

IMPLICATIONS OF LEARNING IN ISLAMIC RELIGIOUS EDUCATION IN FORMING STUDENTS' ATTITUDES OF RELIGIOUS TOLERANCE

Ainin Najah, Imam Syafe'i, Amiruddin

Universitas Islam Negeri Raden Intan Lampung
Letnan Kolonel H. Endro Suratmin Street, Sukarame, Kota Bandar Lampung
E-mail: aininnadjah@gmail.com, syafeimam6@gmail.com, amirudin@radenintan.ac.id

Abstract: This study aims to analyze the implementation of Islamic religious education learning in shaping students' religious tolerance. The research focuses on three things: strategy, forms of religious tolerance, and their implications. This research was conducted at SMAN 1 Seputih Mataram. This study uses a qualitative research approach that describes the data sources obtained from the field. Data collection is carried out using observation, interviews, and documentation. The data is then analyzed by managing data from sources, explaining, and drawing conclusions. The results of the study revealed that the efforts made by Islamic religious education teachers in forming an attitude of tolerance between religious communities were: 1) motivating the characters' stories. 2) Carry out attitude habituation exercises according to multicultural values. 3) carrying out Islamic Religious Education learning by guiding by carrying out the values of discipline, honesty, mutual respect, and respect and helping each other. The motivation and habituation of multicultural education are carried out by encouraging them to participate in extracurricular activities, respecting each other, and inspiration through stories.

Keywords: Religious Tolerance, Islamic Education, Multicultural

Abstrak: Penelitian ini bertujuan untuk menganalisis implementasi pembelajaran pendidikan agama islam dalam membentuk sikap toleransi beragama siswa. Fokus penelitian pada tiga hal yakni strategi, bentuk-bentuk toleransi beragama, dan implikasinya. Penelitian ini dilaksanakan di SMAN 1 Seputih Mataram. Penelitian ini menggunakan pendekatan penelitian kualitatif yang berisikan deskripsi mengenai sumber data yang diperoleh dari lapangan, pengumpulan datanya dilakukan dengan menggunakan observasi, wawancara dan dokumentasi. Data kemudian dianalisis dengan mengelola data dari sumber, kemudian memaparkan dan menarik kesimpulan. Hasil penelitian mengungkapkan bahwa bahwa upaya yang dilakukan guru Pendidikan agama Islam dalam melakukan pembentukan sikap toleransi antar umat beragama yakni: 1) memberikan motivasi melalui cerita-cerita para tokoh. 2) melakukan latihan pembiasaan sikap sesuai pada nilai-nilai multikultural. 3) melaksanakan pembelajaran Pendidikan Agama Islam dengan pemberian bimbingan dengan melakukan nilai kedisiplinan, kejujuran, saling menghargai dan menghormati serta tolong menolong. Adapun motivasi dan pembiasaan terhadap pendidikan multicultural dilakukan lewat pemberian dorongan mengikuti Ekstrakurikuler, pembiasaan saling menghargai, dan motivasi melalui cerita

Kata Kunci: Toleransi Beragama, Pendidikan Islam, Multikultural

INTRODUCTION

Current technological developments provide convenience for human life; on the other hand, it also harms weakening the values of tolerance in people's social, cultural, economic vitality, and religious attitudes. Tolerance can be practiced tolerantly, especially in countries where people are democratic with one another. (Rizqiyani, 2017). Indonesia is a country whose people consist of various tribes, races, customs, classes, groups, and religions. In society, multiple individuals or groups come from different cultures and education, and this diversity is unavoidable. (Rahmawati & Munadi, 2019).

These cultural differences can be found among students and teachers directly or indirectly involved in an educational process. This difference can also be found by enriching other existing cultures and developing in the context of local, national, and global culture. In the life of a multi-religious society, conflict often arises between adherents of different religions (Dwiyani & Sari, 2021). Conflicts between religious adherents are caused by several factors, namely harassment of religion, unfair treatment of officials towards followers of certain religions, economic jealousy, and conflicts of political interests (Yunus, 2017).

The success of education is seen by paying attention to a change in the nature or behavior of the main object in education; from the description above, it can be seen that in the national education system directing the output of education can be

developed into potential, spiritual strength, personality and noble character, of the four These changes must be owned by students who have completed the level of education passed. (Dewi et al., 2021).

Implementing Islamic Religious Education not only leads students to master various Islamic teachings, but the most important thing is how students' efforts can practice these teachings in everyday life. According to Azyumardi Azra, the position of Islamic religious education at a national education level aims to create students who are faithful and pious and have noble characters (Zulyadain, 2018). The essence of the goal of Islamic Religious Education is to form good morals for students, one of which is to have an attitude of tolerance that can respect and respect the beliefs, nature, and behavior of others.

Islamic religious education about tolerance is needed to guide its adherents in interacting with adherents of other religions. The function of teachers and schools in religious education regarding tolerance is to teach, educate, foster, direct, and shape character and personality so that students turn into human beings with dignity (F. Muhammad, 2022).

Education is considered an important instrument because education is still believed to play an important role in shaping students' individual character. This confirms that one of the roles and functions of religious education is to increase the diversity of students with their own religious beliefs and provide openness to foster an attitude of tolerance towards

other religions (Djollong & Akbar, 2019). In this context, of course, Islamic Religious Education must always instill religious tolerance values.

Understanding multicultural diversity means accepting the diversity of cultural expressions that contain human and aesthetic values. (Saputri, 2018). For this reason, it is appropriate that multiculturalism insights be grounded in our world of education. The insight into multiculturalism is very important, especially in fostering a sense of unity and integrity in the nation through the spirit of Indonesian independence in 1945 as a milestone in establishing the Unitary State of the Republic of Indonesia. Thus, Indonesia, as corroborated by experts who have great concern for multi-ethnic education, actually makes multiculturalism a learning based on diversity in diversity, the dominance of the majority culture, the legacy of the perception and management of *Bhineka Tunggal Ika*, which was not quite right in the past, has had an impact on various aspects of Indonesian society today. The lack of a comprehensive multicultural understanding causes the younger generation's moral degradation (F. F. Muhammad, 2022). Attitudes and behaviors that appear are often unsympathetic, in fact, very much the opposite of the noble cultural values of their ancestors. Attitudes such as togetherness, respect for others, and cooperation began to fade. The existence of arrogance due to the dominance of the majority culture creates a lack of

understanding in interacting with other cultures and people (Kusmaryani, 2006).

The term tolerance can be interpreted as an attitude of mutual respect between individuals and groups of different ethnicities, religions, races, and customs, according to KH. Salahuddin Wahid, tolerance is a concept to describe mutual respect and cooperation between groups of people who are different ethnically, linguistically, culturally, politically, or religiously. Because of this, tolerance is a noble concept that is fully an organic part of the teachings of religions, including Islam. (Sholihuddin & Isroani, 2022).

The application of tolerance values is very important and must be instilled early on in students to guide students in interacting with friends with different beliefs. So, in this case, Islamic religious education not only leads students to master Islamic religious teachings but how students can practice these teachings in everyday life and become good habits and mutual respect between religious communities. The teacher has an important position in multicultural education because a teacher is one of the actors in education; if the teacher has an inclusive and moderate paradigm of understanding diversity, then the teacher will be able to teach and implement the values of diversity to students at school (Andriyani, 2022).

In the 21st century, democratic attitudes and religious tolerance among students everywhere are decreasing due to technological and digital developments, which cause students to tend to be apathetic

and care less about their environment. (Ratnaningsih et al., 2020). Islamic Religious Education is expected to be able to prevent this behavior and maintain harmony by emphasizing behavior so that students can carry out their understanding of this diversity in everyday life.

SMAN 1 Seputih Mataram is diverse and heterogeneous; some students and teachers have different religious backgrounds, including Islam, Hinduism, Catholicism, and Christianity. Then there are different economic, social, and diverse backgrounds; some teachers and students are non-Muslims, even though most of the students and teachers are Muslim. To build a moderate understanding of diversity in schools. To obtain success in realizing a noble goal, namely lasting peace, and togetherness among people who, in reality, have different dominant religions. Within the scope of the school, there is a need for mutual respect, respect, understanding and acceptance of each religious individual.

A tolerant attitude always instills harmony, like us with non-Muslim children. We also have to be kind, greet each other, respect each other, be friends of different religions or beliefs, and not discriminate between physical and psychological conditions in socializing and being able to mingle; that way, good form has been carried out. Also, teachers and students at SMAN 1 Seputih Mataram do not discriminate between age and religion but still know the boundaries in associating with those older than them.

This is to the objectives of Islamic religious education, namely to prepare students to believe, understand, live, and practice the Islamic religion by carrying out guidance, teaching, and training activities by taking into account the goal of respecting other religions in the relationship of inter-religious harmony in society to create national unity. All students get the same opportunities and the same goals. Ideally, Islamic religious education aims to form a society with cultural insights and diversity. (Mumin, 2018).

Tolerance education must be done to fortify students, especially at the elementary and secondary levels. (Mustaqim, 2019). The inculcation of attitudes and values of tolerance can shape students' knowledge of existing diversity. By teaching this, students can know and practice tolerant attitudes and values from an early age. (Anwar et al., 2021).

Even though the conditions of the residents of SMAN 1 Seputih Mataram are different, they still respect one another. During religious lessons, non-Muslims, even though some are in class, still pay attention and respect their friends who are attending Islamic religious lessons. Those who are Muslims do not gossip or talk about religions outside of Islam during lessons, and they can also make friends and be good friends and help each other. Then respect each other and do not disturb when teachers and students who are Hindus are praying and carrying out traditional ceremonies at the Pure School, and cooperate in cleaning places of worship.

Tolerance between religions at SMAN 1 Seputih Mataram is very good and exemplary.

The formation of an attitude of tolerance through Islamic Religious Education and Moral Education subjects can be seen through the compatibility between the syllabus, lesson plans, textbooks, and the teacher's teaching and learning process in the classroom. There need to be basic competencies that contain competencies that can support the formation of an attitude of tolerance, learning implementation plans that can realize the achievement of basic competency, contents of textbooks that can help form an attitude of tolerance, and the learning process carried out by the teacher in the classroom that leads to the formation of attitudes tolerance for students. (Fatkha & Kurnia, 2022).

Through learning Islamic religious education and learning both intracurricularly and extracurricular. So one of the goals of Islamic religious education teachers can be carried out so that the indicators can implement an attitude of tolerance through Islamic Religious Education in schools, such as learning to live in differences, building mutual trust, mutual understanding, upholding mutual respect, open thinking, appreciation, and interdependence.

Based on the description above, the research is focused on the Formation of Religious Tolerance At SMAN 1 Seputih Mataram, Central Lampung. The focus of the research is then broken down into several

sub-focuses: (1) Implementation of Islamic Religious Education Learning; (2) Forms of religious tolerance; (3) Implications of Islamic Religious Education Learning towards tolerance.

METHOD

This study uses a qualitative approach based on phenomenological studies. The data sources consist of two, namely primary, namely Islamic religious education teachers at SMAN 1 Seputih Mataram and students, and secondary data comes from textbooks, journals, and the internet which are related to the problems studied.

This research was conducted at SMAN 1 Seputih Mataram, which is located in Fajar Mataram Village, Seputih Mataram District, Central Lampung Regency. The reason for choosing this location was due to the consideration that the school is a school that has students and a board of teachers with different religious backgrounds. The time of the research was carried out from 15 August 2022 to 16 September 2022.

The techniques used for data collection, namely observation, interviews, and documentation. Observations were used to directly observe student learning activities, interviews to deepen the strategies and obstacles encountered in learning Islamic religious education in forming student tolerance, document analysis was carried out on school rules, subject matter, and student evaluation reports.

Then data analysis was carried out using data reduction, data display, and

conclusion drawing/verification cycles. To fulfill the validity of the data, triangulation techniques were used, namely source triangulation, time triangulation technique.

RESULTS AND DISCUSSION

The diversity at SMAN 1 Seputih Mataram is very complex from various races, religions, ethnicities, socio-economics, and intellectuals. At SMAN 1 Seputih Mataram, ethnicity and race are dominated by Javanese, around 75%, Balinese 15%, Lampung 7%, and Batak and Sundanese 3%. Religion is still dominated by Islam 85%, Hinduism 15%, the remaining Catholics and Christians 3%.

Tolerance is mutual respect for one another, especially in addressing differences. The differences in question can vary, from ethnicity, culture, and religion, to physical conditions. The importance of upholding tolerance is one of the efforts to fortify students to avoid intolerance or concern for other people's existence. (Permana et al., 2014).

After collecting data about the strategy of Islamic religious education teachers in instilling multicultural values at SMAN 1 Seputih Mataram by using observation, interview, and documentation methods, in this study, it was found that religious tolerance had been practiced at SMAN 1 Seputih Mataram and was quite good. Evidenced by the existence of an atmosphere of harmony and mutual respect that has been seen in students and the establishment of good interactions between school members because they have prioritized tolerance between each other.

Islamic Religious Education Learning at SMAN 1 Seputih Mataram is very different from the implementation of Islamic Religious Education learning in other schools, where during the learning process, non-Muslim students are given the freedom to stay in a class or leave class so that Islamic Religious Education teacher can provide advice in the form of motivation to all students about tolerance, this is enforced in order to maintain order in the implementation of learning so that students who are non-Muslims do not wander around disturbing learning activities in other classes, in this way these students remain in class with different activities, some are busy doing assignments, some are still following the material, and some are even taking a break in the class without having to disturb ongoing learning. Thus this is an example of direct tolerant behavior modeled by the teacher. However, not all Islamic Religious Education teachers do this because some allow non-Muslim students to study outside the classroom without disturbing other classes currently carrying out the learning process.

The Strategy for Forming Religious Tolerance through the Learning of Islamic Religious Education

Efforts made by Islamic Religious education teachers in realizing the implementation of Islamic Religious Education learning so that students have an attitude of religious tolerance, namely by carrying out learning in the form of guiding them through some guidance given by

Islamic Religious education teachers to students:

a. Providing syiasah fiqh studies

Islamic religious education teachers tried to provide syiasah fiqh studies to students because it has the concept of democracy and nationality. After all, this syiasah fiqh contains how the Prophet Muhammad led the people of Medina. With the concept that the Apostle has exemplified, students understand better. They will apply how to act democratically through small discussions that they usually do according to the example exemplified by the Apostle.

b. Cultivating Akhlakul Karimah

Guiding that Islamic religious education teacher in realizing multicultural values in schools so that students have high morals, faith, and piety. The concept is that if we do good things, we will be rewarded with good ones too, and when we do bad things, the consequences we get are also bad. Islamic religious education teachers give guidance by giving examples of stories of people at the time of the Prophet whom Allah destroyed due to their bad deeds because their morals had collapsed. Islamic religious education teachers also guide students always to perform the five daily prayers, fast, give alms to those who are Muslim, and for non-Muslims to perform regular worship at home. (Prameswari, 2017). The good and bad studies given by Islamic religious education teachers are expected that they have high morals and are faithful and pious.

c. Open character development

Furthermore, the guidance efforts carried out by PAI teachers are to provide understanding so that students have an open nature by not immediately accepting conclusions of information they need to know what clarity is like. For example, if they have a conflict with their friend, it must be resolved properly by inviting them to sit together and exchange ideas with a cool head so that the problem does not have to be resolved with violence. This Islamic religious education teacher fostered an attitude of non-violent conflict, revolution, and reconciliation by solving problems peacefully and incorporating Islamic teachings.

Various Forms of Religious Tolerance

Concerning forms of religious tolerance that have a good impact on sustainability in forming a good attitude to religious tolerance, the following are forms of religious tolerance at SMAN 1 Seputih Mataram:

1. Mutual respect

Mutual acceptance and respect for different values, beliefs, cultures, and points of view will not automatically develop on their own. Moreover, in a person, there is a tendency to expect others to be like him. An attitude of mutual acceptance and respect will quickly develop if it is trained, educated, and cultured to be internalized and acted on by the younger generation, who will be the nation's future. (Fauzian et al., 2021).

With education and culture, an attitude of respect for differences is well planned; the younger generation is trained

and made aware of the importance of respect for other people and other cultures and even trained in everyday life so that when they grow up, they already have these attitudes and behaviors. With the learning of Islamic religious education with material that discusses tolerance at SMAN 1 Seputih Mataram, the impact is that students become more appreciative and accepting of differences. This means they can accept differences in religion, ethnicity, race, culture, and various educational backgrounds without discrimination in the school environment.

2. Tolerant in the school environment

Islamic Religious Education can be a strong element in the Indonesian curriculum to develop competencies and life skills. Indonesian society consists of a multicultural society that includes many different cultural perspectives. This tolerance-based Islamic Religious Education can train students to respect and tolerate all cultures.

The good impact was realized thanks to the multicultural-based Islamic religious education implemented at SMAN 1 Seputih Mataram. It can be seen that every school activity and learning that takes place in class runs smoothly, and each school member understands the differences they have.

3. Harmony and harmony in diversity

A teacher at school should teach and set an example for his students to do good among themselves regardless of their religion. Harmony and harmony at SMAN 1 Seputih Mataram can be seen when there

are religious or other public activities, such as visiting sick people, mutual cooperation when cleaning, and so on. In these activities, students and teachers help each other and work together, Muslim and non-Muslim or of different ethnicities, races, and cultures.

4. Avoiding conflict

Conflict is a fight, battle, disagreement, or quarrel. Conflicts in schools that need to be managed properly can disrupt the learning process and even lead to the collapse of the school management system. Social relations at Seputih Mataram SMAN 1 have been no problems because, in daily life, there has never been a conflict involving religion.

Motivation and Habituation of multicultural values

The teacher's strategy in instilling multicultural values Islamic religious education teachers make several efforts to instill multicultural values, namely by motivating students, with the provision of motivation is very influential in awakening, maintaining, and increasing the enthusiasm of students to continue to be enthusiastic to apply and learn multicultural values. Forms of motivation and habituation exercises provided by Islamic Religious education teachers are the forms:

1. Encourage students to take part in extracurricular activities

The extracurricular suggested by the Islamic Religious education teacher is following Rohis, the encouragement given by the PAI teacher by telling students about the importance of participating in

extracurriculars. By following the Rohis extracurricular, students are expected to have an attitude of democracy and tolerance and accept the opinions of others.

2. Motivate through stories

One of the efforts made is by giving stories to students; doing storytelling will attract students' attention to the teacher. With this, it is easier for the teacher to convey the multicultural values contained in these stories.

The presentation of the data obtained shows the students' enthusiasm when the teacher tells stories about the characters. Students will more easily accept and understand the values contained in it if Islamic religious education teachers tell stories to them. The stories conveyed by Islamic religious education teachers are good stories of the Prophet and Apostles, usually telling about the Prophet Muhammad SAW, some of whom did not know the exemplary values contained in the story, in an effort so that they could emulate the stories of the Prophets and so that they had good morals. High faith and piety.

3. Habituation exercises for students

There are many efforts by Islamic religious education teachers to realize the inculcation of multicultural values in schools, one of which is by conducting habituation exercises for students; this aims to make students accustomed and trained in behaving by the multicultural values that religious education teachers have instilled. Islam. Habituation exercises are carried out so that they have the capital to develop behavior toward students. Habituation

exercises in schools include midday prayers in congregation and dhuhr prayers. Furthermore, on Fridays, male students are required to carry out congregational prayers and for women to participate in women's activities guided by Islamic religious education teachers, staff, and teaching staff from outside the school with the aim that students can apply high moral values.

Then, they will hold inter-class deliberations before holding big events and performing arts when commemorating Youth Pledge Day and other big events. The aim is for them to understand that we live in an environment of various cultures and religions so that they can apply the value of tolerance and mutual respect for those differences. By holding deliberations before holding big events, the aim is for them to apply democratic values and the value of mutual understanding. Then the habituation exercise is carried out by holding clean Fridays for all students, teachers, and staff; the value of cooperation is taught to all students to grow multicultural values in conflict resolution and non-violent reconciliation by using local wisdom in schools. Other habits include greeting each other, shaking hands by raising your hand in front of your chest because of the pandemic, being friendly with others, and always smiling to greet everyone.

CONCLUSION

Based on the discussion above, it can be concluded that in forming an attitude of

tolerance, Islamic religious education teachers have carried out ways to realize the formation of an attitude of tolerance toward students, as for the formation of attitudes carried out by Islamic religious education teachers, namely motivating students by encouraging students to take part in extracurricular activities, providing motivation through stories, then carrying out habituation exercises for students by praying in congregation and participating in religious studies, as well as carrying out learning Islamic education with a multicultural perspective by guiding students by providing fiqh studies on government, instilling good morals and being open-minded. The solution given to students is to advise students and hold a religious activity for each adherent of religion to increase awareness so that they can respect each other's cultural diversity in schools that can behave in a democratic, humanist, pluralist and have high morals, faith, and piety.

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