

Learning Religious Tolerance in Pai Subjects at Ma'arif Bandung High School and Muhammadiyah 3 Plus Bandung High School

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ARTICLE INFO	ABSTRACT
<p>Keywords: Religious Tolerance; Islamic Religious Education; Islamic Schools; Nahdlatul Ulama; Muhammadiyah; Education Policy.</p>	<p><i>This study explores the implementation of religious tolerance education in the subject of Islamic Religious Education (PAI) at Ma'arif Bandung High School and Muhammadiyah 3 Plus Bandung High School. The purpose of this study is to analyze how religious tolerance is incorporated into Islamic religious education and school activities, identify strategies used to promote tolerance among students, and evaluate the effectiveness of these methods in fostering an inclusive and harmonious school environment. Using a qualitative descriptive-analytical approach, this study examines how religious tolerance is integrated into the curriculum, teaching methods, and school culture in two institutions affiliated with the two largest Islamic organizations in Indonesia, namely Nahdlatul Ulama (NU) and Muhammadiyah. The data collection methods used were surveys, interviews, observations, and document analysis. The research findings show that although neither school has a specific subject on religious tolerance, tolerance values are instilled in the Islamic Religious Education and Character Education (PAIBP) curriculum through specific themes and learning objectives. In addition, school activities, local curricula such as Aswaja (NU) and Kemuhammadiyah (Muhammadiyah), and extracurricular programs further strengthen religious tolerance among students. The results of the study highlight that both schools have successfully integrated tolerance education through character-building activities and thematic lessons, fostering an environment of mutual respect among students. However, there are still challenges, especially in providing structured models for teachers to effectively teach religious tolerance.</i></p>

INTRODUCTION

Indonesia is one of the countries with the second largest number of Muslims after Pakistan in the world. According to data from the Indonesian Central Bureau of Statistics in 2024 shows that 87.2% of Indonesia's population is Muslim. In addition, Indonesia is also a country with high religious diversity with other religions such as Hinduism, Buddhism, Christianity, Catholicism, and Confucianism. (Fiqiah, 2024)

So great is the potential of the Indonesian nation which is one of the countries with the largest number of Muslims in the world, inter-religious and internal religious conflicts often occur in Indonesia. For example, in 2023 on the issue of Freedom of Religion and Belief (KBB) in Bandung Regency and Bandung City which was designated as a red zone. Because of the closure of churches and other religious houses of worship, as well as the difficulty of obtaining Permits to Establish Houses of Worship (IMB).

In addition to the rejection of the construction of houses of worship, cases of intolerance also occur within religious communities. As happened to a combination of scholars and students in Cisayong District, West Java who rallied at the location of the planned construction of a pesantren in Neundeut Village on the edge of Cisayong Road on Friday, February 03, 2023. The local ulema, community and santri signed a statement against the construction of the pesantren in their area. Several wings of the Nahdlatul Ulama (NU) organization such as Ansor and PMII also supported the demonstration against the construction of a pesantren in the area.

On the basis of the conflicts between and within religious communities above, the Regional Administrators of Nahdlatul Ulama (PWNU) and Muhammadiyah West Java met in Bandung with the aim of agreeing to uphold mutual tolerance in differences between and within religious communities. Religious social conflicts that occur in Indonesia make NU and Muhammadiyah need to state a joint call to strengthen *Ukhuwah Islamiyah*. The joint call was signed by the leaders of PWNU and Muhammadiyah West Java. The results of this meeting consisted of 3 points, namely: First, to realize and restore a society that is friendly, tolerant, and respectful of differences; Second, to increase friendship between people based on *Ukhuwah Islamiyah*; and Third, a form of commitment from both parties not to suspect each other and to disagree.

The cause of a number of inter-religious and internal religious conflicts above, in addition to religious fanaticism, media coverage through information technology on social media and television that shows cases of violence and religious discrimination that also contribute to the polemic of religious intolerance. (S. Sulastiana, 2017) One of the victims of the media that campaigns for religious intolerance is students at school through what they watch on social media. This has an impact on students' understanding and meaning of the concept of religious tolerance.

Various phenomena of religious intolerant behavior and questionnaire results from high school students affiliated with Islamic organizations above are sad facts. Indonesia as a *nation* state that has the motto of *Bhinneka Tunggal Ika* still practices religious intolerance. Whereas the deradicalization of religion has long been voiced by the Indonesian government through efforts to foster religious insight and understanding that is full of friendliness and peace in the frame of diversity since in schools, in the end religious adherents will be able to accept any differences openly and airy chest. (Mukodi, 2015)

The role of Islamic organizations such as NU and Muhammadiyah as a forum for Muslims to express their religion is very important to oversee the process of Islamic moderation to ward off the development of extreme understanding, and avoid conflicts of intolerance in the name of religion. (Rusli & Sugiarto, 2022) *Nahdlatul Ulama'* is one of the Islamic organizations that has a large following in Indonesia has made a formulation of at least 6 characteristics of being moderate in Islam. First, understanding reality; Second, understanding *fiqh* priorities; Third, making it easy (*rukhsah*) for people to practice religion; Fourth, understanding religious texts or arguments comprehensively; Fifth, being tolerant; and Sixth, understanding the provisions and *sunnatullah* about creation. (Hasan & others, 2017)

The concept of moderate Islam developed by *Muhammadiyah* takes the basis of the meaning of *ummatan wasathan* in accordance with QS. al-Baqarah [2] verse 143. The indicators are first, the moderate Islam chosen by *Muhammadiyah* must depart from the belief that Islam is a moderate religion; Second, the moderation of Islam chosen by *Muhammadiyah* must be followed up in understanding and practicing Islam by avoiding *tatharruf* (extreme) attitudes; and Third, the concept of moderate Islam chosen by *Muhammadiyah* does not mean an attitude that does not take sides with the truth and does not have a stand to determine which one is *haqq* and *bathil*. (Almu'tasim, 2019)

From the results of the preliminary study, there are two schools that have become references and models for Islamic organizations in Bandung City, namely: *First*, SMA Ma'arif Bandung is a formal institution/school affiliated with the *Ma'arif Nahdlatul Ulama'* Institute of Bandung; and *Second*, SMA Muhammadiyah 3 Plus Bandung which is institutionally under the Muhammadiyah Islamic organization.

SMA Ma'arif Bandung has an advantage in terms of the location of the school which is in the West Java PWNU area in which there is a West Java Tolerance House. In addition, this school has a specialty subject of *Ahlussunnah wa Al-Jama'ah* under the name Aswaja. As for SMA Muhammadiyah 3 Plus Bandung, it has advantages in terms of the specialty subjects of *Kemuhammadiyah* or as *Kejam'iyahan*, a number of habituation and superior programs such as dhuha prayer, tahfidz Al-Qur'an, basic leadership training, and so on.

The selection of the two schools was motivated by the findings showing that both schools are representative of excellent schools from the two largest Islamic organizations in Indonesia. In addition, both schools have PAIBP subjects with character values content in the 2013 curriculum and a number of habituation and extracurricular programs that strengthen religious tolerance in schools. Based on this, the researcher is interested in revealing the title of: "Learning Religious Tolerance in PAI Subjects at Ma'arif Bandung High School and Muhammadiyah 3 Plus Bandung High School". This study aims to identify, analyze and find patterns of learning religious tolerance in high schools affiliated with Islamic mass organizations located in SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung.

Previous studies have examined the importance of religious tolerance education in Indonesia, especially in Islamic schools, where the values of tolerance are often integrated within religious education curricula. Research by (Aslan et al., 2016) discussed the development of religious tolerance through curriculum adjustments in Islamic schools, highlighting the significance of character education in fostering a peaceful and respectful attitude. Similarly, studies by (M. Sulastiana & Sulistiobudi, 2017) and (Rusli & Sugiarto, 2022) focused on the role of religious organizations like Nahdlatul Ulama (NU) and Muhammadiyah in promoting Islamic moderation and tolerance. However, these studies have primarily focused on general religious education practices, without diving deeply into how specific subjects, such as Islamic Religious Education (PAI), can specifically address and integrate religious tolerance in the context of contemporary challenges in Indonesia.

Although there have been studies on religious tolerance in Islamic education, a significant gap remains in understanding how religious tolerance is specifically embedded within the PAI curriculum at schools affiliated with major Islamic organizations such as NU and Muhammadiyah. Most studies have concentrated on broader societal issues or religious conflicts, but few have focused on the practical implementation and effectiveness of tolerance education within the daily curriculum and activities of high schools in these settings. This research aims to fill this gap by examining the specific teaching methods, school activities, and cultural integration of religious tolerance in schools affiliated with NU and Muhammadiyah.

The novelty of this study lies in its exploration of the integration of religious tolerance values within Islamic Religious Education subjects (PAI) at two prominent Islamic schools in Bandung, Indonesia. Unlike previous research that has largely treated religious tolerance as a peripheral theme in broader educational reforms, this study focuses on how PAI teachers use local curricula (Aswaja and Kemuhammadiyah), school activities, and character education to instill values of tolerance. This research provides a detailed examination of how religious tolerance is taught in practice, shedding light on the specific teaching methods and activities that contribute to a harmonious and inclusive learning environment in Islamic schools.

Based on the results of a study from the Setara Institute on the condition of freedom of religion or belief in Indonesia every year. West Java is always at the top of the number of most cases of violations of freedom of religion or belief every year, although in 2022 it was shifted to second place by East Java. For example, in 2022 West Java saw a decrease in cases from the previous year, from 40 to 25 cases. Then in 2023 there was another large increase in the number of KBB violations. In 2023 West Java was again in the top position with the highest number of cases of KBB violations, namely 47 cases.(Wahid et al., n.d.)

METHOD

The approach used in this research is qualitative with analytical descriptive method. The data collection techniques are questionnaires, observations, interviews and documentation studies.

RESULTS AND DISCUSSION

Learning Religious Tolerance in PAI Subjects for Ma'arif and Muhammadiyah Bandung High School Students

1. Religious Tolerance Learning Materials

Tracing information about the implementation of religious tolerance learning in PAI subjects is important as a material for further study. Information about the existence of religious tolerance subjects or subjects in which there is a value of religious tolerance in SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung becomes a reference in the process of cultivating religious tolerance in schools.

In terms of school curriculum, both SMAs do not plan and implement a subject specifically named religious tolerance. However, according to the results of the interview and the documentation study on the curriculum of both schools, if seen from the content of the discussion of the value of religious tolerance, then the material becomes one of the themes of the subject of Islamic Religious Education and Cultivation (PAIBP) in class XI which uses the 2013 curriculum. In the 2013 curriculum, there are KI-1 to KI-4 which contain values referred to as character values as learning objectives, such as tolerant character, peace love, mutual cooperation, and so on.

In accordance with the results of interviews and documentation studies show that PAIBP learning in which there is a value of religious tolerance that is planned, systemically designed and implemented in the 2013 curriculum is in accordance with the contents / components of the curriculum described by various experts(Aslan, 2016) which states that the curriculum is an educational program that contains various teaching materials and learning experiences that are planned and systemically designed on the basis of applicable norms that are used as guidelines in the learning process for education personnel and students to achieve educational goals.

The Principal and Vice Principal of SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung mentioned that the character values in the 2013 curriculum are not only in PAIBP subjects, but also in every lesson. This shows that the 2013 curriculum is in accordance with the goals and ideals of learning religious tolerance, and is *integrated* and comprehensive in nature which makes the source of Islamic law part of the main guidelines in learning.

In addition to PAIBP and other subjects that are integrated with character values. Schools also compile and implement subjects as local content or specialties of the school curriculum affiliated with Islamic organizations in their curriculum structure. In SMA Ma'arif Bandung, there are Aswaja subjects that characterize *Ahlussunnah wa al-Jama'ah al-Nahdliyah* or *Naudlatul 'Ulama*. While the subject as a local content of SMA Muhammadiyah 3 Plus Bandung is *Kemuhammadiyah / Kejam'iyahan*.

Chabib Thoha(Thoha, 1999) explains that a good and relevant curriculum in order to achieve the goals of Islamic education is *integrated* and comprehensive and makes the Qur'an and Al-Sunnah the main guidelines in life. As classified by Abdul Majid(Majid & Andayani, 2004) that an important part of the main teachings of Islam is covering: the problem of *aqidah (Iman)*, *shari'ah (Islam)*, and *morals (Ihsan)*. These three groups of religious knowledge are then complemented by a discussion of the basis of Islamic law, namely the Qur'an and Hadith and added to the history of Islam (*tarikh*).

The discussion of religious tolerance material in PAIBP, *Aswaja* and *Kejam'iyahan* mentioned above, is not only the area of *aqidah*, but also part of the study of *shari'ah*, *morals*, and Islamic history. Among the materials/values of religious tolerance learned in PAIBP, *Aswaja* and *Kejam'iyahan* lessons, such as *tawassuth*, *i'tidal*, *tasamuh*, and so on.

The Ministry of Religious Affairs of the Republic of Indonesia(Ramdhani et al., 2022) explains that religious tolerance experts in Indonesia who are members of the team of compilers and developers of religious tolerance of the Ministry of Religious Affairs of the Republic of Indonesia explained that the value taught by Islam

is in accordance with the content of its religious meaning. That is, when the value of tolerance is familiarized by someone, then he is actually implementing the teachings of his religion. Yusuf Al-Qardhawi (Khoerunnisa, 2024) explains that there are 6 indicators of religious tolerance developed in each of his works, such as: Always take the middle way, have a balanced principle in various matters, be fair as part of appreciating differences, uphold humanitarian principles, be open in differences, and always protect in every difference that exists.

All discussions of materials that contain the value of religious tolerance according to the Ministry of Religious Affairs of the Republic of Indonesia and Yusuf Al-Qardhawi above have learning objectives directed at the objectives of Islamic education. This is in accordance with the opinions of Islamic education experts who explain that the purpose of Islamic Education is to make humans good servants of Allah (El Hakim & Fahyuni, 2020), the creation of people with Muslim personality and Islamic character (Musrifah, 2016), and have noble morals. (Ilham, 2023)

To achieve the goals of Islamic education above, teachers need to understand the roles and duties as PAI teachers attached to them. Because PAI teachers not only teach the material, but also foster the morals of students. This is as explained by experts (Arfandi, 2020) that the teacher is a *spiritual* father for students, who provides soul food with knowledge, fosters noble morals, and straightens out bad behavior. Therefore, teachers have a high position in Islam.

2. Religious Tolerance Learning Teacher

One of the success factors of PAIBP learning is determined by the teacher. This means that PAIBP teachers need to understand their duties and functions as teachers. The duties and functions as a teacher are described by M. Fajar (R Fadli, 2020) as follows: *First*, as a teacher (instructional), who is in charge of planning teaching programs and implementing programs that have been prepared and ending with the implementation of assessments after the program takes place; *Second*, as an *educator*, who directs students to the level of maturity and kamil personality in line with the purpose of Allah creating them; and *Third*, as a leader (*managerial*), who leads, controls himself, students and related communities, on various issues concerning efforts to direct, supervise, organize, control, and participate in the education program carried out.

Based on the results of the interview shows that in planning PAIBP learning in SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung, teachers bring up the term values or characters contained in the Learning Implementation Plan (RPP) mentioned in KI-1 to KI-4. In KI-2, for example, it is stated that students are asked to live and practice honest, disciplined, polite, caring (mutual cooperation, cooperation, tolerance, peace), responsible, responsive, and pro-active behavior in interacting effectively in accordance with the development of children in the environment, family, school, community and the surrounding natural environment, nation, state, regional area, and international area. From KI-2, it can be concluded that the content of character values in this subject is in accordance with the values taught in religious tolerance.

In addition, in the interview, the school leaders also emphasized that character cultivation in both schools is also formed through a number of habituations programmed by SMA Ma'arif, such as habituation of dhuha prayer, tahfidz juz 30, literacy and *asmaul husna* habituation. Likewise, a number of extra-curricular activities at SMA Muhammadiyah, for example: Hizbul Wathan Scouting Movement Extracurricular; Paskibra Extracurricular; Marching Band Extracurricular; Tapak Suci Putra Muhammadiyah Pencaksilat Extracurricular; Sports Extracurricular (Voly, Futsal, Basketball); Muhammadiyah Student Association (IPM) Development; and Islamic Programs (Tahsin, Tahfidz Graduation, Memorization Monitoring).

Furthermore, in the interview, basically the values raised in every learning activity at SMA Muhammadiyah 3 Plus Bandung *are wasathiyah Islam*, or *Islam rahmatan lil 'alamiin*. This is based on the school's vision and mission with the term *M Three Ceria*, namely: Muslim, Advanced, Independent, Smart, Egalitarian, Religious, Innovative, Active. These character values were built based on the ideals of the founders of Muhammadiyah who hoped that all students and alumni would have Muhammadiyah personalities. This is stated in the *Muqaddimah* of the Muhammadiyah Articles of Association (MADM) and the Matan Beliefs and Ideals of Life (MKCH) of Muhammadiyah, as well as the Muhammadiyah Islamic Life Guidelines (PHIWM)

3. Religious Tolerance Learning Media

In accordance with the results of classroom observations on August 5 and 12, 2024, it shows that another component in learning is media or teaching aids. The use of media in the implementation of PAIBP learning at SMA Muhammadiyah Bandung involves aspects of information technology, such as the use of audio-visual media with laptops and infocus. The use of these media can be done both individually and in groups with the meaning as a medium to convey messages from the sender to the receiver. This is in accordance with what is revealed in the following explanation. Media can basically be interpreted as something that carries messages and information between the sender and receiver. Some types of media in learning include:

First, visual media as media that can only be seen using the sense of sight. This visual media consists of media that cannot be projected (*non-projected visuals*) and media that can be projected (*projected visuals*). Media that can be projected can be in the form of *still pictures* or *motion pictures*; Second, audio media as a medium that contains messages in auditive form (can only be heard) that can stimulate the thoughts, feelings, attention, and willingness of students to learn teaching materials; and Third, audio-visual media: this media is a combination of

audio and visual, or commonly called view-and-hear media. Examples of audio-visual media include educational video / television programs, instructional video / television, and *sound* slide programs. (Tim Pengembang, 2013)

The implementation (use) of media in PAIBP learning above is highly adapted to the characteristics of students and the content of learning messages to be delivered by PAIBP teachers. Teachers as messengers must carefully and meticulously take into account the characteristics of each message content to be conveyed.

4. Religious Tolerance Learning Methods

The PAIBP learning methods at SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung used by teachers are not only lectures and questions and answers between students and teachers. But there is also a discussion of learning materials prepared by the teacher to make it easier for the teacher to explain and in the hope that students will more easily understand the lesson. This is in accordance with what was revealed by Rina (Rosdiana et al., 2015) that the learning method is a plan arrangement for the teacher before delivering the material in the learning process, so that the teacher is easier in terms of delivery and helps students in understanding the material presented.

In using PAIBP learning methods, teachers must fully understand that these methods will have an impact on cognitive, affective or psychomotor development. This is based on the opinion of Ahmad Tafsir (Tafsir, 2014) which states that Islamic learning includes cognitive, affective and psychomotor development. In the affective part of Islamic learning is a very complicated thing, because it involves a sense of faith and a sense of religion, so the learning method according to the PAI version is different from the methods commonly found in educational literature such as lectures, sociodramas, discussions, and others.

5. Evaluation of Religious Tolerance Learning

Based on the results of the documentation study from the school curriculum, another important part carried out by PAIBP teachers at SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung is evaluating the PAIBP learning process. According to Oemar Hamalik (Hamalik, 2006), learning evaluation is a very important part of learning activities to determine whether the planned learning objectives are achieved or not. Learning evaluation is an evaluation of the teaching and learning process, which means that the evaluation can measure and determine the extent to which learning activities can achieve the planned learning objectives.

The evaluation used by teachers in PAIBP learning at SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung is by individually assigning students to fill in questions in the PAI Package book on the evaluation sheet, then the learning evaluation form that has been prepared in the form of cognitive and attitudinal evaluations, including psychomotor. In terms of the impact of PAIBP learning, based on the results of interviews and documentation studies on learning outcomes show that the resulting impact is in addition to cognitive changes, students are also more open in their attitude towards differences, be it differences in religious understanding, or differences in opinion when learning occurs in class.

In accordance with the results of observations conducted, it shows that PAIBP learning at SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung has 3 learning activities, namely initial, core and final activities. A number of supporting facilities that support the implementation of religious tolerance learning. The supporting facilities are considered complete, such as the existence of a prayer room, a room / house of tolerance for SMA Ma'arif Bandung and the existence of slogans / writings listed about religious tolerance, banners or information on religious tolerance, madding about religious tolerance, boards about religious tolerance, suggestion-criticism boxes, and or school web for suggestions and criticism, as well as social media owned by the school.

6. Religious Tolerance Learning Design Needs

The results of the search from the questionnaire to PAIBP teachers at SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung by analyzing the needs of religious tolerance learning design in PAI subjects taken from PAIBP teachers at SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung with 7 teachers as the data source.

Teachers have an opinion on the need for religious tolerance implemented in schools by 100%. The need is about a number of policies on provisions/standard operating procedures related to the implementation of learning with religious tolerance needs to be programmed by the school. Because creating a generation that has noble morals is part of the Vision and Mission of both schools. Including in the preparation of lesson plans made by teachers that are in accordance with the demands of the curriculum set by the government and the organization (NU/ Muhammadiyah). 58% of PAI teachers have implemented these demands, and 42% of PAI teachers have not implemented in accordance with the demands of the curriculum set by the government and the organization. Thus, PAI teachers do not understand how to make lesson plans that are adapted to the demands of the government curriculum and the organization.

Based on the results of the questionnaire, teachers have 100% included indicators of religious tolerance in the PAIBP lesson plans, because the 2013 curriculum lesson plans contain values or good character as the learning objectives. The aspects developed by the teachers are cognitive, affective and psychomotor aspects. All teachers, 100%, answered that the obstacle that teachers face in religious tolerance in PAI learning is the absence of reference examples/designs/learning models of religious tolerance that focus on PAIBP subjects.

7. Religious Tolerance Learning Design

In designing PAIBP learning integrated with religious tolerance indicators, teachers must be able to describe all learning activities. This is as explained by Patrick(Joyce, 2003) that learning design must describe the sequence of activities that teachers must do to visualize the entire learning process. According to Gustafson & Branch(Gustafson et al., 2002) learning design can be classified into three groups based on the use of models for each condition, including: class-oriented learning design; product-oriented learning design; and system-oriented learning design.

Each learning design is unique and different in the steps and procedures applied(Göksu et al., 2017) . However, they have the same basic principles in designing a quality learning program(Uzunboylu & Ko\csucu, 2017) . The learning program designer is expected to be able to choose the right design according to the specific learning situation(Woo, 2018) . Based on this description, religious tolerance learning design is a process or steps taken by PAI teachers systematically to solve religious tolerance learning problems. Similarly, to improve the quality of PAI learning, or to achieve PAI learning objectives optimally, an effective and efficient religious tolerance learning design is needed.

The following are the results of the questionnaire on the responses of PAIBP teachers from SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung in the form of responses and suggestions on learning religious tolerance in PAIBP subjects, as follows:

- a. PAIBP teachers strongly agree that there is a religious tolerance learning model based on Pancasila.
- b. PAIBP teachers hope that religious tolerance in schools can give birth to mutual respect between religious communities and of course must be in accordance with the rules that apply in Islam.
- c. PAIBP teachers need design examples or models/references/additional materials on learning religious tolerance.
- d. Learning religious tolerance is mandatory for teachers in schools.
- e. PAIBP teachers' understanding of religious tolerance is generally quite good. It's just that PAIBP teachers improve their understanding of methodology, so that their understanding will be reflected in the learning methodology of all learning materials.
- f. PAIBP teachers support the integration of the value of religious tolerance in PAI learning. Because it is so important to educate students to be able to instill the value of tolerance, mutual respect, and respect for differences both at school or in the community.
- g. The PAIBP curriculum needs to be enriched with materials that explicitly discuss religious tolerance, such as mutual respect, appreciation of differences, and interfaith cooperation.

Based on the description, the need for a learning design or model of religious tolerance is needed by teachers in high schools affiliated with Islamic organizations by providing references to learning designs or models of religious tolerance, especially in PAI learning. The teachers want a concrete follow-up by conducting training or *workshops* in developing a design or learning model of religious tolerance for PAI teachers organized by the Ministry of Religious Affairs of the Republic of Indonesia or each educational institution in Islamic mass organizations, such as Nahdlatul 'Ulama and Muhammadiyah.

CONCLUSION

The current learning of religious tolerance in PAI subjects for students at SMA Ma'arif Bandung and SMA Muhammadiyah 3 Plus Bandung is one of the themes of Islamic Religious Education and Cultivation (PAIBP) subjects in class XI with lesson plans adapted to the 2013 curriculum.

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