



## Reconstructing Islamic Tolerance and Its Implications for Islamic Religious Education Learning

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### Abstract

The plurality of modern society demands a more contextual understanding of tolerance within Islamic teachings. However, in practice, the concept of tolerance is often understood disproportionately, either in the form of exclusivism that limits social interaction or permissivism that blurs theological boundaries. This study aims to reconstruct the concept of tolerance in Islam in a pluralistic society and analyze its implications for Islamic Religious Education (PAI) learning. This study uses a literature review approach with a narrative literature review model. Data sources include primary and secondary literature consisting of national and international journal articles and research reports relevant to the topics of tolerance in Islam, pluralistic society, and religious education. This study uses a literature review approach with a narrative literature review model. Data were obtained from journal articles, academic books, and research reports through the Google Scholar, SINTA, and DOAJ databases with publication priorities for the last ten years. The analysis was conducted using content analysis techniques through the stages of identification, classification, and synthesis of concepts. The results of the study indicate that tolerance (*tasāmuh*) in Islam is not only based on the Qur'an and hadith, but also requires active involvement in building just and harmonious social relations. This study formulates the reconstruction of tolerance as a shift from passive tolerance to active-participatory tolerance that emphasizes the balance between theological commitment and social responsibility. The implication is that Islamic Religious Education learning needs to be developed in a dialogical, reflective, and contextual manner to foster a tolerant attitude in a pluralistic society.

### Abstrak

Pluralitas masyarakat modern menuntut pemahaman toleransi yang lebih kontekstual dalam ajaran Islam. Namun, dalam praktiknya konsep toleransi sering dipahami secara tidak proporsional, baik dalam bentuk eksklusivisme yang membatasi interaksi sosial maupun permisivisme yang mengaburkan batas-batas teologis. Penelitian ini bertujuan merekonstruksi konsep toleransi dalam Islam pada masyarakat plural serta menganalisis implikasinya dalam pembelajaran Pendidikan Agama Islam (PAI). Penelitian ini menggunakan pendekatan kajian literatur dengan model *narrative literature review*. Data diperoleh dari artikel jurnal, buku akademik, dan laporan penelitian melalui basis data Google Scholar, SINTA, dan DOAJ dengan prioritas publikasi sepuluh tahun terakhir. Analisis dilakukan menggunakan teknik *content analysis* melalui tahap identifikasi, klasifikasi, dan sintesis konsep. Hasil penelitian menunjukkan bahwa toleransi (*tasāmuh*) dalam Islam tidak hanya berlandaskan Al-Qur'an dan hadis, tetapi juga menuntut keterlibatan aktif dalam membangun hubungan sosial yang adil dan harmonis. Penelitian ini merumuskan rekonstruksi toleransi sebagai pergeseran dari toleransi pasif menuju aktif-partisipatif yang menekankan keseimbangan antara komitmen teologis dan tanggung jawab sosial. Implikasinya, pembelajaran PAI perlu dikembangkan secara

**Kata Kunci:** *Masyarakat Plural, Pendidikan Agama Islam, Rekonstruksi Konsep, Toleransi*

dialogis, reflektif, dan kontekstual untuk menumbuhkan sikap toleran dalam masyarakat plural.

## **INTRODUCTION**

Islam, as a religion that carries the mission of “mercy for all creation,” places the values of humanity, justice, and peace as fundamental principles in social life. In the context of a pluralistic modern society, diversity in religion, culture, ethnicity, and tradition is an unavoidable reality and part of God’s decree. Therefore, Islam views tolerance (*tasāmuh*) as a crucial attitude in respecting and valuing differences to foster a harmonious social life (Casram, 2016). Tolerance is not merely understood as tolerating differences but also as an active effort to build peaceful relationships and maintain social cohesion amidst diversity (Nafisi, 2018).

In this context, education plays a strategic role in instilling values of tolerance in the younger generation. Islamic Religious Education (PAI) serves not only as a means of transferring religious knowledge but also as a medium for character development and fostering a moderate religious attitude. Religious education is expected to shape students who possess a comprehensive understanding of religion and are capable of living peacefully alongside others in a pluralistic society. Through the educational process, the value of tolerance can be systematically instilled so that students not only understand religious teachings textually but are also able to apply them in social life (Nurhasanah, 2021).

However, these ideal conditions do not always align with the social realities of society. Various phenomena indicate that practices of intolerance still exist in social life, whether in the form of discrimination, intergroup conflict, or religious exclusivism. Survey data released by the Setara Institute in 2018 indicates that ten cities in West Java are classified as having high levels of intolerance (Haryani, 2019).

This phenomenon suggests that the concept of tolerance is not yet fully understood in a balanced manner by certain segments of society. Misunderstandings regarding the concept of tolerance often give rise to two extreme tendencies. On one hand, tolerance is understood in a narrow sense, leading to an exclusive attitude that rejects the existence of other groups. On the other hand, there is also an overly broad understanding that blurs the boundaries of religious beliefs. Both of these tendencies indicate that the concept of tolerance has not yet been fully and comprehensively understood within the framework of Islamic teachings. Therefore, a reconstruction of the concept of tolerance is necessary as an effort to redefine this understanding so that it can balance theological commitment with social responsibility within the context of a pluralistic society. Thus, tolerance can be understood in a more contextual and relevant manner in relation to the dynamics of social life.

The advancement of globalization and contemporary social dynamics also present new challenges to religious life. Increasingly complex social interactions bring together diverse religious and cultural identities within the same social space. This situation calls for a

deeper understanding of the value of tolerance so that differences do not become a source of conflict, but rather a strength in building a harmonious social life. In this context, Islamic religious education plays a crucial role in fostering an awareness of pluralism and instilling an attitude of mutual respect among different social groups (Yasin & Rahmadian, 2024).

Previous studies have examined various aspects related to tolerance in Islam and pluralistic societies. Research conducted by (Abdullah & Irhamna, 2023) indicates that tolerance is a crucial prerequisite for fostering social harmony amidst diversity in ethnicity, race, culture, and religion. These findings emphasize the importance of mutual respect, appreciation for differences, and the strengthening of interfaith dialogue as efforts to foster social harmony. In the context of education, other research indicates that religious education plays a strategic role in fostering tolerant attitudes through a multicultural approach that emphasizes respect for diversity (Ghazali & Busro, 2017).

Furthermore, religious education also serves as a means of fostering interfaith understanding and strengthening students' attitudes of tolerance (John & Taylor, 2025). Dialogic and inclusive learning in Islamic education is even considered capable of minimizing social prejudice by prioritizing the principles of justice and equality (Wahyudha & Chanifudin, 2025).

Although these various studies have contributed to understanding the concept of tolerance and its implementation in social life and education, most research still focuses on two main trends: normative descriptions of tolerance in Islam and its practical implementation in social or educational contexts. These studies have not explicitly examined how the concept of tolerance in Islam is conceptually reconstructed to address two extreme tendencies namely, exclusivism and permissivism that have emerged in contemporary pluralistic societies.

Furthermore, the connection between the conceptual reconstruction of tolerance and its pedagogical implications in Islamic Religious Education (PAI) remains limited. Some studies focus more on teaching approaches or educational strategies for tolerance but have not directly linked them to the need for conceptual renewal in understanding tolerance itself. In fact, without a clear conceptual reconstruction, the teaching of tolerance risks remaining merely normative and lacking contextual relevance to the dynamics of a pluralistic society.

Given this gap, this study aims to conceptually reconstruct the concept of tolerance in Islam by emphasizing a balance between theological commitment and social responsibility, and to analyze its implications for Islamic Religious Education (PAI) instruction. Thus, this study not only offers a conceptual synthesis but also provides pedagogical contributions to the development of PAI education that is more contextual, dialogical, and relevant to the realities of a pluralistic society.

## **RESEARCH METHOD**

This study employs a literature review approach using the narrative literature review model to examine and reconstruct the concept of tolerance in Islam and its implications for Islamic Religious Education (PAI) in a pluralistic society. This approach was chosen because it allows the researcher to comprehensively understand, integrate, and synthesize various theoretical perspectives and previous research findings within a conceptual framework. The data sources in this study consist of secondary data obtained from scientific journal articles, academic books, conference proceedings, and research reports relevant to the topics of tolerance in Islam, pluralistic societies, and Islamic religious education. The literature was obtained through various academic databases such as Google Scholar, SINTA, DOAJ, and Islamic education journal portals, taking into account aspects of relevance and recency, particularly publications from the past ten years.

The literature was selected based on its relevance to the research focus, namely a study of the concept of tolerance in Islam, the dynamics of pluralistic societies, and its implications for Islamic religious education. The selected literature was then analyzed using content analysis by examining, categorizing, and interpreting the main ideas and findings in each source. The results of this analysis were subsequently synthesized to build a comprehensive conceptual understanding of tolerance in Islam and to formulate a reconstruction of the concept of tolerance that is more contextual and relevant to the dynamics of pluralistic societies. Additionally, the synthesis aimed to identify pedagogical implications for Islamic Religious Education (PAI) instruction.

## **RESEARCH RESULTS AND DISCUSSION**

### **The Concept of Tolerance from an Islamic Perspective**

Tolerance in Islam, known as *tasāmuh* or *al-samāhah*, is not merely understood as an attitude of accepting differences, but also as a social ethic that emphasizes respect, open-mindedness, and harmonious relationships. In hadith studies, this concept is related to generosity (*al-jūd*), magnanimity (*sa‘at al-ṣadr*), and a friendly and forgiving attitude (*tasāhul*). Based on the author’s analysis, the understanding of tolerance is often still passive, limited to merely allowing differences. In fact, tolerance in Islam is active, requiring engagement in building just and mutually respectful social relationships, particularly within the realm of *ḥabl min al-nās* (Zayyadi & Ismail, 2022).

Normatively, this concept is grounded in the Qur’an and the hadith; one of the key verses serving as a foundation is Allah’s statement in Surah Al-Baqarah, verse 256 لا إكراه في الدين, which means “There is no compulsion in religion.” This verse affirms that every individual has the freedom to choose their faith without coercion from others. The author interprets this verse as not only indicating religious freedom but also acknowledging individual autonomy in determining one’s faith (Mursyid, 2016). Furthermore, the hadith regarding *al-ḥanīfiyyah al-samḥah* affirms that Islamic teachings

uphold ease and leniency in daily practice, reflecting a balance between firmness of faith and flexibility in social interactions (Zayyadi & Ismail, 2022).

Based on this synthesis, the author concludes that tolerance in Islam is founded on three main principles: justice, religious freedom, and peaceful coexistence. The principle of justice emphasizes equal treatment, religious freedom acknowledges the individual's right to determine their beliefs, and peaceful coexistence serves as the social objective of the practice of tolerance (Aulia, 2023). These three principles are interrelated and form the framework of Islamic social ethics, which positions tolerance as an active and proportionate social practice.

Thus, tolerance from an Islamic perspective cannot be understood merely as a normative concept, but must be interpreted as a contextual social practice. This understanding is essential as a foundation for responding to the dynamics of a pluralistic society, thereby creating a balance between theological commitment and social responsibility.

### **Social Pluralism and the Challenge of Tolerance**

A pluralistic society is a social condition characterized by a diversity of identities such as religion, ethnicity, culture, language, and traditions coexisting within a single social space. This diversity is not only a hallmark of modern society but also shapes dynamic patterns of interaction among groups. In this context, tolerance plays a strategic role as a value that maintains social stability and prevents conflicts arising from differences in identity. Sociologically, tolerance is not merely understood as an attitude of tolerating differences, but as an active effort to build mutually respectful social relationships through dialogue, mutual understanding, and cooperation among groups (Casram, 2016).

However, based on the author's analysis, societal pluralism also presents complex challenges. Diversity can become a source of conflict if not managed wisely. In many cases, social conflict is not solely caused by the differences themselves, but by exclusive worldviews, attitudes of group superiority, and the exploitation of identity as a tool for specific interests. This indicates that the root of the problem in a pluralistic society lies more in social construction than in the reality of diversity itself. Thus, intolerance arises not because of the existence of differences, but because of a failure to manage and interpret those differences inclusively (Septyadini et al., 2024).

Furthermore, the dynamics of pluralistic societies in the era of globalization have become increasingly complex due to the rise of social media, high social mobility, and increasingly intense cultural exchange. The author argues that this situation is ambivalent: on the one hand, it enriches social interaction, but on the other hand, it has the potential to reinforce identity polarization. In this context, religion also plays a dual role: it serves as a source of values for peace while simultaneously risking being misused to justify exclusivist attitudes when interpreted narrowly. Therefore, intolerance does not always stem from religious teachings but is often influenced by social factors such as identity politics, social inequality, and non-contextual religious interpretations (Akbar, 2024).

Based on this synthesis, the author believes that fostering tolerance in a pluralistic society is not sufficient at the individual level but must be developed as a collective consciousness through education, intergroup dialogue, and the reinforcement of social justice values. With this approach, diversity can be viewed as a social potential that enriches communal life. Thus, it can be concluded that the main challenge of a pluralistic society does not lie in diversity itself, but rather in how differences are managed constructively. Therefore, strengthening tolerance is an essential prerequisite for creating a harmonious social life.

### **The Role of Islamic Religious Education in Instilling the Value of Tolerance**

Islamic Religious Education (PAI) plays a strategic role in shaping students' moderate and tolerant religious attitudes within a pluralistic society. PAI serves not only as a means of transmitting religious knowledge but also as a medium for the internalization of values, character building, and the development of social attitudes. Based on the author's analysis, this role is crucial because religious education has the potential to shape students' perspectives on diversity as a social reality that must be respected (Nugroho, 2019).

In practice, the internalization of tolerance values can be achieved through the curriculum, instructional materials, and teaching methods. A PAI curriculum that emphasizes the values of justice, ethics, and respect for differences can help students understand that Islam has a tradition of peaceful social life. The author argues that a dialogic and contextual learning approach is key to developing a more reflective understanding of tolerance, as it allows students to connect religious teachings with the reality of diversity around them (Ardianto, 2025).

The role of Islamic Religious Education (PAI) teachers is crucial in instilling values of tolerance. Teachers serve not only as transmitters of knowledge but also as role models in practicing a moderate, inclusive form of religion that respects diversity. Research findings at SMP PGRI Uluway indicate that the role of PAI teachers in instilling tolerance encompasses both curricular and extracurricular dimensions. In the classroom, teachers act as facilitators of interactions that emphasize the importance of mutual respect and ethical communication among students. Meanwhile, in the context of religious activities, PAI teachers serve as facilitators of cross-identity collaboration, such as involving students in organizing Islamic holidays and demonstrating empathy through philanthropic actions regardless of religious background (Djollong & Akbar, 2019). This indicates that tolerance is not sufficient when taught merely in theory; rather, it must be demonstrated through concrete practices within the educational environment.

However, the role of Islamic religious education in instilling the value of tolerance also faces various challenges. In some educational institutions, Islamic Religious Education (PAI) instruction often remains confined to cognitive and rote-learning aspects due to limited educational resources and curriculum materials that are not yet comprehensive in addressing sensitive topics. Additionally, there is an urgent need for professional

development training for teachers to enhance their pedagogical competencies in managing controversial discussions with sensitivity and depth (Tohari, 2023).

Based on this synthesis, the author believes that a transformation toward a more holistic and contextual approach to PAI is necessary. Strengthening inclusive content, developing dialogic methods, and engaging the community are crucial steps in making PAI an effective instrument for fostering moderate and tolerant religious attitudes. Thus, PAI functions not only as normative education but also as a means of fostering social awareness within a pluralistic society.

### **Reconstructing the Concept of Tolerance in Islam within a Pluralistic Society**

The reality of an increasingly pluralistic modern society demands an understanding of tolerance that is not merely normative but also contextual. In Islamic discourse, tolerance (*tasāmuḥ*) is a value that has long been taught as part of social ethics. However, based on the author’s analysis, the concept of tolerance is often understood disproportionately. Some interpret it narrowly, leading to an exclusive attitude, while others interpret it too freely, potentially blurring the boundaries of religious teachings (Hidayati, 2025). This situation highlights the need to reconstruct the concept of tolerance to make it more relevant to the reality of a pluralistic society.

Such a reconstruction must reaffirm that tolerance is a social value rooted in justice, humanity, and recognition of diversity. Islam views plurality as a divine order (*sunnatullah*) that must be managed wisely. The author argues that tolerance should not merely be understood as a passive acceptance of differences, but as an active effort to maintain peaceful and mutually respectful social relations (Halimah, 2022).

Based on this synthesis, the author proposes a paradigm shift in tolerance from a passive to an active-participatory approach, as illustrated in the following table.

**Table 1. Reconstruction of the Concept of Tolerance in Islam in a Pluralistic Society**

<b>Aspects of the Concept of Tolerance</b>	<b>Conventional Understanding</b>	<b>A Reconstruction of the Concept of Tolerance</b>
The Meaning of Tolerance	Tolerance is understood merely as allowing differences to exist.	Tolerance is understood as an active commitment to respecting others and maintaining peaceful social relationships despite differences.
Perspectives on Pluralism	Diversity is viewed as a potential source of conflict or a threat.	Pluralism is understood as a divine law that must be managed wisely.
Attitudes Toward Different Groups	Tends to be exclusive and keeps its distance from other groups.	Promoting dialogue, cooperation, and social openness.
Tolerance Limits	The line between	Establishing a clear boundary between

<b>Aspects of the Concept of Tolerance</b>	<b>Conventional Understanding</b>	<b>A Reconstruction of the Concept of Tolerance</b>
	theological and social aspects is often blurred.	the realm of faith and the social realm.
Basic Principles	Focus on protecting the identity of one's own group.	Based on justice, humanity, and respect for diversity.
Religious Orientation	Internal group loyalty is more dominant.	Promoting religious moderation (wasathiyah).
Social Implementation	Tolerance is both normative and conceptual.	It is put into practice in social interactions through dialogue and cooperation.
The Role of Education	Religious education focuses on doctrinal aspects.	Religious education incorporates the values of tolerance and respect for diversity.

Source: Researcher's data

Based on the table, the author interprets that the reconstruction of tolerance does not aim to alter the fundamental teachings of Islam, but rather to clarify the appropriate balance between theological commitment and social responsibility. In the realm of faith, a Muslim remains steadfast in their beliefs, whereas in the social realm, Islam encourages harmonious interaction without discrimination (Muallifah & Sutomo, 2024).

Furthermore, this reconstruction is closely related to the strengthening of religious moderation (wasathiyah), which is a balanced attitude between religious steadfastness and social openness. The authors argue that moderation is key to avoiding two extremes: exclusivism and relativism (Arifin & Huda, 2024). This stance enables Muslims to remain steadfast in their beliefs while also being able to coexist peacefully with other groups.

Furthermore, efforts to reconstruct the concept of tolerance should be directed toward the field of education, particularly through Islamic Religious Education (PAI). The author argues that PAI instruction must integrate the values of tolerance, dialogue, and respect for diversity so that students can understand differences as a social reality (Alsi, 2025). This approach is expected to foster a generation that possesses a strong religious commitment while maintaining an open attitude toward diversity.

Thus, the reconstruction of the concept of tolerance in Islam aims to establish a more balanced understanding between theological commitment and social responsibility. Tolerance is not interpreted as a blurring of religious identity, but rather as an active social practice in building a peaceful and harmonious life.

### **Implications of Reconstructing the Concept of Tolerance in Islamic Education**

The reconceptualization of tolerance has significant implications for a paradigm shift in Islamic Education (PAI) instruction. To date, tolerance education has tended to remain

normative and text-based (Ramadhan, 2020). This situation has prevented such education from fully fostering students' critical awareness in confronting the complex realities of diversity (Iswandi et al., 2025). Consequently, tolerance is often superficially understood as merely accepting differences without the ability to comprehend the theological boundaries and social responsibilities inherent in the concept.

Based on the author's analysis, this approach needs to shift from mere doctrinal transmission toward dialogic and reflective learning. Islamic Education (PAI) must integrate theological dimensions with social dimensions so that students can understand tolerance contextually as part of Islam's mission as a mercy to all creation (Utama et al., 2025).

The implications of this reconstruction are evident in changes to the orientation of learning, teaching methods, instructional materials, and the role of teachers, as shown in the following table.

**Table 2. Implications of Reconstructing the Concept of Tolerance in Islamic Education**

<b>Aspects of Islamic Education</b>	<b>Conventional Approach</b>	<b>Tolerance-Based Reconstruction Approach</b>
Learning Orientation	Emphasizing the memorization of religious texts and normative understanding	Emphasizing a contextual understanding of tolerance
Teaching Methods	Lectures and one-way presentations	Dialogic discussions, case studies, and problem-based learning
Learning Materials	Focus on ritual and theological aspects	The integration of human values, pluralism, and religious moderation
The Role of Teachers	Presenter	A facilitator of dialogue and a role model of tolerance
Learning Objectives	A Theoretical Understanding of the Concept of Tolerance	Fostering a spirit of tolerance in social life

Source: Researcher's data

In addition, the reconceptualization of tolerance also requires the development of learning strategies capable of fostering a genuine attitude of tolerance among students. Inclusive and dialogic learning approaches can provide space for students to openly discuss issues of diversity through discussions, case studies, and problem-based learning so that they can understand various perspectives regarding differences in religion, culture, and social identity within society (Fitriani & Marzuki, 2025).

The integration of tolerance values can also be strengthened through multicultural education and religious moderation approaches. Multicultural education helps students understand plurality as a social reality that must be respected. Research at SMPN 8 Palangka Raya indicates that the internalization of the values of justice (*'adl*), brotherhood

(*ukhuwah*), and tolerance (*tasāmuh*) through dialogic learning methods can foster inclusive attitudes and appreciation for diversity (Zaini et al., 2025).

Thus, the reconceptualization of tolerance in Islamic Education (PAI) instruction involves not only changes to the curriculum but also a transformation of pedagogical approaches. PAI instruction must be developed in a dialogical, reflective, and contextual manner so that it can nurture students who possess both a strong religious commitment and an inclusive social awareness within a pluralistic society.

## **CONCLUSION**

This study demonstrates that tolerance in Islam cannot be understood merely as a normative concept but must be interpreted contextually as an active social practice in response to the realities of a pluralistic society. The concept of *tasāmuh* in Islam embodies a balance between theological commitment and social responsibility; thus, tolerance does not imply a blurring of religious teachings but rather emphasizes an attitude of respecting differences in the social sphere in a fair and proportionate manner. The reconstruction of the concept of tolerance resulting from this study affirms a paradigm shift from passive tolerance toward active-participatory tolerance—an attitude that not only accepts differences but also fosters harmonious social relationships through dialogue, cooperation, and respect for diversity.

Furthermore, this study confirms that Islamic Religious Education (PAI) plays a strategic role in internalizing the value of tolerance; however, its implementation still faces challenges, particularly the dominance of cognitive and textual approaches. Therefore, the reconstruction of the concept of tolerance has implications for shifting the PAI learning paradigm from a normative one toward a dialogical, reflective, and contextual approach. The contribution of this study lies in a conceptual synthesis that links the value of tolerance in Islam with pedagogical approaches in PAI, thereby hopefully serving as a foundation for developing learning that is more relevant to the dynamics of a pluralistic society and fostering students who possess strong religious commitment alongside inclusive and tolerant social attitudes. Further research is also important to test the effectiveness of implementing the reconstruction of the concept of tolerance in the learning process and its impact on the formation of students' religious attitudes in an increasingly pluralistic society.

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