

# RELIGIOUS TOLERANCE IN THE PERSPECTIVE OF GENERATION Z: THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN FOSTERING PLURALISTIC AWARENESS

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## ABSTRACT:

*In Indonesia's pluralistic society, religious tolerance is fundamental to maintaining harmony and sosial cohesion. However, rising cases of religious-based intolerance—particularly among youth—highlight the inadequate internalization of pluralistic values. This study explores the perspectives of Generation Z on religious tolerance and the strategic role of Islamic Religious Education (PAI) in fostering pluralism. Using a qualitative library research approach, this study analyzed scholarly literature from the past two decades to identify patterns connecting Generation Z's characteristics, Islamic tolerance teachings, and educational strategies. The findings reveal that Islamic Religious Education (PAI) plays a strategic role in fostering a tolerant attitude in Generation Z through contextual and inclusive learning. By instilling the values of justice, compassion, and human rights, as well as the role model of teachers, PAI forms the character of students who are empathetic and respect diversity.*

## Keywords:

*Religious Tolerance, Generation Z, Islamic Religious Education, Pluralism, Inclusive Education, Digital Era, Multiculturalism.*

## PENDAHULUAN/INTRODUCTION

In the context of Indonesia's multicultural and multireligious society, religious tolerance serves as a crucial foundation for building a harmonious and inclusive life.<sup>1</sup> Social realities indicate that the potential for religion-based horizontal conflicts remains prevalent, manifesting in forms such as hate speech, discrimination, and symbolic violence in digital spaces.<sup>2</sup> This phenomenon suggests a persistent weakness in the internalization of pluralistic values within society, particularly among the younger generation.<sup>3</sup> This issue warrants serious attention, considering that the youth—especially Generation Z—constitute a dominant demographic group that will play a pivotal role in shaping the nation's future.

Generation Z, born between the mid-1990s and the early 2010s, has grown up during a period marked by the rapid, open, and information-saturated rise of digital technology.<sup>4</sup> This generation is often referred to as digital natives, known for their adaptability to technology and a tendency to hold critical

<sup>1</sup> Agus Arifand et al., "Membangun Harmoni Dan Toleransi Melalui Moderasi Beragama," *Ta'rim: Jurnal Pendidikan Dan Anak Usia Dini* 4, no. 2 (2023): 164–77, <https://doi.org/https://doi.org/10.59059/tarim.v4i2.136>.

<sup>2</sup> Wardatun Nabilah et al., "Implikasi Undang-Undang Informasi Dan Transaksi Elektronik (UU-ITE) Terhadap Kerukunan Kehidupan Beragama Di Ruang Digital," *Dialog* 45, no. 1 (2022): 69–80, <https://doi.org/10.47655/dialog.v45i1.527>.

<sup>3</sup> Rahmad Nasution and Meyniar Albina, "Pendidikan Multikultural: Membangun Kesatuan Dalam Keanekaragaman," *Scholars: Jurnal Sosial Humaniora Dan Pendidikan* 2, no. 2 (2024): 164–73, <https://doi.org/10.31959/js.v2i2.2781>.

<sup>4</sup> Deandra Rafiq Daffa et al., "Gen-Z: Eksplorasi Identitas Budaya Dan Tantangan Sosial Dalam Era Digital," *Jurnal Insan Pendidikan Dan Sosial Humaniora* 2, no. 2 (2024): 169–83, <https://doi.org/10.59581/jipsoshum-widyakarya.v2i2.3112>.

perspectives on social issues.<sup>5</sup> However, alongside this openness lies the challenge of exposure to intolerant narratives, online radicalism, and identity-based polarization—factors that may cultivate exclusivist attitudes and a lack of appreciation for diversity, including in the realm of religion.<sup>6</sup>

Therefore, it is crucial to understand how Generation Z interprets religious tolerance and to what extent education contributes to the development of such awareness. Islamic Religious Education (PAI), as part of the national education system, plays a strategic role in shaping learners' character to become faithful, morally upright individuals who are open to diversity.<sup>7</sup> In this context, PAI is not merely a medium for transmitting normative religious teachings but also serves as a vehicle for internalizing universal human values aligned with the Islamic principle of *rahmatan lil'alam*.<sup>8</sup> Adaptive and contextual PAI is expected to foster a moderate, tolerant, and pluralistic religious understanding among Generation Z.<sup>9</sup>

Based on these considerations, this study is both important and timely. The aim of this research is to examine in depth how the views and attitudes of religious tolerance are formed within Generation Z and how PAI contributes to nurturing pluralistic awareness. Through this literature-based study, it is hoped that effective educational patterns can be identified to build a tolerant and inclusive character among the younger generation.

To address these issues, this study employs a qualitative approach through the method of library research, analyzing a wide range of relevant literature, including scholarly journals, books, and research reports published over the past two decades. The primary focus is to identify the interconnection between the characteristics of Generation Z, the concept of tolerance in Islam, and the tangible contributions of religious education in fostering pluralistic awareness in response to societal diversity.

Accordingly, the findings of this research are expected to provide theoretical contributions to the development of studies on religious tolerance within Islamic education, as well as serve as a practical reference for designing Islamic Education (PAI) curricula and learning strategies that are responsive to contemporary challenges. This study may also serve as a foundation for policymakers, educators, and the broader community in creating an educational ecosystem that supports peaceful and harmonious religious life amid Indonesia's diversity.

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<sup>5</sup> Ni Made Budianti, I Gede Suwindia, and I Made Ari Winangun, "Literasi Sains Pada Generasi Z : Sebuah Tinjauan Literatur," *Education and Social Sciences Review* 5, no. 2 (2024): 137–44, <https://doi.org/https://doi.org/10.29210/07essr500100>.

<sup>6</sup> Siti Maizul Habibah, R.R. Nanik Setyowati, and Fatmawati Fatmawati, "Moderasi Beragama Dalam Upaya Internalisasi Nilai Toleransi Pada Generasi Z," *Pancasila: Jurnal Keindonesiaan* 02, no. 01 (2022): 126–35, <https://doi.org/10.52738/pjk.v2i1.70>.

<sup>7</sup> Atiratul Jannah, "Peran Pendidikan Agama Islam Dalam Membina Karakter Religius Siswa Sekolah Dasar," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 8, no. 2 (2023): 2758–71, <https://doi.org/https://doi.org/10.23969/jp.v8i2.10090>.

<sup>8</sup> Munawir et al., "Analisis Konsep Rahmatan Lil Alamin Pada Pembelajaran Pendidikan Agama Islam," *Journal of Instructional and Development Researches* 4, no. 6 (2024): 566–73, <https://doi.org/https://doi.org/10.53621/jider.v4i6.422>.

<sup>9</sup> Muammar Khadafie, "Pendidikan Agama Islam Dalam Sistem Pendidikan Merdeka Belajar," *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 7, no. 1 (2023): 72–83, <https://doi.org/https://doi.org/https://doi.org/10.52266/tajdid.v7i1.1757>.

## **METODE/METHOD**

This study employs a qualitative approach using a descriptive-analytical method of library research. This type of research was selected to gain an in-depth understanding of religious tolerance from the perspective of Generation Z and to explore the role of Islamic Religious Education in fostering awareness of pluralism. The research design focuses on the collection, review, and analysis of relevant written sources, including scholarly journals, academic books, previous research findings, and policy documents published over the past two decades, both from national and international sources.

Data collection was conducted through a literature review process involving the selection of texts that meet academic validity standards and thematic relevance. The collected data were analyzed using content analysis techniques, which included data reduction, thematic categorization, content interpretation, and synthesis of findings. The analysis aimed to identify patterns, relationships, and trends in the literature related to the characteristics of Generation Z, the concept of tolerance in Islam, and educational strategies that support the development of pluralistic awareness. This approach enables the researcher to draw deep conceptual conclusions as a basis for formulating recommendations for more inclusive and tolerant educational practices.

## **HASIL DAN PEMBAHASAN/RESULT AND DISCUSSION**

### **Characteristics of Generation Z and Their Challenges in a Pluralistic Society**

Generation Z, typically defined as those born between 1995 and 2012, represents the first cohort to grow up in a massively digital and convergent environment.<sup>10</sup> Often referred to as digital natives, they have been familiar with the internet, social media, and information technology from an early age.<sup>11</sup> This background has shaped their mindset to be fast-paced, adaptive, and open to new information. However, alongside these strengths, Generation Z also faces significant challenges, particularly the overwhelming exposure to unfiltered information, including content that promotes intolerance or hate speech based on religion.

In a pluralistic society such as Indonesia, Generation Z encounters considerable challenges in managing diversity.<sup>12</sup> They live in a post-truth era where personal opinions and emotions often take

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<sup>10</sup> Rian Fikri et al., "Dinamika Komunikasi Korporasi Dalam Meningkatkan Keterlibatan Karyawan Generasi Z," *Education and Social Science Journal* 1, no. 2 (2024): 107–18.

<sup>11</sup> Muhammad Fadillah, Aulia Nurbalqis, and Lia Agustina, "Pengaruh Konten Digital Terhadap Generasi Z Dalam Pemanfaatan Media Sosial Dan Digital Native Di Kota Tanjungpinang," *Al Yazidiy Jurnal Sosial Humaniora Dan Pendidikan* 4, no. 2 (2022): 01–11, <https://doi.org/10.55606/ay.v4i2.29>.

<sup>12</sup> Ariefa Efianingrum et al., "Kesadaran Multikultural Generasi Z Dan Implikasinya Pada Pendidikan," *Humanika* 22, no. 1 (2022): 1–20, <https://doi.org/10.21831/hum.v22i1.49102>.

precedence over objective facts.<sup>13</sup> This dynamic influences how they respond to issues related to diversity, including religious matters. The polarization prevalent on social media—especially in content driven by religious identity politics—creates fertile ground for the rise of exclusivist and intolerant attitudes, particularly when not balanced with a moderate understanding of religion.<sup>14</sup>

Generation Z is widely recognized for its deep familiarity with digital technology and social media.<sup>15</sup> Growing up during a time of rapid globalization and unlimited access to information has fostered a generation that is critical, open to diversity, and strongly oriented toward social justice.<sup>16</sup> Hal ini membentuk karakter yang kritis, terbuka terhadap keberagaman, serta memiliki orientasi yang kuat terhadap keadilan sosial.<sup>17</sup> Nonetheless, their dependence on technology also tends to hinder the development of direct communication skills and interpersonal empathy. This condition poses a challenge in fostering healthy social relationships within a diverse society.

Generation Z also tends to form virtual communities that are ideologically homogeneous, commonly referred to as *echo chambers*. Within these spaces, dominant ideas and narratives often leave little room for alternative perspectives, including interreligious viewpoints. As a result, although Generation Z has access to global information, they are not always critically exposed to a diversity of perspectives. This phenomenon may weaken their ability to engage in healthy dialogue with individuals of different beliefs or backgrounds.<sup>18</sup>

Psychosocially, Generation Z is in a stage of identity formation that is heavily influenced by their social environment and media exposure.<sup>19</sup> They tend to seek recognition and social validation, which, in a pluralistic society, can lead them to conform to group norms—even when those norms contain elements of exclusivism.<sup>20</sup> This is supported by the findings of Edi Setiawan and Atikah Asna (2025), who state that peer pressure and online content significantly influence the religious attitudes of young people, including a growing tendency toward intolerance of other religious groups.<sup>21</sup>

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<sup>13</sup> Astika Nisa Alfifa et al., “Media Sosial Dan Pembentukan Opini Publik ( Analisis Studi Kasus Echo Chamber Pada Interaksi Komentar Di Akun Instagram @ Turnbackhoaxid Dalam Konteks Post – Truth ),” *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 2, no. 6 (2025): 162–69, <https://doi.org/https://doi.org/10.5281/zenodo.14709277>.

<sup>14</sup> Farid Haluti et al., *Moderasi Beragama: Menciptakan Suasana Kondusif Keberagaman Agama Di Indonesia* (Yogyakarta: PT. Green Pustaka Indonesia, 2025).

<sup>15</sup> Nur Zazin and Muhammad Zaim, “Media Pembelajaran Agama Islam Berbasis Media Sosial Pada Generasi Z,” *Proceeding Antasari International Conference* 1, no. 1 (2019): 535–63, <https://doi.org/https://doi.org/10.61104/jq.v3i2.1143>.

<sup>16</sup> Yahdini Nurhasanah et al., “Peran Pendidikan Kewarganegaraan Dalam Membentuk Identitas Nasional Di Era Globalisasi Generasi Z,” *Indonesian Journal of Innovation Multidisipliner Research* 2, no. 3 (2024): 256–62, <https://doi.org/10.69693/ijim.v2i3.182>.

<sup>17</sup> Qosim Nurseha Dzulhadi, “Al-Farabi Dan Filsafat Kenabian,” *Jurnal Kalimah* 12 (2014).

<sup>18</sup> Anisa Apriyanti Dewi and Purwanti, “Pengaruh Kemampuan Berpikir Kritis Terhadap Perilaku Dan Pengambilan Keputusan Generasi Z Di Era Digital,” *Bundling: Jurnal Manajemen Dan Bisnis* 1, no. 1 (2024): 43–52.

<sup>19</sup> Sirril Wafa and Yanies Novira Soedarmadi, “Subjective Well Being Pada Generasi Z Santri Ptyq Remaja Kudus,” *Proyeksi* 16, no. 2 (2021): 183–97, <https://doi.org/10.30659/jp.16.2.183-197>.

<sup>20</sup> Nazwa Hanum Anggraeni and Istiqomah, “Fenomena Konformitas Normatif Pada Generasi Z: Antara Tren Media Sosial Dan Identitas Diri,” *Jurnal Psikologi Dinamika* 8, no. 12 (2024): 42–44.

<sup>21</sup> Edi Setiawan and Atikah Asna, “Pengaruh Keagamaan Pada Remaja,” *Al-Amiyah* 2, no. 1 (2025): 51–60, <https://doi.org/https://doi.org/10.71382/aa.v2i01.225>.

On the other hand, Generation Z holds great potential to become agents of change, provided they receive proper guidance.<sup>22</sup> They possess a strong desire for social contribution, demonstrate inclusivity from a global perspective, and are open to innovation. These characteristics can serve as powerful drivers for promoting interreligious tolerance when nurtured through holistic education grounded in universal values. Therefore, it is essential to create spaces for interfaith and intercultural dialogue that are integrated into their education system, including in Islamic Religious Education.

In facing a complex social reality, Generation Z needs to be equipped with strong cultural and religious literacy.<sup>23</sup> This literacy not only involves a deep understanding of religious teachings but also includes the ability to engage in dialogue, practice empathy, and avoid stereotyping other groups.<sup>24</sup> Unfortunately, the current normative and textual approaches in religious education have not fully addressed these needs. Thus, an interdisciplinary approach in religious education is urgently required. This is crucial to enable Generation Z to interpret religious values wisely within the framework of pluralism.<sup>25</sup>

### **The Concept of Religious Tolerance in Islam**

Religious tolerance in Islam is an integral part of its teachings, emphasizing the principles of compassion, justice, and recognition of universal humanity.<sup>26</sup> Islam, as a religion of *rahmatan lil 'alamin*, regards human diversity as *sunnatullah*, a divine decree that is natural and inherent.<sup>27</sup> This is articulated in the Qur'an, Surah Al-Hujurat (49:13), which states that humankind was created into nations and tribes so that they may know one another, not to despise one another. This verse underscores that diversity is part of the divine order and must be respected, not eliminated.

The Islamic stance on religious tolerance is also reflected in Surah Al-Kafirun (109:6): "*To you be your religion, and to me mine.*" This verse affirms the recognition of the existence of other religions and rejects coercion in matters of faith.<sup>28</sup> Similarly, Surah Al-Baqarah (2:256) states: "*There is no compulsion in religion.*" These two verses form a theological foundation that tolerance is not merely a social value but a

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<sup>22</sup> Wahyu Eko Pujiyanto, Achmad Zaki, and Ikhwan Abdillah, *Gen Z Dan Organisasi Time to Change: Organization and Z Change* (Surabaya: Pustaka Aksara, 2024).

<sup>23</sup> Devi Sastika Wiramaya et al., "Pengaruh Media Sosial Terhadap Akidah Generasi Z Muslim Di Perkotaan," in *Seminar Nasional Paedagoria*, vol. 4 (Maratarm: Universitas Muhammadiyah Mataram, 2024), 130–42.

<sup>24</sup> Makhmud Syaferi et al., *Inovasi Pendidikan Dalam Multi Perspektif* (Bandung: Penerbit Lekkas, 2024).

<sup>25</sup> Resti Ana Saputri, Rindy Suryo Putranto, and Wahyu Fifit Setyaningrum, "Membangun Wawasan Moderat Dalam Konteks Masyarakat Multikultural Dengan Nilai-Nilai Islam," *Ar-Rosyad: Jurnal Keislaman Humaniora* 2, no. 1 (2023): 46–60, <https://doi.org/https://doi.org/10.55148/arrosyad.v2i1.863>.

<sup>26</sup> Siti Nurdina Awalita, "Nilai-Nilai Moderasi Beragama Dalam Kurikulum Pendidikan Agama Islam Rahmatan Lil'alamin Tingkat Madrasah Ibtida'iyah," *Journal of Contemporary Islamic Education* 4, no. 1 (2023): 1–12, <https://doi.org/10.25217/jcie.v4i1.4047>.

<sup>27</sup> Anzalman Anzalman et al., "Multikultural Menurut Hukum Islam Dan Aplikasinya Dalam Pendidikan," *Innovative: Journal Of Social Science Research* 5, no. 1 (2025): 709–31, <https://doi.org/https://doi.org/10.31004/innovative.v5i1.17390>.

<sup>28</sup> Ratu Zahara et al., "Moderasi Beragama Dalam Konteks Pluralisme Terhadap Qs. Al Kafirun: Studi Komparatif Tafsir Ibnu Katsir Dan Al Misbah," *TADZKIRAH: Jurnal Pendidikan Dasar* 9, no. 2 (2024): 33–45.

fundamental element of Islamic doctrine. In a pluralistic society, such verses provide a solid basis for peaceful coexistence.

In classical Islamic history, the practice of tolerance was clearly demonstrated in the Charter of Medina initiated by the Prophet Muhammad SAW. This charter regulated the collective life of Muslims, Jews, and followers of other religions within a single political community, upholding mutual rights and responsibilities. The Prophet's success in establishing the society of Medina serves as a tangible example of Islam's support for diversity and interfaith dialogue.<sup>29</sup> Religious tolerance in Islam does not imply religious relativism, but rather the acknowledgment of every individual's right to choose and practice their beliefs peacefully.<sup>30</sup>

Religious tolerance in Islam has received strong support from both classical and contemporary scholars, who emphasize the necessity of peaceful coexistence. Al-Ghazali, a prominent scholar in the Islamic tradition, asserted that noble character and compassion are foundational in social interactions, including with adherents of other religions.<sup>31</sup> Demonstrating respect and justice toward non-Muslims is not only consistent with Islamic teachings but also reflects the moral excellence of a true Muslim.<sup>32</sup> From this perspective, tolerance is not a compromise of faith but an expression of deep belief and broad Islamic insight. This view is echoed by contemporary scholars who advocate for moderation and interfaith dialogue as essential responses to global challenges.<sup>33</sup>

Furthermore, the concept of tolerance in Islam is not merely passive—such as refraining from disturbing the beliefs of others—but also active in fostering social, economic, and humanitarian cooperation across religious boundaries.<sup>34</sup> In Surah Al-Mumtahanah (60:8), Allah states that Muslims are not prohibited from showing kindness and acting justly toward those who do not fight them because of religion. This verse legitimizes interfaith collaboration in the pursuit of common good. This concept is highly relevant in modern society, where addressing global issues demands cooperation among religious communities.

Thus, religious tolerance in Islam is not a foreign discourse or merely an adaptation to modernity, but rather originates from the core teachings of Islam itself. Tolerance serves as a foundation for building

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<sup>29</sup> Umarwan Sutopo, "Toleransi Beragama (Toleransi Masyarakat Muslim Dan Budha Di Dusun Sodong Perspektif Islam)," *Al-Syakhsyiyah: Journal of Law & Family Studies* 3, no. 2 (2021): 48–82, <https://doi.org/10.21154/syakhsyiyah.v3i2.3395>.

<sup>30</sup> Mulyanto Abdullah Khoir and Muhammad Isa Anshory, "Toleransi Dan Prinsip-Prinsip Hubungan Antarumat Beragama Dalam Perspektif Dakwah Islam," *Pawarta: Journal of Communication and Da'wah* 1, no. 2 (2023): 55–81, <https://doi.org/10.54090/pawarta.302>.

<sup>31</sup> Sania Usela, Restia Trisesa, and Chanifudin, "Pemahaman Dan Implementasi Konsep Tarbiyah Menurut Imam Al-Ghazali Dalam Pendidikan Berbasis Karakter Di Sekolah Islam," *Jurnal Lingkaran Pembelajaran Inovatif* 5, no. 6 (2024): 163–72.

<sup>32</sup> Syaiful Anwar et al., "Toleransi Dalam Pandangan Imam Mazhab Dan Ulama Kontemporer Perspektif Hukum Islam," *Hutanasyah: Jurnal Hukum Tata Negara* 1, no. 2 (2023): 117–34, <https://doi.org/10.37092/hutanasyah.v1i2.530>.

<sup>33</sup> Ulvia Khoirunisa Bisanti et al., "DINAMIKA MODERNISASI AGAMA: EKSPLORASI PENAFSIRAN BARU, ADAPTASI PRAKTIK, DAN MENGHADAPI TANTANGAN KONTEMPORER," *Socio Religia* 5, no. 2 (2024): 111–28.

<sup>34</sup> Dhuhaa Isti et al., "Pengaruh Pemikiran Toleransi Habib Jafar Al-Hadar Dalam Membangun Keharmonisan Antarumat Beragama Di Indonesia," *Jurnal Ilmu Pendidikan Dan Sosial* 3, no. 4 (2024): 253–63, <https://doi.org/10.58540/jipsi.v3i4.673>.

a peaceful and just civil society. When the younger generation, particularly Generation Z, fully understands this concept, they will be better prepared to act as agents of peace and social harmony amid religious and cultural plurality. Therefore, the internalization of tolerance values in religious education is crucial as a means of fostering sustainable social transformation.

### **The Role of Islamic Religious Education in Fostering Tolerance**

Inclusive Islamic Religious Education (PAI) holds significant potential in cultivating a tolerant attitude among students.<sup>35</sup> Inclusive education refers to an approach that embraces the diverse backgrounds of learners and accommodates differences in perspectives and beliefs.<sup>36</sup> Through this approach, students are encouraged to understand that diversity is not an obstacle but a social asset that must be respected.<sup>37</sup> This concept of inclusivity in PAI aligns with the theory of multicultural education, which emphasizes acceptance and appreciation of diversity as the foundation of learning.<sup>38</sup>

Tolerance does not develop automatically; it must be cultivated through a planned and systematic educational process.<sup>39</sup> In the context of PAI, inclusive teaching emphasizes human values and mutual respect among followers of different religions.<sup>40</sup> This enables students to internalize these values as integral parts of their character. Such an inclusive approach helps prevent exclusivism and religious fanaticism, which are often sources of interreligious conflict.

PAI curriculum that highlights universal human values plays a crucial role in supporting the development of tolerant attitudes.<sup>41</sup> Rather than focusing solely on rituals and dogma, this kind of curriculum integrates concepts of justice, compassion, and respect for human rights. This holistic curriculum is consistent with character education theories that stress the comprehensive development of students' moral and ethical dimensions,<sup>42</sup> ultimately shaping individuals with integrity and empathy.

Islamic Religious Education serves as a strategic instrument for instilling values of tolerance through the integration of humanistic and inclusive Islamic teachings Referring to the principle of *rahmatan lil*

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<sup>35</sup> Jannah, "Peran Pendidikan Agama Islam Dalam Membina Karakter Religius Siswa Sekolah Dasar."

<sup>36</sup> Umi Nadhiroh and Anas Ahmadi, "Pendidikan Inklusif: Membangun Lingkungan Pembelajaran Yang Mendukung Kesetaraan Dan Kearifan Budaya," *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, Dan Budaya* 8, no. 1 (2024): 11–22, <https://doi.org/http://dx.doi.org/10.30872/jbssb.v8i1.14072>.

<sup>37</sup> Ni Luh Ika Windayani et al., "Membangun Kesadaran Multikultural Melalui Implementasi Model Pendidikan Inklusif Di Sekolah," *Jurnal Ilmiah Pendidikan Citra Bakti* 11, no. 2 (2024): 383–96, <https://doi.org/10.38048/jipcb.v11i2.2889>.

<sup>38</sup> Lusya Kristina Loke, Maria Dua Marung, and Elviana Pona Rato, "Teori Dan Pendekatan Pendidikan Multikultural," *Jurnal Pendidikan Sang Surya* 9, no. 2 (2023): 138–49, <https://doi.org/https://doi.org/10.56959/jpss.v9i2.119>.

<sup>39</sup> Kasya Ardina Kamal, "Implementasi Sikap Toleransi Siswa Di Sekolah Dasar," *Jurnal Gentala Pendidikan Dasar* 8, no. 1 (2023): 52–63, <https://doi.org/10.22437/gentala.v8i1.21938>.

<sup>40</sup> Koko Adya Winata et al., "Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstektual," *Jurnal Penelitian Dan Pengembangan Pendidikan* 3, no. 2 (2020): 82–92.

<sup>41</sup> Irwansyah, Abdul Aziz, and Raudatul Mawaddah, "Implikasi Pendidikan Agama Islam Dalam Mengembangkan Sikap Toleransi Antar Umat Beragama Peserta Didik (Studi Kasus Di SMA Negeri 1 Sialang Buah)," *Journal Of Social Science Research* 4, no. 1 (2024): 9911–9919, <https://doi.org/https://doi.org/10.31004/innovative.v4i1.9040>.

<sup>42</sup> Saiful Umar, "Kontekstualisasi Hadis Tarbawi Tentang Pengetahuan Dan Akhlak Dalam Pendidikan Islam Modern," *Jurnal Al-Murabbi* 9, no. 2 (2024): 235–58, <https://doi.org/https://doi.org/10.35891/amb.v9i2.5406>.

'*alamin*, PAI can cultivate students' awareness of the importance of peaceful coexistence in a pluralistic society.<sup>43</sup> This understanding is essential in countering tendencies toward exclusivism, which often arise from narrow and literal interpretations of religion.

In classroom practice, PAI must be designed to nurture reflective and empathetic thinking toward other groups.<sup>44</sup> The use of case studies on religious conflict and interfaith dialogue exercises can serve as concrete tools to enhance students' social sensitivity. When students are encouraged to view issues from multiple perspectives, they are more likely to develop inclusive attitudes and appreciate differences as normal and constructive elements of society.

Beyond curricular approaches, the role of teachers as role models in both attitude and behavior is vital to the success of PAI in shaping tolerant character. Teachers who demonstrate openness and fairness toward diversity are more effective in conveying messages of tolerance. This role modeling becomes a form of value education that goes beyond theoretical instruction, reinforcing the internalization of values through everyday interactions.<sup>45</sup>

## KESIMPULAN/CONCLUSION

Islamic Religious Education (PAI) plays a strategic role in fostering awareness of pluralism and promoting tolerant attitudes among Generation Z, who live in an era characterized by digitalization and diversity. Through a contextual, inclusive learning Islamic Religious Education (PAI) has a strategic role in fostering a tolerant attitude in students. This approach emphasizes appreciation for diversity and encourages mutual respect between religious communities. Inclusive PAI integrates universal values such as justice, compassion, and human rights, thereby preventing exclusivism and fanaticism. Through a holistic curriculum and teachers as role models, PAI forms the character of students with integrity and empathy. Thus, PAI becomes an important instrument in creating awareness of the importance of living peacefully in a pluralistic society.

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<sup>43</sup> Yesi Arikarani et al., "Pendidikan Agama Islam Multikultural: Konsep, Nilai Dan Praktiknya Di Lingkungan Madrasah," *Edification Journal: Pendidikan Agama Islam* 7, no. 2 (2025): 233–54, <https://doi.org/https://doi.org/10.37092/ej.v7i2.993>.

<sup>44</sup> Eka Risma Junita, Asri Karolina, and M. Idris, "Implementasi Model Pembelajaran Project Based Learning (Pjbl) Dalam Membentuk Sikap Sosial Peserta Didik Pendidikan Agama Islam Di Sd Negeri 02 Rejang Lebong," *Jurnal Literasiologi* 9, no. 4 (2023): 43–60, <https://doi.org/10.47783/literasiologi.v9i4.541>.

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