



**AN ANALYSIS OF THE PAI CURRICULUM IN ENHANCING  
INTERRELIGIOUS TOLERANCE AT A MUHAMMADIYAH ISLAMIC  
VOCATIONAL HIGH SCHOOL**

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**Abstract:** *This study aimed to examine the planning, implemenation, and evaluation of the Islamic Religious Education (PAI) curriculum implemented at the Muhammadiyah Technical School within a multicultural learning context. It also investigated the contribution of the PAI curriculum implementation to the development and enhancement of interreligious tolerance among members of the school community. The study employed a descriptive qualitative approach. Data were collected through participatory observation, structured interviews, and document analysis involving PAI teachers, vice principals for curriculum affairs, and students at the Muhammadiyah Technical School. The findings indicated that the Muhammadiyah Technical School successfully integrated Islamic values into the curriculum without neglecting the principles of religious tolerance, by fostering an inclusive learning environment that encouraged respect for differences and interreligious collaboration.*

**Keywords:** PAI Curriculum, Tolerance between religions

**Abstract:** Penelitian ini bertujuan untuk mengetahui perencanaan, pelaksanaan, dan evaluasi kurikulum Pendidikan Agama Islam (PAI) diterapkan di Sekolah Teknik Muhammadiyah dalam konteks pembelajaran multikultural dan kontribusi implementasi kurikulum Pendidikan Agama Islam (PAI) dalam membentuk dan meningkatkan sikap toleransi antarumat beragama di lingkungan Sekolah Teknik Muhammadiyah. Data penelitian ini menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data berupa observasi partisipatif, wawancara terstruktur, dan dokumentasi terhadap guru PAI, wakil kepala kurikulum, dan siswa di Sekolah Teknik Muhammadiyah. Hasil penelitian menunjukkan bahwa Sekolah Teknik Muhammadiyah berhasil mengintegrasikan nilai-nilai keislaman dalam kurikulum tanpa mengabaikan prinsip toleransi beragama, dengan menciptakan lingkungan pembelajaran inklusif yang mendorong penghargaan terhadap perbedaan dan kolaborasi antarumat beragama

**Keyword:** PAI Curriculum, Tolerance between religions

## 1. Introduction

Changes and dynamics in the world of education are a necessity that must be carried out by all educational institutions. The potential of education will achieve optimal results if educational planning is prepared and implemented optimally. Effective planning will be a strong foundation for the smooth running of the entire educational process. On the other hand, if planning is carried out irregularly and stagnates, then it is likely that the entire educational process will fail to achieve the goals that have been set (Zakariyah, Arif, & Faidah, 2022). In the world of education, the preparation of a mature plan and the direction of students in each level of education are very crucial. This is in line with the needs of modern society that continues to move with the times. One of the efforts to meet the demands of the community is through the preparation of a curriculum that is relevant to the reality of the lives of education service users. Every educator is required to understand the development of the curriculum, because the curriculum is a pedagogical formulation that is very essential in the world of education. Through the curriculum, various efforts of educators are drawn in helping students develop all their potential, both in terms of physical, intellectual, emotional, social, religious, and other aspects (Subhi, 2016). The rapid advancement of technology also has an influence on the development of students' mindsets. Therefore, the curriculum in Indonesia has undergone various changes to adjust to the needs of education, technological advancements, and the development of student characteristics. Every curriculum change aims to encourage Indonesian education to have better quality. However, not all of these changes have had a positive impact. There are times when changes in the curriculum actually pose new challenges, so it is necessary to evaluate and continuously improve the education system implemented at that time (Mawardi, 2016). In the context of modern education, there is also an increasingly strong demand to integrate Islamic values into the Islamic Religious Education (PAI) curriculum. This integration is important because education does not only function to develop academic abilities, but also to shape the character and morals of students based on Islamic values. These values play an important role in providing clear direction, goals, and life guidelines for students in their daily lives (Irmawati, 2024). Changes in the world of education are an inevitable necessity. Effective planning is the key to achieving optimal educational goals. The curriculum needs to continue to be adjusted to the times and technology, but every change must be evaluated to really bring improvements. In addition, the integration of Islamic values in Islamic Religious Education (PAI) is important to shape the character and direction of life of students in the midst of modern challenges. From a sociological perspective, religion has a dual role and function, which can be a constructive as well as destructive force. Constructively, religious ties often go beyond blood ties or hereditary relationships. Thanks to religion, a community or society is able to live in unity, harmony, and harmony. But on the other hand, destructively, religion can also be a factor that damages unity and even breaks the bond of blood brotherhood, so that conflicts with a religious background are often difficult to predict to resolve (Jamrah, 2015). Entering the era of globalization, religious people face new challenges that were not encountered before. Differences between religious communities that are not managed properly have the potential to cause misunderstandings. If this misunderstanding is allowed to drag on, then conflicts between religious people in society will be difficult to avoid (Aulia, 2023). This condition indicates the importance of strengthening social values, especially religious teachings related to inter-religious relations, so that tolerance between religious believers can continue to grow and develop (Ismail, Barnansyah, & Mardhiah, 2023). Therefore, the formation of the character of tolerance between religious communities in religious learning is very important. The learning not only focuses on the knowledge aspect of students, but must also emphasize the development of their attitudes and behaviors (Dewi, Dewi, & Furnamasari, 2021). Religion does have two opposing sides; On the one hand, it is able to strengthen unity, but on the other hand, it has the potential to be a source of division. In an era of challenging globalization, it is important to strengthen socio-religious values so that differences do not develop into conflict. Religious education must be directed not only to increase students' knowledge, but also to form an attitude of tolerance and harmonious behavior. With

such an approach, religion can truly function as a constructive force in building a peaceful and united society.

Based on the article entitled *Analysis of Multicultural Views in Islamic Religious Education: Reconstruction of Concepts and Practices*, multicultural education has a crucial role in forming an inclusive and harmonious society, especially in the midst of ethnic, religious, and cultural diversity. In the perspective of Islamic religious education, multicultural values sourced from the Qur'an and Hadith can be integrated in the learning process to form students who are tolerant, inclusive, and respectful of differences. This research reveals that multicultural values in Islamic teachings have the potential to be a solid foundation in encouraging the creation of harmony between religious communities, strengthening cross-cultural understanding, and building a peaceful and harmonious society (Munarun & Astuti, 2025). In line with this, Dadan Gunawan in his scientific article, *The Role of PAI Teachers in Learning Inter-Religious Harmony at Tias Bangun Islamic Junior High School, Pubian District, Central Lampung Regency* emphasized the importance of the role of teachers in building harmony between religious communities. Teachers play the role of educators, who relate learning materials to issues of religious tolerance to instill understanding in students. In addition, teachers also function as motivators, who are tasked with eliminating negative paradigms and reducing social distance between students in accordance with sharia restrictions. As facilitators, teachers encourage open-mindedness through discussion, so that students are able to understand the importance of tolerance in depth. No less important, teachers also act as organizers, who seek to build collaboration with students' parents for the sake of creating synergy in tolerance character education (Gunawan, 2021). In line with these findings, Meilinda Eva in her article *The Role of PAI Teachers in Instilling the Values of Student Tolerance in the Industrial Revolution 4.0 Era at SMAN 1 Baradatu* stated that PAI teachers must be good role models for their students. Teachers are expected to be able to encourage students to grow into better individuals, especially in the context of tolerance. In this case, the role of teachers as motivators, educators, and evaluators is very important to instill the values of tolerance, so that students not only understand the meaning of diversity, but also are able to appreciate differences without making them an obstacle in pursuing knowledge (EVA, 2024).

This research presents scientific novelty by focusing on the study on the implementation of the Islamic Religious Education (PAI) curriculum in the context of the Muhammadiyah Technical School as a religious-based vocational education institution. In contrast to the previous study which emphasized the reconstruction of multicultural values in religious education conceptually and generally, this study makes a new contribution by analyzing how the values of tolerance between religions are internalized through the PAI curriculum in the technical education environment that is characteristic of Muhammadiyah. This research expands the understanding of the application of Islamic multicultural education not only in the theoretical realm, but also in the practice of religion-based vocational education, which has so far received minimal attention in the study of interfaith tolerance. In addition, this research has a scientific novelty by focusing on the analysis of the Islamic Religious Education (PAI) curriculum aspect as the main instrument in forming an attitude of tolerance between religions in the Muhammadiyah Technical School. This is different from Dadan Gunawan's research which highlights the role of PAI teachers as learning actors in forming harmony, both as educators, motivators, facilitators, and organizers in Islamic junior high schools. Thus, this study provides a new perspective that emphasizes the structure and content of the PAI curriculum itself, not only on its implementation by teachers, as well as its relevance in the context of technical education that is vocational and has a diversity of student backgrounds. This focus expands the scope of the study of interreligious tolerance in Islamic education, especially at the level and type of school that has not been widely researched. This research also offers scientific novelty by focusing on the analysis of the Islamic Religious Education (PAI) curriculum in shaping the attitude of tolerance between religions within the Muhammadiyah Technical School. In contrast to Meilinda Eva's research which focuses on the role of PAI teachers as motivators, educators, and evaluators in instilling the values of tolerance in the era of the Industrial Revolution 4.0, this research actually explores the structural and substantial dimensions of the PAI curriculum itself. Thus, the focus of this research is not only on the role of individual teachers, but on

the extent to which the curriculum is designed, compiled, and implemented systematically to foster a tolerant attitude among students, especially in the context of Islamic-based vocational education. This approach makes a new contribution to the discourse of tolerance education, especially at the level of curriculum policy in engineering schools that has rarely been studied in the previous literature. Meanwhile, the research problem in this article is to analyze how the PAI curriculum in increasing tolerance between religions in the Muhammadiyah Technical School

The curriculum comes from the Latin "curriculae" which means "the distance a runner must travel." In the context of education, learners are considered subjects who undergo a similar process to runners who cover a certain distance. This means that students also undergo a learning process to achieve certain goals. The curriculum can be interpreted as the span of time that students need to pass to get a diploma (Rahmawati, 2022).

According to Hendro Widodo (Dr. Hendro Widodo, 2023), In designing an Islamic education curriculum, there are 13 important principles that must be considered, namely:

1. It is built on the basis of Islamic teachings and values.
2. Goal-oriented.
3. Emphasizing the integration between subjects, learning experiences, and activities in the curriculum.
4. Adapting the content of education to the context of students' lives.
5. It is flexible, giving room for freedom in its implementation.
6. Creating a whole and balanced human being physically and spiritually.
7. Utilize resources such as time, effort, and cost efficiently.
8. Have continuity and attachment between parts of the curriculum.
9. Pay attention to the characteristics and backgrounds of individual students.
10. Ensuring equal learning opportunities for all students in the spirit of democracy.
11. It is dynamic, able to adapt to the development of science and social change.
12. Developing the potential of students in a balanced and harmonious manner.
13. Supporting effectiveness in the teaching and learning process.

According to Miswar Saputra et al. (Miswar Saputra, M.Pd; Nazaruddin, M.Ag; Zaedun Na'im, M.Pd.I; Syahidin, S.E., M.Si., C.SIHF., C.LMA., C.BPA; Puspo Nugroho, M, Pd.I; Ismatul Maula, M.Pd; Yanry Budianingsih, M.Pd; Lila Pangestu Hadiningrum, M.Pd.; Dasep Bayu Ahyar, M.Pd; Khaidir, M.Ag; Mak, 2021), Each criterion is applied to all the material taught in the curriculum. There is no single criterion that stands alone, but all of them serve as a guide in choosing the right content or teaching materials. The criteria include:

1. Validity: the selected material must be authentic, up-to-date, and adequate, while ineligible information must be removed.
2. Significance: the material taught must be fundamental and cover a wide range of learning objectives.
3. Interest: the principles of learning and motivation show that the material must be in line with the student's interests. Otherwise, the learning process will not run effectively. Therefore, teachers need to choose content that can attract the attention and interest of students.
4. Learning ability: the material must be adjusted to the student's ability level so that it has been understood and learned.
5. Conformity to social reality: the content of the curriculum must be in harmony with the social conditions around the students and can provide direction or insight that is relevant to the real world.
6. Benefits: teaching materials must be useful for students' lives now and in the future, both in social, educational, and work-world environments.
7. Balance: there should be a balance between the breadth of the material and the depth of the discussion.
8. Interest in goals: the content of learning must support the achievement of the educational goals that have been formulated.
9. Relevance of science and technology: the chosen material must keep up with the latest developments in science and technology.

This research is motivated by the inequality between the expectations of the ideal curriculum and the reality of the implementation of Islamic Religious Education (PAI) in schools, especially at the high school level. There are two main questions. First, the need to improve the curriculum and learning methods of PAI to be relevant to the context of a multicultural society. This is because various social conflicts with religious and ethnic nuances are often rooted in a low understanding of cultural diversity that has actually become part of common life. Second, the need to change the perspective in teaching PAI which has tended to produce intolerant, closed, selfish individuals, and more emphasis on individual piety. This cannot be separated from the limitations of teachers' ability to design an inclusive curriculum.

In schools, the implementation of religious education often only reflects the teacher's views and tends to be narrow, and can even give rise to fanaticism. Fanaticism can have a positive meaning if it is related to loyalty to the values of faith, but it will have a negative impact if it leads to the rejection of the existence of other religions. This kind of fanaticism is inappropriate if applied in a country that consists of various religions, such as Indonesia. Indonesia is not a religious country and its people are very diverse in culture, ethnicity, language, and religion. Indonesia's diversity is so complex that it is difficult to describe precisely. Even so, we can't just wait for change to happen on its own. There must be an active effort to instill the value of mutual respect between religions, cultures, and ethnicities from an early age. One of the main paths is through religious education. The question is, what kind of religious education model is able to instill the values of respect for diversity? This is an important focus of research on Islamic Religious Education in a multicultural perspective (Prof. Dr. Agus Pahrudin, M.Pd.; Dr. Ismail Suardi Wekke, S.Ag., n.d.).

The term tolerance comes from the Latin *tolerare*, which means to give freedom to others with patience. In Arabic, tolerance is known as the word *tasamuh*, which describes a generous attitude in social interactions. Therefore, tolerance can be understood as an attitude of tolerance and respect for the freedom of other individuals. Meanwhile, Poerwadarminta defines tolerance as an attitude of respecting the differences of opinions, habits, and beliefs of others even though they are contrary to personal beliefs. Based on this understanding, it can be concluded that tolerance is an attitude of respecting and respecting differences, both in opinions, habits, and beliefs, as well as giving space of freedom to others even though they are not in line with personal views. Tolerance in the context of religion refers to the attitude of giving freedom to each individual to determine his or her own beliefs.

The main characteristic of religious tolerance is patience and openness in responding to beliefs from the perspective of others. This attitude includes accepting new things positively, accepting differences with good attitudes, and not imposing their will on others, which if not maintained can cause conflicts between people. Education has an important role in building and instilling the values of tolerance between religious communities. Through education, a person is equipped with good morals and morals, so that a character is formed that is able to appreciate diversity. Schools as formal educational institutions play a role in this process, because in them there are competent educators to foster students to become wise and respectful individuals.

Riska Kurnia Sari explained that as an educational forum that gathers students from various backgrounds, schools are a strategic place to foster awareness of the importance of respecting differences. Tolerant attitudes can be developed through religious learning that instills the values of mutual respect and cooperation between people, in order to create a harmonious and harmonious environment (Riska Kurnia Sari, Ade Irma Suryani, Salsa Bilqis Nabila, Vevi Putri Ani, Helni, Kumala Sari Putri, Resi Novalia Mutiara, Salsabila Rozalmi, Nuraisya, 2022).

According to (Devi, n.d.), there are three forms of tolerance, namely:

1. Negative tolerance  
In this attitude, the teachings and their adherents do not get rewards, but are still allowed or tolerated for reasons of compulsion. For example, such as the treatment of the PKI or communist adherents in Indonesia in the early days of independence. They are not accepted, but are still allowed to exist due to certain circumstances.
2. Positive tolerance

In this form, even if a person rejects the teachings of another religion based on his own religious beliefs, he still respects and respects the adherents of that religion. For example, a Muslim who does not accept the teachings of other religions, but still respects the individual who embraces that religion as a fellow human being.

3. Ecumenical tolerance

This attitude shows respect for both teachings and adherents of other religions or sects. This is based on the view that in other teachings there are truthful values that can strengthen personal beliefs. For example, two people who are both Muslims or Christians, but come from different faiths, still respect each other's views.

In order to spread the religion of Allah on earth, Allah teaches His Messenger and the believers to always prioritize tolerance, both towards opponents and others. This is confirmed in His words: "There is no compulsion in (embracing) the religion (of Islam). Indeed, it is clear that the right path is from the wrong path. Whoever is disobedient to the covenant and believes in Allah has indeed held fast to a very strong rope that will not be broken. Allah is All-Hearing and All-Knowing." (QS. Al-Baqarah:256) (Musbikin, 2021).

In general, the concept of tolerance is often associated with pluralism that recognizes the existence of truth in various religions. However, in Islam, the belief is still affirmed that the true religion in the sight of Allah is Islam. Even so, Islam still upholds the value of tolerance. In fact, tolerance (tasamuh) is one of the characteristics of the teachings of Islam itself, as explained in the concept of al-Hanifiyah as-Samhah

## 2. Results and Discussion

### 2.1. *Planning, implementation, and evaluation of the Islamic Religious Education (PAI) curriculum applied at the Muhammadiyah Technical School in the context of multicultural learning*

Muhammadiyah schools still refer to the national curriculum according to the Minister of Education and Culture, but also integrate the Ismuba curriculum (Al-Islam, Kemuhmadiyah, and Arabic) as a distinctive feature, especially in Islamic Religious Education (PAI) which is divided into several subjects such as Moral Faith, Fiqh, Dates, Al-Qur'an and Hadith, Muhammadiyah, and Arabic. Non-Muslim students are given the freedom to take specific religious lessons, and their assessments are based on worship control books that are studied with their respective religious leaders. The school also implements character development programs such as anti-bullying and TPPK (Violence Prevention and Handling Team), as well as ensuring religious freedom for all students without discrimination, including in the learning of compulsory subjects such as Arabic with tailored objectives. This shows that the learning process in Muhammadiyah Schools takes place within the framework of a curriculum designed to achieve certain educational goals. The curriculum implemented reflects the systematic journey that students must go through during the study period (Rahmawati, 2022)

The implementation of religious freedom in schools, for example, can be seen when Muslim students perform mandatory prayers such as dhuha or dhuhr prayers, while non-Muslim students are given free time. According to the source, there are times when non-Muslim students participate in the prayer procession, and this is allowed as long as it is done with respect and does not interfere with the solemnity of Muslim students' worship. This practice reflects the school's efforts in adapting the implementation of religious education to the background and needs of students. These adjustments are an important part of designing a curriculum that is responsive to diversity, as emphasized by experts, as according to Hendro Widodo, (Dr. Hendro Widodo, 2023) that in designing the Islamic education curriculum, one of the important principles that must be considered is to adjust the content of education to the context of students' lives.

Other principles put forward by Hendro Widodo (Dr. Hendro Widodo, 2023) in designing the Islamic education curriculum is to ensure equal learning opportunities for all students in the spirit of democracy and develop the potential of students in a balanced and harmonious manner. In accordance with the first principle, non-Muslim students do not feel excluded in the school environment. They still get equal opportunities in the learning process. During Islamic Religious Education (PAI) lessons, non-Muslim students are given the freedom to choose to remain in class or leave the class. The school provides a waiting room or grants permission to be in the library during those hours. In addition, non-Muslim students are provided with a religious activity control book that is used to record worship activities, such as documenting the content of sermons from their respective religious leaders. The assessment of their religious education is carried out by religious leaders and is used as the basis for the assessment of religious subjects in schools.

Non-Muslim students in class X are given the freedom to choose whether or not to take Islamic Religious Education (PAI) subjects, while Muslim students receive generally delivered material with an emphasis on the value of tolerance and mutual respect between religious communities. The PAI material in class X which is general and lasts up to five hours of lessons a day makes some non-Muslim students still choose to take part in several learning sessions. At the grade XI level, PAI subjects are divided into six parts, namely Moral Faith, Fiqh, Al-Qur'an and Hadith, Dates, Arabic, and Muhammadiyah. Of the six subjects, only Date, Arabic, and Muhammadiyah are required to be followed by all students, including non-Muslim students. This provision refers to the curriculum set by the Muhammadiyah Primary and Secondary Education Office (Dikdasmen). This pattern reflects the existence of a learning strategy that is adaptive to the dynamics of student needs, especially in the context of religious diversity, as well as the principle of developing students' potential in a balanced and harmonious manner. The flexibility in the involvement of non-Muslim students in PAI subjects not only shows respect for religious freedom, but also reflects a curriculum policy designed to foster the values of tolerance. As the level of education increases, the structure and scope of subjects are regulated in more detail.

In learning Islamic Religious Education (PAI), students are not only given normative religious material, but also equipped with insights into religious diversity as part of strengthening the values of tolerance. For example, in the learning process, teachers often give examples of real situations in the classroom that reflect diversity, such as the existence of students who adhere to Hinduism. This is the starting point in building an understanding that differences in beliefs are part of social reality that must be respected. Through this approach, students are invited to not only understand their own religious teachings, but also learn to respect the beliefs of others. In the social context, teachers also actively direct students to be able to maintain a tolerant attitude in daily society, both in the school environment and outside the school, in order to create a harmonious life in the midst of diversity. The teacher's method of choosing an approach has been applied in accordance with the ease of the learning process to permeate students' understanding. According to Miswar et al. (Miswar Saputra, M.Pd; Nazaruddin, M.Ag; Zaedun Na'im, M.Pd.I; Syahidin, S.E., M.Si., C.SIHF., C.LMA., C.BPA; Puspo Nugroho, M, Pd.I; Ismatul Maula, M.Pd; Yanry Budianingsih, M.Pd; Lila Pangestu Hadiningrum, M.Pd.; Dasep Bayu Ahyar, M.Pd; Khaidir, M.Ag; Mak, 2021), the criteria applied to all materials in the curriculum include learning principles and motivation that show that the material must be in accordance with students' interests. Otherwise, the learning process will not run effectively. Therefore, teachers need to choose content that can attract the attention and interest of students.

Another criterion according to Miswar et al. (Miswar Saputra, M.Pd; Nazaruddin, M.Ag; Zaedun Na'im, M.Pd.I; Syahidin, S.E., M.Si., C.SIHF., C.LMA., C.BPA; Puspo Nugroho, M, Pd.I;

Ismatul Maula, M.Pd; Yanry Budianingsih, M.Pd; Lila Pangestu Hadiningrum, M.Pd.; Dasep Bayu Ahyar, M.Pd; Khaidir, M.Ag; Mak, 2021), in the material that must be adjusted to the level of students' ability so that it has been understood and learned. In this school, the teacher tries to explore the educational background of students from the beginning, especially at the junior high school level, to identify whether students come from educational institutions with Muhammadiyah standards or from public schools. This approach aims to adjust the learning method while providing a more contextual understanding to students regarding the differences in religious practice, especially in the field of fiqh, between Muhammadiyah, Nahdlatul Ulama (NU), Salafi, and other Islamic organizations. This understanding is important to foster tolerance towards the diversity of religious understandings that they may encounter in the social environment. In addition, students are also taught not to give hasty assessments of the differences they encounter in society. Instead, they are instructed to reflect and consider first before expressing or taking an attitude, in order to be wiser and more selective in responding to religious social dynamics.

In the learning process, the school implements two curriculums, namely the 2013 Curriculum for grade 12 and the Independent Curriculum for grades 10 and 11 in general subjects, while in PAI or Ismuba subjects, grade 10 uses the Independent Curriculum and grades 11-12 still use the 2013 Curriculum. The Ismuba curriculum—which is under the auspices of the Muhammadiyah Foundation—is specifically implemented with an allocation of 12 hours per week and includes the subjects of Muhammadiyah, Arabic, Moral Faith, Fiqh, Al-Qur'an Hadith, Dates, as well as additional religious practices such as amaliyah, muamalah, and BTQ (Read and Write Al-Qur'an), all of which are part of the final assessment of students. This learning is considered to provide great benefits and can be integrated into the social life of students outside of school, both in cognitive aspects (such as understanding fiqh), affective (through moral beliefs and organizational activities), and psychomotor (through religious practices), so that it is considered more in-depth than religious teaching in public schools. A learning process that equips students with practical skills, in accordance with curriculum criteria that are in accordance with social reality, where the content of the curriculum must be in harmony with the social conditions around students and can provide relevant directions or insights into the real world (Miswar Saputra, M.Pd; Nazaruddin, M.Ag; Zaedun Na'im, M.Pd.I; Syahidin, S.E., M.Si., C.SIHF., C.LMA., C.BPA; Puspo Nugroho, M, Pd.I; Ismatul Maula, M.Pd; Yanry Budianingsih, M.Pd; Lila Pangestu Hadiningrum, M.Pd.; Dasep Bayu Ahyar, M.Pd; Khaidir, M.Ag; Mak, 2021)

Meanwhile, in the theory of the same curriculum criteria, the relevance of science and technology in the chosen material must follow the latest developments in science and technology. Against this, every year the curriculum undergoes updates that are in line with technological developments and the digital world. Teachers are equipped with the ability to integrate learning materials with the context of digitalization, so that the teaching and learning process becomes more relevant to the needs of the times. In the context of the Ismuba curriculum, this update is always adjusted to the progress of science and technology, as well as the ever-evolving social dynamics. This process of renewal and adjustment involves coordination between the vice principal for curriculum and Islamic Religious Education (PAI) teachers, including in terms of evaluation and development of learning strategies. Differences in generational characteristics, such as between the current generation and previous generations, are also considered in the preparation of adaptive teaching methods. Although learning approaches and strategies have changed, strengthening character education remains a top priority. In this case, all teachers are actively involved in designing and implementing activities that support the development of students' character in accordance with the expected educational goals.

2.2. *Contribution to the implementation of the Islamic Religious Education (PAI) curriculum in shaping and increasing the attitude of tolerance between religions within the Muhammadiyah Technical School*

One of the concrete steps in learning Islamic Religious Education (PAI) is the implementation of the infaq program through the Friday Infak Movement, which is designed as part of the formation of social character and student concern. This program was discussed in the Al-Islam and Kemuhammadiyah (AIK) meeting forum and the results of the infaq collection were distributed to school residents and communities in need, especially in emergency situations such as fire or flood disasters. Through this program, students are encouraged to be quick to help others regardless of social or religious background. In addition, there are also humanitarian donation movements, such as fundraising for the Palestinian community. Learning also includes worship practices such as qurbani, which is realized through the collective contribution of students to buy sacrificial animals, such as cows. The meat of the sacrifice is then distributed to each class and cooked together in activities involving all students, including non-Muslim students, as part of the value of inclusivity and togetherness in the learning process. This is a form of changing the perspective in teaching PAI which has tended to produce intolerant, closed, selfish individuals, and emphasize more on individual piety (Prof. Dr. Agus Pahrudin, M.Pd.; Dr. Ismail Suardi Wekke, S.Ag., n.d.)

A school environment that has normalized the values of multiculturalism has shaped students into accustomed to seeing differences as part of a normal life. This forms a broader and more inclusive perspective, so as to create harmonious friendships between students, regardless of religious differences or belief backgrounds. This is a new view from the theory that in schools, the implementation of religious education often only reflects the teacher's views and tends to be narrow, which can even lead to fanaticism (Prof. Dr. Agus Pahrudin, M.Pd.; Dr. Ismail Suardi Wekke, S.Ag., n.d.).

An active form of effort in instilling the value of mutual respect between religions, cultures, and ethnicities from an early age is applied through the learning process of Islamic Religious Education (PAI) which does not have an element of coercion in it, especially for non-Muslim students. They are not required to take part in lessons, but are expected to still show respect and maintain calm during the lessons. However, if there are non-Muslim students who are interested in taking certain materials that are not compulsory, this is allowed without any restrictions. The assessment of religious education for non-Muslim students is carried out through the worship control book, so that there is still equality of responsibility in the reporting of religious activities. During learning activities, there were never conflicts between students related to the SARA issue, which showed a high level of tolerance in the school environment. However, as a form of adjustment to the values embraced by Muhammadiyah-based schools, non-Muslim students are still required to wear hijab in the school environment. This policy is seen as a form of maintaining uniformity and creating an educational atmosphere that breathes Islamic values.

As an Islamic-based school, the religious education model that is able to instill the values of respect for diversity is described in the policies implemented (Prof. Dr. Agus Pahrudin, M.Pd.; Dr. Ismail Suardi Wekke, S.Ag., n.d.). Simply put, this school is the only Muhammadiyah Islamic-based educational institution in this area that openly accepts non-Muslim students. This policy is in line with the principle that religious differences should not be an obstacle for anyone to obtain education. This diversity not only impacts the school's principle of inclusivity, but also serves as a learning tool for Muslim students to develop an attitude of acceptance, not

impose beliefs, and respect the existence of non-Muslim students in daily life in the school environment.

The main characteristic of religious tolerance is patience and openness in responding to beliefs from the perspective of others (Prof. Dr. Agus Pahrudin, M.Pd.; Dr. Ismail Suardi Wekke, S.Ag., n.d.). One form of tolerance that develops in the school environment is to maintain focus and solidarity in friendships, without discriminating against religious backgrounds. Students consciously avoid sensitive discussions, especially those related to religious issues or other multicultural issues, in order to maintain harmony and mutual respect between individuals.

In the implementation of learning tasks, students are often given projects in a real and fair manner, without any distinction based on religious background. Every student has the same opportunity to participate and demonstrate their abilities, creating an inclusive learning atmosphere. In addition, there are also learning practices that can directly expand tolerance among students. For example, in the practice of *munakahat* (simulated marriage in Islam), non-Muslim students are still involved by taking on certain roles, so that they still feel part of the learning process, without having to violate their own beliefs. This approach strengthens the value of togetherness while fostering cross-cultural and religious understanding in the school environment. Tolerant attitudes can be developed through religious learning that instills the values of mutual respect and cooperation between people, in order to create a harmonious and harmonious environment (Riska Kurnia Sari, Ade Irma Suryani, Salsa Bilqis Nabila, Vevi Putri Ani, Helni, Kumala Sari Putri, Resi Novalia Mutiara, Salsabila Rozalmi, Nuraisyah, 2022).

### **3. Conclusion**

Muhammadiyah schools as Islamic-based educational institutions show a high commitment to the principles of inclusivity and religious tolerance in their learning process. Despite integrating the typical *Ismuba* curriculum (Al-Islam, Kemuhammadiyah, and Arabic) into the national curriculum, the school still guarantees religious freedom for all students, including non-Muslims. They were given space to choose their involvement in religious learning, as well as to get an assessment through a worship control mechanism involving their respective religious leaders. Learning activities and school projects are designed without discrimination, encourage collaboration between students across religions, and strengthen the value of tolerance, as seen in *infak* activities, *qurbani*, *munakahat* practices, and humanitarian donation programs. A multicultural school environment encourages students to grow with a broad perspective, uphold solidarity, and avoid sensitive issues that can trigger conflict.

Although there are symbolic adjustments such as the obligation to wear hijab for non-Muslim female students, this policy is based on efforts to maintain uniformity in the nuances of Islamic education that are carried. All of these approaches show that religious education in Muhammadiyah schools not only instills normative teachings, but also shapes the character of students to be more tolerant, inclusive, and wise in responding to socio-religious differences in life.

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