

EVALUATION OF THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN BUILDING RELIGIOUS TOLERANCE IN STUDENTS OF SMAN 1 BATUSANGKARAde Febrianti¹¹ Universitas Islam Negeri Sjech M. Djamil Djambek, Bukittinggi, Indonesia**Corresponding Author:**

Ade Febrianti,

Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Sjech M. Djamil Djambek State Islamic University, Bukittinggi.

Email: febriantiade20@gmail.com**Article Info**

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Abstract

This study examines the contribution of the Islamic Religious Education curriculum in fostering religious tolerance at SMAN 1 Batusangkar. The main objective of this study is to evaluate the content, implementation, and effectiveness of the Islamic Religious Education curriculum in fostering interfaith tolerance. The method used in this study is descriptive qualitative with a case study approach, through interviews, observation, and documentation. The results of this study indicate that although the curriculum contains values of tolerance, its implementation has not been effective due to monotonous learning methods and minimal space for interfaith interaction. Student and teacher perceptions indicate a gap between the curriculum document and classroom reality. This study concludes that the Islamic Religious Education curriculum needs to be reformulated to be more contextual, inclusive, and able to foster a truly tolerant attitude in the school environment.

Keywords: Curriculum, Islamic Religious Education, Religious Tolerance

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Yayasan Zia Mulla Sadra

INTRODUCTION

In recent years, the phenomenon of religious intolerance among high school students in Indonesia has shown a worrying trend (Basuki & Ja'far, 2025; JANAH dkk., 2024; Mudzakkir, 2023). Numerous cases of exclusive attitudes toward students of different religions have emerged, both in classroom learning activities and in social interactions within the school environment (Dewi & Mardiana, 2023; Gonibala, 2022; Purwandari, 2024). Yet, religious diversity is a social reality that must be managed with an inclusive educational approach. Islamic Religious Education in schools should be a strategic instrument in shaping students' character to be open, inclusive, and tolerant of differences in belief. However, conditions in the field indicate that the Islamic Religious Education curriculum remains normative and has not addressed the practical aspects of instilling the values of religious tolerance. Several teachers stated that material on tolerance is presented only theoretically without concrete implementation in learning activities. This raises fundamental questions about the effectiveness of the current Islamic Religious Education curriculum in fostering a spirit of peaceful coexistence in a pluralistic society. Therefore, it is crucial to examine whether the existing curriculum is appropriate to the needs of the times and able to address the challenges of diversity in the school environment.

Several previous studies have discussed the importance of multicultural education in fostering attitudes of tolerance among students (Celina dkk., 2025; Haryanto & Zuhri, 2025; Ilham, 2024). For example, the intercultural approach developed by Banks and Nieto emphasizes the importance of integrating diversity values into the school curriculum. In the context of Islamic Religious Education, there is also an integrative-transformative theory that combines Islamic values with universal principles such as justice, equality, and respect for differences. However, most of these studies have not specifically evaluated the implementation of the Islamic Religious Education curriculum in the context of secondary education in Indonesia. In fact, few studies have systematically assessed the extent to which the current Islamic Religious Education curriculum is able to shape students' attitudes of tolerance in real life. This indicates a gap between theory and practice, and the need for more contextual and empirical studies. Therefore, this study aims to fill this gap by providing a comprehensive evaluation of the role of the Islamic Religious Education curriculum in fostering religious tolerance among students at State Senior High School 1 Batusangkar. This study is expected to contribute to strengthening the theoretical and practical basis for developing a curriculum that is more relevant to today's diversity challenges.

This study aims to comprehensively evaluate the extent to which the Islamic Religious Education curriculum at State Senior High School 1 Batusangkar plays a role in shaping attitudes of religious tolerance among students. The main objective of this study is to analyze the content of the Islamic Religious Education curriculum related to the values of tolerance, particularly in the lesson planning documents and teaching materials used by teachers. Furthermore, this study aims to determine how the curriculum is implemented in the classroom learning process and supporting extracurricular activities. This study will also explore the perceptions of students, teachers, and principals regarding the role of the Islamic Religious Education curriculum in fostering inclusive and tolerant attitudes. Finally, this study intends to assess the effectiveness of the implementation of the Islamic Religious Education curriculum in creating a harmonious school atmosphere and upholding the values of diversity. With this focus, this study is expected to provide strategic input for educational policymakers in their efforts to develop a curriculum that not only educates cognitively but also shapes inclusive social character.

The urgency of this research is based on the increasing intolerance among students and the importance of fostering tolerant character through educational instruments. The Islamic Religious Education curriculum, as part of the national education system, should play a significant role in instilling noble Islamic values that respect diversity and encourage peaceful

coexistence. Unfortunately, based on empirical evidence and the gaps in the literature outlined above, no studies have explicitly assessed how this curriculum works to shape tolerant attitudes in high school students. If left unevaluated, the Islamic Religious Education curriculum risks becoming merely an administrative document, with no impact on shaping students' attitudes. Therefore, the basic hypothesis of this research is that an Islamic Religious Education curriculum that is not well-designed and implemented will not be able to optimally shape tolerant attitudes in students. Through this research, it is hoped that evidence will be found that can be used to strengthen the design and implementation of the Islamic Religious Education curriculum to make it more contextual and responsive to the needs of a diverse society.

A curriculum is an educational plan that contains a set of plans and regulations regarding objectives, content, and learning materials, as well as the methods used to guide the implementation of learning activities (Anggini dkk., 2022; Mahrus, 2021). Etymologically, curriculum comes from the Latin word "currere," meaning a path or distance to be traveled (Wafqin dkk., 2024). In the context of education, the curriculum encompasses not only teaching materials but also educational objectives, delivery methods, and evaluation of learning outcomes (Irawan, 2024; Marzuqi & Ahid, 2023; Riza & Barrulwalidin, 2023). The curriculum serves as the heart of the educational process, serving as the primary guideline for shaping students' character, knowledge, and skills. According to Law Number 20 of 2003 concerning the National Education System, the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials, as well as the methods used to achieve specific educational goals (Harmita & Aly, 2023; Rusnawati, 2020). Therefore, the curriculum is not merely normative or administrative in nature but also has ideological and pedagogical dimensions that significantly determine the direction and quality of a nation's education. Therefore, understanding the concept of curriculum is crucial in evaluating how education, including Islamic Religious Education, plays a role in shaping social values such as tolerance.

The manifestation of the curriculum in educational practice can be categorized into several types, including the formal curriculum, the informal curriculum, and the hidden curriculum. The formal curriculum refers to the written learning structure systematically organized by educational authorities, such as syllabi, lesson plans, and official teaching materials. The informal curriculum encompasses learning experiences students acquire outside the formal structure, such as extracurricular activities or social interactions that support value learning. The hidden curriculum, on the other hand, refers to the values, norms, and messages implicitly transmitted to students through teacher instruction, school culture, and institutional policies. These three manifestations of the curriculum significantly influence the internalization of moral and social values, including religious tolerance. Therefore, when evaluating the effectiveness of the Islamic Religious Education curriculum in fostering a tolerant attitude, it is important to consider not only the content taught but also the method of delivery and the atmosphere established within the school environment. Analysis of these manifestations will provide a more comprehensive picture of the extent to which the Islamic Religious Education curriculum supports the development of religious tolerance.

Religious tolerance is an attitude and action that demonstrates respect for the diversity of religious beliefs within society (Abror, 2020; Rahmah & Amaludin, 2021; Rohmah dkk., 2022). From a sociological perspective, religious tolerance extends beyond simply accepting the existence of other religions, but also encompasses respect for the rights of others to practice their religion without interference (Fitriani, 2020). UNESCO defines tolerance as an active and socially conscious attitude that respects individual differences, including differences in religious beliefs. From a religious perspective, Islam itself teaches a strong principle of tolerance, as reflected in the verse "lakum dīnukum wa liya dīn" (to you your religion and to me my religion). Tolerance does not mean recognizing all religions as equal, but rather recognizing the right of every individual to believe and practice their beliefs peacefully. In the context of education, religious tolerance must be instilled from an early age as part of character

education so that students are equipped to live in a pluralistic society. Therefore, a conceptual understanding of religious tolerance is an important foundation for designing an effective curriculum that promotes mutual respect between religious communities.

Manifestations of religious tolerance in educational settings can be seen in various attitudes and behaviors that reflect acceptance of diversity. In general, religious tolerance can be categorized into three main dimensions: cognitive, affective, and conative. The cognitive dimension encompasses students' understanding of the concept of diversity and the fundamental values of all religions, as well as the awareness that differences in belief are a social reality that must be accepted. The affective dimension refers to feelings of empathy, respect, and a desire to coexist peacefully with adherents of other religions. Meanwhile, the conative dimension concerns concrete actions that demonstrate tolerance, such as not discriminating, not imposing beliefs, and collaborating with other students regardless of religion. In educational practice, this dimension can be developed through collaborative learning approaches, interfaith discussions, and joint activities that prioritize humanitarian values. By understanding these manifestations, teachers can design learning methods and strategies that not only transfer knowledge but also shape inclusive and tolerant social character in students' real lives.

Islamic Religious Education is an integral part of the national education system, aiming to instill the values of faith, piety, and noble morals based on Islamic teachings. In the Regulation of the Minister of Education and Culture of the Republic of Indonesia, Islamic Religious Education is defined as a conscious and planned effort to prepare students to understand, internalize, and practice Islamic teachings in their daily lives. Islamic Religious Education not only teaches ritual or doctrinal aspects, but also develops moral, social, and spiritual dimensions relevant to the challenges of contemporary life. Within the framework of the national curriculum, Islamic Religious Education plays a strategic role in shaping the character of students who are faithful, have noble morals, and are tolerant of others. Islamic teachings substantively contain universal values such as justice, compassion, and brotherhood, which are highly relevant in building a peaceful and harmonious society. Therefore, religious education, including Islamic Religious Education, should not be understood narrowly as a process of indoctrination, but rather as a means of value transformation that shapes a moderate Muslim personality and is open to differences.

The manifestation of Islamic Religious Education in school learning practices can be classified into three main aspects: cognitive, affective, and psychomotor. The cognitive aspect relates to mastery of teaching materials such as Islamic faith, worship, and Islamic history, taught through textbooks and written assessments. The affective aspect reflects the internalization of Islamic values in students' attitudes and personalities, such as honesty, respect, and empathy for others. Meanwhile, the psychomotor aspect is manifested in concrete actions such as performing worship, participating in socio-religious activities, and demonstrating polite behavior in daily life. In the context of tolerance education, these three aspects need to be integrated so that Islamic Religious Education is not only normative but also transformative. Teachers play a crucial role in connecting teaching materials to students' social realities through contextual, dialogical, and interactive learning methods. Furthermore, student involvement in interfaith activities or diversity dialogues can be a concrete form of practicing the values of tolerance in Islamic Religious Education. Therefore, it is important to evaluate how Islamic Religious Education is manifested in these three aspects to determine its effectiveness in fostering a tolerant attitude.

RESEARCH METHOD

This research focuses on the increasing incidence of religious intolerance among students at State Senior High School 1 Batusangkar. This intolerance is evident in the exclusive attitudes toward students from different religious backgrounds, both in the teaching and learning process and in daily social interactions within the school environment. This phenomenon is a serious concern because it contradicts the spirit of multiculturalism and the goals of national education, which promote values of togetherness and respect for differences. The Islamic Religious Education curriculum, which should play a role in fostering inclusive and tolerant attitudes, is questionable in its effectiveness in addressing this issue. Several reports from teachers and education practitioners indicate that material on religious tolerance in the Islamic Religious Education curriculum is taught only normatively without any concrete implementation in learning practices. Therefore, the objective of this research is the relationship between the content and implementation of the Islamic Religious Education curriculum and the religious tolerance attitudes of high school students, in order to gain a comprehensive understanding of the role of Islamic Religious Education in building a harmonious and civilized social life.

This research uses a qualitative, descriptive approach, aiming to provide a detailed and comprehensive overview of the phenomenon of religious intolerance and its relevance to the implementation of the Islamic Religious Education curriculum at State Senior High School 1 Batusangkar. A descriptive approach was chosen because it allows researchers to explore events in depth without manipulating the variables under study. The data types used include primary and secondary data. Primary data were obtained through in-depth interviews with key informants directly involved in curriculum implementation and the dynamics of attitudes toward diversity within the school environment. Interview questions focused on perceptions, experiences, and teaching practices of Islamic Religious Education related to the values of religious tolerance. Meanwhile, secondary data were obtained from various literature sources such as textbooks, curriculum policies, school documents, and academic studies relevant to the topics of curriculum, religious education, and religious tolerance. Combining these two types of data is expected to provide a comprehensive framework for understanding and enrich interpretations of the role of the ISE curriculum in shaping attitudes toward diversity among students.

Participants in this study were purposively selected based on their involvement and relevance to the study object. The key informants consisted of three ISE teachers who teach at State Senior High School 1 Batusangkar. Nine students from grades 11 and 12 were also involved. The researcher also engaged the school principal to obtain an institutional perspective on curriculum implementation and school policies that support values of tolerance. Additionally, one Islamic Religious Education Subject Supervisor from the local Education Office was interviewed to gain a broad perspective on the implementation of the Islamic Religious Education curriculum and the extent of supervision and evaluation of the teaching of tolerance values. This participant mix was designed to provide rich and diverse data as a basis for in-depth analysis.

The data collection process was conducted systematically through three main techniques: interviews, observation, and documentation. The interviews were semi-structured, using flexible question guides, allowing informants to freely and in-depthly express their experiences and perspectives. This technique was used to explore the perceptions of teachers, students, principals, and supervisors regarding the content and implementation of the Islamic Religious Education curriculum and its relationship to fostering tolerant attitudes among students. In addition to interviews, researchers also conducted direct observations within the school environment, including teaching and learning activities, student interactions, and the implementation of religious or diversity-focused activities within the school. These observations helped researchers capture real-world dynamics not always revealed in interviews.

Documentation techniques were conducted by reviewing related documents, such as syllabi, lesson plans, Islamic Religious Education textbooks, and school programs related to diversity values. These three techniques complemented each other and were used in a triangulation process to enhance the validity and credibility of the data obtained during the research process. The data analysis technique used in this study refers to the interactive analysis model developed by Miles and Huberman, which consists of three main steps: data reduction, data presentation, and conclusion drawing/verification. The data reduction process was carried out by filtering and organizing data from interviews, observations, and documentation based on the predetermined theme and focus of the study, namely the effectiveness of the Islamic Religious Education curriculum in fostering religious tolerance. Next, the data was presented in a systematic narrative, table, or matrix form to facilitate further analysis. After that, conclusions were drawn continuously by linking field findings to relevant theories and research objectives. Data verification was carried out through a triangulation process, namely by comparing and correlating information from various data sources to ensure the validity of the findings. The use of source triangulation aims to strengthen the objectivity and accuracy of interpretation, so that the resulting conclusions can reflect reality more comprehensively and can be scientifically justified.

RESULTS AND DISCUSSION

The research results indicate that the Islamic Religious Education curriculum formally incorporates the values of tolerance and interfaith harmony, as outlined in the syllabus and lesson plans. These documents outline learning objectives that include respect for differences in beliefs and the importance of peaceful coexistence. However, in classroom implementation, learning is still dominated by one-way lectures and the use of standard textbooks. Interviewed Islamic Religious Education teachers revealed that time constraints and the pressure to meet curriculum targets hinder the development of interactive and contextual learning activities. Observations support this assertion, as the teaching and learning process appears to lack dialogue between students of different faiths and collaborative activities in the form of discussions, simulations, or case studies related to diversity are absent. While Islamic Religious Education textbooks do include verses and hadiths on tolerance, they are not accompanied by applicable learning approaches. Furthermore, no specific guidelines from the Education Office emphasize the importance of multicultural education or interfaith learning in secondary schools were found.

Data from interviews, observations, and documentation indicate that although the curriculum formally supports values of tolerance, its implementation is not yet optimal. Teachers tend to only deliver material theoretically without attempting to relate it to the social context of student diversity in schools. Time constraints are a key reason teachers do not develop more contextual learning activities. Reliance on conventional textbooks also results in a normative approach that does not encourage critical discussion among students. The absence of specific modules or programs from the Education Office related to tolerance learning in schools exacerbates the gap between curriculum content and the reality of implementation on the ground. This results in a lack of learning spaces that encourage students to empathetically and reflectively understand differences. In general, the Islamic Religious Education learning process appears not to have been strategically designed to develop students' social competencies in a multicultural context. Consequently, the existing Islamic Religious Education curriculum tends to remain at the document level and does not address substantive practice.

The relationship between descriptive and explanatory data regarding the curriculum and the reality of religious intolerance among students indicates a gap between curriculum design and learning practices on the ground. The curriculum ideally incorporates values of tolerance, but its implementation does not systematically support the development of inclusive attitudes in students. The reality in schools indicates that students do not have sufficient space to develop social experiences that reflect the values of diversity. Learning activities with minimal interfaith interaction, a dominant lecture method, and a lack of integration of tolerance values into school activities result in the values enshrined in the curriculum not being effectively internalized. Therefore, the primary cause of the ineffectiveness of tolerance learning lies not in the curriculum itself, but in weak implementation strategies and the lack of institutional strengthening from schools and education offices to make tolerance a focus in Islamic Religious Education learning. This underscores the importance of evaluating and developing a more applicable approach to implementing the curriculum contextually.

Research data on religious tolerance reveals the dynamics and obstacles to building an inclusive atmosphere in schools. Islamic Religious Education teachers reported that they taught the importance of respecting religious differences, but this teaching was more normative and theoretical. Muslim students stated that they were taught the values of tolerance, but felt they lacked opportunities to discuss or interact with students of other faiths within the learning context. Meanwhile, non-Muslim students expressed feeling less involved in school religious activities and sometimes felt marginalized, particularly during mass religious activities such as group religious study or Islamic holiday commemorations. Observations at schools revealed that interactions between students of different faiths tended to be formal and limited to ceremonial activities such as flag-raising ceremonies. There were no collaborative activities or open interfaith dialogues regularly facilitated by the school. Documentation of school activities also revealed a lack of interfaith discussion forums or interfaith programs, whether in the form of discussions, exchanges of experiences, or joint social activities that could strengthen relationships between students of different faiths.

These findings indicate that the values of religious tolerance, which should be part of school life, have not been truly realized in students' daily activities. Teaching that emphasizes only normative understanding, without deepening real-life experiences and social interactions, is insufficient to build awareness and empathy among students of different faiths. Non-Muslim students who feel less involved reflect that schools lack an inclusive strategy that ensures all students feel valued and included equally. The absence of collaborative activities or interfaith forums creates a gap that weakens the formation of tolerance as a shared value. Teachers and schools have not taken systematic steps to develop programs or learning models that bring students together in an atmosphere of mutual understanding and respect. In other words, the tolerance taught has not yet been translated into concrete experiences within the school environment. The emphasis on majority-based religious activities without the involvement of minorities also creates exclusivity that is inconsistent with the spirit of multicultural and diversity education.

Field conditions reinforce the finding that religious tolerance among high school students remains weak in practice, despite being normatively taught in lessons. The lack of involvement of non-Muslim students in school activities creates a sense of alienation that contradicts the curriculum's goal of fostering mutual respect. These data indicate that efforts to foster tolerance in schools have not yet reached the practical realm. The reality of intolerance, which manifests in the form of exclusive attitudes and limited interfaith interaction, can be traced to the weak reinforcement of inclusive values within the school environment. The absence of a systematic approach and limited space for dialogue are factors that hinder the growth of a culture of mutual understanding and acceptance of differences. Thus, the problem of intolerance is not only caused by external influences, but also by an education system that is not optimal in creating a multicultural learning environment. These findings emphasize the strategic

importance of religious education in not only teaching doctrine but also building social awareness in the context of diversity.

Research on Islamic Religious Education shows that this subject still focuses on teaching ritual and normative aspects such as faith, worship, and jurisprudence (fiqh), while social values such as tolerance and coexistence have not received primary attention. Islamic Religious Education teachers stated that the ISE curriculum does address the theme of tolerance, but its teaching has not been explicitly linked to the students' social context at school. The textbooks used include religious texts on tolerance, but lack concrete examples or case studies relevant to the students' lives. Classroom observations indicate that teachers rarely relate the teaching material to the social and diverse conditions present in the school. Learning activities remain passive and memorization-oriented. There are no activities that encourage students to reflect on the meaning of tolerance in their social interactions. School documentation also does not indicate any programs to strengthen social values or training for ISE teachers focused on diversity-based learning. This suggests that while ISE has significant potential for shaping students' character, its implementation remains limited to the theoretical realm. Explanations of the data obtained indicate that Islamic Religious Education in secondary schools remains trapped in a cognitive approach that does not encourage students to internalize social values in real life. The absence of contextual and interactive teaching methods prevents students from understanding the importance of tolerance in everyday life. Teaching materials that are irrelevant to students' social contexts discourage students from applying religious values in inclusive social relationships. Teachers who focus solely on achieving curriculum targets without fostering dialogue or collaborative activities also weaken the function of Islamic Religious Education as an instrument for strengthening tolerance. The absence of specific modules, teacher training, and supporting activities from schools or education offices means that Islamic Religious Education has not played a maximal role in fostering students' awareness of diversity. This demonstrates the need for a reorientation of Islamic Religious Education teaching so that it is not merely informative but also transformative and contextual.

Based on the relationship between descriptions and explanations of Islamic Religious Education and the reality of intolerance in schools, it is clear that there is a gap between the potential of Islamic Religious Education as an agent of character formation and the reality of its implementation, which tends to be normative and theoretical. The Islamic Religious Education curriculum, which should be a vehicle for fostering tolerance, has not been optimally implemented by teachers and schools. Learning that does not address social aspects and students' multicultural interactions prevents the values of tolerance from being transformed into real-life experiences. Consequently, students lack the space to learn about differences in an inclusive and open atmosphere. When religious education fails to accommodate the complexity of students' social realities, it loses its function as a tool for building social cohesion. These findings confirm that responding to the phenomenon of intolerance requires a new approach to religious education that focuses not only on content but also on methods, strategies, and the context in which learning is implemented in the classroom. The following table presents the research findings, compiled based on the objectives of this paper:

Table 1. Research Findings

No.	Research Purposes	Research Findings
1	Analyzing the contents of the Islamic Religious Education curriculum related to the values of tolerance	The syllabus and lesson plans normatively incorporate tolerance values, but they are not designed as contextual learning activities. Textbooks contain verses and hadiths on tolerance, but lack case studies or applicable multicultural approaches. The Department of Education does not provide a specific module on interfaith education.

2	Knowing the application of the curriculum in the learning process	The implementation of Islamic Religious Education teaching tends to be one-way, lecture-driven, and excludes interfaith collaborative activities. Teachers fail to connect the material to the reality of diversity in schools. Interfaith student interaction is limited and formal. Learning activities do not provide space for dialogue or simulations of interfaith social life.
3	Identifying the perceptions of students, teachers, and principals regarding the role of the Islamic Religious Education curriculum in building a tolerant attitude	Teachers acknowledge the importance of tolerance but feel limited by the time and methods used. Muslim students feel they are taught to respect other religions but are not given a space for dialogue. Non-Muslim students feel marginalized in religious activities. The principal acknowledges the importance of tolerance but states that there is no systematic approach within the curriculum.
4	Assessing the effectiveness of the implementation of the Islamic Religious Education curriculum in encouraging interfaith harmony in the school environment.	The Islamic Religious Education curriculum has not been effective in fostering a truly tolerant attitude. Although it contains values of tolerance, its implementation has not addressed practical and contextual aspects. The lack of interfaith activities and interfaith dialogue hinders the internalization of tolerance values in schools.

The results of this study reveal that although the Islamic Religious Education curriculum document includes the values of tolerance and harmony, its implementation in the classroom remains suboptimal. Interview, observation, and documentation data indicate a dominance of lecture methods, limited time, and reliance on standard textbooks, resulting in the value of tolerance being presented only theoretically. These findings also reveal an imbalance in participation between majority and minority students in religious activities, with non-Muslim students tending to feel less involved. Meanwhile, the perceptions of teachers, principals, and supervisors indicate recognition of the importance of tolerance values, but this has not been accompanied by a systematic approach to learning. Overall, this study confirms a gap between curriculum design and implementation practices, resulting in learning outcomes that do not fully support the development of inclusive and harmonious attitudes among students. These substantial findings suggest that the presence of tolerance values in curriculum documents is not yet significantly reflected in actual learning activities.

Comparative analysis with previous research indicates that this study offers advantages in terms of data triangulation, which combines interviews, observations, and documentation. Unlike several previous studies that tended to rely solely on qualitative data or prioritize descriptive aspects without delving into the dynamics of implementation, this research successfully presents a more in-depth dimension of the reality on the ground. The results align with the findings of studies on the limitations of Islamic Religious Education teaching methods in optimizing the value of tolerance. However, this study more systematically describes the differences in perceptions among students, teachers, and principals. This discussion demonstrates that while the literature emphasizes the importance of the value of togetherness in education, our research highlights a gap between policy and actual practice. Therefore, the methodological strength of this study lies in the analysis of multiple data sources, which provides a more comprehensive picture of the dynamics of learning and the achievement of tolerance values compared to previous research.

Reflection on the findings of this study reveals that there is significant potential in the Islamic Religious Education curriculum to foster attitudes of tolerance, but its realization is hampered by conventional teaching approaches and a lack of innovation in learning methodologies. An in-depth discussion of the results indicates that obstacles such as the dominance of lecture methods and limited active student participation suggest the need for transformation in implementation strategies. The benefits of achieving the research objectives will be seen if schools can adopt interactive methods and real-world experiences that connect theory to students' social lives. This reflection indicates that reformulating the learning approach not only improves teaching effectiveness but also enables the creation of a more inclusive and diversity-responsive school environment. Therefore, achieving the research objectives serves as an important benchmark that evaluation and improvement efforts in Islamic Religious Education teaching can be significant agents of change in building interfaith harmony.

The implications of this research are significant for educational policy and learning practices in the field. The findings indicate that the gap between curriculum documents and classroom implementation needs to be addressed through innovative, more contextual and participatory teaching methods. This implication not only impacts efforts to improve the quality of Islamic Religious Education teaching but also fosters student character development that is more adaptive to diversity. The research findings also indicate the need for material adjustments and the provision of specific learning modules that integrate the value of tolerance in a practical manner. By strengthening interactive aspects, schools and policymakers can collaborate to create teacher training programs that support more inclusive learning methods. These implications emphasize that curriculum implementation strategies must reflect actual needs in the field so that the value of tolerance is not only stated in documents but also experienced and implemented by all parties within the school environment.

In-depth analysis revealed that several internal and external factors contributed to the study's findings, which indicated minimal implementation of tolerance values in Islamic Religious Education teaching. Among these internal factors are limited creativity in teaching methods, the dominance of the long-standing lecture paradigm, and a lack of training for teachers in applying a contextual approach. External factors include a lack of institutional support and implementation policies that are not yet optimally integrated between schools and education offices. This situation has widened the gap between theory and practice. Although tolerance values are included in the syllabus, the reality on the ground does not support interactive and collaborative learning experiences. This causal analysis emphasizes the need to rethink curriculum implementation strategies, considering social dynamics and diversity within the school environment as crucial variables in fostering tolerance.

Based on the analysis of the findings, strategic steps must be taken immediately to bridge the gap between curriculum documents and Islamic Religious Education teaching practices in schools. Recommended actions include revising and developing more interactive and contextual teaching methods, such as the use of group discussions, case studies, and simulations of interfaith activities. Furthermore, it is crucial for schools and education offices to develop specific learning modules that integrate tolerance values in a practical way and involve the active participation of all students, both majority and minority. Improving teacher capacity through training and workshops on multicultural learning approaches should also be a priority. Implementing interfaith dialogue forums and collaborative activities outside the classroom can strengthen students' lived experiences in applying the values of tolerance. With these steps, it is hoped that the Islamic Religious Education curriculum will become more than just a formality, but an effective instrument that facilitates the creation of an inclusive and harmonious school environment.

CONCLUSION

A rather surprising finding from this study is that although the Islamic Religious Education curriculum at Batusangkar 1 State Senior High School explicitly includes the values of religious tolerance, its implementation in the classroom hardly reflects this spirit. The values of tolerance are presented only as normative discourse in the syllabus and textbooks, without being accompanied by a transformative pedagogical approach. Even more surprising, non-Muslim students often feel excluded from the dominant religious activities, while interfaith interactions within the school environment are formal and limited. Ironically, teachers and principals who recognize the importance of tolerance lack a planned learning strategy to actively internalize these values. These findings demonstrate that the presence of values in curriculum documents does not necessarily guarantee effective implementation without instructional design and the support of a holistic and inclusive learning ecosystem.

This research makes an important contribution to the body of knowledge, both theoretically and practically. From a theoretical perspective, it enriches the discourse on the relationship between the Islamic Religious Education curriculum and tolerance education in the multicultural context of secondary schools, by emphasizing the importance of an implementation approach based on the social realities of students. This study also reinforces the view that the integration of values into curriculum documents must be accompanied by concrete and contextual learning strategies. Practically, the results of this study can serve as a reference for educators, policymakers, and curriculum developers in formulating Islamic Religious Education learning designs that can bridge the diversity of students' beliefs in a more humanistic and dialogical manner. By simultaneously mapping problems and solutions, this research directly contributes to improving the quality of religious education, which is not only normative but also transformative in shaping tolerant and inclusive citizens.

Although this study successfully uncovered several important dynamics in the implementation of the Islamic Religious Education curriculum related to the formation of attitudes of religious tolerance, there were limitations in the scope of locations and participants, which focused on the context of a specific educational unit. This is not a methodological weakness, but rather opens up significant opportunities for further research development that could expand its reach to various types of schools with diverse socio-religious characteristics. Future research could also integrate quantitative approaches to more objectively measure the effectiveness of tolerance learning interventions. Furthermore, exploring the perspectives of parents, community leaders, and policymakers would provide a more comprehensive perspective in formulating inclusive religious education strategies. With this development direction, this research becomes a solid initial foundation to encourage the creation of a religious education system that is adaptive to the reality of the nation's plurality.

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