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The Limits of Tolerance Education: Religious Homogeneity, Social Diversity, and Inclusive Learning in Islamic Schools

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ABSTRACT

This study examines the relationship between religious homogeneity, students' experiences of social diversity, and inclusive learning in tolerance education at Islamic junior secondary schools. Using mixed-methods secondary data analysis, it draws on questionnaire responses from 90 students in 10 Madrasah Tsanawiyah schools and qualitative evidence from interviews, observations, focus group discussions, and research documentation. Quantitative data were analyzed descriptively, while qualitative data were examined thematically. The findings show a mean tolerance score of 121.32 on a theoretical scale of 30–150, indicating a relatively positive tendency in students' responses. However, qualitative evidence suggests that direct interaction with people of different religions remains limited. Students more commonly practise tolerance through classroom dialogue, respect for differing opinions, social and cultural interactions, and collaborative learning. These findings suggest that positive tolerance scores do not necessarily demonstrate students' readiness to engage with broader religious diversity. Students' experiences of tolerance are shaped by their social environment and learning opportunities. The study concludes that tolerance education in Islamic schools should combine understanding of religious moderation with inclusive learning experiences that promote dialogue, cooperation, and reflection. This analysis contributes to discussions of tolerance education and highlights the need for further research using direct measures of students' social interactions.

ABSTRAK

Penelitian ini mengkaji hubungan antara homogenitas agama, pengalaman keberagaman sosial peserta didik, dan pembelajaran

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		inklusif dalam pendidikan toleransi di madrasah tsanawiyah. Penelitian menggunakan pendekatan metode campuran melalui analisis data sekunder, dengan memanfaatkan hasil angket dari 90 peserta didik pada 10 Madrasah Tsanawiyah serta data kualitatif dari wawancara, observasi, diskusi kelompok terarah, dan dokumentasi penelitian. Data kuantitatif dianalisis secara deskriptif, sedangkan data kualitatif dianalisis secara tematik. Hasil penelitian menunjukkan bahwa rata-rata skor toleransi mencapai 121,32 pada skala teoretis 30–150, yang mengindikasikan kecenderungan respons peserta didik relatif positif. Namun, bukti kualitatif menunjukkan bahwa interaksi langsung dengan pemeluk agama berbeda masih terbatas. Praktik toleransi lebih sering diwujudkan melalui dialog di kelas, penghargaan terhadap perbedaan pendapat, interaksi sosial dan budaya, serta pembelajaran kolaboratif. Temuan ini menunjukkan bahwa skor toleransi yang positif belum tentu mencerminkan kesiapan peserta didik untuk berinteraksi dengan keberagaman agama secara lebih luas. Pengalaman toleransi peserta didik turut dipengaruhi oleh lingkungan sosial dan kesempatan belajar. Penelitian ini menyimpulkan bahwa pendidikan toleransi di madrasah perlu mengintegrasikan pemahaman moderasi beragama dengan pengalaman pembelajaran inklusif yang mendorong dialog, kerja sama, dan refleksi. Kajian ini memberikan kontribusi bagi pengembangan pendidikan toleransi sekaligus menegaskan perlunya penelitian lanjutan dengan pengukuran interaksi sosial peserta didik secara langsung.
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A. Introduction

Tolerance education has become increasingly important in contemporary societies characterized by religious, cultural, ethnic, and social diversity. In Indonesia, educational institutions play a strategic role not only in transmitting knowledge but also in developing students' attitudes, values, and social competencies to live harmoniously amid differences. Islamic education has an important contribution to this process through the internalization of values such as *tasamuh* (tolerance), *ukhuwah* (brotherhood), and *musawah* (equality). These values provide an ethical foundation for respecting others and maintaining constructive social relationships. However, tolerance education cannot rely solely on the transmission of religious moderation principles or the development of positive attitudes at the normative level. Students also need meaningful learning experiences that enable them to understand different perspectives,

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manage disagreements constructively, and interact respectfully with people from diverse backgrounds (Supriadi et al., 2025; Choiri et al., 2026; Syukron et al., 2026) This need becomes particularly relevant in Islamic schools where students generally share similar religious backgrounds, potentially limiting their opportunities for direct interaction with people of different faiths.

Previous studies have examined the contribution of multicultural education and religious moderation to the development of tolerance in Islamic educational settings. Siti Kholida et al. (2025), through a systematic review of multicultural education from an Islamic perspective, identify the potential of Islamic values to promote tolerance while highlighting challenges associated with religious homogeneity, exclusive paradigms, institutional support, and teacher competence. Nurjaman & Aminah (2024) emphasize the importance of interfaith dialogue, critical thinking, and inclusive curricula in promoting tolerance and social harmony. Similarly, Barella et al. (2023) explain that multicultural education can develop awareness of diversity and reduce prejudice and discrimination. These studies indicate that tolerance education is closely connected to religious values, educational orientations, and the social environments in which students learn (Utami et al., 2025). Nevertheless, understanding tolerance also requires attention to the social experiences through which students encounter and respond to differences.

Other studies have focused on pedagogical approaches that support inclusive religious education. Hakim et al. (2025) highlight interactive dialogue, problem-based learning, contextual approaches, and learning projects as strategies for encouraging mutual respect. Abdulloh et al. (2026) examine inclusive Islamic religious education in multicultural primary-school settings and emphasize the importance of teacher readiness and curricular alignment. Syukron, et al. (2026) also discuss the potential of collaborative learning to facilitate the exchange of perspectives and openness toward different viewpoints. Meanwhile, Maqfirah (2025), Ardyanti et al. (2025), and Yanto et al. (2023) address challenges associated with exclusivism, predominantly cognitive or legalistic approaches to religious instruction, and the implementation of religious

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education in multicultural societies. Collectively, these studies demonstrate that tolerance education requires the integration of religious values, appropriate pedagogical strategies, and supportive learning environments. However, the discussion of inclusive learning has not sufficiently clarified how students' opportunities to experience social diversity should be considered when interpreting their measured tolerance attitudes.

A more specific research gap concerns the relationship between religious homogeneity, students' experiences of social diversity, and the interpretation of tolerance measurements. Previous studies have generally discussed multicultural values, religious moderation, or pedagogical strategies as important elements in developing tolerance. Less attention has been directed toward examining how a relatively homogeneous religious environment may shape the forms of diversity that students encounter and the opportunities available to practise tolerance. This issue is important because a relatively positive tolerance score does not necessarily indicate that students have extensive experience interacting with people of different religions or are fully prepared to navigate broader religious diversity. Research by Syukron & Yudha (2025) and Suradi et al. (2026) provides a relevant basis for considering the relationship between tolerance attitudes and students' social experiences. Therefore, a contextual examination is needed to understand measured tolerance not only as an individual attitude but also in relation to the social and educational environments in which that attitude develops.

Addressing this gap, the present study examines tolerance education among students in *Madrasah Tsanawiyah* (Islamic junior secondary schools) in Bekasi City by considering three interconnected aspects: students' measured tolerance, the context of religious homogeneity and social diversity, and inclusive learning practices. Specifically, the study aims to describe students' tolerance scores, explore how the available social context shapes their experiences of difference, and identify learning practices that provide opportunities to develop respect, dialogue, and collaboration. The analysis draws on existing quantitative and qualitative data from 90 students across 10

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Madrasah Tsanawiyah schools. Rather than collecting new field data, the study re-examines available evidence to develop a contextual understanding of tolerance education.

The novelty of this study lies in its conceptual and analytical approach to interpreting tolerance education. First, it positions religious homogeneity as a contextual factor that needs to be considered when interpreting students' measured tolerance, rather than treating homogeneity as direct evidence of low tolerance. Second, it integrates quantitative tolerance scores with available qualitative evidence concerning students' social experiences and inclusive learning practices. Third, it distinguishes between positive tolerance attitudes, opportunities to experience social diversity, and the practical capacity to engage respectfully with differences. This perspective extends previous discussions that primarily emphasize religious moderation, multicultural values, or learning strategies by highlighting the importance of interpreting tolerance measurements in relation to students' actual learning and social contexts. The study does not assume that religious homogeneity causes lower tolerance or that particular learning practices independently increase tolerance; instead, it offers a contextual interpretation of the available evidence.

The findings are expected to contribute to the development of tolerance education in Islamic schools, both theoretically and practically. Theoretically, the study offers a contextual perspective for understanding the relationship between students' measured attitudes, social experiences, and learning opportunities. Practically, the findings may inform school leaders and teachers in developing inclusive learning environments through classroom dialogue, collaborative activities, reflective learning, and engagement with broader sociocultural diversity. The study also highlights the importance of evaluating tolerance beyond questionnaire scores by considering students' opportunities to practise respect and cooperation in everyday social interactions. In this way, tolerance education can be developed not merely as the understanding of normative values but also as a social capacity for responding to differences openly, fairly, and responsibly.

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This study draws on multicultural education theory, intergroup contact theory, and inclusive learning perspectives to examine tolerance education in Islamic schools. Banks (2015) emphasizes that multicultural education involves integrating diverse perspectives into the curriculum, reducing prejudice, promoting equitable pedagogy, and developing an inclusive school culture. These principles are relevant to understanding how Islamic schools respond to social diversity while maintaining their religious identity. Furthermore, Allport et al., (1954) and Pettigrew & Tropp (2006) explain that meaningful interaction between different groups can help reduce prejudice, particularly when supported by equal status, shared goals, cooperation, and institutional support. From this perspective, religious homogeneity is not necessarily an indicator of intolerance; rather, it raises questions about the extent to which students have opportunities to experience and engage with social differences.

Raihani (2011) proposes a whole-school approach to tolerance education, emphasizing the integration of tolerance values into school policies, leadership, curriculum, teaching practices, and institutional culture. Complementing this perspective, Shady & Larson (2010) highlight the importance of dialogue, empathy, and inclusion in developing students' understanding of differences. Taken together, these perspectives provide an analytical foundation for examining the relationship between religious homogeneity, students' experiences of social diversity, and inclusive learning practices. In this study, the theories serve as interpretive frameworks for analyzing the available quantitative and qualitative evidence rather than as a basis for establishing causal relationships.

B. Methods

This study employed a *mixed-methods* approach through secondary data analysis, using a sequential explanatory design. This design was selected to examine students' tolerance attitudes through quantitative findings and to interpret them further using available qualitative evidence. In sequential explanatory research, quantitative analysis

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is conducted first, followed by qualitative analysis to explain and contextualize the numerical findings (Creswell & Clark, 2017). However, the present study did not involve new data collection. Instead, it reanalyzed existing data from a previous study concerning religious moderation, innovative learning management, and student tolerance in Islamic madrasahs in Bekasi City. The secondary analysis was directed toward a different research focus, namely the relationship between religious homogeneity, social diversity, and inclusive learning in tolerance education.

The unit of analysis consisted of students' tolerance attitudes in Madrasah Tsanawiyah (MTs). The quantitative dataset included responses from 90 students across 10 MTs in Bekasi City. These data were retained based on their relevance to the research objectives, availability of documented results, completeness of the information required for analysis, and consistency of respondent numbers across the original research report. The qualitative materials consisted of available documentation from interviews, observations, focus group discussions (FGDs), and research documents. These materials were selected based on their relevance to students' experiences of social differences, tolerance practices, religious moderation, and learning activities. All data originated from the previous study; therefore, the selection process involved reviewing existing materials rather than recruiting new participants or conducting additional fieldwork. The analysis was limited to information that could be traced to the available source documents, without reconstructing missing transcripts or assuming undocumented research activities.

Quantitative data were analyzed descriptively to identify the general tendency of students' tolerance attitudes. The analysis focused on the mean score and the theoretical score range of the tolerance instrument, which was 30–150. The mean score was interpreted in relation to the possible score range, while categorical judgments were avoided unless supported by the original instrument's scoring guidelines. In addition, documented statistical outputs concerning the relationships between religious moderation understanding, innovative learning management, and student tolerance were reviewed to support the interpretation of the research findings. These included the

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coefficient of determination (R^2) and relevant significance values, subject to verification against the original statistical tables or analytical outputs. The analysis did not treat the coefficient of determination as evidence of causality. Instead, the statistical results were interpreted according to their original model specifications and their relevance to the present research questions.

Qualitative data were analyzed thematically by reviewing the available interview, observation, FGD, and documentary records. The analysis focused on identifying recurring patterns related to students' experiences of social diversity, expressions of tolerance in learning activities, opportunities for dialogue and collaboration, and the influence of the school environment. Relevant information was organized into thematic categories and interpreted in relation to the research objectives and theoretical framework. The analysis considered both supporting and contrasting evidence to avoid presenting tolerance education as a uniform experience across all students and schools. Since the study relied on secondary materials, the depth of thematic interpretation depended on the completeness and quality of the original records. Consequently, interpretations were restricted to documented evidence and did not claim to represent experiences that were not recorded in the source materials.

The quantitative and qualitative findings were integrated through comparison and joint interpretation. Quantitative results provided an overview of students' measured tolerance attitudes, while qualitative evidence offered contextual insights into how tolerance was understood and expressed within the school environment. The integration process examined convergence, divergence, and complementarity between the two sets of findings. Convergent evidence was used to identify patterns supported by both data sources, whereas divergent findings were examined to recognize possible differences between measured attitudes and documented learning experiences. This integration followed the principle that mixed-methods research should establish an explicit connection between quantitative and qualitative findings to produce a more comprehensive interpretation (Fetters & Tajima, 2022). The integration was interpretive

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rather than causal and did not assume that religious homogeneity directly determined students' tolerance attitudes.

Ethical considerations were addressed by acknowledging the original study as the source of the secondary data, maintaining confidentiality, and avoiding the disclosure of identifiable information about students, teachers, and schools. The reuse of data was subject to the applicable permissions, original participant consent, and ethical requirements governing the source research. The analysis also considered the potential risks of misrepresenting the original data or producing interpretations that could stigmatize particular religious or school communities. Accordingly, the findings were presented within the limits of the available evidence, and the study was identified transparently as a secondary analysis rather than new field research. These considerations are consistent with the principles of responsible secondary data analysis, including data-use rights, confidentiality, transparency, and the appropriate interpretation of pre-existing research materials (Cheng & Phillips, 2014; Weston et al., 2019).

C. Results and Discussion

This section presents the findings of the secondary analysis of data involving 90 students from 10 Madrasah Tsanawiyah (MTs) in Bekasi City. The findings are organized into three areas: students' measured tolerance attitudes, religious homogeneity and experiences of social diversity, and inclusive learning practices. Quantitative and qualitative evidence are also integrated to provide a contextual understanding of tolerance education in the schools examined.

1. Students' Tolerance Attitudes and Quantitative Findings

The quantitative data indicate that the mean student tolerance score was 121.32, within a theoretical range of 30–150. This result shows a relatively positive tendency in students' responses to the tolerance indicators measured by the instrument. However, the score should be interpreted in accordance with the instrument's measurement scale and scoring guidelines. It does not, by itself, establish the extent of students' actual

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interactions with individuals from different religious backgrounds or their ability to practise tolerance in all social situations.

The source study also reported a coefficient of determination (R^2) of 0.617 for the combined model involving religious moderation understanding and innovative learning management in relation to student tolerance. This value indicates that the model accounts for 61.7% of the variance in the dependent variable, subject to confirmation of the original model specification and statistical output. The remaining 38.3% represents variance not explained by the model. The source study additionally reported R^2 values of 0.511 for religious moderation understanding and 0.403 for innovative learning management. These values are presented as reported in the source study and should be interpreted according to their respective model specifications. They should not be added together or directly compared with the combined-model value without further statistical verification.

Table 1. Summary of Quantitative Findings

Indicator	Result	Description
Number of respondents	90 students	From 10 MTs in Bekasi City
Mean tolerance score	121.32	Theoretical range: 30–150
Combined model R^2	0.617	Reported coefficient of determination
R^2: religious moderation understanding	0.511	Reported value from the source study
R^2: innovative learning management	0.403	Reported value from the source study

The quantitative findings provide an overview of students' measured tolerance attitudes and the statistical models reported in the original study. Nevertheless, the mean score and coefficients of determination represent different aspects of the data. The mean describes the tendency of students' questionnaire responses, whereas R^2 describes the proportion of variance explained by a specified statistical model. Neither result should be interpreted independently as proof of students' practical experience of religious diversity or as evidence of a causal relationship.

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2. Religious Homogeneity and Students' Experiences of Social Diversity

The available qualitative findings indicate that the madrasah environments examined were relatively homogeneous in religious terms. Consequently, students' experiences of difference were more frequently encountered through variations in opinions, habits, social backgrounds, and cultural practices within the school and surrounding community. Direct interaction with peers from different religious backgrounds was relatively limited in the documented learning context.

These findings highlight the importance of distinguishing between students' understanding of tolerance and their opportunities to practise it through direct encounters with religious diversity. Students may demonstrate respect for different opinions, social backgrounds, and cultural practices even when opportunities for interreligious interaction are limited. Thus, religious homogeneity is considered a contextual characteristic that informs the interpretation of students' tolerance scores, rather than evidence of low tolerance among students or schools.

The available evidence does not establish that religious homogeneity directly causes a particular level of tolerance or limits students' capacity to respect other religious groups. Instead, it indicates that the forms of diversity encountered in everyday school life need to be considered when examining the meaning and practical expression of tolerance education.

3. Inclusive Learning Practices in the Development of Tolerance

The qualitative materials document several learning practices relevant to tolerance education, including classroom discussions, group collaboration, respect for differing opinions, and teacher facilitation of student interaction. The integration of religious moderation values into learning activities, including activities associated with the Projek Penguatan Profil Pelajar Pancasila (P5) and Profil Pelajar Rahmatan lil Alamin (PPRA), also forms part of the educational context described in the source study.

These practices provide opportunities for students to listen to different perspectives, express opinions respectfully, collaborate with peers, and respond

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constructively to differences. In this context, tolerance is reflected not only in students' stated attitudes but also in classroom interactions and learning activities that encourage mutual respect and cooperation.

However, the available evidence does not establish the independent effect of each learning practice on students' tolerance scores. The findings identify these practices as relevant pedagogical opportunities for developing tolerance, rather than as interventions whose effectiveness has been causally demonstrated. Further evaluation would be required to determine the contribution of each practice to changes in students' tolerance attitudes and behaviour.

4. Integration of Quantitative and Qualitative Findings

The quantitative and qualitative findings were considered together to develop a more contextual understanding of tolerance education. The quantitative results show a relatively positive tendency in students' measured tolerance attitudes, while the qualitative evidence describes the social and pedagogical contexts in which students encounter and practise respect for differences. The integration of these findings is presented in Table 2.

Table 2. Integration of Quantitative and Qualitative Findings

Analytical focus	Quantitative findings	Qualitative findings	Integrated interpretation and limitation
Students' tolerance attitudes	Mean score of 121.32 on a theoretical range of 30–150	Tolerance is reflected in respect for different opinions and social or cultural backgrounds	The score indicates a relatively positive tendency in measured attitudes, but does not independently demonstrate actual interreligious experience
Religious moderation and tolerance	Combined model $R^2 = 0.617$	Religious moderation values form part of the educational context	The statistical model explains a reported proportion of variance; causal conclusions require examination of coefficients, significance, and model specifications
Religious homogeneity and social diversity	No direct quantitative measure of interreligious interaction is established by the reported tolerance	Students encounter differences more frequently through opinions, habits, social backgrounds, and cultural practices	Religious homogeneity provides important context for interpreting students' experiences, but does not establish low tolerance

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	mean		
Inclusive learning practices	The reported quantitative results do not isolate the effect of each learning strategy	Discussions, group collaboration, respect for opinions, and teacher facilitation are documented	These practices provide opportunities to practise tolerance, but their individual effects have not been established
P5 and PPRA activities	No separate quantitative effect is reported for each programme	The programmes form part of the learning context in which moderation values are integrated	Their role can be discussed as part of the educational context; programme effectiveness requires specific evaluation

Overall, the integrated findings indicate that students demonstrated a relatively positive tendency in measured tolerance attitudes, while their experiences of diversity were shaped by the social and religious characteristics of the school environment. Classroom discussions, collaborative activities, and teacher facilitation provided opportunities to practise respect for differences in everyday learning. Nevertheless, the available evidence does not establish students' readiness for all forms of interreligious interaction or demonstrate the causal effectiveness of particular learning strategies. These findings therefore emphasize the need to interpret tolerance scores alongside students' social experiences and the inclusive character of their learning environments.

5. Interpreting Tolerance Attitudes through Multicultural Education

The mean tolerance score of 121.32 on a theoretical range of 30–150 indicates a relatively positive tendency in students' responses to the measured tolerance indicators. However, this finding needs to be interpreted beyond the numerical score. Students' understanding of tolerance, their attitudes toward differences, and their actual experiences of interacting with diverse groups represent related but distinct dimensions of tolerance education. In relatively religiously homogeneous madrasah environments, students may demonstrate respect for different opinions, social backgrounds, and cultural practices without necessarily having extensive opportunities to interact directly with people of different religions.

This interpretation is consistent with Banks (2015) multicultural education theory, which views education for diversity as a comprehensive process involving curriculum, knowledge construction, prejudice reduction, equitable pedagogy, and an inclusive

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school culture. From this perspective, tolerance cannot be developed solely through the transmission of moral values or the measurement of students' attitudes. It also requires learning experiences that enable students to recognize differences, examine assumptions, and participate fairly in social interactions. The findings therefore suggest that the development of tolerance in Islamic schools should be understood through the relationship between students' measured attitudes and the educational experiences available within their school environments.

Nevertheless, the findings do not establish that all dimensions of multicultural education have been implemented or measured in the madrasahs examined. Banks' framework serves as an interpretive perspective for understanding why tolerance education needs to extend beyond individual attitudes toward the development of an inclusive educational environment. This distinction is important to avoid treating a relatively positive questionnaire score as sufficient evidence of comprehensive multicultural competence.

6. Religious Homogeneity and the Limits of Intergroup Contact

The qualitative findings indicate that students' experiences of difference occur more frequently through variations in opinions, habits, social backgrounds, and cultural practices than through direct interaction with people of different religions. This finding provides an important context for interpreting tolerance education in the madrasahs examined. Religious homogeneity should not automatically be interpreted as an indication of intolerance. Rather, it raises questions about the range of social experiences through which students learn to understand and respond to differences.

Allport et al. (1954) intergroup contact theory provides a useful perspective for interpreting this issue. Allport argues that positive contact between different groups is more likely to reduce prejudice when supported by conditions such as equal status, common goals, cooperation, and institutional support. Pettigrew & Tropp (2006) further demonstrate the importance of intergroup contact in reducing prejudice through their meta-analytic examination of contact theory. These perspectives help explain why

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opportunities for meaningful interaction are relevant to tolerance education. When students have limited opportunities for direct interreligious contact, their understanding of difference may be developed primarily through other forms of social interaction and educational experiences.

The present findings, however, do not demonstrate that religious homogeneity causes lower tolerance or that students in homogeneous environments are less capable of respecting other religious groups. The study also does not directly measure the frequency, quality, or outcomes of interreligious contact. Therefore, Allport's and Pettigrew and Tropp's theories are used to explain the educational significance of contact opportunities, not to establish a causal relationship in the present research. The central implication is that madrasahs should provide meaningful opportunities for students to understand broader social diversity while maintaining their religious identity and educational values.

7. Inclusive Learning as a Space for Practising Tolerance

The documented learning practices, including classroom discussions, group collaboration, respect for differing opinions, and teacher facilitation, indicate that everyday classroom activities can provide opportunities for students to practise tolerance. These practices allow students to listen to different perspectives, express their views respectfully, cooperate with peers, and respond constructively to disagreements. Thus, tolerance education can be developed through social and pedagogical experiences within the classroom, even when direct interreligious interaction is limited.

This finding can be interpreted through Raihani (2011) whole-school approach to tolerance education. Raihani emphasizes that tolerance should be integrated into the broader educational environment, including school leadership, institutional policies, curriculum, teaching practices, and school culture. Accordingly, responsibility for tolerance education should not rest exclusively on individual teachers or a particular subject. School leaders need to establish an institutional environment that supports respectful relationships, while teachers translate these values into inclusive classroom practices. This perspective is particularly relevant to madrasahs because the

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development of tolerance requires consistency between institutional values, educational policies, and students' everyday learning experiences.

The findings are also relevant to Shady & Larson (2010) discussion of tolerance, empathy, and inclusion through Martin Buber's perspective. Their work highlights the importance of recognizing others as meaningful participants in dialogue rather than merely accepting differences at a superficial level. In classroom practice, this perspective encourages teachers to create opportunities for students to listen, understand different viewpoints, and engage in respectful dialogue. However, the available data do not establish the independent effectiveness of classroom discussions, collaborative activities, or specific programmes in increasing tolerance. These practices should therefore be understood as pedagogical opportunities consistent with inclusive learning principles, rather than interventions whose causal effects have been demonstrated.

8. Implications for Islamic School Management and Educational Policy

The findings have implications for the management of tolerance education in Islamic schools at the institutional, instructional, and evaluation levels. At the institutional level, school leaders need to incorporate respect for diversity, non-discrimination, cooperation, and social responsibility into school policies and institutional culture. This direction is consistent with Raihani (2011) whole-school approach, which emphasizes that tolerance education requires coordination across different aspects of school life rather than isolated classroom activities.

At the instructional level, teachers can strengthen inclusive learning through case-based discussions, collaborative projects, reflective activities, and learning materials that introduce students to Indonesia's social and cultural diversity. Classroom activities should encourage students to examine different perspectives, recognize stereotypes, and resolve disagreements respectfully. These practices are also consistent with Banks (2015) emphasis on equitable pedagogy and the development of an empowering school culture. Where appropriate and feasible, madrasahs may establish educational collaboration with other schools or community groups to broaden students' experiences

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of social and cultural diversity. Such activities should be designed with clear educational objectives, institutional support, and respect for the religious identity of participating schools.

At the evaluation level, tolerance education should not rely exclusively on questionnaire scores. Schools can complement attitude assessments with reflective assignments, observations of classroom interactions, assessments of collaborative activities, and documentation of students' participation in social projects. These approaches can help distinguish students' conceptual understanding of tolerance from their ability to apply respectful behaviour in everyday situations. The findings also suggest that school evaluations should consider the social context of each madrasah and avoid labelling students in relatively homogeneous environments as less tolerant merely because their opportunities for direct interreligious interaction are limited.

9. Research Contribution and Strengths

The main contribution of this study is its contextual interpretation of tolerance education by connecting students' measured tolerance attitudes with religious homogeneity, social diversity experiences, and inclusive learning practices. Rather than treating tolerance scores as a complete representation of students' social capacities, the study emphasizes the importance of examining the educational and social contexts in which those attitudes are formed and expressed. This perspective extends the discussion of tolerance education beyond the measurement of attitudes toward a broader consideration of students' learning opportunities and experiences.

A further strength lies in the use of existing quantitative and qualitative evidence to examine a research question that differs from the original study. The integration of both forms of evidence enables a more contextual interpretation than relying solely on questionnaire results. The study also contributes an analytical perspective that connects multicultural education, intergroup contact, and whole-school tolerance education to the management of Islamic schools. Nevertheless, these contributions are interpretive and contextual. The study does not claim to have tested every dimension of the theoretical frameworks or established the causal effectiveness of particular educational practices.

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10. Limitations and Directions for Future Research

Several limitations should be considered when interpreting the findings. First, the study relies on secondary data from 90 students across 10 MTs in Bekasi City. Its findings therefore reflect the specific educational and social contexts represented in the available dataset and should not be generalized to all Islamic schools in Indonesia. Second, the analysis depends on the completeness and quality of the original research documentation. If complete interview transcripts, observation records, or FGD materials are unavailable, the interpretation of students' social experiences is necessarily limited to the documented evidence.

Third, the available quantitative results do not provide sufficient grounds for establishing causal relationships between religious moderation understanding, innovative learning management, and student tolerance. The reported coefficients of determination also require confirmation against the original statistical outputs and model specifications. In addition, the study does not directly measure the frequency or quality of interreligious interactions, nor does it isolate the individual effects of specific inclusive learning practices. These limitations mean that the findings should be interpreted as contextual evidence rather than definitive proof of causal mechanisms.

Future research should involve madrasahs with different levels of religious and social diversity to examine how educational contexts relate to students' experiences of tolerance. Researchers should also measure students' interaction experiences more directly and combine attitude questionnaires with observations, reflective assessments, and documented social activities. Longitudinal studies and intervention-based research could further examine whether inclusive learning practices contribute to changes in students' attitudes and behaviour over time. Such research would provide a stronger empirical basis for developing tolerance education that is contextual, inclusive, and responsive to the diversity of Indonesian society.

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D. Conclusion

This study concludes that tolerance education among students in the 10 Madrasah Tsanawiyah (MTs) examined in Bekasi City needs to be understood in relation to students' measured attitudes, social experiences, and learning environments. The mean tolerance score of 121.32 within a theoretical range of 30–150 indicates a relatively positive tendency in students' responses to the measured tolerance indicators. However, this score does not independently demonstrate the extent of their experience in interacting with people from different religious backgrounds.

The findings also indicate that students' experiences of difference are reflected more frequently in interactions involving opinions, habits, social backgrounds, and cultural practices within their school environment. Classroom discussions, group collaboration, respect for differing opinions, and teacher facilitation provide opportunities to practise tolerance in everyday learning. These findings highlight the importance of developing inclusive learning environments that connect tolerance values with meaningful social and educational experiences.

The main contribution of this study is its contextual perspective on tolerance education, emphasizing that questionnaire scores should be interpreted alongside students' social environments and learning experiences. Nevertheless, because this study relies on secondary data from 90 students across 10 MTs in Bekasi City, its findings are limited by the scope and completeness of the available documentation. The study does not establish that religious homogeneity causes a particular level of tolerance or that specific learning practices directly increase tolerance. Future research should examine schools with different levels of social and religious diversity and investigate students' interaction experiences through more comprehensive data collection and evaluation of inclusive learning practices.

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