

Inclusive Islamic Religious Education In Shaping Students' Religious Tolerance In Multicultural-Based Schools

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ABSTRACT

This study focuses on conducting an in-depth analysis of the practice of inclusive Islamic religious education and revealing its impact on shaping students' tolerance attitudes in a multicultural-based school. A descriptive qualitative method with a case study design was employed. The analysis was approached from pedagogical, psychological, and sociological perspectives. The research was conducted at SMA Taman Harapan, located in Malang City. Data were collected through in-depth observation, semi-structured interviews, and document analysis related to the practice of inclusive Islamic religious education and the formation of students' tolerance. Data analysis followed the qualitative techniques proposed by Miles, Huberman, and Saldana. The study resulted in two main conclusions. First, the practice of inclusive Islamic religious education at SMA Taman Harapan has been systematically and integratively implemented through institutional policies, the planning and implementation of inclusive-multicultural learning models, and comprehensive evaluations. Second, the strategies applied in the inclusive Islamic religious education practices have had a tangible impact on continuously shaping students' tolerant attitudes and character, fostering harmony in diversity within the school environment. The inclusive Islamic education practice at SMA Taman Harapan serves as a model for other educational institutions in Indonesia in building an inclusive educational ecosystem. The results of this study recommend that education policymakers formulate a more contextual, transformative religious education curriculum that focuses on strengthening tolerant character. In addition, the study opens up opportunities for further research on the role of digital technology in shaping religious tolerance among the younger generation and diverse institutional contexts to refine educational approaches.

INTRODUCTION

In the context of multicultural Indonesian society, Islamic religious education in schools not only functions as a means of forming students' morals and faith, but also as a strategic medium for instilling inclusive Islamic values and forming students' attitudes of tolerance (Nurulita dkk., 2025). The religious, cultural and ethnic diversity that is the wealth of the Indonesian nation requires an educational approach that is able to embrace differences as a common strength (Habibah et al., 2022). Problems arise when religious education practices tend to be exclusive and normative, which has the potential to form a narrow view of other beliefs, or even blame other groups who are different

(Habibah dkk., 2022). In the context of schools with students and teachers of diverse religions, an inclusive approach in religious education is very important to form students who are open, tolerant and respect differences (Sarawati & Mubarak, 2021).

Theoretically, the exclusive approach to Islamic religious education has been widely criticized because it is not in line with the spirit of national diversity. The imbalance between normative and contextual understanding in religious education often gives rise to religious attitudes that are rigid and less adaptive to the social realities of Indonesian society (Asrori, 2019). Therefore, there is an urgent need to provide Islamic religious education that does not only emphasize doctrine, but also upholds human values, justice and peace across identities (Hanafi, 2020). Islamic religious education with an inclusive perspective offers this approach, where Islamic teachings are transformed in a humanistic way and are able to become a bridge in building social harmony in the school environment.

Several previous studies have highlighted the importance of inclusivity in Islamic religious education to form student tolerance. For example, a study by Purnomo and Sholihah (2021) shows that the integration of inclusive Islamic values in Islamic Religious Education lesson materials and adaptive learning strategies can form moderate student understanding (Purnomo & Sholikhah, 2021). Ayu Larassati's research (2020) confirms that the inclusive pedagogical approach in Islamic Religious Education (PAI) is able to reduce the potential for social conflict in diverse schools (Larassati, 2020). Likewise, Nugroho's (2023) research concluded that Islamic religious education subject teachers play an important role in teaching moderate teaching material and instilling inclusive Islamic values in elementary school students (Santono, 2023).

These studies have contributed to understanding the correlation between an inclusive religious education approach and the formation of students' tolerant attitudes. However, most of the existing studies are still general in nature and not many have specifically examined the implementation of inclusive Islamic religious education in the context of multicultural-based schools. In addition, the available studies focus more on aspects of the curriculum and learning content, without exploring in depth the dynamics of students' social interactions at school as part of the process of internalizing inclusive values. Therefore, research is needed that empirically investigates how the practice of Islamic religious education with an inclusive perspective can be implemented effectively in heterogeneous school environments, as well as its impact on the formation of students' attitudes of tolerance.

This gap shows that there is still a lack of studies that comprehensively examine the practice of Islamic religious education with an inclusive perspective that is integrated with the real lives of students in multicultural schools. In fact, the context of school life which is full of religious and cultural differences is an important field in testing the effectiveness of this approach. Therefore, a research approach is needed that looks not only from the theoretical side, but also from empirical practice in the field. This research is important for developing a religious education model that is responsive to the challenges of pluralism at the primary and secondary school levels. This research was conducted at Taman Harapan High School, Malang City, which is a private school with a multicultural basis that is open to all religions. Data findings based on observations and interviews with school principals show that the students and teachers consist of people from various religions and ethnicities (Yamini, 2024).

Based on the description above, this study aims to analyze and reveal how the practice of inclusive Islamic religious education shapes students' attitudes of tolerance, as well as the factors that influence students' religious tolerance in a multicultural-based school, namely SMA Taman Harapan. The novelty of this research lies in its specific focus on the actual implementation of inclusive Islamic religious education within the context of a multicultural school an area that has rarely been directly and thoroughly explored in the existing literature on Islamic education in Indonesia.

METHODS

This study employs a descriptive qualitative method with a case study approach to explore how inclusive Islamic religious education is implemented to foster students' tolerance attitudes at SMA Taman Harapan in Malang City, a school with a multicultural background. The case study approach was chosen as it allows for an in-depth investigation of real-life situations, providing a comprehensive understanding of the phenomena. The researcher adopts pedagogical, psychological, and sociological perspectives to analyze the data from multiple viewpoints (Yin, 2009).

Data collection was conducted through direct observation, in-depth interviews with the principal, Islamic religion teachers, and students, as well as documentation studies of instructional materials and supporting documents. Additionally, the researcher reviewed secondary sources such as books, academic journals, theses, websites, photos, and other relevant archives. The collected data were analyzed using the Miles, Huberman, and Saldana model, which includes data condensation, data display, and conclusion drawing and verification (Arif, 2023). This approach enables a holistic understanding of the practices and dynamics of inclusive education in a religiously diverse school setting (Miles dkk., 2014).

RESULTS AND DISCUSSION

Islamic Religious Education Practices with an Inclusive Insight in Forming Student Tolerance at Taman Harapan High School

Taman Harapan High School is a private upper secondary school under the Taman Harapan Malang Education Foundation. This school is a "Pancasila School" with a multicultural basis where the students and teachers come from various religious, ethnic and cultural backgrounds. In terms of religion, there are 5 religions which include Islam, Catholic Christianity, Hinduism, and Buddhism. In terms of ethnicity, most of them are Javanese and some are Chinese. Likewise, the culture that is preserved in the school environment is also diverse (Penyusun, 2023). The multicultural reality in this school means that principals and teachers need to implement Islamic religious education and all religions with an inclusive outlook in order to be able to accommodate the diversity of the school community and create harmony. In this regard, Ms. Palupi Yamini, the principal of Taman Harapan Senior High School, said in her interview:

"The religious education curriculum at Taman Harapan Senior High School is structured on the basis of religious inclusivism and Pancasila values. This is accomplished through policy decisions made together with stakeholders and all religious teachers. Thus, religious teachers must implement inclusive religious instruction to shape the Pancasila student profile. The allocation of time for religious education is also provided fairly and equally, with each receiving 2 hours per week. The Islamic Religious Education (PAI) curriculum is designed inclusively in line with the school's vision and mission. The teaching modules are also integrated with Islamic values of tolerance, universality, and nationalism. This is intended to help students develop a universal understanding of religion and an open, tolerant attitude, and to steer them away from acts of intolerance, discrimination, or radicalism. Furthermore, on Fridays we have a weekly worship program for all religions. For Muslims, it is the Jumu'ah prayer, and for other faiths who worship similarly on that day, we provide dedicated worship spaces and religious teachers from each faith to guide them. In this way everyone has the opportunity to worship and deepen their spirituality." (Yamini, 2024)

The practice of inclusive Islamic religious education at Taman Harapan High School is carried out systematically and integrated through various strategic stages. The initial stage starts with the establishment of a religious inclusivism policy by the school principal and stakeholders which guarantees religious freedom for all students, provides equal prayer space for all religions, and provides equal portions of religious education for students of all religions, as well as supporting the

celebration of religious holidays from various religious adherents such as Islam, Christianity, Hinduism and Buddhism. This policy is in line with the school's mission as an educational institution that upholds the values of Pancasila in the context of diversity. The details of the allocation of learning time for Islamic Religious Education and Character Education that all students receive according to their respective religions at Taman Harapan High School can be described by researchers in a percentage diagram as follows:

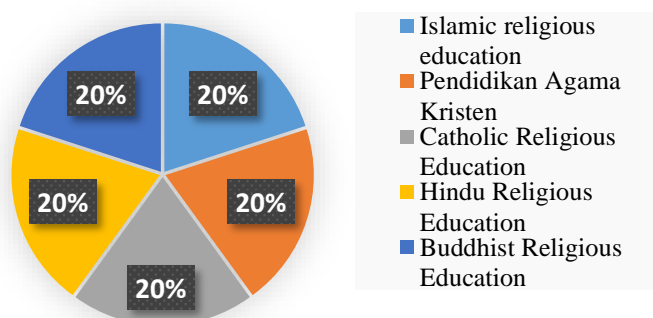


Figure 1. Percentage of Religious Education Learning Time at Taman Harapan Senior High School

Furthermore, Islamic Religious Education learning planning is designed by integrating inclusive Islamic values and Pancasila to accommodate students' diverse backgrounds. The teaching modules are structured based on moderate and universal Islamic principles, and contain Pancasila student profiles that are relevant to multicultural contexts. This material is taught in Islamic Religious Education and Characteristics subjects with an approach that ensures equal time and a fair religious study program for all students (Prasetyo, 2024). In its implementation, learning is carried out using a model that prioritizes openness and dialogue, such as *Cooperative Learning* and *Project-Based Learning*. A scientific approach is used by emphasizing 21st century competencies, namely critical thinking, creativity, communication and collaboration. This model is designed to foster students' attitudes of tolerance and multicultural awareness, as well as strengthen their national commitment to diversity.

Learning evaluation is carried out comprehensively, covering cognitive, affective and social aspects. Cognitive assessment is implemented through exams, project assignments, essays, and presentations. The affective aspect is assessed through student observations and reflections regarding attitudes towards diversity, while the social aspect is assessed from student participation in group activities and school programs that contain the cultivation of inclusive values between friends of different religions. Feedback from students, teachers and parents is also used as a reference to improve the religious learning strategies implemented.

Factors that Influence Students' Religious Tolerance Attitudes at Taman Harapan High School

The practice of inclusive Islamic religious education in shaping students' religious tolerance at SMA Taman Harapan has shown positive progress. Research findings indicate that the development of students' tolerant attitudes does not occur spontaneously but is influenced by several interconnected strategic factors. These include the support of the school principal, stakeholders, parents, and interfaith figures, as well as the inclusive and tolerant understanding of religious teachers, the school's religious culture, the provision of worship facilities and spaces for all religions, and the influence of social media. Regarding this, Mr. Hendro, Vice Principal for Public Relations at SMA Taman Harapan, stated in an interview:

"The formation of students' religious understanding and attitudes is not solely influenced by classroom learning. These attitudes develop gradually and are shaped by various factors. First,

there is support from school leadership, the student's family, and religious figures of different backgrounds in the surrounding community. Teachers' understanding also plays a role if the teacher is tolerant, they will teach religion in a tolerant way, and vice versa. Then there are the facilities and prayer rooms provided for five religions here, so everyone is treated equally. In addition, social media also plays an important role in influencing students' religious attitudes. Teenagers nowadays often access religious content on YouTube, TikTok, Instagram, and other platforms.”(Hendro, 2024)

The first factor is the support from the school principal and stakeholders, including the foundation, local government, parents, and interfaith leaders. This support forms a strong foundation for implementing religious inclusivism policies. This is also reinforced by the analysis of the school's operational curriculum documents and the school's website, which state that SMA Taman Harapan guarantees freedom of religion and equal access to education for all students regardless of their religious, racial, or ethnic background. These values are reflected in the school's motto “Unity in Diversity” and its mission as an institution that promotes the values of Pancasila in everyday life. Regulations prohibiting discrimination, bullying, and violence further strengthen the implementation of this policy, with concrete support from the Mayor of Malang and the Malang City Education Office (Media, 2023; Penyusun, 2023).

Second, the capacity of religious teachers to understand inclusive Islamic values is a fundamental factor in the successful implementation of learning. Teachers act as agents for the dissemination of moderate and Islamic values *Rahmatan Lil Alamin*, and actively instilling awareness of diversity and rejecting exclusive and radical attitudes. Supported by pedagogical competence and a mature personality, teachers are able to develop learning that is adaptive, contextual, and respects differences, as well as being an example of tolerant and humanist attitudes in the school environment. Third, a strong school religious culture such as a spirit of tolerance, mutual cooperation and nationalism is a cultural factor that strengthens inclusive Islamic religious education practices. These values have been collectively internalized among the school community and passed down through daily practices in a multicultural environment. This culture creates an educational ecosystem that is harmonious and responsive to student diversity.

Fourth, there is equality in the provision of learning facilities and worship spaces for the five religions. This is supported by the researcher's observations at Taman Harapan Senior High School, which show that the school provides learning facilities and worship areas for students of five different religions. All students appear to freely access and use the facilities and places of worship provided at school. This significantly contributes to the implementation of inclusive Islamic religious education. Taman Harapan Senior High School offers worship rooms, religious books, and interfaith religious activities that are equally accessible to Muslim, Christian, Catholic, Hindu, and Buddhist students. In addition, the presence of religious teachers from each faith ensures fair and equal spiritual guidance for all students.

Fifth, social media plays an increasingly important role in shaping students' religious attitudes and views on diversity. At Taman Harapan High School, the use of social media is directed at supporting inclusive and tolerant narratives through educational content, digital anti-bullying campaigns, as well as interfaith online discussions initiated by the school and students. Through social media, students gain access to various religious perspectives that are oriented towards the values of peace, openness and diversity. However, the negative influence of social media is also anticipated by strengthening religious digital literacy so that students are able to filter information and are not easily provoked by exclusive, intolerant or radical content.

DISCUSSION

Islamic Religious Education Practices with an Inclusive Insight in Forming Student Tolerance at Taman Harapan High School

The practice of Islamic Religious Education (PAI) with an inclusive perspective implemented at Taman Harapan High School shows real integration between educational policies that uphold pluralism with a pedagogical approach that is moderate and adaptive to the diversity of students. In the context of multicultural-based schools, the success of implementing inclusive Islamic Religious Education is not only determined by learning materials, but also by institutional commitment, teachers' religious insight (Arif, 2025), the culture preserved in the school, support from interfaith figures and support from the social environment. Suyuti stated that an inclusive character in the Islamic education system is absolutely necessary to face multicultural realities, as exemplified by the Prophet Muhammad SAW and his companions in the Medina Charter. This charter was agreed upon by all representatives of religious and tribal communities in Medina. The contents of the Medina Charter, which consists of 47 articles, contain an ethical vision, solidarity, unity, freedom, recognition of the supremacy of law, justice, social control, and love is not sorry (Pulungan, 2003).

The establishment of inclusive religious education policies by leaders and policy makers is the main way in religious inclusivism (Syafaruddin, 2008). The policy functions as the main guideline for members to determine attitudes and to resolve problems proactively, meaning not only reacting to existing problems, but also preventing future problems by directing behavior according to the desired goals (Abiddin, 2006; Arif, 2024). Policies that support the implementation of religious inclusivism in educational institutions need to be determined by school principals and stakeholders through the formulation of vision and mission, goals and school regulations. This policy is then implemented through daily habits at school (Bagastio & Srihadi, 2021).

In the curriculum aspect, Taman Harapan High School has implemented an Islamic Religious Education curriculum which is structured based on principles *Rahmatan lil Alamin* and accommodate the differences of the multicultural school community. This approach is in line with Azyumardi Azra's thoughts about wasathiyah Islam, namely a middle way Islam that upholds justice, tolerance and balance (Azra, 2020; Maarif dkk., 2023). In this framework, religious education must be able to teach aspects of religious rituals as well as shape the character of students so they are able to coexist peacefully amidst diversity. This inclusive approach is also seen in the integration of Pancasila values and multiculturalism in learning planning, where students from different religious backgrounds get equal space to express their beliefs, including in celebrating religious holidays.

Islamic religious education with an inclusive perspective also plays an important role in facing the challenges of pluralism in global society (Jesica Dwi Rahmayanti & Muhamad Arif, 2021; Rohman dkk., 2024). As a response to the plural reality of religious education in multicultural-based public schools such as SMA Taman Harapan, it is basically a response to the reality of religious, cultural and ethnic diversity in Indonesian society. This is in line with the opinion of Tasman Hamami who emphasizes that religious education must be carried out inclusively so as not to give rise to exclusivism or even horizontal conflict (Asy'ari & Hamami, 2020). School policies that open space for inter-religious dialogue, as well as providing places of worship and teachers for all religions, reflect the principle of inclusivity needed in a multicultural society. By guaranteeing religious freedom and equal access to learning and religious activities, Taman Harapan High School has realized inclusive Islamic religious education practices as a form "education for living together", as presented by UNESCO (Hasan, 2023).

The development of inclusive Islamic insight in the practice of Islamic religious education at Taman Harapan High School is in accordance with Islamic principles *Rahmatan lil Alamin*. One of the main principles in inclusive Islamic religious education spractice is the delivery of Islamic teachings that are moderate, universal, and bring grace to all of nature without any discrimination by religion, class, ethnicity or culture. In practice, Islamic Religious Education teachers at Taman Harapan High School not only teach Islamic teachings from a normative perspective, but also link them to human values and social justice. This is in line with the thinking in the journal Afkar which emphasizes that inclusive Islam is an Islam that respects diversity, protects minorities, and rejects

violence in any form (Sholikhah & Muvid, 2022). Islamic Education teachers also act as models in instilling the values of tolerance through a reflective and dialogical learning approach. This attitude is able to foster students' critical awareness of the importance of living side by side and respecting each other amidst differences.

The findings also show that the inclusive Islamic religious education learning model at Taman Harapan High School plays an important role in preventing the development of radicalism and intolerance among students. The strategies and methods applied by teachers in teaching Islamic law, creeds and other branches of Islam in the religious education process are very influential in the formation of students' religious understanding. A religious teaching model that emphasizes dialogue and openness to diversity will be an effective deradicalization tool (Syatar dkk., 2024). This is reinforced by Syayidah's study which concluded that the problem-based learning model in Islamic religious education can provide broad learning space and real experiences for students so as to form a tolerant religious perspective and behavior in everyday life (Alfi, 2024). Abdurrahman Wahid also emphasized the importance of the Islamic teaching model which not only instills religious dogma, but also teaches human values, nationality, tolerance and recognition of minority rights (Syahriyah, 2022).

In this case, Alwi Shihab also believes that Islam is truly inclusive in nature. Inclusive Islam provides a religious perspective that reflects an open attitude, with a selective ability to accept things from outside Islam that bring benefit to humanity and participate in maintaining this diversity (Habibi, 2017). Alwi Shihab emphasized the importance of dialogue between religious communities to convey tolerant Islamic teachings. To create harmony between religious believers in a plural-multicultural society, dialogue methods are needed in teaching Islam and reject monologue or doctrinaire methods (Shihab, 1999). This view suggests the importance of using the dialogue method in learning Islamic Religious Education in schools, because the monologue method which teaches the superiority of one religion and denigrates other religions is no longer relevant in the context of today's plural society. The monologue method often gives rise to suspicion of other religions, blind fanaticism, and results in acts of intolerance in society. Learning models such as Cooperative Learning, Project Based learning, and Discovery Learning Islamic religious education teachers use not only increases students' active involvement, but also fosters collective awareness to understand diversity as a shared strength.

The evaluation system implemented with an inclusive approach in learning Islamic religious education also has a positive impact on the development of students' affection and morality. A safe, inclusive, and supportive learning environment creates a sense of belonging, increases empathy, and develops students' emotional and social regulation skills. Assessments that include affective and social aspects such as student reflections on tolerance, interfaith cooperation, and empathy for those who are different are a real reflection of the application of moral and social-emotional development theories in the context of religious education. This is in line with Asroni's view which states that evaluation in Islamic religious education should not only focus on aspects of student knowledge, but should also cover three domains, namely cognitive, affective and psychomotor. The assessment standards are not only based on numbers, but the main assessment is on the level of students' understanding of moderate Islamic teachings, appreciation of the substance of Islamic teachings. *Rahmatan Lil Alamin*, and their religious behavior in social interactions in environments with different religions, beliefs, views and cultures (Asroni, 2022).

Factors that Influence the Formation of Religious Tolerance at Taman Harapan High School

The formation of an attitude of religious tolerance at Taman Harapan High School shows a close connection with educational psychology, religious psychology and social psychology approaches. From the perspective of educational psychology, Albert Bandura's social learning theory emphasizes that individuals learn through observation and imitation of the social models around them (Firmansyah & Saepuloh, 2022). In this context, religious teachers act as central figures who model inclusive, moderate and open attitudes towards religious diversity. The teacher's example, supported by mature pedagogical and emotional competence, allows for the internalization of the values of

tolerance constructively through the process of modeling, reinforcement and dialogical interactions that take place in Islamic religious education learning (Wahyuni & Fitriani, 2022). In addition, a conducive learning environment, the availability of inclusive prayer facilities, and anti-discrimination policies strengthen aspects of a positive learning environment, as theorized in the humanistic learning approach, which prioritizes respect for students' potential holistically and individually.

In Jalaludin Rahmat's view, the integration of religion in an individual's life is not only seen as the fulfillment of ritual obligations, but as a profound and transformative process in shaping an individual's attitudes and behavior. Rahmat argues that healthy religiosity can develop through the internalization of religious values that are accepted with awareness and sincerity of heart (Rahmat, 2003; Yuhani`ah, 2022). In this context, inclusive and humanistic religious education, such as that applied at SMA Taman Harapan, does not just teach religious doctrines, but also builds a deep understanding of the essence of religion itself, namely as a means to realize humanitarian values, tolerance, and togetherness in diversity.

Within the framework of the psychology of religion, the theory of religious functionalism states that religion plays an important role in shaping individual value orientations, including attitudes towards others. At Taman Harapan High School, student diversity is not dogmatic, but rather emphasizes transcendent values that form an inclusive spirituality. Teachings *Islam Rahmatan lil Alamin* what religious teachers bring becomes a spiritual basis that fosters empathy, appreciation for differences, and awareness of diversity as part of God's will. This is in line with theory *intrinsic religiosity* from Allport, which states that religiosity that is born from inner awareness tends to be more tolerant than extrinsic religiosity that is oriented solely towards social or group interests (Aryani, 2020).

Meanwhile, from a social psychology perspective, the formation of an attitude of religious tolerance is greatly influenced by social interactions in the school ecosystem. The theory of attitude formation by Daniel Katz shows that attitudes can be formed through the function of knowledge, values and social adaptation (Katz dkk., 1957). In this case, school policies that support diversity, participation of interfaith leaders, and support from local governments play a role social norm which forms collective values and strengthens students' social identity as part of an inclusive community (Shaleh, 2020). Theory intergroup contact theory from Gordon Allport is also relevant, because interfaith student interactions that occur intensively, equally, and in a positive collaborative atmosphere can reduce stereotypes and prejudice (Afandi dkk., 2021). Multicultural daily practices and the use of social media as a space for interfaith discussions are concrete forms of social interaction that strengthen attitudes of tolerance.

Thus, the factors that form the attitudes and behavior of students' religious tolerance at Taman Harapan High School are the result of integration between a supportive educational environment, inclusive, contextual and humanistic Islamic learning, and constructive social interaction between students. All three play a simultaneous role in forming students' tolerant attitudes as a form of inclusive and moderate religious appreciation, in accordance with the principles of Islamic education. *Rahmatan lil Alamin* and the noble values of Pancasila. The practice of Islamic religious education with an inclusive perspective in schools with a multicultural basis, Taman Harapan High School, Malang City has been running optimally and has had a significant impact on the formation of tolerant student character. Students are able to have a sense of tolerance, respect each other, and collaborate in positive ways without ignoring the Islamic teachings they believe in.

The interaction between structural, cultural, and personal factors in shaping students' religious tolerance attitudes at SMA Taman Harapan demonstrates a synergistic relationship that reinforces one another. Support from the principal and policymakers serves as a structural foundation that enables the implementation of inclusive policies, while the involvement of interfaith leaders and parents creates a broad and heterogeneous social network that enriches students' religious perspectives. Culturally, the school's environment, which upholds diversity and rejects discrimination, fosters collective norms that encourage mutual respect. On a personal level, the competence of religious teachers as agents of value transformation plays a central role in the internalization process. When teachers adopt inclusive attitudes and convey moderate Islamic values,

students are more likely to develop positive perceptions of people from different faiths. Social interactions among students of different religions, supported by school programs such as interfaith worship weeks, interfaith discussions, and the use of social media to engage with tolerance-related issues, strengthen healthy intergroup contact processes. Therefore, the success in forming students' tolerant attitudes does not stand alone but is the result of tightly interconnected educational elements that complement and sustain each other.

CONCLUSION

The practice of inclusive Islamic religious education at SMA Taman Harapan, a multicultural-based school, has been proven to be systematically and integratively implemented in institutional policies, learning planning, implementation, and evaluation. Islamic Religious Education is not merely taught as cognitive knowledge but serves as a strategic tool to instill the values of inclusivism, multiculturalism, and national spirit. Through an adaptive, collaborative approach grounded in the principle of Islam as Rahmatan lil Alamin, SMA Taman Harapan has succeeded in establishing an educational ecosystem that supports the development of tolerant, open-minded students who can live harmoniously in diversity. The tolerance cultivated is not passive but actively manages interreligious and intercultural differences within the school environment.

The findings indicate that students' attitudes of religious tolerance are the result of a complex interaction between structural factors (institutional policies and stakeholder support), cultural factors (a religious and open school culture), and personal factors (teacher competence and student background). This process is reinforced through a contextual and humanistic educational approach, theoretically grounded in social learning theory, religious functionalism, and intergroup contact and attitude formation theories in social psychology.

The implications of this study are wide-ranging, both theoretically and practically. Theoretically, the findings enrich Islamic education literature by demonstrating that an inclusive approach in religious education can be an effective model for fostering tolerance in diverse societies. Practically, the inclusive religious education model implemented at SMA Taman Harapan can be replicated and adapted by other schools, especially in regions with religious, cultural, or ethnic diversity. Furthermore, this study offers important recommendations for educational policymakers, such as the Ministry of Education and Culture, to design a more contextual, transformative religious education curriculum focused on strengthening tolerant character. It also opens avenues for future research to further explore the influence of digital technology, especially social media, in either reinforcing or undermining religious tolerance among younger generations

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