Education is expected to instill universal values that support the creation of a society that respects and appreciates differences. One of the real efforts in realizing these values is through the Rahmatan lil Alamin Student Profile, a unique and innovative education program adopted by a number of schools in Indonesia.¹ The program emphasizes holistic education, integrating religious, academic and character values in daily learning.² This concept includes the values of tolerance,³

¹ Madrasah Direktorat KSKK, "Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin," *Kementerian Pendidikan Dan Kebudayaan*, 2022, 1–108; Ratna Utami Nur Ajizah, "Mapping a Decade of Religious Moderation in Islamic Religious Education : A Bibliometric Analysis" 1, no. 1 (2025); Ratna Utami Nur Ajizah, "The Role of Islamic Religion Education in the Transformation of the Madrasah Tsanawiyah in Ponorogo Towards a Child-Friendly Schoolroom : Case Study Implementation of a Child Friendly School Program" 2, no. 1 (2024).

² Direktorat KSKK, "Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Dan Profil Pelajar Rahmatan Lil Alamin"; Ratna Utami Nur Ajizah, "Integrasi Nilai-Nilai Moderasi Beragama Dalam Pendidikan Inklusif Di Mts Negeri 3 Ponorogo," *5 Th ANNUAL CONFERENCE FOR*

civilization⁴ and justice,⁵ which are believed to be the basis for the creation of a harmonious society. With this approach, education aims not only to develop intellectual intelligence, but also to form a generation that has morals, ethics, and the ability to coexist peacefully.⁶ Based on the thoughts of classical scholars such as Al-Ghazali (Ihya Ulumuddin),⁷ and Ibn Khaldun (Muqaddimah),⁸ tolerance in Islam is rooted in the desire to develop a society of mutual respect.⁹ This opinion is then reinforced by modern figures such as Sayyid Qutb and

MUSLIM SCHOLARS, no. 54 (2023): 20–21,
<https://doi.org/10.36835/ancoms.v7i1.475>.

³ Syawqi< Abu< Khalil<, Al- Tasa<muh> Fi< Al-Isla<m (Da<r al-Fikr, 1993).

⁴ Ali Muhammad Salabi, “Al Mawathanatu Wal Wathonu Fii Daulati Haditsati Muslimat,” 2014.

⁵ Shira Mitchell et al., “Annual Review of Statistics and Its Application Algorithmic Fairness: Choices, Assumptions, and Definitions,” 2024, <https://doi.org/10.1146/annurev-statistics-042720>.

⁶ M.Ag. Dr. Moh. Roqib, *Ilmu Pendidikan Islam: Pengembangan Pendidikan Integratif Di Sekolah, Keluarga, Dan Masyarakat, PT. LKiS Printing Cemerlang*, 2009.

⁷ “Ihya’ ‘Ulumuddin 10 - Imam Al-Ghazali - Google Buku,” accessed October 31, 2024, [https://books.google.co.id/books?hl=id&lr=&id=7xl_EAAAQBAJ&oi=fnd&pg=PP1&dq=Al-Ghazali+\(Ihya+Ulumuddin\),&ots=VG08nbnBvC&sig=5UO_08Llfk_e2mjMFsxEQNcs5Mw&redir_esc=y#v=onepage&q=Al-Ghazali+\(Ihya+Ulumuddin\)%2C&f=false](https://books.google.co.id/books?hl=id&lr=&id=7xl_EAAAQBAJ&oi=fnd&pg=PP1&dq=Al-Ghazali+(Ihya+Ulumuddin),&ots=VG08nbnBvC&sig=5UO_08Llfk_e2mjMFsxEQNcs5Mw&redir_esc=y#v=onepage&q=Al-Ghazali+(Ihya+Ulumuddin)%2C&f=false).

⁸ Hayden V. White, “Ibn Khaldûn in World Philosophy of History,” *Comparative Studies in Society and History* 2, no. 1 (1959): 110–25, <https://doi.org/10.1017/S0010417500000578>.

⁹ A. Jauhar Fuad and 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>.

Yusuf Al-Qaradawi,¹⁰ who emphasize that Islam not only regulates the relationship between humans and God, but also encourages harmony between humans through mutual respect.

However, in practice, the phenomenon of intolerance is still often encountered in various parts of the world. On various international social media platforms such as *hrw.org* regarding religious intolerance, discriminatory regulations against minorities in Indonesia,¹¹ *Al Jazeera*,¹² *Christian Today*,¹³ *Reuters*,¹⁴ and *CNN*,¹⁵ several reports indicate an increase in incidents of discrimination and violence carried out in the name of religion. For example, inter-religious conflicts in various regions and discriminatory policies against minority communities reflect the gap between the values of tolerance taught in Islam and the practices that are developing in the

¹⁰ Hasan Zulkifli, "Yusuf Al-Qaradawi Dan Sumbangan Pemikirannya," *Global Journal Al Thaqafah* 3, no. 1 (2013): 49–64, <https://doi.org/10.7187/gjat332013.03.01>.

¹¹ "Religious Intolerance, Discriminatory Regulations Against Minorities in Indonesia | Human Rights Watch," accessed November 1, 2024, <https://www.hrw.org/news/2024/10/29/religious-intolerance-discriminatory-regulations-against-minorities-indonesia>.

¹² "France's Hijab Bans in Sports 'Discriminatory': UN Experts | Islamophobia News | Al Jazeera," accessed November 1, 2024, <https://www.aljazeera.com/sports/2024/10/28/frances-hijab-bans-in-sports-discriminatory-un-experts>.

¹³ "The Intolerance of Christianity | ChristianToday Australia," accessed November 1, 2024, <https://www.christiantoday.com.au/news/the-intolerance-of-christianity.html>.

¹⁴ "Israel Votes to Ban UN Aid Agency, Palestinians Say 100,000 Residents Trapped | Reuters," accessed November 1, 2024, <https://www.reuters.com/world/middle-east/palestinians-say-100000-residents-trapped-israels-north-gaza-assault-2024-10-28/>.

¹⁵ "CNN Bans Conservative Guest for Racist Remark to Muslim Journalist – NBC New York," accessed November 1, 2024, <https://www.nbcnewyork.com/news/national-international/cnn-bans-ryan-girdusky-mehdi-hasan-beeper-remark/5934148/>.

global community. This shows that there are still challenges in applying Islamic values as rahmatan lil 'alamin amidst the complex social and political dynamics.

This contradictory reality has become an important issue to be further researched. Several studies published in reputable international journals indicate that Islamic religious education has not been fully effective in instilling values of tolerance among students. According to research by Semiyu Adejare et al.,¹⁶ Munawar Rahmat et al.,¹⁷ Ivan Kharisma and Nur Aisyah,¹⁸ and research by Abdullah Sahin,¹⁹ it was found that the method of teaching Islamic religion in schools often focuses only on normative aspects without delving deeply into social aspects. As a result, the application of tolerance values here is still limited to discourse without any concrete efforts to shape student behavior. This research aims to fill that knowledge gap, not only by identifying the factors causing intolerance but also by seeking social situations that can provide solutions to the problem of intolerance in religious education.

¹⁶ Semiyu Adejare Aderibigbe et al., “Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education,” *Religions* 2023, Vol. 14, Page 212 14, no. 2 (February 3, 2023): 212, <https://doi.org/10.3390/REL14020212>.

¹⁷ Munawar Rahmat and M. Wildan Bin H. M. Yahya, “The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students.,” *International Journal of Instruction* 15, no. 1 (January 2022): 347–64, <https://doi.org/10.29333/iji.2022.15120a>.

¹⁸ “Internalization Of Religious Education Values in Enhancing Tolerance Among Religious Communities | Kharisma | Proceeding of International Conference On Education, Society And Humanity,” accessed November 1, 2024, <https://ejournal.unuja.ac.id/index.php/icesh/article/view/7759>.

¹⁹ Abdullah Sahin, “Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education,” *Religions* 2018, Vol. 9, Page 335 9, no. 11 (October 30, 2018): 335, <https://doi.org/10.3390/REL9110335>.

In this study, empirical dialogue will be conducted in a school that has religious and cultural diversity. SMPN 4 Ponorogo was chosen to understand how interactions occur among students from different backgrounds and the efforts to manage tolerance through Islamic religious education in that environment. This research will explore three important elements in the social situation, namely actors (students, religious teachers, and other educators), activities (teaching and learning processes, extracurricular activities, and group discussions), and places. Observation and interviews will be conducted to obtain valid and in-depth data regarding the implementation of tolerance in this educational environment. This approach will be supported by relevant school policy documentation and curriculum to enrich the analysis.

The focus of this research is to explore how the values of tolerance within the concept of *rahmatan lil 'alamin* can be effectively and applicably integrated into Islamic religious education. This research will analyze teaching methods that can internalize these values in students. In the end, this research is expected to make a significant contribution to the development of a more inclusive religious education curriculum that focuses on shaping students' profiles to appreciate diversity and realize peace in society.

Research Method

This research applies a qualitative descriptive method.²⁰ This approach was chosen to gain a deep understanding of how tolerance values are integrated into Islamic religious education

²⁰ John W. Creswell, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches/John W. Creswell. -3rd Ed.," *Muqarnas* 8 (1991): 94–102.

to build harmony and mutual understanding.²¹ The details of the research are outlined as follows:

First, this study uses a descriptive qualitative method²² to detail the process and outcomes of integrating tolerance values in Islamic religious education. This approach allows the researcher to uncover phenomena in depth and comprehensively.²³

Second, the participants in this study include Islamic religious education teachers and students. The selection of participants was conducted purposively to ensure accurate representation from various relevant parties.

Third, the Data Collection Technique involves Participatory Observation,²⁴ where the Researcher actively engages in learning activities at the school to understand how tolerance values are taught and internalized by students. This observation is conducted in various contexts, including classroom activities and extracurricular activities. Interviews were also conducted with Islamic religious education teachers, students, and several other teachers to gain further insights into their roles in integrating tolerance values. These interviews are semi-structured to allow flexibility in exploring relevant information.²⁵ This research also involves the analysis of documents related to the Islamic religious education

²¹ Maxine Greene, *Qualitative Research and the Uses of Literature, Qualitative Research in Education: Focus and Methods*, 2004, <https://doi.org/10.4324/9780203645994-19>.

²² and Bailey Hennink, Hutter, *Qualitative Research Methods*, *Вестник Росздравнадзора*, vol. 4, 2017.

²³ Creswell, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches/John W Creswell. -3rd Ed."

²⁴ D. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan Tindakan*, 2013.

²⁵ Sugiono, "Metode Penelitian Pendidikan," 2015, 14.

curriculum, teaching materials, activity reports, and school policies that support the integration of tolerance values.²⁶

Fourth, the analysis of the collected data was conducted using a content analysis approach that involved the systematic processes of data reduction, presentation, and verification.²⁷ This process aims to identify the main themes that emerge from the data and understand how tolerance values are integrated into Islamic religious education.

Fifth, data triangulation is carried out by comparing and organizing information from various sources (observations, interviews, and documents) to ensure the validity and accuracy of the data.²⁸ This triangulation helps in enhancing the validity of the research results and provides a comprehensive picture of the phenomenon being studied.²⁹ This study uses a descriptive qualitative approach to explore the integration of tolerance values in Islamic religious education and its impact on fostering harmony and mutual understanding in society.

²⁶ Muhaemin et al., "Religious Moderation in Islamic Religious Education as a Response to Intolerance Attitudes in Indonesian Educational Institutions," *Journal of Social Studies Education Research* 14, no. 2 (2023): 253–74.

²⁷ Satu Elo and Helvi Kyngäs, "The Qualitative Content Analysis Process," *Journal of Advanced Nursing* 62, no. 1 (2008): 107–15, <https://doi.org/10.1111/j.1365-2648.2007.04569.x>.

²⁸ Muhammad Thohri and Harapandi, "Transformative Education Curriculum: Developing Nahdlatul Wathan Warriors in Maulana II's Era," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 22, no. 1 (2024): 16–28, <https://doi.org/10.21154/cendekia.v22i1.8776>.

²⁹ Weng Marc Lim, "What Is Qualitative Research? An Overview and Guidelines," *Australasian Marketing Journal*, July 25, 2024, https://doi.org/10.1177/14413582241264619/ASSET/IMAGES/LARGE/10.1177_14413582241264619-FIG6.JPEG.

Result And Discussion

The results of this study reveal various significant findings that contribute to the understanding of the integration of tolerance values in Islamic religious education, particularly at SMPN 4 Ponorogo. This research seeks to address the challenges of Islamic religious education in instilling values of tolerance amidst an increasingly pluralistic society. Data obtained through observation, interviews, and document analysis show that the integration of tolerance values in education requires a systematic and holistic approach to create a learning environment that supports the formation of inclusive student character. This research also provides insights into the relationship between the theory of tolerance in Islam, as taught by Al-Ghazali and Ibn Khaldun, and its practical implementation in the field.

Teachers' Understanding of Tolerance Values and Approaches in Teaching

Teachers play a strategic role in conveying tolerance values to students.³⁰ Based on interviews, teachers at SMPN 4 Ponorogo understand the value of tolerance as an integral part of Islamic teachings that must be taught contextually. They associate this value with the concept of rahmatan lil 'alamin, which means Islam as a blessing for the entire universe, requiring its followers to live together in peace regardless of differences in religion, ethnicity, and culture. However, this understanding is not only theoretical; the teacher also emphasizes the importance of applying the value of tolerance in the students' daily lives. This understanding reflects the

³⁰ "Teachers' Strategies in Teaching Social Tolerance to Elementary School Students in Jakarta, Indonesia | Issues in Educational Research," accessed December 15, 2024, <https://search.informit.org/doi/abs/10.3316/informit.303221620502130>.

importance of the role of religious education in instilling universal values that support social harmony.³¹

The holistic approach in teaching Islamic religion at SMPN 4 Ponorogo is one of the main strategies in integrating tolerance values. This approach not only focuses on the transfer of knowledge but also on the character formation of students.³² Teachers use various teaching methods, such as linking religious material with real social issues, to instill an attitude of respecting differences. In this approach, tolerance is understood as part of the learning process that involves the cognitive, affective, and psychomotor aspects of students. Thus, Islamic religious education not only shapes normative understanding but also develops a personality in harmony with universal human values.³³

Here, teachers have a significant influence in shaping students' character through their role as role models.³⁴ This study shows that teachers who demonstrate a tolerant and fair attitude in daily interactions, both inside and outside the classroom, are able to create an inclusive learning atmosphere. Guru di SMPN 4 Ponorogo, misalnya, kerap memberikan

³¹ U G C Care Group-i Journal, A Sasi Kumar, and R Indira, "Transformative Impact of Religious Education Among Students," no. 01 (2024): 35–39.

³² Sara Etz Mendonça, Elise M. Dykhuis, and Michael Lamb, "Purposeful Change: The Positive Effects of a Course-Based Intervention on Character," *The Journal of Positive Psychology* 19, no. 2 (March 3, 2024): 323–36, <https://doi.org/10.1080/17439760.2023.2178954>.

³³ Glory Islamic et al., "Character Education through Philosophical Values in Traditional Islamic Boarding Schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42, <https://doi.org/10.34044/j.kjss.2024.45.1.04>.

³⁴ Muzakkir, Zaharah Hussin, and Rafiza Abdul Razak, "Teachers' Beliefs towards Character Education Curriculum in Primary School: A Systematic Literature Review," *Education* 3-13, November 16, 2024, <https://doi.org/10.1080/03004279.2022.2142478>.

contoh nyata tentang bagaimana menghadapi perbedaan dengan bijaksana. The teacher's attitude in handling minor conflicts between students becomes an important lesson for students to understand the importance of resolving differences through dialogue, not confrontation. With this example, students find it easier to internalize the values of tolerance as part of their daily behavior.

Learning Activities

Observation results show that classroom learning activities are specifically designed to encourage active student participation in understanding and applying the values of tolerance. The group discussion method has become the main approach used by the teacher, providing space for students from various backgrounds to share their views and experiences with each other. In this process, students are invited to engage in dialogue about relevant social issues, such as discrimination, stereotypes, or religion-based conflicts. The teacher acts as a facilitator³⁵ who guides students in formulating creative solutions to these issues. This process not only enriches students' insights but also trains them to think critically, be empathetic, and respect others' viewpoints. This social interaction-based learning method proves that the values of tolerance are more easily internalized through direct experience rather than just theoretical learning.

In addition to discussions, simulations and role-playing are also used to enliven classroom learning. For example, students are asked to role-play³⁶ a simple conflict situation and

³⁵ Emily Perry and Josephine Booth, "The Practices of Professional Development Facilitators," *Professional Development in Education* 50, no. 1 (2024): 144–56, <https://doi.org/10.1080/19415257.2021.1973073>.

³⁶ Debra Nestel and Tanya Tierney, "Role-Play for Medical Students Learning about Communication: Guidelines for Maximising Benefits,"

find ways to resolve it peacefully. Activities like this allow students to directly experience the challenges of maintaining tolerance in social interactions. Thus, they not only learn about the importance of tolerance but also understand practical skills to address differences in a constructive manner.

Learning media has become one of the effective tools in teaching the values of tolerance in an engaging and relevant manner.³⁷ Teachers at SMPN 4 Ponorogo use various media, such as documentary videos, inspirational stories, and news articles about the successes of multicultural communities. An example that is often used is the story of the Prophet Muhammad (PBUH) respecting the non-Muslim community in Medina. This story serves as a real illustration for students of how Islam supports harmony and diversity. The use of this media allows students to understand the concept of tolerance in a historical context, while also reflecting on the relevance of these values in modern life.

In addition, the use of technology such as online video platforms or interactive learning applications³⁸ also helps to attract students' interest. Teachers can present content in the form of animations or infographics that explain the importance of tolerance. By utilizing this media, abstract concepts such as pluralism or religious moderation become easier for students to understand. This step strengthens classroom learning and

BMC Medical Education 7 (2007): 1–9, <https://doi.org/10.1186/1472-6920-7-3>.

³⁷ Ahmed Ali Alhazmi, "Pedagogy of Tolerance and Violence Prevention in the Arab World," *British Journal of Religious Education* 46, no. 1 (January 2, 2024): 26–42, <https://doi.org/10.1080/01416200.2023.2254511>.

³⁸ Faiz Tuma, "The Use of Educational Technology for Interactive Teaching in Lectures," *Annals of Medicine and Surgery* 62, no. December 2020 (2021): 231–35, <https://doi.org/10.1016/j.amsu.2021.01.051>.

encourages students to apply the values of tolerance in their daily lives.

The analysis of curriculum documents and learning materials shows that SMPN 4 Ponorogo has made significant efforts to incorporate the values of tolerance into Islamic religious education. The learning materials include studies on pluralism in Islam, the role of Prophet Muhammad as a model of tolerance, and historical stories that depict harmonious relationships between Muslims and other religious communities. The use of these materials helps students understand that Islam is a religion that supports peace and diversity. However, this analysis also found that the learning materials could be further improved by adding contemporary case studies to strengthen the relevance of tolerance teachings in the current global context. This approach can help students understand the real challenges of maintaining harmony in modern society, while also providing them with strategies to effectively address these challenges.³⁹

In addition to classroom learning, extracurricular activities at SMPN 4 Ponorogo serve as an effective alternative space to instill values of tolerance. One of the standout activities is the religious moderation parade, where students from various religions and cultures participate in activities that promote the values of togetherness. This activity provides students with the opportunity to directly experience the importance of respecting differences. Cultural arts activities also serve as an effective medium for conveying messages of tolerance. Performances of tolerance-themed dramas or cross-cultural musical arts, for example, not only introduce the

³⁹ Lisa Yiu, "A Harmony-Based Approach to Student Diversity," *ECNU Review of Education* 7, no. 3 (September 1, 2024): 573–97, https://doi.org/10.1177/20965311231213106/ASSET/IMAGES/LARGE/10.1177_20965311231213106-FIG2.JPEG.

richness of local culture but also creatively teach humanitarian values. With direct involvement in artistic activities, students are encouraged to see differences as strengths, not obstacles. This step reinforces their understanding of the importance of cross-cultural and interfaith cooperation in building an inclusive society.

From here, the researchers see that SMPN 4 Ponorogo has shown a strong institutional commitment to supporting the integration of tolerance values. One of the prominent policies is the establishment of an annual theme focused on strengthening humanitarian values. This theme serves as the foundation for various school activities, ranging from ceremonies, competitions, to extracurricular programs. In addition, the school also regularly conducts training for teachers to enhance their competence in integrating the values of tolerance into the learning process. This training includes various innovative teaching methods, such as the use of technology, classroom conflict management, and the development of materials relevant to tolerance issues. Such systemic support shows that the success of tolerance education does not only depend on the individual efforts of teachers but also on the strategic policies implemented by educational institutions.⁴⁰

Interaction Among Students

Interactions among students from various religious and cultural backgrounds at SMPN 4 Ponorogo reflect the successful implementation of tolerance education. The open

⁴⁰ Nedim Özdemir et al., "Leading Knowledge Exploration and Exploitation in Schools: The Moderating Role of Teachers' Open Innovation Mindset," *Educational Administration Quarterly*, September 23, 2024, https://doi.org/10.1177/0013161X241281391/ASSET/IMAGES/LARGE/10.1177_0013161X241281391-FIG5.JPEG.

and respectful attitude demonstrated by students in various daily activities serves as tangible evidence that education can promote social harmony. However, this study also notes the presence of minor incidents of intolerance that require serious attention. These incidents, although not dominant, highlight the need for a proactive approach from educators in resolving conflicts in an educational manner. The role of teachers becomes crucial in helping students understand the negative impact of intolerance while also providing concrete examples of how to resolve differences peacefully. In this way, students not only resolve conflicts but also gain important lessons that they can carry throughout their lives.⁴¹

Interviews with students revealed that they understand tolerance not only as acceptance of differences but also as an active effort to respect and support diversity. This attitude develops through various school activities, including in the Islamic Religious Education lessons. In this lesson, students are taught about the importance of living peacefully with people who have different beliefs. However, some students admitted to having difficulty applying those values outside the school environment due to external influences, such as fanaticism towards certain beliefs or negative stereotypes that have developed in society. This shows that tolerance education cannot stand alone, but rather needs to involve a broader community to create an ecosystem that supports these values⁴².

⁴¹ Iksal, Ratu Amalia Hayani, and Aslan, "Strengthening Character Education as a Response to the Challenges of the Times," *Indonesian Journal of Education (INJOE)* 4, no. 3 (2024): 761–74.

⁴² Gavin Moodie and Leesa Wheelahan, "Colleges as Anchors of Their Communities: Emergence and Agglomeration," *Journal of Vocational Education & Training*, November 29, 2024, <https://doi.org/10.1080/13636820.2024.2427772>.

Moreover, the research findings indicate that tolerance education not only impacts the school environment but also influences students' daily lives. Many students admit that they have started to show a more inclusive attitude towards their friends from different backgrounds, both in the school environment and in society. For example, helping friends from different religions without considering differences is a concrete example of applying the value of tolerance. However, the consistency of this attitude often depends on the support from family and the surrounding community. Therefore, collaboration between schools, families, and communities becomes key to ensuring that the values of tolerance are maintained and applied in various aspects of students' lives.⁴³

The importance of tolerance education is also evident from the social implications it produces. Students who understand and internalize the values of tolerance have great potential to become agents of change in their communities. By instilling humanitarian values through Islamic religious education, schools not only produce individuals with noble character but also prepare students to contribute to creating a more peaceful and inclusive society. In the long term, tolerance education can become a strategic tool to reduce social conflicts,⁴⁴ encourage respect for diversity,⁴⁵ and transform diversity into a strength that enriches community life.⁴⁶

⁴³ Syahria Anggita Sakti, Suwardi Endraswara, and Arif Rohman, "Integrating Local Cultural Values into Early Childhood Education to Promote Character Building," *International Journal of Learning, Teaching and Educational Research* 23, no. 7 (2024): 84–101, <https://doi.org/10.26803/ijlter.23.7.5>.

⁴⁴ Maykel Verkuyten, Kumar Yogeeswaran, and Levi Adelman, "Toleration and Prejudice-Reduction: Two Ways of Improving Intergroup Relations," *European Journal of Social Psychology* 50, no. 2 (2020): 239–55, <https://doi.org/10.1002/ejsp.2624>.

Research results also show a significant increase in students' awareness of religious pluralism⁴⁷. Students involved in interfaith dialogue-based activities reported having a deeper understanding of the importance of diversity. They not only accept differences as something that must be respected, but also see them as a source of cultural and spiritual wealth that enriches their lives. To strengthen this awareness, student involvement in interfaith social projects becomes a strategic step that needs to be continuously encouraged. These projects can take the form of activities such as community service to build public facilities or social campaigns involving various religious groups. With that hands-on experience, students not only understand the concept of pluralism theoretically but also experience it in reality.

In addition to interfaith dialogue, a practice-based approach has also proven effective in building tolerance. One form of activity that has been conducted is organizing competitions or programs that require students from various backgrounds to work together to achieve a common goal. Such activities not only strengthen mutual respect but also foster a sense of brotherhood that transcends the barriers of differences. In this context, schools can serve as a model for the wider

⁴⁵ Robin J. Ely and David A. Thomas, "Getting Serious about Diversity," *Readings and Cases in International Human Resource Management*, 2023, 119–28, <https://doi.org/10.4324/9781003247272-9>.

⁴⁶ Amrazi Zakso et al., "The Effect of Strengthening Character Education on Tolerance Increasing and Development of Pancasila Students in Border Area: Case of West Kalimantan Province," *Academic Journal of Interdisciplinary Studies* 10, no. 5 (2021): 232–48, <https://doi.org/10.36941/ajis-2021-0136>.

⁴⁷ Unai Pascual et al., "Biodiversity and the Challenge of Pluralism," *Nature Sustainability* 2021 4:7 4, no. 7 (March 25, 2021): 567–72, <https://doi.org/10.1038/s41893-021-00694-7>.

community,⁴⁸ demonstrating that cooperation across religions and cultures is not only possible but also highly beneficial.⁴⁹

Overall, this research shows that tolerance education is an important investment for the future. By internalizing the values of tolerance, students have great potential to become leaders capable of providing solutions to the challenges of diversity in society. Religious education, if taught with an inclusive and relevant approach, becomes the main foundation in shaping a generation committed to humanitarian values and social harmony. However, to broaden its impact, support from families, communities, and the government is also needed to create a truly inclusive environment. With joint efforts, the values of tolerance will not only become a slogan but also become part of the national identity that appreciates diversity.

The Relevance of Research Results to the Theories of Scholars

The findings of this research are highly relevant to the thoughts of classical and modern scholars who consistently emphasize the importance of tolerance as the core of Islamic teachings. Al-Ghazali, in his work *Ihya Ulumuddin*,⁵⁰ emphasizes that harmonious relationships among humans are a manifestation of noble morals that serve as the main foundation in building a life full of peace. He argues that noble morals not only encompass duties to Allah but also good relations with

⁴⁸ Elias G. Carayannis and Joanna Morawska-Jancelewicz, "The Futures of Europe: Society 5.0 and Industry 5.0 as Driving Forces of Future Universities," *Journal of the Knowledge Economy* 13, no. 4 (2022): 3445–71, <https://doi.org/10.1007/s13132-021-00854-2>.

⁴⁹ Joseph Henrich and Michael Muthukrishna, "The Origins and Psychology of Human Cooperation," *Annual Review of Psychology* 72 (2021): 207–40, <https://doi.org/10.1146/annurev-psych-081920-042106>.

⁵⁰ "Ihya' 'Ulumuddin 10 - Imam Al-Ghazali - Google Buku."

fellow humans, including those of different beliefs. This concept places tolerance as a fundamental element in living a social life.

Ibn Khaldun, through his monumental work *Muqaddimah*,⁵¹ views tolerance as the key to building a stable and prosperous society. He linked the success of civilization to the ability of its society to live together peacefully. According to him, conflicts arising from intolerance or discrimination will weaken social bonds (*asabiyyah*), which can ultimately dismantle the structure of society. This view emphasizes that tolerance has a direct impact on the stability and progress of a community.

This view is reinforced by modern scholars such as Sayyid Qutb and Yusuf Al-Qaradawi,⁵² who emphasize that Islam is not just a ritualistic religion, but also a social religion that teaches universal values such as justice, equality, and respect for diversity. Qutb sees Islam as a solution to social conflicts by offering the concept of harmony among humans through tolerance and justice. Meanwhile, Yusuf Al-Qaradawi emphasizes that Islamic teachings demand its followers to build peaceful relationships with all people, regardless of their religious, ethnic, or cultural backgrounds.

This combination of classical and modern views shows that tolerance is not only a part of Islamic history but also relevant to be implemented in the current educational context. These values can be practically translated into the education system with an approach that emphasizes respect for diversity and cross-cultural learning. In the context of this research, these scholars' ideas serve as a philosophical foundation for integrating tolerance into Islamic religious education at SMPN

⁵¹ White, "Ibn Khaldûn in World Philosophy of History."

⁵² Zulkifli, "Yusuf Al-Qaradawi Dan Sumbangan Pemikirannya."

4 Ponorogo, creating an inclusive learning space oriented towards social harmony.

The Rahmatan lil 'Alamin program implemented at SMPN 4 Ponorogo has proven to have a positive impact on the character development of students. Students involved in this program have shown a significant increase in mutual respect, as evidenced by the changes in the way they interact with their peers. This program is designed not only to raise awareness of the importance of tolerance but also to provide real experiences through cross-cultural and interfaith collaborative activities. The success of this program demonstrates that the experiential learning approach⁵³ has great potential to strengthen the internalization of tolerance values.

The results of this study affirm that the integration of tolerance values in Islamic religious education can be effectively carried out through a holistic and systematic approach. SMPN 4 Ponorogo serves as an example of how an educational institution can implement the concept of rahmatan lil 'alamin in its curriculum and school activities. The values of tolerance are not only taught theoretically but also applied through activities that allow students to feel and practice mutual respect. These findings make an important contribution to formulating educational strategies that can build an inclusive, fair, and virtuous character in the younger generation.

Conclusion

The results of this study indicate that the integration of tolerance values in Islamic religious education at SMPN 4 Ponorogo has been successfully implemented through a holistic

⁵³ Yangtao Kong, "The Role of Experiential Learning on Students' Motivation and Classroom Engagement," *Frontiers in Psychology* 12, no. October (2021): 10–13, <https://doi.org/10.3389/fpsyg.2021.771272>.

approach that includes classroom learning, extracurricular activities, and institutional policy support. Teachers play a strategic role as role models in shaping students' character, while learning methods based on social interaction, creative media, and pluralism studies strengthen the internalization of tolerance values. Additionally, the Rahmatan lil 'Alamin program and cross-cultural activities provide real experiences that encourage students to understand and respect diversity. This research emphasizes the importance of value-based humanitarian education in building an inclusive, morally upright generation capable of contributing to social harmony.

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