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Tolerance Education in Indonesian High School Islamic Textbooks: A Comparison of Kurikulum Merdeka and K-13

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Abstract

Islamic Religious Education (PAI) textbooks play a pivotal role in shaping students' moral and social values, yet their capacity to foster tolerance amid rising intolerance in high schools remains underexplored. This study investigates tolerance content in official PAI textbooks published by the Ministry of Education and Culture under the Merdeka and 2013 Curricula. Employing a qualitative content analysis approach, the research analyzes a purposive corpus of six PAI textbooks (Teacher's and Student's books for Grades X, XI, and XII). Findings reveal 166 integrated tolerance items, with the Merdeka Curriculum offering a more systematic distribution than the 2013 Curriculum, despite uneven chapter allocations. Qualitatively, the content encompasses dimensions of interfaith coexistence, internal community harmony, and religious freedom. The study concludes that addressing practical gaps is essential alongside content rebalancing. Strategically, this research recommends the development of supplementary learning modules utilizing problem-based learning, the establishment of specific evaluation instruments to measure tolerance internalization, the integration of digital tolerance literacy, and teacher pedagogical training to effectively foster an inclusive learning environment.

Keywords: *Tolerance Education; Islamic Religious Education; High School; Merdeka Curriculum; Content Analysis*

Abstrak

Buku ajar Pendidikan Agama Islam (PAI) memegang peranan penting dalam membentuk nilai moral dan sosial siswa, namun kemampuannya dalam menumbuhkan toleransi di tengah meningkatnya intoleransi di SMA masih sedikit dieksplorasi. Penelitian ini mengkaji muatan toleransi dalam buku ajar PAI terbitan Kementerian Pendidikan dan Kebudayaan berdasarkan Kurikulum Merdeka dan Kurikulum 2013. Menggunakan pendekatan analisis konten kualitatif, penelitian ini menganalisis korpus sampel purposif dari enam buku ajar PAI-BP (Buku Guru dan Buku Siswa kelas X, XI, dan XII). Hasil penelitian menunjukkan terdapat 166 konten toleransi yang terintegrasi, di mana Kurikulum Merdeka menyajikan materi secara lebih sistematis dibandingkan Kurikulum 2013, meskipun sebarannya belum merata di setiap bab. Secara kualitatif, materi mencakup dimensi hidup berdampingan, keharmonisan internal, dan nilai kebebasan beragama. Penelitian menyimpulkan perlunya penyeimbangan distribusi konten serta mengatasi keterbatasan praktis di lapangan. Sebagai langkah strategis, penelitian ini merekomendasikan pengembangan suplemen pembelajaran berupa modul toleransi berbasis problem-based learning, penyusunan instrumen evaluasi khusus untuk mengukur internalisasi nilai toleransi, penguatan materi toleransi di ruang siber/digital, serta pelatihan pedagogis bagi guru guna mengoptimalkan pembelajaran toleransi yang inklusif di sekolah.

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Kata kunci: pendidikan toleransi; Pendidikan Agama Islam; sekolah menengah atas; Kurikulum Merdeka; analisis konten

A. INTRODUCTION

From an Islamic perspective, tolerance (tasamuh) represents a foundational teaching derived directly from the Qur'an and Sunnah. Allah SWT asserts the principles of pluralism and human equality in Surah Al-Hujurat: 13: "O humanity! Indeed, We have created you from a male and a female, and made you into nations and tribes so that you may know one another." In Tafsir Al-Qur'an al-'Azhim, Ibnu Katsir (2000) highlights that this verse underscores universal human brotherhood (ukhuwah insaniyyah), wherein ethnic and cultural diversity is intentionally designed to foster mutual recognition (ta'aruf). This principle is reinforced by a prophetic tradition narrated by 'Ikrimah from Ibn 'Abbas: "The religion most beloved to Allah is the primordial, tolerant faith (al-hanifiyyah as-samhah)" (Narrated by Ahmad). According to Wahbah az-Zuhaili (2009) in Al-Tafsir al-Munir, this Hadith serves as compelling evidence that Islam prioritizes peace and social openness.

This theological foundation engages dynamically with sociological realities wherein tolerance remains an imperative subject of discourse within pluralistic societies (Mokorowu & Saragih, 2024), particularly within educational contexts (Beyer & Brese, 2024; Burwood & Wyeth, 1998). Tolerance is defined as an attitude of mutual respect (Atmanto & Muzayanah, 2020) and the non-discriminatory acceptance of differences (Mubasirun, 2021), serving as a cornerstone for peaceful coexistence amidst diversity (Nouraei & Zeinali, 2020). In Indonesia, a nation characterized by extensive ethnic, religious, and cultural diversity, tolerance plays a vital role in preserving national integrity (Anwar, 2016; Raihani, 2011). Consequently, education is expected to serve as a strategic vehicle for instilling tolerance values from an early age, cultivating students who are faithful, democratic, and capable of coexisting harmoniously with differences (Tamaeka, 2022).

The concept of tolerance, a fundamental tenet in multicultural societies, denotes restraint and forbearance. Within Islamic teachings (tasamuh), it rests upon a theological foundation that acknowledges diversity without coercion, as articulated in Surah Al-

Kafirun verse 6: "For you is your religion, and for me is my religion" (Eisenberg, 1998; Nikmah et al., 2025; Walzer, 1997). In Al-Jami' li Ahkam al-Qur'an, Imam Al-Qurtubi emphasizes that this declaration guarantees freedom of belief and strictly forbids religious compulsion. Theoretically, the spectrum of tolerance encompasses four primary conceptions: permission, coexistence, respect, and positive valuation or the esteem conception (Forst, 2013; Setyabudi, 2020). For demographically pluralistic Indonesia, tolerance education must be operationalized through the philosophical frameworks of Pancasila and Bhinneka Tunggal Ika to reinforce the national ethos of unity in diversity (Anwar, 2016; Anwar et al., 2024; Parker & Raihani, 2011). To address this plurality, both the Merdeka Curriculum and the 2013 Curriculum adopt an integrative model of tolerance education, which is drawn from the three main typologies of segregative, integrative, and transformative education (Parker, 2010) , by systematically embedding these values into student character development (Ma'zumi et al., 2023).

Indonesia's National Education System Law emphasizes the cultivation of a dignified national character, underscoring values such as faith, piety, and democracy (Noor, 2018). This mandate highlights the necessity of embedding tolerance within the educational sphere, particularly under the Merdeka Curriculum, which encompasses 18 core character values, including tolerance (Hartono, 2014; Ma'zumi et al., 2023). Furthermore, tolerance constitutes an integral element of the Pancasila Student Profile (Profil Pelajar Pancasila), which promotes faith, mutual cooperation, independence, critical thinking, creativity, and appreciation for global diversity (Istianah et al., 2023).

Regrettably, despite the educational emphasis on tolerance, instances of intolerance continue to recur within Indonesian educational institutions (Septiana & Afifah, 2022). Documented cases involve coerced compliance or prohibitions regarding religious attire (Astuti, 2021) , acts of racism (Pamungkas, 2020; Rumsiti & Muslimah, 2021), and the infiltration of radical ideologies through extracurricular activities (Maharani, 2018; Rahman et al., 2016). Empirical evidence indicates that intolerance and radicalism remain persistent threats to the younger generation, particularly high school students (Fauziyah et al., 2022; Khoirunnisa et al., 2022). These realities suggest that

school instruction, including Islamic Religious Education (PAI), has not yet achieved optimal efficacy in internalizing tolerance values.

Islamic Religious Education (PAI) is a compulsory subject taught from elementary through tertiary education levels (Mawadda et al., 2022), with a core mandate to foster tolerance (Anwar, 2016). Nevertheless, the persistent emergence of intolerant and radical attitudes among students has prompted criticism that religious instruction, particularly PAI, has fallen short of its objectives (Abdi, 2011). As a primary instructional medium, PAI textbooks warrant critical examination due to their decisive role in delivering content aligned with national educational goals (Asrianti et al., 2024; Mawadda et al., 2023).

Scholarly literature examining tolerance values in PAI textbooks has expanded significantly. Makrubin (2021) investigated interfaith tolerance education in Grade XI PAI textbooks published by the Ministry of Education and Culture, concluding that the material aligns with Islamic teachings. Utilizing critical discourse analysis, Fitriati (2021) analyzed Grade X, XI, and XII textbooks under the 2013 Curriculum, finding an uneven representation of tolerance values. Furqan (2019) identified 28 textual passages in high school PAI textbooks embodying tolerance themes, such as peace, mutual consultation (musyawarah), and freedom of expression. Similarly, Utami (2019) examined Grade XI PAI textbooks and observed that interfaith tolerance values were reflected alongside pedagogical efforts to cultivate tolerant student mindsets.

Diverging from prior research, this study proposes a more rigorous and comprehensive examination of tolerance content across both student textbooks and teacher guides in Islamic Religious Education. This research aims to evaluate whether official textbooks effectively internalize tolerance values in alignment with national education objectives while mitigating intolerant behaviors and radical tendencies among students. Ultimately, this inquiry seeks to enhance the efficacy of religious education, specifically PAI, in cultivating tolerant, inclusive student characters capable of thriving in a pluralistic society.

B. METHODOLOGY

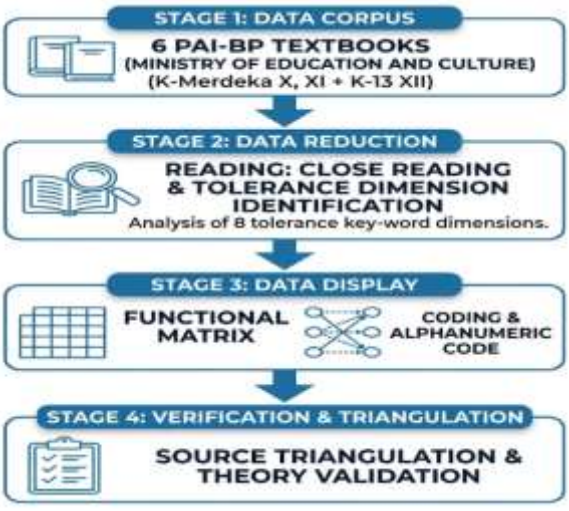
This qualitative study employs a library research approach (Azizah, 2017; George, 2008), utilizing qualitative content analysis as the primary method to comprehensively explore the internalization of tolerance education within high school Islamic Religious Education and Character (Pendidikan Agama Islam dan Budi Pekerti, or PAI-BP) textbooks. Within this qualitative framework, the researcher serves as the key instrument (researcher as key instrument), assuming a central role in establishing criteria, collecting data, performing hermeneutic interpretation, and objectively synthesizing research findings (Alhashmi et al., 2020). The primary data corpus comprises six official PAI-BP textbooks published by the Ministry of Education and Culture, including Teacher Guides (Buku Guru, abbreviated as BG) and Student Books (Buku Siswa, abbreviated as BS) for Grades X and XI under the Merdeka Curriculum, alongside Grade XII textbooks under the 2013 Curriculum. Sampling was executed via purposive sampling, focusing analysis on chapters and thematic sections directly aligned with Learning Objectives (Tujuan Pembelajaran, or TP) and Core Competencies (Kompetensi Dasar, or KD). Selecting these two distinct curricula allows for a comparative mapping of the continuity, variation, and pedagogical transformation of tolerance education during national curriculum transitions.

The data analysis process adopts the interactive framework of Miles et al. (2014), progressing cyclically through three major stages: data reduction, data display, and conclusion verification. The data reduction phase commenced with a close reading of all textbook analytical units to inventory tolerance content based on eight key dimensional categories synthesized from qualitative literature, namely social relations, peace, respect, diversity, Islamic teachings, democracy, non-violence, and citizenship. All identified keyword occurrences were contextually recorded in an analytical matrix mapping page numbers, chapters, sentence contexts, and structural book components, such as introductory, core, enrichment, and closing sections. During the data display phase, findings were tabulated and presented using a systematic alphanumeric coding scheme, incorporating codes such as BG (Teacher Guide) and BS (Student Book) followed by Roman numeral grade designations (BGX, BSXI, BSXII). This coding system facilitates the

identification of distribution patterns for tolerance content both horizontally across chapters within a single textbook and vertically across grade levels.

The verification and conclusion stage was conducted through data triangulation, comparing perspectives between Teacher Guides and Student Books while examining substantive differences between the Merdeka Curriculum and the 2013 Curriculum. Analytical validity was substantiated by contextualizing empirical findings against Rainer Forst's (2013) theoretical framework regarding four conceptions of tolerance and Michael Walzer's (1997) criteria for degrees of tolerance within the context of religious moderation in Indonesia. To ensure research quality, validity, and trustworthiness, the four standard criteria established by Lincoln and Guba (1985) were applied. Credibility was established through persistent observation of textual data and source triangulation; transferability was achieved by providing thick descriptions of the context and findings; dependability was satisfied by maintaining an audit trail documenting every stage and methodological decision; and confirmability was maintained through researcher reflexivity and critical cross-confirmation with reputable scholarly literature. Broadly, the visualization of the operational research steps conducted in this study is illustrated in Figure 1.

Figure 1. *Operational Flowchart of PAI-BP Textbook Content Analysis*



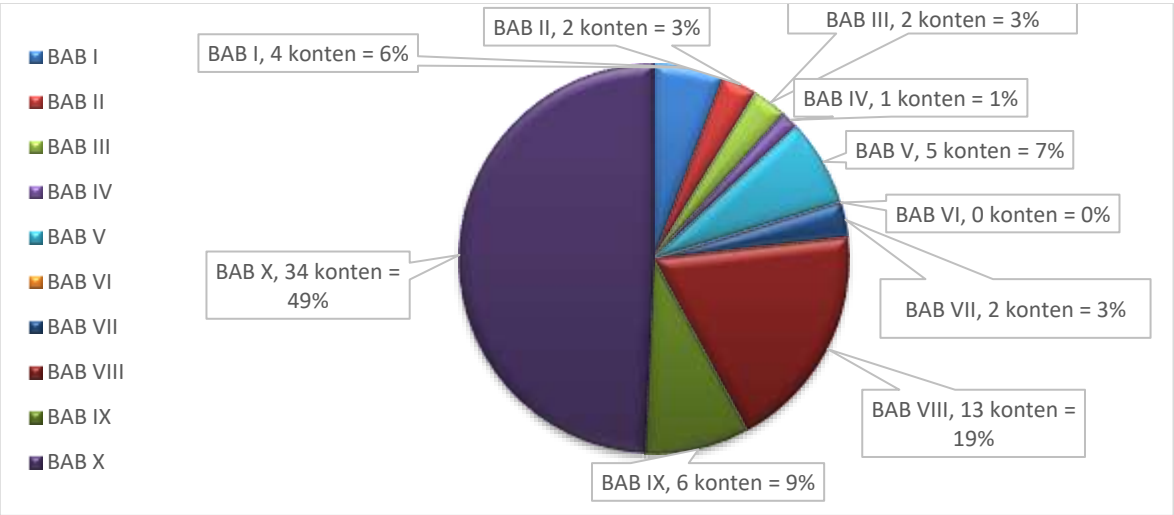
C. RESULTS AND DISCUSSION

Results:

Tolerance Education in Grade X PAI Textbooks

question regarding tolerance education in Grade X under the Merdeka Curriculum. The empirical findings reveal 69 instructional items pertaining to tolerance contained within the Grade X Merdeka Curriculum PAI textbook. These 69 tolerance instructional items are distributed across various available sections of the textbook, notably within reflection (tadabbur), Islamic insights (wawasan keislaman), character implementation (penerapan karakter), summaries (rangkuman), and attitude assessment (penilaian sikap) (BSX). These 69 items were identified based on specific keywords corresponding to theoretical constructs of tolerance outlined in the literature review. Regarding their distribution across textbook chapters, the allocation is illustrated in Figure 2.

Figure 2. Distribution of Tolerance Content in Grade X PAI Textbooks



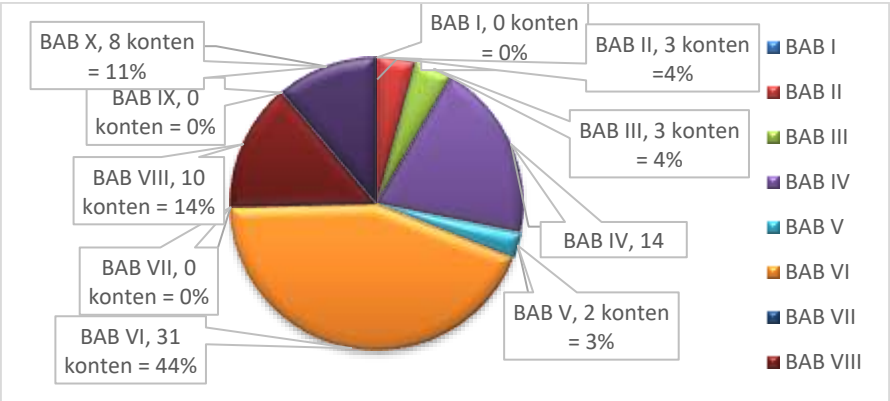
As shown in Figure 2, Chapter I contains 4 items or 6% of the tolerance content, Chapter II contains 2 items or 3%, Chapter III contains 2 items or 3%, Chapter IV contains 1 item or 1%, Chapter V contains 5 items or 7%, Chapter VI contains 0 items or 0%, Chapter VII contains 2 items or 3%, Chapter VIII contains 13 items or 19%, Chapter IX contains 6 items or 9%, and Chapter X contains 34 items or 49%. Figure 2 also indicates that only one chapter omits tolerance instruction entirely, specifically Chapter VI regarding "Avoiding Free Association and Adultery to Protect Human Dignity," which falls under the domain of Islamic ethics (akhlak) (BSX).

Furthermore, tolerance instructional content in Grade X is most concentrated in Chapter X, titled "The Role and Figures of Scholars in the Spread of Islam in Indonesia (Islamic Dawah Methods of Wali Sanga in Java)," which accounts for 34 items or 49% of the tolerance content within the domain of Islamic Civilizational History. This is followed by Chapter VIII, addressing "Avoiding Blameworthy Conduct and Cultivating Noble Character for a Peaceful and Blessed Life," with 13 items or 19% under Islamic ethics. The third highest is Chapter IX, discussing "Implementing al-Kulliyatu al-Khamsah in Daily Life," containing 6 items or 9% within the domain of Islamic jurisprudence and worship (fikih-ibadah) (BSX).

Tolerance Education in Grade XI PAI Textbooks

Based on the content analysis of Grade XI PAI textbooks, the study determined the extent of tolerance education in Grade XI under the Merdeka Curriculum. The empirical data indicates that 71 tolerance content items are embedded within the Grade XI Merdeka Curriculum PAI textbook. These 71 items are dispersed across nearly all textbook sections, including learning objectives, infographics, reflection (tadabbur), inspirational stories, Islamic insights, character implementation, and chapter summaries (BSXI). These 71 tolerance content items were identified through specific keywords aligning with tolerance theories discussed in the literature review. When mapped against the available textbook chapters, the distribution appears as presented in Figure 3.

Figure 3. Distribution of Tolerance Content in Grade XI PAI Textbooks



As illustrated in Figure 3, Chapter I contains 0 items or 0% of the tolerance content, Chapter II contains 3 items or 4%, Chapter III contains 3 items or 4%, Chapter IV

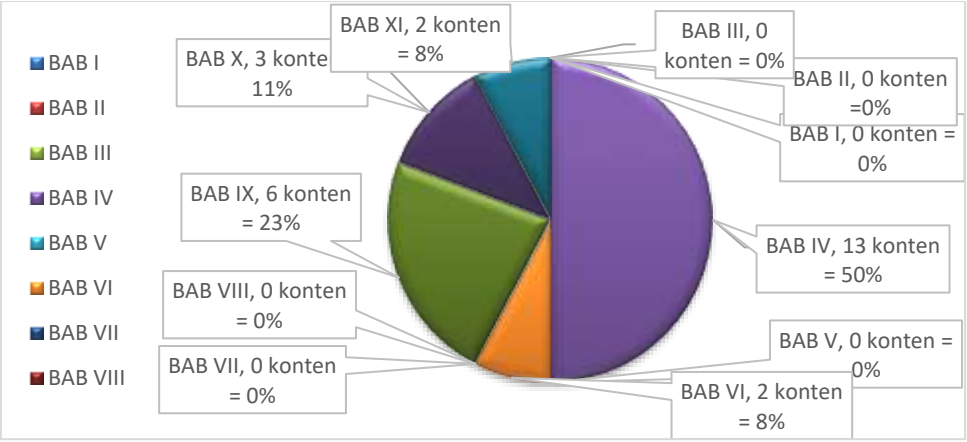
contains 14 items or 20%, Chapter V contains 2 items or 3%, Chapter VI contains 31 items or 44%, Chapter VII contains 0 items or 0%, Chapter VIII contains 10 items or 14%, Chapter IX contains 0 items or 0%, and Chapter X contains 8 items or 11%. Figure 3 further demonstrates that tolerance instruction in Grade XI PAI textbooks is not evenly distributed across chapters, with 3 out of 10 chapters omitting tolerance themes entirely, namely Chapter I ("Cultivating Critical Thinking and Enthusiasm for Science and Technology"), Chapter VII ("Strengthening Faith by Preserving Honor, Sincerity, Modesty, and Asceticism"), and Chapter IX ("Provisions of Marriage in Islam") (BSXI).

In addition, Figure 3 shows that Chapter VI accounts for the largest proportion of tolerance content in Grade XI, reaching 31 items or 44%. Chapter VI represents a dedicated unit specifically addressing tolerance, titled "Strengthening Harmony Through Tolerance and Preserving Human Life," situated within the Quranic and Hadith Studies (Qurdis) domain. The second highest concentration is Chapter IV, covering "Spreading Islam with Courtesy and Peace Through Dawah, Sermons, and Tabligh," with 14 items or 20% under Islamic jurisprudence and worship. The third highest is Chapter VIII, discussing "Etiquette in Using Social Media," containing 10 items or 14% within the domain of Islamic ethics (BSXI).

Tolerance Education in Grade XII PAI Textbooks

Based on the content analysis of Grade XII PAI textbooks, the study answered the research question regarding tolerance education in Grade XII under the 2013 Curriculum. The data reveals that 26 tolerance content items are incorporated within the Grade XII 2013 Curriculum PAI textbook. These tolerance items are distributed across various textbook sections, notably opening soul recesses (membuka relung kalbu), critiquing surrounding phenomena (mengkritisi sekitar kita), enriching horizons (memperkaya khazanah), and implementing noble conduct (menerapkan perilaku mulia) (BSXII). These 26 items were identified using specific keywords corresponding to tolerance theories in the literature review. When linked to the available chapters, their distribution is depicted in Figure 4.

Figure 4. Distribution of Tolerance Content in Grade XII PAI Textbooks



As shown in Figure 4, Chapters I, II, III, V, VII, and VIII contain 0 items or 0% each, Chapter IV contains 13 items or 50%, Chapter VI contains 2 items or 8%, Chapter IX contains 6 items or 23%, Chapter X contains 3 items or 11%, and Chapter XI contains 2 items or 8%. Figure 4 confirms that tolerance instruction in Grade XII PAI textbooks is unevenly distributed across chapters, with 6 out of 11 chapters omitting tolerance content entirely, including Chapter I ("Enthusiasm for Worship and Belief in the Last Day"), Chapter II ("Belief in Divine Decree Inspiring Work Ethic"), Chapter III ("Enlivening Conscience Through Critical Thinking"), Chapter V ("Worshipping Allah SWT as an Expression of Gratitude"), Chapter VII ("The Beauty of Building a Matrimonial Household"), and Chapter VIII ("Attaining Blessings Through Inheritance/Mawaris") (BSXII).

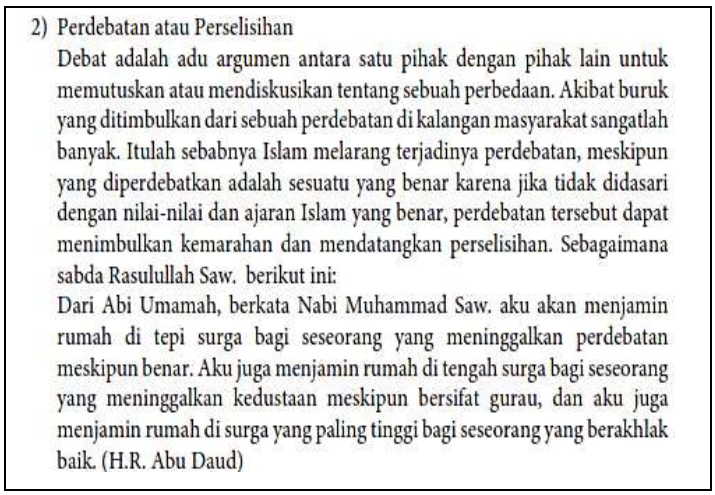
Furthermore, Figure 4 indicates that Chapter IV, titled "Uniting in Diversity and Democracy," contains the highest concentration of tolerance content in Grade XII, yielding 13 items or 50% (half of all tolerance instruction in the Grade XII textbook). This is followed by Chapter IX, addressing "The Blessing of Islam for the Archipelago," with 6 items or 23%, and Chapter X, regarding "A Blessing for the Universe," containing 3 items or 11%. The remaining items are equally divided at 2 items or 8% each between Chapter VI ("Attaining Allah's Love Through Ihsan") and Chapter XI ("Maximizing Personal Potential to Become the Best"). Chapter IV ranks first within the Quranic and Hadith

Studies (Qurdis) domain, while the second and third highest concentrations (Chapters IX and X) fall within the domain of Islamic Civilizational History (BSXII).

Forms of Tolerance Education in High School PAI Textbooks

Regarding the manifestations of tolerance education, Grade X PAI textbooks incorporate lessons emphasizing the avoidance of futile arguments. Muslims are instructed to compete in goodness and refrain from unnecessary debates, as unproductive arguments waste time. Furthermore, even when defending a correct position, arguing produces harmful effects by provoking anger and triggering conflict. This is supported by a prophetic tradition guaranteeing a home on the outskirts of Paradise for anyone who abandons arguments even when in the right (Narrated by Abu Daud). Psychological factors triggering temperamental behavior through argumentativeness are also addressed. This content appears in Chapter I, page 10, under Islamic insights commenting on Q.S. al-Maidah/5: 48 concerning competing in goodness, specifically in sub-section f ("Analyzing the Commentary of Q.S. al-Maidah/5:48"), as well as Chapter VIII, page 211, under Islamic insights addressing psychological drivers of anger (BSX).

Figure 5. Tolerance Content on Avoiding Arguments in Grade X PAI Textbooks



2) Perdebatan atau Perselisihan

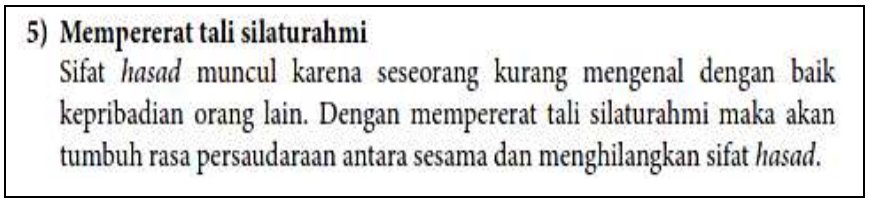
Debat adalah adu argumen antara satu pihak dengan pihak lain untuk memutuskan atau mendiskusikan tentang sebuah perbedaan. Akibat buruk yang ditimbulkan dari sebuah perdebatan di kalangan masyarakat sangatlah banyak. Itulah sebabnya Islam melarang terjadinya perdebatan, meskipun yang diperdebatkan adalah sesuatu yang benar karena jika tidak didasari dengan nilai-nilai dan ajaran Islam yang benar, perdebatan tersebut dapat menimbulkan kemarahan dan mendatangkan perselisihan. Sebagaimana sabda Rasulullah Saw. berikut ini:

Dari Abi Umamah, berkata Nabi Muhammad Saw. aku akan menjamin rumah di tepi surga bagi seseorang yang meninggalkan perdebatan meskipun benar. Aku juga menjamin rumah di tengah surga bagi seseorang yang meninggalkan kedustaan meskipun bersifat gurau, dan aku juga menjamin rumah di surga yang paling tinggi bagi seseorang yang berakhlak baik. (H.R. Abu Daud)

Additionally, Grade X textbooks incorporate tolerance lessons on strengthening social bonds (silaturahmi) by engaging in collective charitable deeds. Habitual participation in joint community endeavors implicitly instills tolerance values, as collaborative charitable activities yield broader social benefits, strengthen unity, foster

mutual brotherhood, and mitigate envy (hasad). This explanation is located in Chapter I, pages 12 to 13, under Islamic insights commenting on Q.S. al-Maidah/5:48 in sub-section h ("Applying Competitive Behavior in Goodness for Success"), and Chapter III, page 77, under Islamic insights addressing the avoidance of envy (hasad) (BSX).

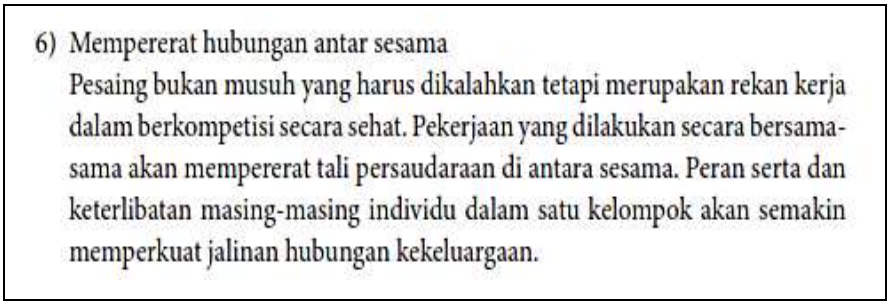
Figure 6. Tolerance Content on Strengthening Social Bonds in Grade X PAI Textbooks



5) **Mempererat tali silaturahmi**
Sifat *hasad* muncul karena seseorang kurang mengenal dengan baik kepribadian orang lain. Dengan mempererat tali silaturahmi maka akan tumbuh rasa persaudaraan antara sesama dan menghilangkan sifat *hasad*.

A further manifestation of tolerance education involves encouraging stronger interpersonal relationships. The textbook clarifies that maintaining social connections by viewing competitors not as enemies, but as partners in healthy competition, fosters stronger brotherhood among human beings. Individual participation within group settings similarly promotes positive familial relationships. This lesson appears in Chapter I, page 14, under Islamic insights commenting on Q.S. al-Maidah/5: 48 in sub-section h ("Applying Competitive Behavior in Goodness for Success") (BSX).

Figure 7. Tolerance Content on Fostering Interpersonal Relationships in Grade X PAI Textbooks



6) Mempererat hubungan antar sesama
Pesaing bukan musuh yang harus dikalahkan tetapi merupakan rekan kerja dalam berkompetisi secara sehat. Pekerjaan yang dilakukan secara bersama-sama akan mempererat tali persaudaraan di antara sesama. Peran serta dan keterlibatan masing-masing individu dalam satu kelompok akan semakin memperkuat jalinan hubungan kekeluargaan.

Meanwhile, Grade XI PAI textbooks contain tolerance instruction emphasizing love of peace and upholding peaceful values. Content related to this theme is featured in Chapter IV, pages 105 to 106, under Islamic insights in the section "Becoming Peaceful Ambassadors of Islam" (BSXI).

Figure 8. Tolerance Content on Upholding Peace in Grade XI PAI Textbooks

Islam itu menyelamatkan dan mendamaikan dunia, (termasuk bagi para pelajar), bukan membuat keonaran, perilaku menyimpang, apalagi melakukan tawuran dan perkelahian. Islam itu juga datang dengan solusi, bukan menambah problema. Tatap dunia ini dengan jernih, maka kalian akan mendapatkan jalan hidup yang menakjubkan dan mencengangkan.

MENEBARKAN ISLAM SECARA SANTUN DAN DAMAI MELALUI DAKWAH, KHUTBAH, DAN TABLIG



Gambar 6.6 Pelajar menjadi duta perdamaian di sekolah, keluarga, dan masyarakat

Another manifestation of tolerance education focuses on mutual affection to establish a safe and tranquil atmosphere, which should be cultivated as a personal trait within families and broader society. Lessons on mutual affection appear in Chapter II, page 55, under character implementation (BSXI).

Gambar 9. Konten Pembelajaran Toleransi tentang Sikap Saling Mencintai pada Buku Ajar PAI Kelas XI

2	Mewujudkan suasana yang saling mencintai, saling menjaga keamanan, dan ketenangan, menjadi sikap pribadi saya bersama keluarga dan dengan masyarakat luas.	Tanggung jawab, peduli lingkungan

Subsequent tolerance instruction highlights disseminating Islamic teachings as a universal blessing (rahmatan lil 'alamin), where this principle should be reflected in daily activities and noble conduct (BSXI). This content is presented in Chapter IV, page 100, under learning objectives (BSXI).

Figure 10. Tolerance Content on Disseminating Islam as a Universal Blessing in Grade XI PAI Textbooks

2. Menyusun teks khutbah dengan tema nilai-nilai Islam *rahmatan lil 'alamin.*

4. Membiasakan sikap menebarkan Islam *rahmatan lil 'alamin.*

Similarly, Grade XII PAI textbooks incorporate tolerance instruction portraying peace as a noble national ideal and a primary objective across social spheres. Peace values are presented visually through depictions of peaceful elections as democratic ideals, as well as images showing followers of different religions standing side by side and holding hands, captioned with narratives on peace in diversity. These visual contents implicitly convey tolerance values even without extensive textual elaboration. Additionally, textual content presents peace by detailing the historical expansion of Islam, which was spread peacefully by early religious leaders. The textbook emphasizes that Islam was revealed to embody compassion and peace in alignment with rahmatan lil 'alamin (BSXII). Textual material on peace appears in Chapter IV, page 62; Chapter IX, pages 187 to 188 and page 206 (enriching horizons) and page 207 (implementing noble conduct); and Chapter X, page 252 (enriching horizons on upholding values of rahmatan lil 'alamin) (BSXII).

Figure 11. Tolerance Content on Upholding Peace in Grade XII PAI Textbooks



Sumber: pramukaria.blogspot.com

Subsequent tolerance instruction addresses mutual respect, specifically respecting the existence and dignity of every human being without exception,

acknowledging that the desire for respect represents a fundamental human right and innate disposition. The concept of mutual respect constitutes a crucial component of Islamic dawah. The textbook elaborates on the imperative of respecting the rights of others and honoring differences in opinion, religious understanding, ethnicity, race, and social group. This content appears in Chapter IV, page 63 (opening soul recesses), page 71 (commentary on Q.S. Ali-Imran/3: 159), page 72 (democracy and syura), and page 77 (implementing noble conduct), as well as Chapter VI, page 115 (enriching horizons regarding ihsan toward fellow humans) (BSXII).

Figure 12. Tolerance Content on Mutual Respect in Grade XII PAI Textbooks


Isu utama yang menjadi muatan demokrasi adalah persoalan saling menghargai eksistensi (keberadaan). Rasa ingin dihargai adalah kebutuhan alamiah (*fitrāh*) manusia. Manusia dari suku bangsa apa pun memiliki rasa itu.

Teman-teman kita di sekolah mempunyai hak untuk dihargai. Bapak dan ibu guru, orang tua, dan semua orang yang ada di sekitar kita juga mempunyai hak untuk dihargai dan dihormati, sebagaimana kita juga ingin dihargai.

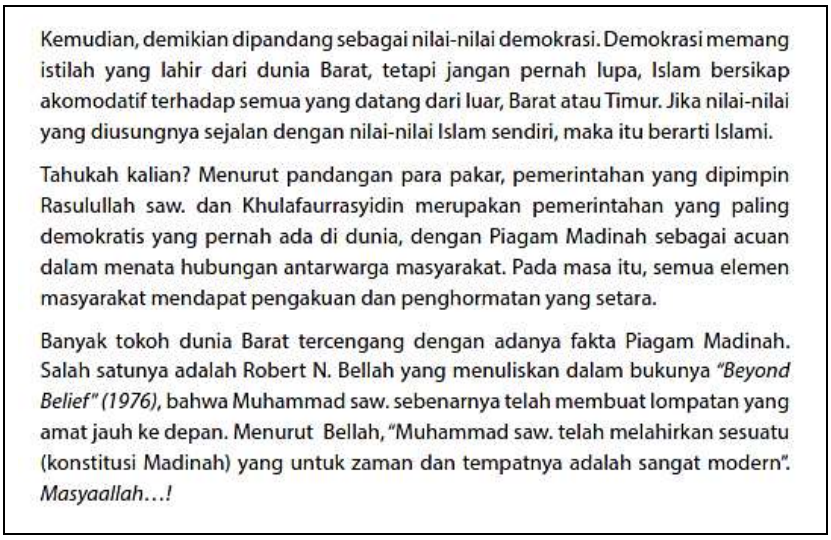
Sumber: limaapril.files.wordpress.com

Gambar 4.5 Tanamkan sikap demokratis sejak dIni.

Ternyata, persoalan menghargai dan dihargai adalah bagian penting dari misi dakwah Islam. Seperti yang lebih muda harus menghormati yang tua, dan yang lebih tua diperintahkan untuk menyayangi yang muda. Sebagaimana Rasulullah saw. bersabda yang artinya: *"Tidak termasuk ummatku orang yang tidak menghormati yang lebih tua, tidak mengasihi yang lebih muda dan tidak pula mengerti hak seorang yang alim"*(H.R.Ahmad 21693).

Furthermore, tolerance instruction encompasses democratic values, explaining that government under the Prophet Muhammad SAW and the Rightly Guided Caliphs (Khulafaurrasyidin) operated democratically based on the Constitution of Medina (Piagam Madinah), establishing equitable social relations where citizens were recognized as equals without discrimination. The textbook highlights that Islam is accommodative and open to beneficial values from Western or Eastern contexts, provided they align with Islamic Sharia. It outlines a model of democracy compliant with Islamic principles, grounded in monotheism (tauhid), rule of law, mutual tolerance, non-discrimination, and independent reasoning (ijtihad) (BSXII). Democratic values here relate to respecting others' opinions, honoring individual rights, and remaining open to diverse choices. Relevant passages appear in Chapter IV, page 63, page 72, page 74, and page 77 (BSXII).

Figure 13. Tolerance Content on Democratic Values in Grade XII PAI Textbooks



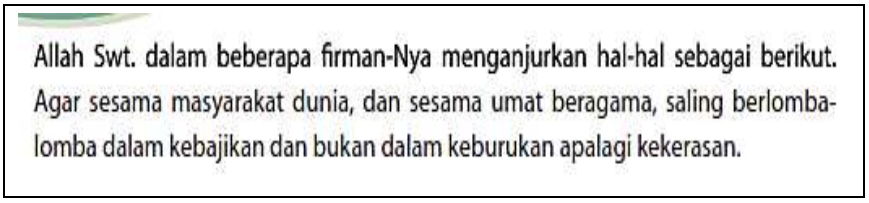
Kemudian, demikian dipandang sebagai nilai-nilai demokrasi. Demokrasi memang istilah yang lahir dari dunia Barat, tetapi jangan pernah lupa, Islam bersikap akomodatif terhadap semua yang datang dari luar, Barat atau Timur. Jika nilai-nilai yang diusungnya sejalan dengan nilai-nilai Islam sendiri, maka itu berarti Islami.

Tahukah kalian? Menurut pandangan para pakar, pemerintahan yang dipimpin Rasulullah saw. dan Khulafaurrasyidin merupakan pemerintahan yang paling demokratis yang pernah ada di dunia, dengan Piagam Madinah sebagai acuan dalam menata hubungan antarwarga masyarakat. Pada masa itu, semua elemen masyarakat mendapat pengakuan dan penghormatan yang setara.

Banyak tokoh dunia Barat tercengang dengan adanya fakta Piagam Madinah. Salah satunya adalah Robert N. Bellah yang menuliskan dalam bukunya *"Beyond Belief" (1976)*, bahwa Muhammad saw. sebenarnya telah membuat lompatan yang amat jauh ke depan. Menurut Bellah, "Muhammad saw. telah melahirkan sesuatu (konstitusi Madinah) yang untuk zaman dan tempatnya adalah sangat modern". *Masyaallah…!*

Another aspect of tolerance instruction emphasizes competing in virtue while rejecting violence (BSXII). This theme is located in Chapter IV, page 66, under enriching horizons in the section "Uniting in Diversity" (BSXII).

Figure 14. Tolerance Content on Competing in Virtue and Rejecting Violence in Grade XII PAI Textbooks



Allah Swt. dalam beberapa firman-Nya menganjurkan hal-hal sebagai berikut. Agar sesama masyarakat dunia, dan sesama umat beragama, saling berlomba-lomba dalam kebajikan dan bukan dalam keburukan apalagi kekerasan.

Based on the empirical findings detailed above, each high school PAI textbook explicitly and implicitly embeds tolerance instruction. In total, 166 tolerance items were identified across 31 chapters in high school PAI textbooks, comprising 69 items across 9 out of 10 chapters in Grade X, 71 items across 7 out of 10 chapters in Grade XI, and 26 items across 5 out of 11 chapters in Grade XII. Although tolerance content is not evenly distributed across all chapters, the presence of 166 items demonstrates significant government commitment to instilling tolerant attitudes among students.

Discussion

It is widely acknowledged that Islamic Religious Education (PAI) is deliberately structured to enhance students' faith and religious understanding, enabling them to become devout Muslims with noble character. Religion in education holds substantial power in shaping individual character, particularly through compulsory religious instruction from elementary school through higher education (Septiana & Afifah, 2022). This aligns with the four primary objectives of PAI: (1) fostering a proper relationship between humans and Allah SWT; (2) cultivating healthy self-awareness; (3) nurturing harmonious relationships among fellow human beings; and (4) maintaining a responsible relationship with the natural environment (Furqan, 2019). These broader educational goals must be operationalized into specific learning outcomes, such as internalizing positive values. Among these values, tolerance represents an essential marker of religious character in the modern era (Firmansyah et al., 2023).

The contemporary global landscape has become increasingly complex, presenting multifaceted challenges due to growing societal diversity. As noted by Anwar (2021), modern global society continues to become more heterogeneous. Nevertheless, diversity constitutes an undeniable divine decree (sunnatullah) (Mustaqim, 2019). While managing diversity frequently poses societal challenges (Suciartini, 2017), social plurality simultaneously represents a valuable asset and national strength when approached constructively (Anwar, 2016).

Internalizing tolerance within PAI serves as an essential mechanism for navigating social plurality, as tolerant attitudes effectively mitigate friction and prevent communal conflict (Asrianti et al., 2024) Within educational settings, tolerance constitutes a core element of religious moderation, aiming to cultivate moderate Indonesian Muslim students who resist both secularism and religious radicalism (Mawadda et al., 2022). This pedagogical objective aligns directly with the Quranic mandate in Surah An-Nahl verse 125:

ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

Classical exegetes such as Ibnu Katsir (2000) and az-Zuhaili (2009) emphasize that this verse establishes three fundamental instructional principles: wisdom (al-hikmah), empathetic exhortation (al-mau'izhah al-hasanah), and constructive dialogue (al-jidal bi al-lati hiya ahsan). In the context of PAI instruction, this divine principle affirms that religious moderation and tolerance education are not modern compromises, but rather authentic Quranic imperatives designed to foster respectful engagement in a pluralistic society.

Beyond learning objectives, internalizing tolerance can be facilitated through instructional materials such as textbooks. Textbooks supply instructional content that supports learning success in alignment with educational objectives (Alfiati, 2022). Consequently, government regulations standardize PAI textbooks to ensure content quality and alignment with instructional goals across educational institutions.

In this study, tolerance instruction within high school PAI textbooks displays comprehensive thematic coverage. Tolerance is conceptualized as an open stance in accepting and understanding differences, embracing mutual respect and recognition of others' existence (Sodik, 2020; Yasir, 2014). Framed against Rainer Forst's theoretical indicators for pluralistic societies, the findings reflect four primary models: the permission concept (guaranteeing minority religious freedom), the coexistence concept (using tolerance as a pragmatic tool to avoid conflict), the respect concept (mutual recognition among citizens), and the appreciation concept (positively valuing and recognizing diversity) (Setyabudi, 2020). This progression toward positive valuation is reinforced by the prophetic tradition:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ» :لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

"None of you [truly] believes until he loves for his brother what he loves for himself" (Narrated by Al-Bukhari and Muslim).

As Al-Nawawi (2011) notes in Syarah Sahih Muslim, this Hadith formulates a universal ethical rule of empathy encompassing both religious and universal human brotherhood (ukhuwah insaniyyah). Within textbook design, this prophetic teaching elevates student consciousness beyond passive tolerance or mere coexistence toward active empathy and mutual esteem.

Furthermore, the findings align with the six tolerance indicators proposed by the Moderate Muslim Society: co-existence (peaceful living through equal citizenship rights), awareness (recognizing legal equality), mutual learning (engaging in constructive intergroup dialogue), understanding (comprehending diverse perspectives), respect (acknowledging the legitimacy of other groups), and value and celebration (cherishing social plurality) (Maulana, 2022).

D. CONCLUSION

This study reveals that tolerance education in high school Islamic Religious Education (PAI) textbooks has been substantively integrated, with 166 identified items, although its distribution remains uneven across chapters. A comparative analysis indicates that the Merdeka Curriculum (Grades X and XI) integrates tolerance values more systematically, averaging 70 items per grade level through diverse pedagogical strategies, whereas the 2013 Curriculum (Grade XII) contains only 26 items concentrated within specific chapters. Qualitatively, tolerance education encompasses four comprehensive dimensions: tolerance in faith and worship emphasizing religious freedom and non-coercive dawah; tolerance in interfaith coexistence teaching peaceful coexistence and interreligious solidarity; tolerance in societal relations promoting democracy and non-violence; and intra-faith tolerance among Muslims encouraging appreciation for diverse schools of thought (mazhab) and local traditions. Together, these

four dimensions constitute a holistic architecture of tolerance education spanning cognitive, affective, and psychomotor domains.

Although the concept of tolerance is integrated, the research identifies several critical limitations that warrant resolution. First, the uneven distribution of tolerance content risks creating the perception that tolerance is a topic detached from the core tenets of Islamic teachings. Second, the absence of explicit guidance for teachers and a scarcity of contemporary case examples may induce a gap between theoretical concepts and social realities. Third, there is a lack of specific evaluation instruments to measure the internalization of tolerance values and an absence of digital tolerance content, despite high school students representing a generation particularly vulnerable to online intolerance. The theoretical implications of this study reinforce the argument that religious education can serve as an effective medium for cultivating tolerance, provided an integrative curriculum design and transformative pedagogy are employed, thereby challenging the conventional dichotomy between religious education and tolerance education.

From a practical standpoint, the study recommends developing supplementary learning materials in the form of tolerance modules utilizing a problem-based learning approach, conducting teacher training on tolerance pedagogy that incorporates local wisdom, and creating digital platforms for interactive tolerance education. Future research should employ ethnographic approaches to observe classroom instruction, reception studies to understand students' internalization of tolerance values, and longitudinal studies to measure long-term impacts. Within Indonesia's pluralistic context, tolerance education in PAI is not merely a pedagogical necessity but a strategic investment to nurture a generation capable of preserving national diversity. Ultimately, the success of tolerance education is determined not solely by textbook content quality, but also by a supportive educational ecosystem, teacher competence in facilitating intercultural dialogue, and synergy among formal schooling, family, and community education.

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