

Strategies Implemented by Islamic Religious Education Teachers in Developing Religious Tolerance among Students at Ndonga 1 State Junior High School, Ende Regency

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Abstract	
<p>This study aims to examine the strategies employed by Islamic Religious Education (PAI) teachers to foster religious tolerance at SMP Negeri 1 Ndonga, Ende Regency, while identifying the supporting and inhibiting factors of implementation. A qualitative phenomenological method was applied to gain deep understanding of participants' experiences and perspectives. Data were collected through observation, interviews, and documentation involving PAI teachers, the school principal, Catholic religious education teachers, Muslim and non-Muslim students. Data analysis followed the interactive model of Saldanak (2014) through data reduction, data presentation, and conclusion drawing, with source and methodological triangulation to ensure validity. Results indicate that PAI teachers employ three key strategies: (1) integrating tolerance values into formal instruction through dialogic and contextual learning, (2) serving as role models by demonstrating inclusive conduct in daily school interactions, and (3) providing personal guidance outside class hours to address students' social attitudes. Supporting factors include adequate facilities and inclusive school policies, while inhibiting factors include students' exclusive home environments and limited understanding of religious diversity. This study concludes that the cultivation of religious tolerance requires a holistic, integrated approach combining instructional strategies, exemplary modeling, and sustained personal guidance, and that long-term effectiveness depends on consistent collaboration among schools, families, and the broader community. These findings contribute to the development of PAI-based tolerance education models applicable in religiously diverse public school contexts.</p>	<p>Keywords: Strategies for Islamic Education Teachers; Religious Tolerance; Multicultural Education.</p>

Abstract	
<p>Penelitian ini bertujuan mengkaji strategi guru Pendidikan Agama Islam (PAI) dalam menumbuhkan toleransi beragama di SMP Negeri 1 Ndonga, Kabupaten Ende, sekaligus mengidentifikasi</p>	<p>Kata Kunci: <i>Strategi Guru PAI; Toleransi</i></p>

<p>faktor pendukung dan penghambat pelaksanaannya. Metode kualitatif fenomenologis digunakan untuk memperoleh pemahaman mendalam mengenai pengalaman para informan. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi yang melibatkan guru PAI, kepala sekolah, guru agama Katolik, serta siswa Muslim dan non-Muslim. Analisis data menggunakan model interaktif Saldāta (2014) melalui tahap reduksi data, penyajian data, dan penarikan kesimpulan, serta triangulasi sumber dan metode untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa guru PAI menerapkan tiga strategi utama: (1) mengintegrasikan nilai toleransi dalam pembelajaran formal melalui pendekatan dialogis dan kontekstual, (2) menjadi teladan dengan menampilkan perilaku inklusif dalam keseharian sekolah, dan (3) memberikan bimbingan personal di luar jam pelajaran untuk membentuk sikap sosial siswa. Faktor pendukung meliputi kelengkapan sarana prasarana dan kebijakan sekolah yang inklusif, sedangkan faktor penghambat mencakup lingkungan keluarga siswa yang eksklusif dan keterbatasan pemahaman terhadap keberagaman. Penelitian ini menyimpulkan bahwa penanaman toleransi beragama membutuhkan pendekatan holistik dan terintegrasi yang memadukan strategi pembelajaran, keteladanan, dan bimbingan berkelanjutan, serta bahwa efektivitas jangka panjangnya bergantung pada kolaborasi konsisten antara sekolah, keluarga, dan masyarakat. Temuan ini berkontribusi pada pengembangan model pendidikan toleransi berbasis PAI yang dapat diterapkan di sekolah negeri dengan keberagaman agama.</p>	<p><i>Beragama; Pendidikan Multikultural</i></p>
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1. Introduction

Education has long been recognized as the most strategic instrument through which societies reproduce their core values across generations. In pluralistic nations where religious diversity is a defining social reality, the capacity of educational institutions to cultivate tolerance is not merely desirable but constitutive of social cohesion itself. Without deliberate, sustained efforts to embed tolerance within the educational process, religious diversity—rather than becoming a source of communal strength—risks hardening into a catalyst for conflict. This foundational premise frames the inquiry of the present study. Global trends in religious polarization and intercommunal conflict have increasingly drawn attention to the critical role of education in shaping tolerant, pluralistic citizens. Across the world, societies composed of diverse religious communities face the persistent challenge of maintaining social cohesion amid ideological differences, and research consistently identifies education as one of the most powerful mechanisms for fostering mutual understanding and peaceful coexistence. Within this broader global context, Indonesia stands as a particularly significant case: as the world’s largest Muslim-majority nation and home to hundreds of ethnic groups and six officially recognized religions, Indonesia’s social fabric depends fundamentally on its citizens’ capacity for religious

tolerance. This diversity, while a source of cultural richness, simultaneously creates vulnerabilities to social fragmentation when tolerance is inadequately cultivated. In today's society, various forms of intolerance remain visible, including a lack of respect for differing beliefs, the emergence of social prejudice, and discriminatory actions that threaten social harmony. These conditions underscore the imperative that tolerance must be instilled from an early age through the educational process, particularly within the school environment (Rohman, 2022).

Education plays a vital role in the development of students' character, enabling them to live peacefully alongside others in a diverse society. Within the framework of Islamic education, Islamic Religious Education (PAI) functions not only as a vehicle for delivering religious teachings but also as a means of cultivating values of tolerance and mutual respect—shaping students' moral values, social attitudes, and character. Islamic education fundamentally teaches compassion, brotherhood, and respect for all human beings regardless of religion or social background. The concept of tolerance in Islam is known as *tatami*, understood as an attitude of valuing and respecting diversity in social life (Jauhari, 2021).

Instilling tolerance in Islamic education holds paramount importance because students live in a diverse social environment. PAI in schools is expected to foster openness toward differences and to shape moderate, inclusive students. Research on tolerance cultivation in Akdiah Akaka education affirms that Islamic education can serve as a means to foster respect for religious, cultural, and social differences in daily life (Taqiyuddin, 2022).

The phenomenon of intolerance is also spreading through social environments and digital media, influencing students' mindsets. Some students are easily swayed by provocative information containing elements of intolerance, shaping their views toward groups of different faiths. Therefore, PAI bears the responsibility of instilling tolerance values and fostering students' awareness so they can respect differences wisely (Tristan Malik Alfikri Et al., 2022).

SMP Negeri 1 Ndonga is a school with a religiously diverse student body, where students from different faiths coexist within the same educational environment, making it a strategic setting for fostering religious tolerance. According to initial observations, PAI teachers at SMP Negeri 1 Ndonga strive to foster religious tolerance through instruction, cultivation of mutual respect, and student involvement in various school activities. However, obstacles remain, including students' limited understanding of diversity and the influence of the external social environment.

Previous research has generally addressed religious tolerance within the frameworks of multicultural education or PAI in general. Studies specifically examining PAI teachers' strategies to promote religious tolerance in public schools with diverse religious backgrounds in Ende Regency remain scarce. For this reason, the present study offers a new perspective by focusing directly on how PAI teachers develop students' attitudes of tolerance in a diverse school environment.

Nuraeni, (2024) examined the implementation of religious tolerance in IMTAQ activities at SMAN 03 Matara (Baiq Asmayatul Aeni, 2024) studied the

internalization of multicultural principles in fostering faith-based tolerance at SMPN 1 Gerung; and Mumtahana, (2025) explored PAI lesson design for strengthening religious tolerance in a multicultural context. These studies discuss tolerance values through religious activities, multicultural education, and the PAI learning process, but none specifically examine PAI teachers' strategies in public schools with religious diversity in Ende Regency. This study addresses that gap.

Based on the foregoing, this research aims to: (1) identify the strategies used by PAI teachers in fostering religious tolerance at SMP Negeri 1 Ndonga, Ende Regency; (2) identify the supporting and inhibiting factors; and (3) examine the implications of fostering religious tolerance on students' social lives within the school and community environments.

2. Methods

This research employed a qualitative method with a phenomenological approach to gain deep understanding of participants' experiences and perspectives. The study was conducted at SMP Negeri 1 Ndonga, Ende Regency, from February 19 to March 19, 2026. Participants were selected through purposive sampling and comprised PAI teachers, the school principal, Catholic religious education teachers, and students (both Muslim and non-Muslim).

This study focused on the strategies applied by PAI teachers in promoting religious tolerance, along with the supporting and inhibiting factors of their implementation. Data were collected through three techniques: (1) participant observation of classroom activities and school programs; (2) in-depth interviews with teachers, the principal, and students; and (3) documentation of lesson plans, school policies, and activity records.

Data analysis was carried out using the interactive model of (Saldaña, 2014) encompassing three stages: data reduction, data display, and conclusion drawing. To ensure data validity, both source triangulation—comparing information from teachers, students, and the principal—and methodological triangulation—cross-checking data from observation, interviews, and documentation—were applied. This triangulation process ensured that the findings are reliable and consistent with actual field conditions.

3. Result and Discussion

3.1. Formal Learning Emphasizing the Value of Tolerance

Formal education is a primary approach employed by PAI teachers to foster religious tolerance. During classroom instruction, educators do not merely convey Islamic material theoretically; they explicitly relate it to students' social lives within a religiously diverse school environment. Through this integrated approach, students are guided to understand the importance of appreciating diversity and maintaining good relationships with classmates of different faith. This finding is significant because it demonstrates that PAI instruction at SMP Negeri 1 Ndonga has transcended its conventional function as a vehicle for doctrinal transmission and has been repositioned as a space for cultivating civic and social values essential to life in a pluralistic society. The classroom thus functions not

only as a site of religious learning but as a microcosm of the diverse community in which students would eventually participate.

PAI teachers cover topics related to ethics (*akhlak*), brotherhood (*ukhuwah*), and respect for others. Teachers frequently provide contextual examples drawn from students' daily lives to make tolerance values more tangible. Students are also given opportunities to share their personal experiences of tolerance within school or community settings. This dialogic learning environment is particularly noteworthy: by inviting students to articulate and reflect on their own lived experiences alongside peers of different faiths, teachers move beyond one-directional instruction toward a co-constructive process in which tolerance is not merely taught but actively practiced within the classroom itself. Such an approach reflects constructivist principles of learning, wherein understanding is built through social interaction and meaningful experience rather than passive reception of information.

Observation results confirm that teachers motivate students to work together in learning activities without discrimination based on religion. Mutual respect is evident when students discuss, collaborate, or participate in school activities together. Teachers regularly remind students to be mindful of their words and conduct, ensuring that classmates of different faiths are not inadvertently offended. These behavioral outcomes represent more than surface-level compliance; they reflect the internalization of tolerance as a value rather than merely a rule. The fact that students maintain respectful conduct even in unstructured activities suggests that formal instruction has successfully cultivated dispositional change, not only behavioral conformity. This distinction is crucial in the literature on character education, which emphasizes that genuine moral development requires attitudinal transformation, not mere rule-following.

The teaching strategies employed align with the view that PAI holds an important role in fostering a spirit of tolerance by instilling values of respecting diversity and peaceful coexistence. Learning through dialogue and exemplary behavior helps students understand the importance of maintaining social relationships despite religious differences (Na'im, 2021).

Beyond instructional content, teachers also set a direct example through their daily conduct within the school environment—demonstrating fair behavior toward all students, using polite language, and maintaining harmonious relationships regardless of religion. Exemplary teacher attitudes exert a significant influence on student behavior, as students tend to emulate what they observe in their teachers. In Islamic education, teachers' exemplary conduct (*uswatun hasanah*) is indeed one of the most effective means of shaping students' morals and character (Izatul A'yun Syaibani, 2021).

The results of this study demonstrate that formal PAI instruction at SMP Negeri 1 Ndonga extends beyond the delivery of religious content to encompass the cultivation of students' social attitudes. The value of tolerance is not explained merely through theory but is applied through daily learning activities and school interactions. The impact of this integrated instructional strategy is evident in the harmonious relationships formed among students despite their different religious backgrounds—a mutual respect that also serves as a foundation for students'

future community life. Critically, this finding challenges the assumption that religious education in Muslim-majority contexts necessarily produces exclusivist orientations. On the contrary, the evidence from SMP Negeri 1 Ndonga suggests that when PAI teachers consciously design instruction around the social reality of religious diversity, Islamic education can function as a powerful engine for pluralistic civic formation. This has significant implications for curriculum design: tolerance education is most effective not when treated as a separate topic, but when woven into the lived texture of classroom interaction, so that students encounter and practice tolerance as a dimension of their daily educational experience rather than as an abstract doctrinal prescription.

3.2. Setting an Example / Being a Role Model

Leading by example is a pivotal strategy because students find it easier to internalize behaviors they observe directly rather than those explained theoretically. Within Islamic education, teachers function not only as transmitters of knowledge but as role models (*uswah*) who shape students' character and social attitudes. The PAI teacher at SMP Negeri 1 Ndonga consistently demonstrates tolerance through daily behavior: respecting students of all religions, speaking politely without discrimination, and maintaining harmonious relationships with teachers of other faiths.

These exemplary attitudes serve as living lessons for students regarding the importance of coexisting in diversity. Teachers also model collaboration in school activities, participate in joint social events, and cultivate habits of mutual assistance among students of different faiths—demonstrating in practice that religious differences need not be a barrier to cooperation. What makes this strategy particularly effective is that role modeling operates continuously and implicitly: students observe their teacher's behavior in every interaction, not only during planned instructional moments. This pervasive quality means that the teacher's example shapes students' attitudes through repeated exposure across diverse contexts throughout the school day.

These findings are consistent with research emphasizing that Islamic education prioritizes character cultivation through continuous habituation and exemplary modeling. Teachers' diversity-valuing attitudes significantly influence students' thinking and social behavior. What distinguishes the present findings from earlier studies is the public school context: unlike Islamic schools where all or most students share the same faith, SMP Negeri 1 Ndonga presents a setting where the teacher's tolerant conduct is tested daily against genuine religious difference. The teacher's example thus carries greater evidential weight precisely because it is enacted within a real pluralistic environment rather than a hypothetical or homogeneous one (Umkabu, 2022). The distinctiveness of this study lies in the exemplary approaches applied by PAI teachers within public schools characterized by significant religious diversity in Ende Regency, where role modeling is not confined to the classroom but permeates daily school interactions.

The implications of this strategy extend beyond the school environment to community life. Students increasingly develop an appreciation for differences,

adopt open attitudes toward diversity, and build positive social relationships in their neighborhoods. Thus, PAI contributes not only to developing students' religious understanding but also to building a society that values tolerance and social harmony. What the present findings add to existing scholarship is a more granular account of the mechanism by which role modeling operates in a genuinely multi-faith school context. Unlike studies conducted in Islamic or homogeneous school environments, SMP Negeri 1 Ndonga provides a real testing ground: the PAI teacher's tolerant conduct is daily observed and measured against actual interactions with Catholic peers and non-Muslim students. This ecological validity strengthens the argument that teacher modeling is not merely a pedagogical technique but a form of moral testimony—a lived demonstration that Islamic values of *rahmatan lil 'alamin* (mercy for all creation) are not rhetorical but genuinely operational in the teacher's social world. The deeper implication is that teacher selection and formation programs must prioritize demonstrated intercultural competence alongside content knowledge, since the moral authority required for effective role modeling cannot be manufactured in the classroom but must be embodied in the teacher's character and daily conduct.

3.3 Providing Guidance Outside of Class Hours

Fostering tolerance is insufficient if limited to formal classroom instruction it also requires a personal approach and ongoing guidance in students' daily lives. PAI teachers utilize time outside class—during recesses, before dismissal, or when interpersonal conflicts arise—to provide guidance and reinforce the importance of mutual respect among people of different faiths. This finding reveals a critical insight: that tolerance education cannot be contained within the boundaries of scheduled lessons, as the social dynamics that produce intolerant behavior unfold continuously in informal school spaces. Teachers who intervene in these moments address not just individual incidents but the underlying attitudes and relational patterns that give rise to them.

Interview findings reveal that this out-of-class guidance emphasizes moral values, respect for differences, thoughtful use of language, and the cultivation of harmonious social relationships. Teachers instill in students the understanding that religious differences should not be a reason to belittle or exclude others. In practice, teachers build closer communication with students so that guidance is well-received rather than perceived as coercive. This relational dimension of the guidance process is analytically significant: the teacher's willingness to engage students individually and informally communicates care and respect, modeling the very values of human dignity and mutual regard that constitute the substance of tolerance education. The form of the interaction thus reinforces its content.

This strategy is effective because students tend to be more open outside formal learning situations, allowing teachers to better understand students' personalities and identify social issues within their peer groups. The personal approach forges a strong emotional bond between teacher and student, maximizing character-building efforts focused on tolerance. From an Islamic educational perspective, the method of counsel (*maw'idhah*) is among the most important approaches to shaping students' character—understood not merely as

verbal instruction but as an expression of care, guidance, and moral reinforcement (Ulin Nuha Et Al, 2021).

Furthermore, informal communication allows teachers to assess students' psychological states more accurately than during structured learning. The close relationships formed through this approach create stronger emotional connections, making students feel comfortable sharing challenges they encounter in their social interactions (Averoezy, 2021). The implications are evident in students' social lives beyond school: they become more habituated to respecting differences, maintaining proper conduct with others, and building good social relationships without making religion a point of division. From a broader theoretical perspective, this finding illuminates a critical limitation of classroom-only tolerance education: formal instruction can equip students with the cognitive frameworks for understanding diversity, but it is in the informal, unscripted spaces of school life that those frameworks are tested, reinforced, or undermined.

The PAI teacher's willingness to enter those informal spaces—to address a conflict at recess, to counsel a student before dismissal, to follow up on a social incident with personal guidance—represents a form of pedagogical commitment that exceeds the boundaries of subject-matter teaching. This has direct implications for how schools structure teachers' time and responsibilities: if out-of-class guidance is left entirely to individual initiative, its occurrence will be uneven and its impact inconsistent. Institutionalizing mechanisms for teacher-student pastoral engagement—whether through dedicated mentoring programs, homeroom periods, or structured extracurricular interactions—would help ensure that the relational dimension of tolerance education is sustained systematically rather than depending solely on exceptional individual teachers.

3.4. Supporting Factors

Availability of Facilities and Infrastructure

The availability of adequate facilities and infrastructure is a key factor supporting PAI teachers' success in fostering religious tolerance. Beyond complementing the learning process, educational facilities serve as media that help create a comfortable, harmonious school environment conducive to students' character development. The presence of adequate school facilities provides space for religious activities, social activities, and positive inter-religious student interactions.

Observation findings reveal that SMP Negeri 1 Ndonga provides facilities supporting religious programs and character development: conducive classrooms, a well-organized school environment, places of worship for different faiths, and support for religious activities. PAI teachers utilize these facilities to cultivate mutual respect not only presenting tolerance content theoretically but building a learning atmosphere that encourages students to value and respect religious differences in practice.

These facilities make it easier for students to participate in character-building activities, religious observances, and joint activities regardless of religion, thereby fostering harmonious social relationships and strengthening mutual

respect. PAI teachers also use school facilities to facilitate dialogue between Muslim and non-Muslim students through social activities, group projects, and the cultivation of a respectful school culture.

This is consistent with the view that educational facilities and infrastructure play a crucial role in supporting educational goals and students character development—effective management of facilities supports both learning outcomes and students' social attitudes (Sulfiani Et al, 2023). Schools providing adequate facilities for religious programs find it easier to cultivate tolerance, religious moderation, and respect for diversity in their students (Larasati Dewi Et al, 2021).

School Policies

School policies are a key factor supporting PAI teachers initiatives in developing religious tolerance. Interview and observation findings reveal that SMP Negeri 1 Ndona is committed to creating a safe, harmonious educational environment that respects religious diversity. This commitment is realized through various rules, practices, and programs providing space for all students to coexist without religious discrimination.

In practice, the school provides equal opportunities for all students in academic and non-academic activities. School rules, character education programs, and school culture consistently promote tolerance. Teachers are instructed not to exhibit discriminatory behavior toward students of different faiths—a policy that indirectly fosters a conducive social environment enabling students to appreciate differences from an early age.

Research findings indicate that tolerance-promoting school policies significantly impact the success of fostering religious tolerance—evident in harmonious student relationships, low incidence of religiously motivated conflicts, and strong cooperative spirit in school activities. Students learn about tolerance not only through PAI instruction but through the daily social interactions they experience within the school environment.

This is consistent with the finding that educational policies play a significant role in PAI development, particularly in shaping students' character and moral values (Setiawan, 2021). School policies supporting character education can strengthen the implementation of moderate and humanistic religious values in students' lives. The principal's active support for relationship-building activities among students of different faiths further demonstrates that fostering tolerance is a whole-school responsibility.

3. 5. Inhibiting Factors

Students' Environment

One significant obstacle to fostering religious tolerance at SMP Negeri 1 Ndona is students' environment, encompassing their family, peer group, and broader social community. Some students bring exclusive mindsets from home environments that are unaccustomed to cross-religious socialization, giving rise to limited openness, the formation of religion-based cliques, and low confidence in communicating with peers of different faiths. This presents a particular

challenge for teachers, as tolerance education is insufficient if confined to school alone without consistent support from families and communities. These findings are consistent with research demonstrating that students' social and cultural environments significantly influence the success of tolerance instruction (Yulida et al, 2025) and that the internalization of tolerance values becomes considerably more difficult when students live in environments that still restrict interaction among members of different religions (Arum Nur Afifah et al, 2022).

Lack of Understanding Regarding Diversity

Some students at SMP Negeri 1 Ndonga still have a limited understanding of religious diversity, as evidenced by their tendency to restrict interactions with peers of different faiths and their susceptibility to negative views circulating in social circles and social media. This limitation is shaped by family background, prior educational experiences, and religious understanding that has not been fully accompanied by comprehension of religious moderation, leading some students to perceive differences as a threat rather than a social reality to be respected. PAI teachers respond to this by teaching Islamic values embodying *Rahmatin ill 'alumni* and modeling tolerant behavior in daily school life. These findings align with research explaining that limited diversity literacy is among the causes of intolerant attitudes in educational settings (Ervan Choirul Anwar, 2021) and that multicultural education can reduce exclusivist attitudes and foster greater appreciation for religious and cultural diversity (Muhamad Ridwan Effendi, 2021).

4. Conclusion

This study demonstrates that PAI teachers at SMP Negeri 1 Ndonga, Ende Regency, employ three key strategies to foster religious tolerance: (1) integrating tolerance values into formal instruction through dialogic, contextual learning that transforms the classroom into a site of pluralistic civic formation; (2) serving as role models by embodying inclusive, respectful conduct in all school interactions, functioning as living moral testimony to Islamic values of *Rahmatin ill 'alumni*; and (3) providing personal guidance outside class hours that addresses the informal social dynamics where tolerant or intolerant attitudes are formed. These strategies contribute theoretically to the study of Islamic Education by demonstrating that tolerant attitudes develop not only through knowledge transfer but through value internalization during learning interactions, teacher role modeling, and sustained habit formation. Taken together, they constitute a holistic, three-dimensional model of tolerance education that moves beyond single-strategy approaches documented in prior literature.

The success of tolerance education is supported by adequate infrastructure and inclusive school policies, while inhibiting factors stem from students' exclusive home environments and limited understanding of diversity. These inhibiting factors reveal that the school's influence on students' attitudes is bounded by the social works students inhabit outside its walls—a finding that underscores the inadequacy of school-only interventions and the necessity of community-wide engagement. Accordingly, strengthening collaboration among schools, families, and the broader community is not merely recommended but essential to sustain tolerance education. Practically, schools are encouraged to

develop structured family engagement programs that extend tolerance values into the home environment; teachers should continue developing values-based learning strategies that connect Islamic teachings to real intercultural experience; and policy makers should institutionalize pastoral mentoring mechanisms so that out-of-class guidance becomes a systemic feature rather than an individual initiative. Future research is invited to expand the study of tolerance education implementation across more diverse and varied contexts, including longitudinal studies that track the durability of tolerance attitudes cultivated through these strategies into students' adult social lives.

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